

Politeness Strategies Used by Speakers of Sahap Simalungun (SS) in Kecamatan Raya

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Abstract: *The objectives of the study are to identify types of Politeness strategies, the realization of strategies in Simalungunese and reasons of politeness strategies used by speakers of Siporkas. The approach in this study are based on Politeness theory by Brown and Levinson (1987); bald on record, positive politeness, negative politeness and off-record strategy. The method of this research employed qualitative design. The subjects or the data source are taken from the natural setting of people who live and grown in Simalungun who use Sahap Simalungun in daily conversations. All written data are the transcriptions of recorded observation and interview. The data are taken from observation using audio visual recorder. The finding prove that four types of Politeness strategies are applied by the speakers of Siporkas. The Simalungunese in Siporkas expresses their politeness using address terms/kinship forms and pronouns, using particles, deference and fluctuation of intonation, selecting words, using metaphor and indirect speech. Sahap Simalungun applies the four types of politeness in their interaction. Nine types of fifteen politeness strategies are applied based Brown and Levinson's theory. The reasons are culture and ideology of Simalungun to make both Speaker and Hearer getting closer each other to build a good relationship.*

Keywords: *Bald Record, Context, Negative Politeness, Off Record, Politeness Strategies*

I. INTRODUCTION

Language as a communication tool has an important role in human interaction. All human beings were born to have language in order to build good relationship in the form interaction for doing everything desired in the world by avoiding war but creating sense of peace. Indonesia is one of religious nations in the world that believes that there is a supernatural power of their creator and being itself as creation from nothing to be something. They call the supernatural power God, has unlimited power. Human being was created as God imagine to do many good things in the world include to construct a harmonious relationship among the creations. God is good, so as imagine of God human being essentially is a good person who love peace as God is peace. Building a good relationship among them is an essential instrument that called language. We use language to express inner thoughts and emotions, make sense of complex and abstract thought, ideas, desires, feeling to learn to communicate with others, to fulfill our wants and needs, share experiences as well as to establish rules and maintain our culture. Similarly, Brown and Yule (1988) identify two main function of language: the transactional (information-transferring) function and the interactional (maintenance of social relationships) function.

Language can be defined as verbal, physical, biologically innate, and a basic form of communication. Behaviourists often define language as a learned behaviour involving a stimulus and a response. Often times they will refer to language as verbal behaviour, which is language that includes gestures and body movements as well as spoken word.

Language can identify themselves as the label of human being, fellow human beings, the environment, science, and moral values or religion. No matter where you live, or what you are doing every day that there is definitely one thing you do all day that you speak. Starting from the first is "It's time to wake up?" Until the last say *Good night, I had to sleep*. All you do is talking. In the bedroom, bathroom, kitchen, hallway, buses, cars, shops, markets, offices, schools, factories, conference you spoke. To couples, families, friends, neighbors, co-workers you talk. This is what humans do almost without interruption and often without being aware of the importance of language in human life. The ability to communicate is one thing that distinguishes us from other creatures. We are human and we talk. We need to realize how our live truly filled with the words, the power of words, important and significant (Tripp 2004:9). In a casual conversation over coffee, in a tense conversation at the airport, in defending themselves why we were late coming home, or why not completing work tasks. We need to speak. In teaching children or engaged in an altercation, during a debate in parliament, loud discussion with a friend, talking human being. Words can express our existence and our relationship. Words are able to form our observations and explain our experience. We are also able to know others through conversation. We speak because want to know and to know we speak. Talking is not cheap because interpreting is not easy. How do we interpret life determine how we respond. Finally, Language is a system that is able to bridge the feelings and thoughts of men, and the introduction of each human interest and needs of one another.

A collective theme to identify some of the ethnic group who live and come from Tapanuli and East Sumatra, North Sumatra classified as Batak are Toba, Karo, Pakpak, Simalungun, Angkola, and Mandailing. Simalungunese general bounded by customs. Someone who does not perform or live according to Batak's culture, s/he named *lang maradat* uncivilized person. Simalungunese people are concerned much to the context of the speech whether s/he was talking with colleagues, elders or *penatua* etc. In Simalungun language 'polite' is called *hamat/porman*. There is a proverb that saying *Hamat martondong, hamat marsanina*. It means to maintain harmony in the society in recognition of each individual must respect one another in order to avoid conflict by using *impolite/junggar*. Karonese call *mehamat or porman*. The structure of Simalungun society combined in term of *Tolu Sahundulan, lima Saodoran* consists of Tondong, Boru, Sanina, Tondong ni Tondong and Boru.

