POLITENESS STRATEGIES OF THE KARONESE FAMILIES IN DELI TUA

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ABSTRACT

This research dealt with politeness strategies of the Karonese Families in Deli Tua. The objective of this study was to describe types of politeness strategies of the Karonese Families. This research applied qualitative research design. The subjects were three of Karonese families who lived in Deli Tua. The subjects were divided into two groups; three subjects from parents and three subjects from children group. The instruments used to gain the data were observation and interview. There were two ways relationships that were observed; first, interaction parent to parent, second, interaction parent to child. The data were analyzed by using data reduction, data display and conclusion drawing/verification. The findings showed that the Karonese families used two types of politeness strategies which were (1) bald on record strategy and (2) positive politeness strategy, both interactions; parent to parent and parent to child. They expressed their politeness strategies by using kinship forms and pronoun. There were three reasons why they used bald on record strategy as the dominant type; first, Social Distance (D) of the speaker and hearer, second, Power (P) between them, and third, the Rank of Imposition (R).

Keywords: politeness strategies, Karonese, types of politeness strategies

ABSTRAK

Penelitian ini mengkaji tentang strategi kesopanan pada keluarga suku Karo di Deli Tua. Tujuan penelitian ini adalah untuk menggambarkan strategi kesopanan pada keluarga suku Karo di Deli Tua. Penelitian ini menggunakan desain penelitian kualitatif. Subjek dari penelitian ini diambil dari tiga keluarga suku Karo yang tinggal di Deli Tua. Subjek dibagi menjadi dua kelompok, tiga subjek dari orang tua dan tiga subjek dari kelompok anak-anak. Alat penelitian yang digunakan untuk memperoleh data adalah pengamatan dan wawancara. Pada penelitian ini, ada dua cara interaksi yang diamati. Pertama, interaksi orang tua ke orang tua, kedua, interaksi orang tua ke anak. Data tersebut dianalisis dengan menggunakan pemilahan data, pemaparan data dan kesimpulan/verifikasi data. Temuan yang didapatkan dari penelitian ini menunjukkan bahwa keluarga suku Karo menggunakan dua jenis strategi kesopanan yaitu (1) bald on record strategi dan (2) positive politeness strategi, baik interaksi orang tua ke orang tua, dan orang tua ke anak. Mereka mengungkapkan strategi kesopanan mereka dengan menggunakan bentuk kekerabatan dan kata ganti. Ada tiga alasan mengapa mereka menggunakan bald on record strategi sebagai jenis yang dominan; pertama, Jarak Sosial (D) dari pembicara dan pendengar, kedua, Kekuasaan (P) di antara mereka, dan ketiga, tingkat Paksaan (R).

Kata kunci : strategi kesopanan, suku Karo, jenis-jenis strategi kesopanan

A. Introduction

The main aspect of this study is to describe politeness strategies that are used by the Karonese families when they express their utterances in everyday context of situation or informal interaction at home. In this study, there are two ways relationships that are observed, first interaction parent to parent, and second interaction parent to child. The location of the study was in Deli Tua, Deli Serdang Regency. This study formulated the problems into several points such as what types of politeness strategies are used by the Karonese families in Deli Tua?, how do the Karonese families in Deli Tua express politeness strategies?, and why do the Karonese families use those types of politeness strategies as the way they are?

Batak Karo or the Karonese is an ethnic that inhabited the highlands of Karo, North Sumatera. Batak ethnic itself consists of five parts, namely: Batak Toba, Batak Simalungun, Batak Pak-Pak Dairi, Batak Angkola-Mandailing and Batak Karo. The highlands of Karo consist of Karo Regency plus neighbouring areas in East Aceh Regency, Langkat Regency, Dairi Regency, Simalungun Regency and Deli Serdang Regency (Prinst, 2004:12).

The Karonese are Batak people of the 'tanah Karo' (Karo lands) of North Sumatera and a small part of neighbouring Aceh. The Karonese have their own cultural, religious and musical traditions. Most of the Karonese are Christian, but the Karonese who live away from the highlands have converted to Islam, with the influence of Muslim Javanese and Malay. However, many of the Karonese still retain their traditional animist beliefs in ghosts, spirits (begu), and traditional jungle medicine.

The Karonese belong to one of five specifically Karo *merga*, called the *merga silima*. The Fifth *merga* are; Karo-karo, Tarigan, Ginting, Sembiring, Perangin-angin. The Karonese who have the same family name or *"merga"* is forbidden to be married (e.g., Ginting with Ginting). If they do this, then they have to go far away from their origin country.

The Karonese use Karo language to communicate in their daily life. They say Karo language as *'cakap karo'*. Karo language is more dominant by vowel letters. Therefore, it is easy to pronounce and to be remembered. It has a unique dialect and intonation in the pronunciation. If the language is spoken in a dialect typical the Karonese, it will invite people to listen and will not make them bored to listen. Besides, Karo language has elements of beauty or literature such as rhyme, metaphor, parable, and so forth, and the Karonese call that with *"Cakap Lumat"*.