Although Simalungun often categorized into Suku Batak but Sahap Simalungun or Simalungun Language (SS) dialectically is different from Bahasa Toba (BT) and Bahasa Karo (BK). Batak Toba people often do not understand Sahap Simalungun, otherwise the Simalungunese is easier to be understood Bahasa Toba by giving different sense of meaning. Sianturi (2012) found the word *ho* showing a close relationship even unequal ages. In SS word *ho* refers to a younger than the speaker, even s/he is a foreigner. *Marobu/pantang* or impolite used *ho* to someone who older than the speaker, because in SS it used for equal or younger one but already close. For example the following sentence:

- (1) BT: *Ho Debata* (showing a close relationship among man and human)
SS: *Ham Naibata 'You are God'*
- (2) BT: *Jam piga nangkaning dijemput ho tuson pa?*
SS: *Jam piga nokkan ham ijemput, Pa? 'what time were you picked up, Dad?'*
- (3) BT: *Jurusan aha do ho, kak* (close relationship)
SS: *Ai jurusan aha do, kakak? 'what is your major, sister?'*

- (4) BI: Saya yang akan menyalam *dia*
SS: Au ma holi manalam *inang Pikar Pendetanta*. 'i will shake her hand'

In Simalungun sentence (1), (2), (3), and (4) considered impolite because using *ho* and *dia* because of some reasons 'Debata or Naibata' is the King, King of all Kings. We must honor and respect Thy name in the world. *Dia* refers to a woman who is a servant of the church. Analyzing from the view of Simalungun, the speaker do not to respect the addressee. The speaker should say *I will shake hands of the Vicar*. This case happened in area of Simalungun, the listeners are Simalungunese. They will definitely polemical and assume that the speaker does not know the manner how to speak politely. The introduction of various differences provides potential that Simalungu's style is different from other Batak languages.

Based on the background, the researcher formulates the problems are as the following:

1. What are the types of politeness strategies used by the speakers of Simalungunese in Siporkas Kecamatan Raya?
2. How are politeness strategies realized in linguistic features used by the speaker of Simalungunese in Siporkas Kecamatan Raya?
3. Why are those politeness strategies used in that way in Siporkas Kecamatan Raya?

The main aspect of this study is to find out a research realization of politeness strategies used by Simalungunese in daily conversation. In this case, the researchers chose dialect Raya exactly in Siporkas, Kecamatan Raya because it is closer and strong cultural identity of Simalungun. There is still out of many acculturations to affect this dialect. The characteristic of Simalungun close enough by listening pronunciation, intonation, melodious and choppy, we can feel 'ahap/sense' of Simalungun. It supported also by layout of its geographical. Unlike the dialect Silimakuta that is more influenced by Karo language because it bordered by Karo. Topi Pasir dialect is affected by Bahasa Toba. Dialect Jahe-jahe influenced by Malay. The native speakers of Simalungun politeness limited for those who live longer even born in Siporkas, Kecamatan Raya, Kabupaten Simalungun.

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There are some previous researches such as: Murni (2009) that used Watt's approach found firstly, in both speech act requesting for information and expressing disagreement, mood, pronoun, politeness marker, hedges, committers, and down toner were used by the members. Secondly, the realization of politic behaviors use of: a) interrogative and imperative moods in requesting for information and the use declarative mood for expressing disagreement; b) pronoun in which the in-group is distinguished from the out-group; c) politeness markers; d) committers. Thirdly, the realization of polite behavior are the use of; a) declarative mood in requesting for

information, interrogative and imperative moods in expressing disagreement; b) pronoun in which the in-group and out-group are seen as a unity; c) hedge; d) down toner.

Agustina (2012, the finding showed that all the types of Politeness strategies were applied in Javanese wedding ceremony. The percentage of positive politeness was 54.21%, bald- on record was 33.16%, negative politeness was 8.95% and off-record was 3.68%. The most dominant type of politeness strategies used was positive politeness strategy. It was used because Javanese people try to satisfy the hearer and avoid conflicts with other people. They also applied it to make both families get closer each other, so there was no distance between them. They endeavor to maintain social harmony and solidarity between bride’s family and bridegroom’s family during wedding ceremony.