In interacting with each other, they use polite language and soft intonation. Therefore, they are known as a polite ethnic. The Karonese call politeness with *"mehamat"*. They have a philosophy of life, that is being polite or praise to *"Kalimbubu"* or in Karo language is called with *"Mehamat man Kalimbubu"*. *Kalimbubu* is a group of people which is very honored in the Karonese. In their daily life, they call *Kalimbubu* with *'dibata ni idah'* (God that can be seen). If they do not do these, they will be called *'si la meteh adat'* means someone who does not know the customs or an impolite person (Prinst, 2004: 51). But, nowadays this utterance has been changed because religion has changed their culture. The Karonese do not use this utterance to praise their *Kalimbubu* as God, because they have believed that there is only one God who created them. So, it has broken the culture of the Karonese which praise to *Kalimbubu* as God, but they still respect the *Kalimbubu* only as the oldest or honorable people.

The Karonese also has another philosophy of life to show their politeness in the society, that is *"ula kataken si tuhuna, tapi kataken sitengteng na"*. It means do not say directly what is on your mind, but say a better word to save a person's face. Besides, in the Karonese there is a norm or 'taboo' to do and to say. It is known with *'rebu' (pantang)*. Prinst (2004:157) says in *'rebu'* a certain speaker cannot do oral communication with a certain hearer directly; because of the status of the speaker and hearer. For example, a daughter in law *(permain)* cannot speak directly to father in law *(bengkila)* and mother in law *(mami)* also cannot speak directly to son in law

(kela), if this is not obeyed they will get punishment, and they will be categorized as an impolite person or *'si la meteh adat'*. If they want to communicate they have to conduct through intermediaries, and the intermediaries can be either human or object. The human can be a close relative like grandson, son, wife, or husband.

The Karonese have their own culture and it differs from other ethnics. Because, sometimes what is considered polite in one culture can be quite rude or simply eccentric in another cultural context. For example, in the way to say something, people of Javanese usually speak with a soft voice, so if they speak loudly, they will be categorized less or impolite. In contrast with people of Bataknese in general, speaking in a loud voice is not related to the level of politeness. Each culture influences the way its people talking because language is part of culture and vice versa.

Politeness is employed to show awareness of another person's face, because every person has a face which identifies whether a person is socially distant or close. Face is the public self-image and it refers to the respect that an individual has for him or herself, and maintaining that "self-esteem" in public or in private situations. By studying the politeness, people can be wise to determine the choice of words and phrases or linguistic variant in expressing the ideas or meaning in a given context.

Politeness is not something we are born with, but something we have to learn and be socialized into (Watts, 2003:9). He adds that human societies use communication strategies to avoid or minimize conflict, and increase comfortable situation. While Brown and Levinson (1987) state that politeness is the term used to describe the extent to which actions, such the way to say something. The utterances should be able to save the hearer's and feeling enjoyable. The utterances through the language will be a judgement whether someone polite or not. Brown and Levinson (1987) state that there are four types of politeness strategies, and the strategies are focus on saving the hearer's face. They are; (1) Bald on-record strategy, (2) Positive politeness strategy, (3) Negative politeness

strategy, and (4) Off-record indirect srategy. It is agreed that the politeness is attributed with those strategies.

In Indonesia, where the society is bound to traditional values, politeness is regarded as a set of rules of proper conduct or manners that are determined and agreed by a group of society called as *"tata krama"* Muslich (2006:1). It is a conventional agreement that should be fulfilled by any members of society.

Politeness is not only reflect the person's manner or behavior as an individual, but it reflects also to the family honor. Politeness brings a huge impact on the honor of Indonesian family. For example, when a child is considered not to be polite to others, it is not the child his/herself as an individual that will be judged by other people but the parents will. People would not say for example *"you're such an impolite child"* to a child for being impolite but very often people will say *"who is your dad/parents?"* or extremely by asking *"what is your marga?"* towards Bataknese child. In this case, politeness has a function of maintaining honor or *"good name"* of family. Consequently, the politeness phenomena become not only the responsibilities of a child as a member of society but also the responsibilities of the parents. Politenss is closely regarded as a means to maintain family's honor.

In line with this, Byron (1990) in her paper "Language of Politeness" outlines the importance of politeness in the development of children's language. According to this author, the importance of politeness is that it forms a vital part of the socialization process during which the skills of adulthood are acquired. A child spends many years developing just this social competence or awareness, aided by parents who say *'What's the magic word?'* when *'Please'* or *'Thank you'* is required, or *'Say bye-bye to Auntie'* when one of Mummy's friends is leaving. It is in this way that the child is socialized in the types of behavior and language use sanctioned by and typifying his social group. Thus, politeness can be understood as basic to the production of social order and a precondition of children interaction. The reasons above make the

writer chooses the family as the object of the study. This fact has motivated the writer to conduct a study dealing with politeness strategies particularly in the Karonese families in order to find out the politeness strategies which are used by native speakers of the Karonese families.

Politeness

There are numerous definitions of politeness. According to Yule (1996:60) politeness in an interaction can be defined as the means employed to show awareness of another person's face. In this sense, face refers to the respect that an individual has for him or herself to maintain self-esteem in public or in private situations. Showing awareness for another person's face when that other seems socially distant is often described in terms of respect or deference. While showing the equivalent awareness when the other is socially close is often described in terms of friendliness, camaraderie, or solidarity. It means the distance and closeness are the two important factors in politeness.

Examples:
(-) Student's question to his teacher: "Excuse me, Mr. William, but can I talk to you for a minute?" *"Sentabi, tuan William, banci aku ngerana ras kam piga-piga menit?"*.
(-) A friend's question to the same individual: "Hey, Laura, got a minute?" *"Oh, Laura, lit waktu ndu entistik?"*.

From the two examples, it is seen that the meanings of both sentences are the same, but the sentences are used in different ways. The first example is the formal one because the hearer/ interlocutor is the speaker's teacher. From the sentence, it is seen that the form shows the distance the relationship between the speaker and the hearer/interlocutor. The second example is the informal one because the hearer/interlocutor is the speaker's friend. It shows that the informal form indicates the intimacy between the speaker and the hearer/interlocutor.

In addition, Mills (2003:06) says politeness is as the expression of the speakers' intention to mitigate face threats carried by certain face threatening acts

toward another. This definition incorporates the notion of "face"derived from Goffman (1967), which refers to the positive social value a person effectively claims for himself (Goffman, 1967:5), i.e. a person's feeling of self-worth and self- image. In conclusion, politeness is used to save the face threatening act by showing deference and closeness.

Politeness Strategies

Brown and levinson (1987) state that politeness strategies are strategies used to avoid or minimize the FTAs (Face Threatening Acts) that a speaker makes. The focus of Brown and Levinson's theory of politeness is on the notion of face. Politeness strategies are then developed in order to save the hearer's face. Face is something that is emotionally invested and that can be lost, maintained, or enhanced during interaction. Since, face is understood in terms of wants to be fulfilled by others, it is in everyone's interest to constantly monitor and attend to face in interaction.

Another central notion in Brown and Levinson's theory (1987) refers to face threatening acts: acts whose propositional content threatens or runs contrary to the face wants of participants in an interaction, more specifically, face threatening acts may threaten the speaker's or the hearer's positive or negative face needs. Using the insult term is the example of threatening the hearer's positive face which wants to be accepted, even liked or appreciated by others, to be treated as a member of the same group, and to know that his or her wants are shared by others or need to be connected. Moreover, the examples of negative face which wants to be independent, to have freedom of action, and not to be imposed on by others.

Types of Politeness Strategies

Brown & Levinson (1987:60) outline four main types of politeness strategies. The four strategies or general behavior patterns are: (1) Bald on-record strategy, (2) Positive politeness strategy, (3) Negative politeness strategy, and (4) Off record indirect strategy.

Bald On-Record Strategy

In bald on-record strategy is a strategy where the speakers do the act of saying directly. They do nothing to minimize threat to the hearers' face. It risks to shock, embarrasses, or makes the hearers feel a bit uncomfortable. This type of strategy is commonly found with people who know each other very well, and are very comfortable in their environment, such as close friends and family.

Examples:

(-) "Your pants are on fire!" *"Mesen celana ndu"*.

(-) "Eat". (Offer).*"Man"*.

Positive Politeness Strategy

Positive politeness strategy is a strategy where the speakers give any reasons or explanations in their speech and attempt to do something. This strategy uses a kind of metaphorical extension of intimacy to imply common ground or sharing of wants to a limited extent even between strangers who perceive themselves: for the purpose of interaction. This strategy is usually seen in groups of friends, or where people in the given social situation know each other fairly well. It usually tries to minimize the distance between them by expressing friendliness and solid interest in the hearer's need to be respected (minimize the FTAs). It is also used to get closer to the hearer. In other words, positive politeness is used as a kind of social acceleration.

Examples:

(-) "You must be hungry; it's a long time since breakfast. How about some lunch?".*"Pasti kam merawa; waktu si ndekah man manciger"*.

(-) "Goodness, you cut your hair! By the way; I came to borrow some flour". *"Mejile kel, potongan buk ndu". Aku reh guna minjam tepung ndu"*.