Utterances emerged from the use of language by one to another in spoken or written form. They formed in the community that un-separated from the cultural context, and norms established in the community in a short time. The speech act can be a sentence or phrase such as command, prohibition, approval, questions, objections, ask and others. Speech acts divided into two major groups, namely direct and indirect speech acts. Simalungun tribe usually tend to use indirect speech which is influenced by the 'ahap' which is not easy to act spontaneously or command system, over thinking things will happen from the effects of speech acts are expressed just like Javanese culture. The speech act cannot separate from the context of its speakers and its purpose. In a speech act is required creations in order to avoid conflict in the interaction, which express with politeness strategies in speaking. Each speaker has a real creative freedom in realizing politeness. There are parameters that become the benchmark that is used to identify each utterance was polite or not, directly or indirectly. In the end, the ultimate goal of the process is to create a positive culture that affects the harmony and avoid the negative things that can reduce or impair the quality of its own speech in communication. The outline of the theoretical framework has illustrated through Figure 1 below:

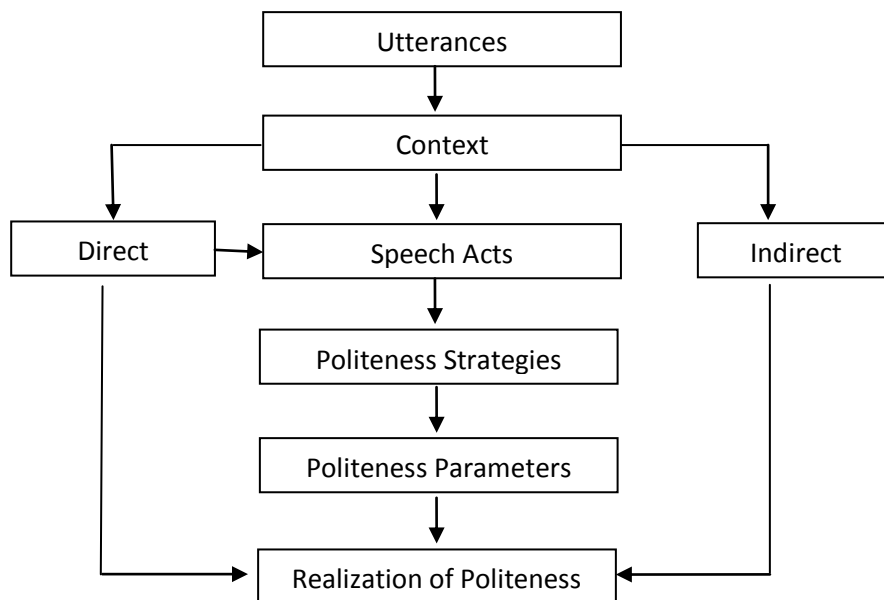


Figure 1. The Conceptual Framework

II. THEORETICAL REVIEW

2.1 Politeness

The concept of politeness varied that it becomes not easy to formulate a single definition of it. However, it is only when the attention is focused on the reason for politeness rather than what politeness is that the concept can be understood. Bayraktaroglu (1991:5) observes that Lakoff, for instance, concentrates on the supportive features of politeness and says that politeness is for “reaffirming and strengthening relationships” (Lakoff 1973:298). Leech goes for the protective side of politeness and proposes that it is used to “avoid strategic conflict” (1977:19).

Leech (1980:19) politeness is "strategic conflict avoidance" which” can be measured in terms of the degree of effort put into the avoidance of a conflict situation". Brown and Levinson (1978:61) describe politeness "as a complex system for softening face threats". Politeness is therefore a term to refer to the strategies available to interact and to defuse the danger and minimalist the antagonism.

Arndt and Janney (1985:282) politeness is "interpersonal supportiveness". Politeness is one of the constraints on human interaction, whose purpose is to consider others' feelings, establish levels of mutual comfort and promote rapport. Ide (1989:22) politeness is "language associated with smooth communication".

Watts argues "the very fact that politeness is a term that is struggled over in the present, has been struggled over in the past and will, in all probability continue to be struggled over in the future should be the central focus of a theory of politeness. Investigating politeness is the only valid means of developing a social theory of politeness (p.50-53).

2.2 Politeness Strategies

2.2.1 Bald on record

We directly address the other as a means of expressing our needs. It is usually used in emergency situations, regardless of who is being addressed, such as “Don’t touch that! Get out of here!” This bald-on record form may be followed by expression like “please and would you” which serve to soften the demand and are called mitigating devices. Bald on-record strategies usually do not attempt to minimize the threat to the hearer’s face, although the ways that bald on-record politeness used in trying to minimize face-threatening acts implicitly. Often using such a strategy will shock or embarrass the addressee, and so this strategy more often utilized in situations where the speaker has a close relationship with the audience, such as family or close friends.

2.2.2 Off record

The final politeness strategy outlined by Brown and Levinson (1987) is the indirect strategy; this strategy uses indirect language and removes the speaker from the potential to be imposing. For example, a speaker using the indirect strategy might merely say “wow, it’s getting cold in here” insinuating that it would be nice if the listener would get up and turn up the thermostat without directly asking the listener to do so. We utter no word but give hints. For example, when we need to borrow a pen, we just search rather obviously through our pocket and then rummage in our bag. Even if we need to say something we do not actually have to ask for anything. We might just simply say: “Uh, I forgot my pen”.

2.2.3. On record Positive Politeness

Positive politeness strategies seek to minimize the threat to the hearer's positive face. They are used to make the hearer feel good about himself, his interests or possessions, and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict, some strategies of positive politeness include statements of friendship, solidarity, compliments.

2.2.4 Negative politeness strategies

Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. These strategies presume that the speaker will be imposing on the listener and there is a higher potential for awkwardness or embarrassment than in bald on record strategies and positive politeness strategies. Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener, through distancing styles like apologies. This leads the speaker to appeal to a common goal and even friendship through expressions such as, "How about letting me use your pen?". Such on record expression often represents a greater risk for the speaker to get a refusal. The most typical form used is a question containing a modal verb such as in, "Could you lend me a pen? Negative politeness is typically expresses via questions, even questions that seem to ask for permission to ask question (e.g. May I ask you if you have an extra pen that I could borrow?).

The positive politeness strategy shows that the hearer has a desire to respect. It also confirms that the relationship is friendly and expresses group reciprocity. Brown and Levinson (1987:103-129) listed 15 politeness strategies. (1) Notice, attend to H (his interest, want, need, goods), (2) Exaggerate (interest, approval, sympathy with H), (3) Intensify interest to H, (4) Use in-group identity markers, (5) Seek agreement, (6) Avoid disagreement, (7) Presuppose/raise/assert common ground, (8)Joke; Wow, that's a whooper!, (9) Assert or presuppose S's knowledge of and concern for H's wants, (10) Offer, promise; If you wash the dishes, I'll vacuum the floor. (11) Be optimistic; "I'll just come along, if you don't mind", (12) Include both S and H in the activity, If we help each other, I guess, We'll both sink or swim in the course, (13) Give (or ask for) reasons, (14) Assume or assert reciprocity, (15), Give gifts to H (good, sympathy, understanding, cooperation).

2.3 The Scale of Politeness

Leech (2005:6-7) distinguish the two scales to see a politeness utterances. They are absolute and relative scales. An absolute scale contains the intent of a context, which demands their speakers to be polite in speaking, for example when someone saying "thanks". On the other hand, the relative scale of politeness arises because influenced by norms or more in certain community.

Kachru & Smith (2008:42) set out along which politeness functions and the instruments or verbal strategies used to display politeness. The parameter is value, status, rank, role, power, age, sex, intimacy, kinship, group membership.

2.4 Simalungun Culture and society

In Simalungun, the layer or structure of society consists of Tondong, Boru, Sanina, Tondong ni Tondong and Anak boru mintori (boru ni boru). It called 'Tolu Sahundulan, Lima Saodoran). A kinship determined by consanguinity (blood relationship). Determining the generation Simalungun clan has to use his father's surname. It contrast to Minang's culture which

determined by maternal lineage. In this case the determinant derived from a generation name called *morga*/clan for men and *boru* for women. They inherit their father's clan automatically. Karo calls it *merga* and *beru*. In Simalungun, someone forbidden to marry the son/daughter who has the same *morga* or we can say it 'semarga'.

2.5 Sahap Simalungun

Sahap Simalungun influenced by geographical and historical background regional. Geographically is located in the middle of North Sumatra province, which is on the slopes of the Bukit Barisan characterized by Dolok Sipiso-piso, Dolok Singgalang, Dolok Simbolon and Dolok Simarjarunjung. Simalungun lies between 02°36' - 03°18' LU dan 98°32' - 99°35'BT. The height average level is 20-1.400 M on the sea. Simalungun district boundaries are as follows : on the North is bordered by Kabupaten Deli Serdang, on the West is bordered by Kabupaten Karo, on the South boarded by Kabupaten of North Tapanuli, on the East boarded by Asahan.

Guntur Tarigan divided the dialect of Simalungun language into four main dialect, they are Sin Silimakuta, Sin Raya, Sin Topi Pasir (Horisan), Parjahe-jahe dialect. Parjahe-jahe has some clear phonetic differences. These differences however do not prevent Simalungun people from different understanding one another. They can identify the geographical area from native speaker dialect (Tideman 2014).

Sahap Simalungun has a number of phonemes. They exist in the form of some consonants and diphthongs; /ou/, /ei/, and /ui /, /h/, /d/, /g/ and /b/, all located at the end of the word. Phoneme /ou/ can be seen in the word; *botou*, *horbou*, *pisou*, *magou*, *kahou'*, *sopou*, *lahou*, *lopou*, *babou*, and *dilou*. Then phoneme /ei/; *lobei*, *hitei*, *bogei*, *dogei*, *atei*, and *buei*. Phoneme /ui/ found in *tondui*, *apui*, *babui*. Sahap Simalungun also has the final phoneme /h/ as in the word *daroh*, *babah*, *dilah*, *soh*, and *gogoh*.