Negative Politeness Strategy

According to Brown & Levinson (1987) negative politeness strategy is a strategy which redressive action addressed to the addressee's negative face: his want to have his freedom of action unobstructed and his attention unrestricted. Negative politeness strategy recognizes the hearer's face, but it also recognizes that the speaker is in some way forcing on them. This strategy presumes that the speaker will be imposing on the hearer and there is a higher potential for awkwardness or embarrassment than in bald on record strategy and positive politeness strategy.

Example:

(-) "Would you close the door, Mr. Ricky?". *"Nggit kam nalangi pintu, tuan Ricky?"*.

In that example the speaker is threatening the hearer's negative face which wants to have freedom of action. The threat is the speaker asks the hearer to close the door. To minimize the threat, the speaker applies 'hedge' (would you please) to soften the utterance and 'give deference' (Mr. Ricky) to show his/her respect to the hearer.

Off-Record Indirect Strategy

The last strategy is off record indirect strategy. Off-record indirect strategy is the strategy which uses indirect language and removes the speaker from the potential to be imposing. It is also called as indirect way of saying something which may cause a face damaging interpretation. It is usually in the form of declarative sentence.

Example:

(-) "Wow, it's getting cold in here." *"enggo mulai mbergeh i jenda"*.

The speaker uses the indirect strategy might merely say insinuating that it would be nice if the hearer would get up and turn on the thermostat without directly asking the listener to do so.

Politeness in the Karonese

The word polite in Karo language is called with *'mehamat',* and politeness is called *'kehamaten'.* While an impolite person or someone who does not know the custom is called *'si la meteh adat'.* Karo language may reflect the customs of that language itself. Therefore, Karo language has an important role in forming the Karonese society to behave and speak based on that customs and traditions that have been conventionally agreed. Age, social status, relationship, and formality are the factors that must be considered in the Karonese (Singarimbun, 1975).

Singarimbun (1975) is an anthropologist, he's also the Karonese, says the Karonese have very interesting culture and tradition, because only in the Karonese culture there is a concept of customs and politeness especially in a relationship, or it is known with *'rebu'. Rebu* is a Karo language term means 'taboo'. In *rebu* certain people do not allowed to do something to other certain people; like speaking directly, touching the body part, sitting face to face, and sitting on a mat without someone sitting between them. People who practice *rebu* in the Karonese society are *mami* (mother in law), *kela* (son in law), *bengkila* (father in law), and *permain* (daughter in law). People who violate the ban are those who do not know the customs. They do not comply with the applicable habits and procedures and such a person will be scorned and despised by many people.

In addition, *rebu* or taboo is as the orientation of the Karonese culture of being polite. Prinst (2004), a leader of *LPKK (Lembaga Permasyarakatan Budaya Karo)* states that there are five realization of *rebu* in the Karonese culture which show the politeness of the Karonese. They are:

(1) *Rebu ngerena* (taboo to talk). There is a rule or limitation in speaking. It happens only between *mami* and *kela, bengkila* and *permain.* They do not allowed to speak directly without the third person as an intermediary. They must use the third person as an intermediary to deliver a message.

(2) *Rebu la arus* (should not "shouldn't"). It is related to the relationship between a woman and man. A man and woman who have the same sure name or *merga* are forbidden to make a special relationship. They are like brother and sister, so they do not allowed to have a special relationship more than as a brother. For example, a man who has sure name or *merga 'Sembiring'* do not allowed and taboo to have a special relationship with a woman who is *'Sembiring'* also. They are brother and sister or *"erturang".*

(3) *Rebu tapin/lau* (taboo to take a bath together *"larangan mandi bersama").* It is a prohibition to take a bath together among the Karonese people who have a relationship, for example between father in law and son

in law (*bengkila* and *kela).* In order to avoid this, people have to make a symbol. The symbol is by cough or say *'ehem'.* So, by saying this sound, people who are in public bathroom will understand that someone is coming. He has to be hurry and he will answer "wait for a minute". This action shows the politeness in the Karonese culture.

(4) *Rebu erdahin* (taboo to work). This is a prohibition to work for four days after planting. This *rebu* is aimed at creating the condition of politeness in the Karonese community.

(5) *Rebu api* (taboo to touch) This *rebu* is a prohibition to touch between (*kela* and *mami)* and (*permain* and *bengkila).* Besides, they are taboo to talk, they are also taboo to touch each other. If they do that, they can be regarded that they do not know the customs and it is embarrassing. But if the condition is in critical situation, like in serious ill, *kela* can touch *mami* wiith saying *sentabi* (sorry).

People who break the norm or these *rebu* will get the punishment and they will call as an impolite person, or the Karonese call *"si la meteh adat".* The punishment is like paying the fine of culture or the Karonese call *'nabei' (denda adat).*

The Karonese express their politeness by using kinship forms *(ertutur).* Kinship forms in the Karonese societies include the crucial things and have controlled their everyday's behaviors (Prinst, 2004). These kinship forms guide them to speak politely and responsible. Therefore, in the Karonese society, they interact and address someone carefully in order to maintain the politeness and relationship among people.

Karonese also express their politeness by using pronoun *"kam'* means you in English. The pronoun in this case is the way of speaker to call someone politely. Usually, the speaker may call the hearer differently, like by using name, sure name, etc., but in the Karonese society they call someone by using pronoun "kam", so they will be called as a polite person. For the Karonese, calling someone by using its name is polite but the strategy to add the pronoun "kam" is more polite and it will judge someone whether he is polite or not. In addition, Prinst (2004:158) states that the using pronouns like *'engko'* and *'kam'* (you) as the rule of

speaking politely. Pronoun *'kam'* is more polite than pronoun *'engko'*. For example, *"enggo man kam?"* (have you got your meal)?, is more polite than *"enggo man engko"?*.

Factors that Influence Politeness

According to Brown and Levinson (1987:77), there are three factors that influences politeness, they are: Social Distance (D) of the speaker and hearer, Power (P) between them, and the Rank of imposition (R).

Social Distance

Social Distance is defined as a symmetric social dimension of similarity or difference (Brown and Levinson, 1987:77). Thus, as social distance increases, particular linguistic devices are used to indicate that politeness also increases. In other words, social distance refers to the relationship between the interlocutors. The greater the social distance between the interlocutors (e.g., if they know each other very little), the more politeness is generally expected. Two strangers would typically have a high degree of social distance. But if two people are very close, they would have a low degree of social distance.

Power

Brown and Levinson (1987:77) define power as an asymmetric social dimension which explains the roles speakers occupy in a given situation and the degree to which one speaker can impose on the hearer. In this sense, it is taken for granted that the more powerful the hearer is, the more politeness strategies the speaker will use. In other words, power refers to the power relationship between two interlocutors. Normally, we will typically find ourselves in three types of power relationships. In the first, we would have equal power with the person we are talking to (e.g., a friend or colleague). In the other two, we would either have more power (e.g., as a boss, instructor) or less power (e.g., employee, student) than the person we were talking to. Power has also happens in the Karonese society, For example, when they meet their friends they use their daily language not formal or polite language because they have the equal power relationship. But, the greater the (perceived) relative power of hearer over speaker, the more politeness is recommended.

Rank of Imposition

According to Brown and Levinson (1987:77) the rank of imposition is determined by the degree of imposition on the hearer, which may vary according to the variables of power and distance. Therefore, asking to close the door may be regarded as a non-risky act among friends and can be performed directly, while in hierarchical settings among strangers it may be riskier and require to be performed indirectly. Rank of imposition refers to the importance or degree of difficulty in the situation. For example, in requests, a large rank of imposition would occur if we were asking for a big favor, whereas a small rank of imposition would exist when the request is small. In other words, the heavier the imposition on the hearer (the more of their time required, or the greater the favour requested), the more politeness will generally have to be used.

Politeness strategy is a way to convey the utterances as polite as possible. Politenes is very important in social communication because it can make the interaction running well, avoiding the conflict and creating the comfortable situation. The Karonese are known as one of many ethnic groups in Indonesia that use politeness strategies in communication, because being polite in the Karonese is related to something which is *taboo* to say and to do or the Karonese call *'rebu'*. Besides, age, social status, relationship, and formality are the factors that must be considered in the Karonese (Singarimbun, 1975). To speak to an older, a younger person is supposed to show politeness, it differs if a younger speaks with their friends. Politeness is not only the responsibilities of a child as a member of society but also the responsibilities of the parents, because politeness is closely regarded as a means to maintain family's honor. As Ochs & Schieffelin (1979:13) state that children are learning language,

they are learning social statuses; how the social statuses are linked to particular rights and obligations, and they are learning just how these rights and obligations are manifested in verbal behavior. These rights and obligations are parts of the background knowledge underlying appropriate language use, i.e. the polite phenomena in speech.

B. Research Method

A design in qualitative research refers to the researcher's plan of how to proceed (Bogdan & Biklen, 1992:58). In designing and analyzing the research, the researcher conducted descriptive qualitative research design with a multiple case study. Descriptive qualitative design attempts to describe what is going on and what data shows. The researcher chose a case study because as Bogdan and Biklen (1992:68) say a case study refers to the study done to a subject, a setting, or a depository of data. It is suitable for this research since the researcher observed politeness strategies that used by different Karonese families in Deli Tua.

The subjects of this research were three of the Karonese families who lived in Deli Tua. The families were chosen as the object of the research, because family is the first place somebody acquire their mother tongue. The Karonese families were divided into two groups, these two groups were parents and children group. The age of the subjects from parents group was about 30 to 45 years old, whereas the age of the subjects from children group was about 7 to 12 years old. This age was chosen because as Bates (1976) states that children begin to perform politeness from the age of seven by the used of politeness features.