There were difference category of language in Simalungun previously; (a) language levels refers to the status. It is divided into two, namely as kings, aristocratic language, ordinary people and slaves language. There were significant terms that use among kings kingdom area. Languages used by people who fellow age the language of a general nature. Younger deserves honored by feeling or substitutions, (b) Lamentation or condolence. The language used when misfortune befalls, mourn (c) teachers, shaman or datu/guru-guru (d) Language symbols of thread. Language symbol of black yarn delivered by a girl to a young man means courtship rejected. While the common thread that sent a young man to a mean girl to death although he will still fight for love all the effort and ability. White- thread was sent by both party means mutually accept the proposal or proposal. How to send it called 'onja-onja'. (e) Ceremonial and poetry. In ceremonies (marriages, funerals) and the language of poetry uses a variety of style and thimble, such as for instance, *umpasa*/rhymes, *tudosan*/associations, *usihan*/ comparison, *limbaga*/thimbles, *alinan*/proverbs, *saligan*/proverb, and *ongonan*/pemeo, (f) word classification.

III. RESEARCH METHOD

3.1 Research Design

This research includes the kind of descriptive qualitative research. It has the natural setting as the direct source of the data to describe the original situation. The researcher is the key instrument. Researcher search and start point to emphasizes on quality traits of natural meaning and phenomena in society. Generally, the qualitative method stated that the research methods

and issue that not designed or designed using statistical procedures. The qualitative research which is certain traditions in the social sciences is fundamentally dependent on human observation in the region themselves and connect with the community through its language and terms. The research solely based on the use of language in a communicative.

3.2 Data and Source of Data

The data of the study were the utterances gathered from the conversation. Researchers search in depth about the activities of people in a particular place. The participant selected based on some considerations and specific purpose or with the term *purposive sampling*. There are no criteria are as follows to find clear data. The subject of this study were 10 (ten) native speakers of Simalungun. They were born, grown up in Simalungun family, and live in Simalungun. They use Sahap Simalungun as their mother tongue among the community. They have sense and prior knowledge of Simalungun language. Their organ speech is completely, and can produce or pronounce words, phrase, sentence the language correctly and accurately. All of them are healthy. The range of their age is 55-75 years old. Married or marry Simalungun man/woman of Simalungun. Most of them earn living as farmer and some of them as vendor, teacher at primary school (retired or active) in huta Siporkas.

Data themselves appear in the form of words, phrases or sentences which are taken from the participant's utterances recorded while the researcher holding the real conversation in daily life. The data is taken from observation and natural interaction of participants.

3.3 The Instrument of Data Collection

In qualitative research, the instrument of the research is researcher. A qualitative researcher is as a human informant, she serves to fix the focus of research, selecting informants as a source of data, data collection, assessing the quality of data, analysis of data, interpret the data and make conclusions on findings. Lincoln and Guba (1986) state: "The instrument of choice in naturalistic inquiry is the human. We shall see that other forms of instrumentation used in later phases of the inquiry, but the human instrument is the initial and continuing mainstay. But if the human instrument has been used extensively in earlier stages of inquiry, so that an instrument can be constructed that is grounded in the data that the human instrument has product".

3.4 The Technique of Data Collection

Technique of data collection is the most important step in the study. The main purpose of collection data is to get the standards of data. Data collection will take in a various settings (natural setting), various sources, and various ways. (Sugiono, 2011: 308-309). There are two types of data source are primary sources and secondary sources. Primary data is the data taken from the participants directly. The secondary data is data from other resources such as book, another who knows the issue of the research. Researchers conducted *participatory observation technique* or passive participation observation or non-intervention observation. Researcher is not involved in these activities. Doing this observations the data will be more complete, sharp and to afford knowing the level of each apparent meaning. Interpretations written as a field notes which is help the researcher to know the natural settings. Researcher stays in informants' house. She participates together with the informants' daily activities. They have allowed researchers to do so.

In this case, the data will get directly from the subject by doing observation on the natural conversation. The observer will record the natural conversation naturally by using using audio-

visual recorder; it is useful to observe the tone and face of the speaker to utter the act. In order for getting the valid data, there will be an interview with some Penatua Adat of Simalungun (the expert of Simalungunese; Head of Partuha Maujana Simalungun Raya) or cultural observers for getting and understanding Sahap Simalungun.

3.5 The Technique of Data Analysis

In this study, researchers used the data analysis steps by Miles and Huberman (2014:10-12). According to Miles and Huberman, there are three activities in analyzing the data, namely (1) data reduction; This refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field note or transcriptions. (2) Display data, to draw conclusions from the mass of data, Miles and Huberman suggest that a good display of data, in the form of tables, charts, networks and other graphical formats is essential. This is a continual process, rather than just one to be carried out at the end of the data collection, (3) and conclusion drawing / verification. The analysis should allow you to begin to develop conclusions regarding your study. These initial conclusions can be verified, that is their validity examined through reference to your existing field notes or further data collection.

3.6 The Trustworthiness of the Study

The test data validity in qualitative research included credibility, transfer ability, dependability, confirm ability. Transferability; results or finding of the study can be used in other contexts. Dependability; audit all the research process Confirm ability; entails full revelation of the data upon which all interpretations based, or at least the availability of the data for inspection.

Triangulation is qualitative cross-validation. It assesses the sufficiency of the data according to the convergence of multiple data sources or multiple data collection procedures (William Wiersma, 1986). The researcher can see and gather information from different point of view. Investigator triangulation is the data source of the truth of certain information through a variety of methods and sources of data acquisition.

IV. DATA ANALYSIS AND FINDINGS

4.1 Data Analysis

This study deals with politeness strategies used by Simalungunese speakers in Siporkas. The observation was faced in informal situation or in a natural setting directly.

Table 4.1 Types of Politeness Strategies in Simalungunese

Types of strategies	Simalungun Language
Bald Record	(1) Ing : naha do nasiam minum? <i>'do you want to drink'</i> Bp: padear! <i>'yes, I do'</i> Ez : iakk... <i>[Expressions of surprised]</i>

Types of strategies	Simalungun Language
	<p>Bp: namarbual-buali aha pala salahni ai? <i>'it does not matter to have a cup of tea while talking'</i> Ing: [smiling]</p> <p>(2) Ing : mahua do ai? <i>'what is going on'</i> Epin: bois dodotni...tangis. <i>'he is crying because his tea is consumables'</i> Ing: Idakk... (silent). Ge nai inono-nonoi indung ni ai do hassa nim <i>'eventough like that, his mother is still doing nothing'</i> Ing : nahi gula! <i>'add some sugar'</i> Epin: Milas! <i>'it's hot'</i></p>
Off-Record	<p>(3) loja tumang huahaphon manorih halak on. <i>I am so tired seeing their tempered'</i> (4) Halak on na dajalan <i>'they are so naughty'</i> (5) Seng i botoh mangidah anggo seng ni bere. <i>'he do not know if you don't ever show it.'</i> (6) Ho bam do gula? <i>'do you like a cup of tea'</i> (7) manggotik-gotik huahap boltokku <i>'i have got stomachache'</i> (8) Seng pak, hirik do! <i>'he is not brave, a cricket!'</i> (9) Lampu on pe lalap do manombo-nombou. (10) Tanoh gobang! <i>'a dessert or unfertile soil'</i> (11) Sarjana guling-guling. <i>'a poor academia'</i></p>
Positive Politeness	<p>(12) Bp: aihh...ganteng ni in lo...Ise mamboli jaket mu in? <i>'you are so handsome, who bought it?'</i> Gr Son: [smiling] Bp: malas ma uhurmu, parumaen domma rumah baru nasiam. Songon on ma homa banggalni. <i>'my daughter in law...You are so happy because you have already had a new house. It is big enough'</i></p>

Types of strategies	Simalungun Language
	<p>Ing: Ganup do maningon ihamalas uhur hon, Pa.. <i>'i use to say thankfull for everything that i'd have, uncle'</i></p> <p>(13) yá kkk... sé hat do pe idaon bapa on, jé nges do tong bohini <i>'he is looking better from his face'</i></p> <p>(14) sadiha mambayar, Mak Dea? <i>'how much will it be paid, Dea's Mom?'</i></p> <p>(15) Ing: Ija boi masuk. Tolu ratus sadia nim testing? <i>'how come, there are about 300 students'</i></p> <p>Robet: Tolu ratus pitu pitu. <i>'there are three hundreds and seventy seven students'</i></p> <p>Ing : Aa....? <i>'perdon me, how many?'</i></p> <p>Robet: Tolu pitu-pitu</p> <p>Ing: Tolu ratus pitu puluh pitu na testing no 75 ma ia... dassa. <i>'from 377 students all together, he is the 75th'</i></p> <p>Ez: Anggo no 75 kan domma enak...domma dohor ai. <i>'he is the 75th, it means he has a change'</i></p> <p>(16) Man : sai, i Kahean ma nasiam tading? <i>'so, do you live in Kahean?'</i></p> <p>Ing : alo, tapi marjuma do hansa hanami ijai. <i>'yes, but we grow plants there only'</i></p> <p>(17) I: Iminum teh in lo...holi soppat idilat porkis da. (laughing) <i>'please, have your tea, it will be tasted by ants first'</i></p> <p>Ank: Minum the in lo...Dinum do...darohku do in na idurushon lahou mangkop-kop nasiam. <i>'let's drink! this is my blood that i've given to save you'</i></p> <p>(18) Ing : I labung ni parpogeian tua ai hanima marsolpot lo. Ijai dong do leto. <i>'you may go to my ginger land hunting birds, there are birds'</i></p> <p>Edut : Sada do! <i>'just a little'</i></p> <p>I2 :Ailah anggo dapot, bahat do ijai. <i>'it's thankfull if you get one of them'</i></p> <p>Bp : Han juma ni si aha ai ge ra do do roh hunjai tene. <i>'the birds come from another farm, don't they?'</i></p>