The instrument of this research was the researcher herself. As Bogdan & Biklen (1992:31) state that qualitative research has the natural setting as the direct source of the data and the researcher is the key of instrument. The other instruments that were used in this research were observation and interview.

Observation was conducted in three different of the Karonese families in Deli Tua. There were two parts of interactions

that were observed. First was the interaction parent to parent (husband to wife or vice versa). Second was the interaction parent to child. The interactions were done in informal situation. The observation was done to engage in activities appropriate to the situation and to observe the activities, people and physical aspects of the situation (Spradley, 1980:54). However, the researcher acted as a passive participant which meant being present at the scene of action but did not participate or interact with other people to any great extent (Spradley, 1980:59). It was done to achieve the naturalness of the setting. The naturalness of the setting was also achieved by conducting the observation continuously in one month so that the Karonese families get used to the existence of the researcher. After conducting the observation, the subjects were interviewed to find out the reasons they chose those types of politeness strategies.

This research was conducted by applying a procedure in order to collect the data. The procedure was made by referring to the steps in analyzing the data proposed by Miles and Huberman (1984). Firstly, the researcher did some preparation before conducting the research such as preparing the tools needed such as tape recorder, notebook, etc., and approaching the subjects. Secondly, the researcher observed and recorded the utterances uttered by the subjects in their daily interactions to obtain the data on the behavior performed. Thirdly, the researcher interviewed the subjects to get the data on the process and reasons of their behavior. After having observation and interviewed on the subjects the researcher transcribed the data gathered. They are then analyzed based on the coding categories from the theories elaborated in the previous chapter. Finally, the data analysis was concluded to get the answers for the research problems.

According to Miles and Huberman (1984:21) analysis consists of three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification. Data reduction refers to the process of selecting, focusing, simplifying, abstracting and transforming the "raw" data that appear in written-up field

notes. In this research, it was the process to select the subjects' utterances as the data based on Brown and Levinson's types of strategies such as bald on-record strategy, positive politeness, negative politeness, and off-record indirect strategy.

Data display is defined as an organized assembly of information that permits conclusion drawing and action taking. The displays include matrices, graphs, networks and charts. This research also displayed some matrices which consisted of some data from different subjects as sources.

The third stream of analysis activity is conclusion drawing and verification. Verification may be crossing the analyst's mind during writing or it may be through going and elaborate, or with extensive efforts to replicate the finding in another data set. Conclusion drawing can be done through deciding what the data means or finding the pattern or regularities after reading the matrices or display. In this research, the researcher concluded what kind of politeness strategies that the subjects used.

In qualitative research the analyzed data must be auditable through checking that the interpretations are credible, transferable, dependable and confirmable. All of those aspects are called the trustworthiness (Lincoln & Guba, 1985).

To make the study credible, the researcher used triangulation technique. As Lincoln & Guba (1985) state there are three activities increasing the probability that credible findings will be produced. The activities are prolonged engagement, persistent observation and triangulation.

Prolonged engagement is the investment of sufficient time to achieve certain purposes: learning the culture, testing for misinformation introduced by distortions either of the self or of the respondents, and building trust. The researcher should be there fo a long time enough to repeatedly observing and interacting the participants. For this research, as there were observation, recording and interview so they were taken only one month of time.

Persistent observation is the identification of those characteristics and elements in the situation that are most relevant to the problem or issue being pursued and focusing on them in detail. In this research, the researcher observed the subjects' utterances and also observed their behaviors to support their utterances.

Triangulation is determining the point of which angle receives the most current information as a baseline. Furthermore, Denzin (1978, in Lincoln & Guba, 1985) states that there are four types of triangulation; data triangulation, investigator triangulation, theory triangulation, and methodological triangulation. In this research, the technique of triangulation that the researcher used was methodological triangulation. The methodological was used because this research used more than one instruments of data collection. They they were observation, record, and interview. The triangulation technique in this research was achieved through displaying different data from different sources. The technique was used to verify the finding of data through informants such as subjects. Therefore the researcher took six subjects of three of the Karonese families, three from parents group and three from children group to be observed. To verify the findings, the researcher interviewed the subjects in order to create overlapping and therefore cross-validating data in the study of politeness strategies of the Karonese families.

The transferability of this research will be achieved through a thick description of the research process and finding. The description is called sending context. This context helps the readers see whether the types of politeness strategies, and the process of politeness strategies in this research can be transferred to a different setting or can be applied in the receiving context.

To make sure that the finding is dependable can be done by deliberately checking and jotting down the process and result of the research. This process is called audit trail which is divided into two kinds; audit trail process and audit trail product. The researcher deliberately jotted down the complete process of research which was done through observation and interview.

To make sure that the research is confirmable the researcher made an audit trail which consists of raw data, reduced data and reconstructed data. This note is supported by some codes so the readers can easily go through the data. Some appendices were also attached to make the data confirmable.