Types of strategies	Simalungun Language
	<p>I2 : Emmm... <i>'yup..'</i></p> <p>(19) Ing : Tolu ratus tolu puluh pitu ma sidea na ujian ai. Ia pa pitu puluh lima hon. <i>'there are 377 students taking the exam. He got 75th rank'</i></p> <p>Ing2 : Jai, anggo das do ai rangking 75, piga kalas buaton? <i>'he got the 75th rank. How many classes are taken?'</i></p> <p>Robet : Dua... <i>'they are two class rooms'</i></p> <p>Ing : Ai lang daot ai nari, masuk do ia. <i>'he will pass it'</i></p> <p>(20) I2: Ehhhh...etama.. girah do 'porot'? <i>'let's go, it's better going faster'</i></p> <p>I: Huja? <i>'where is?'</i></p> <p>I2: Ase hu taruhhon ugas hu ai hunjon. 'i will bring them here'</p> <p>I: E'he...bahat do? <i>'how much are they?'</i></p> <p>I2: Lang.... 'not too much'</p> <p>(21) Ing: Nikku ai na huaksud da merah ma da.Lang maksud hu ai, sanggah poso pe, lasina ai ibuat merah ni ai, assi do sonai? <i>'i mean red chili. i want to know is it appropriate taking the seed when it has the first fruits, could be so?'</i></p> <p>An: Lang, anggo boi memang partongahan umur ma buah paopathon atap palimahon ia ulang bai panen patama ge, mittor ibaen bibit cabe. Halani matang ma ge umur ni cabe ai anggo domma mngutip paopathon atap palimahon. <i>'no, it's better to select the fruits after the first fruit, its better the 4th or 5th harvest because the age of chili is mature enough to be selected as seed'</i></p>
Negative Politeness	<p>(22) boi do iakkat ho kaen ni tua in, nang? <i>'can you lift my clothes, dear?'</i></p> <p>(23) pagara lobei apinta, nang! <i>'settle the fire, dear'</i></p> <p>(24) Torih lobei gan kode ni oppung ai ne. <i>'you may see grandpa's shop'</i></p> <p>(25) Gok pe napuranmu kan? <i>'do you have amount of betel vine'</i></p> <p>(26) Gok pe napuranmu kan? <i>'do you have amount of betel vine'</i></p>

Types of strategies	Simalungun Language
	<p>(27) Botou, torih ham lobei jagul hu ai domma igagat horbou mu, naha do uhurmu mangidah ai? <i>'brother, would you see my corn field that was eaten by your buffalo, how do you think about it'</i></p> <p>(28) Holong ateimu <i>hambilauhon</i> ham holi parang hu irumah. <i>'i beg you to take a knife from my house'</i></p> <p>(29) Ai lang sihol uhurmu hu jai? <i>'don't you want to go there?'</i></p> <p>(30) Nini uhur diri, ulang manian sompat songon ai. <i>'my heart says/ i suppose. don't be like that'</i></p> <p>(31) Anggo ahu isukkun ham sasittongni seng sosok huahap ai da! <i>'if you ask me, I do not agree about it absolutely'</i></p> <p>(32) Naha ma ningku, ho do mabotoh. <i>'what should i say, you have known it'</i></p> <p>(33) seng pala gok namin. <i>'there are not too much'</i></p> <p>(34) sattokin gelah <i>'just a minute'</i></p> <p>(35) otik do hansa <i>'just a little'</i></p> <p>(36) On dope ni dah kam. <i>'it is the first'</i></p> <p>(37) sabar ham da gawei, andon dong porlu siriahonon nami, halani ai parlobei ma ham, parpudi pe au roh. <i>'i'm sorry, gawei, we have something crucial to discuss, you may go first, i will come after you'</i></p> <p>(38) “Eda holong ateimu boan ham lobei lassina hu on hu tiga halani hurang sehat ahu, lang boi au hu tiga. <i>'would you sell my chili to market tomorrow morning because I got flue, I beg you'</i></p> <p>(39) O, lawei perlobei ma ham otik, ulang naha uhurmu da! Roh do ai Tulang pakon Nanturang, dong ai na penting., Roh pe au tokkin nari. <i>'o, lawei I'm so sorry, don't be mad. My uncle has just came with mu aunt, there is something urgent. I will come after you later'</i></p> <p>(40) Sontabi hubani nasiam hasoman, <i>'i am sorry my friends'</i></p> <p>(41) Minta maaf ma lobei au, <i>'above all, I say sorry'</i></p> <p>(42) Holong ateimu, <i>'give me you apologize'</i></p>

Types of strategies	Simalungun Language
	(43) Seng na huutushon ai, lo, 'unintentionally, I'm sorry'

4.2 Findings

1. Generally, the Simalungunese in Siporkas express their politeness by using address /kinship terms; *baya, ambia, botou, eda, le, kawan, adek, mak/pak* embedded name of the oldest son or daughter and pronouns such as: *ho, diri, nasiam, hita, sidea*, using particles; *ma, da do, ge, pe, tene* deference and fluctuation of intonation, selecting kinds of words, deciding to choose metaphor and using indirect speech.
2. Sahap Simalungun applied the four types of politeness strategies in their daily interaction. They are bald-record, positive both S and H in the activity. There are found such as; Notice, attend to H, Exaggerate, Use in-group identity markers, seek agreement, avoid agreement, joke, offer, promise, optimistic, include both S and H, and Give (or ask for) reasons. From 15 types of positive politeness there are three types unfound; intensify interest to H, presuppose/raise/assert common ground, assert or presuppose S's knowledge of and concern for H's want, assume or assert reciprocity and give gifts to H. Negative politeness; be conventionally indirect, question, hedge, minimize the imposition, give deference, apologize, and off record strategy; overstate, use metaphors, use rhetorical questions. In daily conversation in Simalungunese so rarely use the word *ho* and 'ahu' to the younger. 'ahu' dropped by using *hu* in some particular sentences. For example. "Lang *hu* botoh in piga-piga in ma ra dapotsi", Ija *hu* botoh. Compared with *Ahu lang mambotoh in piga-piga ma ra dapotsi in*, "Ahe seng mambotoh". Exactly, both of the sentences show that while built a communication in a community the speaker must avoid her identity means of power and degree. Using metaphor invites the H to enjoy the power and the quality of sentence and sentences. Sahap Simalungun have the level of word to express politeness; inang-inang, panrumah, parsondukbolon. Intonation affected the politeness of words, phrases, sentences which is influenced the emotion H's face
3. The reasons of applying politeness strategies are reduce conflict, teaching and educating the younger how to use politeness strategies in social life based on culture and ideology of Simalungun.

V. CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

After analyzing, the data in politeness strategies of Simalungunese in Siporkas drawn as followings:

- 1) Simalungunese in Siporkas has applied the ways to express of politeness in daily communication. They are bald record, positive politeness; notice, attend to H, Exaggerate, Use in-group identity markers, seek agreement, avoid disagreement, joke, offer, promise, optimistic, Includes both S and H in the activity). Negative Politeness strategies are; be conventionally indirect, question and hedge, minimize the imposition, give deference, apologize. Off-record strategy are; overstate, metaphor, use rhetorical questions;

- 2) The speakers of Siporkas express their politeness by using address/kinship terms and pronouns, using particles, deference and fluctuation of intonation, selecting kinds of words, deciding to choose metaphor and using indirect speech;
- 3) The reasons of applying politeness strategies are reduce conflict, teaching and educating the younger how to use politeness strategies in social life based on culture and ideology of Simalungun.

5.2 Suggestions

In relation to the conclusions, suggestions well staged as the following:

- (1) Suggested to the local government to introduce the important rules of politeness strategies during the process of teaching-learning in the classroom through the additional lesson (Materi Muatan Local Sahap Simalungun).
- (2) The government of Simalungun particularly should pay a big attention to suggest and invite the experts of linguistics who was born in Simalungun or interested to know Simalungun well by doing a sharper and specific study about Bahasa Simalungun. There are 5 dialects; they are dialect Raya, Bandar, Silimakuta, Topi Pasir, and Jahe-jahe. Hopefully, there is a big occasion to find variety of politeness in different regions. It is possible to find out the varieties of politeness strategies used of each community.
- (3a) Research is limited to the number of sources of data. Thus, it is important to continue the study using different data sources such as, children, adolescents. Therefore, the similarities and differences in using politeness strategy of Simalungun or the alteration of politeness in terms found.
- (3b) Impoliteness can also occur in the society Simalungun in communication. Therefore, recommended to study the impoliteness strategies in Sahap Simalungun.

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