C. Result and Discussion

This study dealt with politeness strategies of the Karonese families. The subjects of the study were three of the Karonese families. The families were divided into two groups; they were parents group and children group. The families were the native speakers. They used Karo language as their mother tongue. The observation was faced to the families' activities while recorded all the utterances produced by all the speakers. In this study, there were two parts of interactions that were observed. First was interaction parent to parent (husband to wife or vice versa) and second was interaction parent to child. The interactions were done in informal situation or at home. A set of interview was conducted to the families to get the data on reason for using the types of politeness strategies.

The Karonese families only used two types of politeness strategies from four types of politeness strategies as stated by Brown and Levinson (1987). They used bald on record and positive politeness strategy when they interacted at home. Each of these types will be presented further in the following.

Bald on Record Strategy

The Karonese families used bald on record strategy when they interacted with their family, both interaction parent to parent and parent to child at home. They used this strategy because the speakers knew very close with the addressee, so the speakers said directly without considering the feeling of the addressee. As Brown and Levinson (1987) say this strategy is commonly found with people who know each other very well, and are very comfortable in their environment, such as close friends and

family. Their utterances can be identified as follow.

(Family A: Interaction I Parent to Parent)
(1) "*O pak e, minem ken lebe sanga lenga kam lawes erbinaga*". (Dad, drinking tea before you go to sell).
(2) "*Datas meja dapor enggo ku tama ras rotina ya*".(It's on the kitchen table, I put it with the bread).

In the interaction I between parent to parent, the speaker here was a wife, her utterances and respond referred to bald on record strategy. The speaker uttered directly to the hearer, because they knew each other very well and they were comfortable in their environment that was at home. This interaction happened in the morning. A wife (the speaker) was a house wife while her husband was a seller.

(Interaction II Parent to Child)
(3) "*Kari saja mak, nonton kartun aku lebe ya mak (jemak remote TV)*". (Later, mom. I want to watch Cartoon on TV (holding remote TV).
(4) "*Bergi saja kari mak, radu ras bapak ras kakak. Ja kin kakak e mak*"?.(At night mom, I want to eat together with dad and sister, where is the sister, mom)?.

In the interaction II between parent to child or mom with his mom. A son here was a speaker, he uttered and responded his mom's utterances directly. This interaction happened in the afternoon.

(Family B: Interaction I Parent to Parent)
(5) "*Lau hangat saja nta mak*". (Just hot water, mom).
(6) "*Oe mak, kebetulen enggo melihe kel ku akap. Mari man kita mak*". (Yes, mom. I'm hungry. Let's eat).

In this interaction, the speaker was a husband. He uttered and responded to his wife directly. So, his utterances and responds referred to bald on record strategy. This interaction happened in the afternoon specifically after a speaker came home.

(Interaction II Parent to Child)
(7) "*Pak, ndai aku ku dokter gigi*".(Dad, I went to the dentist just now).

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(8) *"Lang pak, ipen geraham ku si teroh enggo modok-odok, jadi i suruh mamak ndai cabut saja. Tapi nina dokter ipen si sebelahna pe enggo ka mulai turah jadi harus cabut ka nina dokter pak. Jadi dua enggo cabut ipen ku ndai".* (No, dad, but my bottom teeth was rocking, so mom asked me to the dentist to pull it out, in fact the dentist said that my teeth next to the rocking teeth also has begun to grow so it should be removed as well. Therefore, my two teeth were removed, dad).

These utterances referred to bald on record strategy, because the speaker (a son) knew the hearer (his father) very well. This interaction happened in the afternoon after his father came home. They were very close each other, so the speakers said directly without considering the feeling of the hearer.

(Family C: Interaction I Parent to Parent)
(9) *"(Buka pintu) enggo kam reh pak"?.* (Open the door), (you've already come back, dad)?.
(10) *"Oe pak kira saja, aku nikapken panganta guna man bergi ta kari. (lawes ku dapur, dung nikapken pangan, ndehara kundul i sebelah perbulangen) uga pak melala uang masuk ta sendah?".* (Yes, dad. I will prepare our foods (walk to the kitchen, after finishing some foods, she sits next to her husband). Have you finished to count dad? How about our income today, much or less)?

The speaker here was a wife, she uttered directly to her husband. These utterances referred to bald on record strategy because the speaker and hearer have a close relationship. This interaction happened in the afternoon. A wife asked her husband about their income. Although in the Karonese there is a philosophy of life that is *"Ula kataken si tuhuna, tapi kataken sitengteng na".* But, they didn't use this philosophy at home. They use that philosophy when they interact in social environment, like interact with neighbors or in a party.

(Interaction II Parent to Child)
(11) *"Lit mak, PR Matematika ngenca, gampang nge. Aku me jago Matematika, kari saja ku ban mak, dung nonton film kartun mis aku ridi enca e ku ban PR ku, ntah, eh..eh, kari berngi saja ku ban (tertande ku gurung mamak)".* (I have it mom. Math homework, it's easy to do mom. I like this lesson so I can finish it easily. After watching this cartoon movie, I'll take a shower, and after that I'll do my homework, or, eh..eh, how bout at night, mom? can I do that at night)? (holding her mother's shoulder).
(12) *"Oe yah, mak (janah berjut). Ja kakak mak,lenga ia mulih sekolah"?.* (Yes, mom (a frowny face). Where is my sister mom, why she doesn't come back from school)?.

In this interaction, all of these utterances referred to bald on record strategy. The speaker here was a daughter, she spoke to her mom directly, because they have a close relationship. this interaction happened in the afternoon. The conclusion is all of the speakers from family A, B, and C both interaction I and II spoke directly to hearers. The directness is influenced by close relationship because they were in the same and comfort environment that was the family. They had no clumsy to speak among them, because they knew each other very well.

Positive Politeness Strategy
Based on the data, the Karonese families also used positive politeness strategy, because the speaker addressed the hearer in their speaking which was redress directed to the addresses positive face. This strategy used a kind of metaphorical extension of intimacy to imply common ground or sharing of wants to a limited extent. Their utterances can be identified as follow:
(13) *"(Jemak helm) endi **pak e..".*** (Bring the helmet), here it is, dad. (Family A: Interaction I).

In this utterance, it was clear that the speaker addressed the hearer with *"pak e"* means *'dad'* or it can be *'dear'.* The speaker addressed the hearer with used identity markers to show that the speaker had an affection and close relationship to the hearer.
(14) *"**Sidikalang?** ku rumah bibi"?* (Sidikalang? to bibi's house"? (Family B: Interaction I).

This agreement can be conveyed by using the repetition of some words. The speaker repeated to seek agreement. Repeating is used to stress emotional agreement with the utterance (to stream interest and surprise).

(15) *"O pak e, **minem ken lebe** sanga lenga kam lawes erbinaga"*.(Dad, drinking tea before you go to sell). (Family A: Interaction I).

This utterance showed that the speaker offered something to the hearer, that was drinking tea before he went out. The speaker tried to satisfy the hearer's positive face wants by offering something.

(16) *"Mbera-mbera laris binagan ta sendah ya pak"*. (I hope our things sell out today, dad). (Family A: Interaction I).

(17) *"oe mak, kebetulen enggo melihe kel ku akap. Mari man kita mak"*. (Yes, mom. I'm hungry. Let's eat). (Family B: Interaction I).

This utterance showed that the speaker used positive politeness strategy by using *"ta* and *kita"* or 'we'. The speaker includes both speaker and hearer in the activity. To make it clearer, the types of politeness strategies used by the Karonese families in Deli Tua, can be seen in the following table:

Table 1. Types of Politeness Strategies used by the Karonese Families

Initial Family / Types	Bald on Record	Positive Politeness	Negative Politeness	Off record Indirect	Total
Part I Interaction Parent to Parent					
Family A	5	3	-	-	8
Family B	10	2	-	-	12
Family C	6	1	-	-	7
Part II Interaction Parents and Children					
Family A	8	-	-	-	8
Family B	5	1	-	-	6
Family C	4	-	-	-	4
Total	**38**	**7**	**-**	**-**	**45**

Table above showed the types of politeness strategies used by the Karonese families. In part I the interaction between husband and wife (parents) showed that they used two types of politeness strategies when they interacted each other; bald on record and positive politeness strategy. The total number of utterances based on the strategies was 27 utterances. The total of bald on record strategy was 21 utterances, and positive politeness strategy was 6 utterances.

In part II the interaction between parents and children showed that when the parents interacted to their children they were also used two types of politeness strategies; bald on record and positive politeness strategy. The total number of utterances based on the strategies was 18 utterances. The total of bald on record strategy was 17 utterances, and positive politeness strategy was 1 utterance. The percentages of politeness strategies can be seen in below table.

Table 2. The Percentages of Politeness Strategies Used by the Karonese Families

No	Types of Politeness Strategies	Number	Percent (%)
	Part I and Part II		
1	Bald on record strategy	38	84.4%
2	Positive politeness strategy	7	15.6%
3	Negative politeness strategy	-	0%
4	Off record indirect strategy	-	0%
	Total	**45**	**100%**

Table above presented the percentage of the politeness strategies used by the Karonese families both Part I and Part II. The percentage of bald on record strategy was (84.4%), and positive politeness strategie was (15.6%). So, the dominant type of politeness strategies used by the Karonese families was bald on record strategy.

The Karonese families expressed their politeness by using kinship forms, and using pronoun. Below were some examples found during data collection and analysis completed with the explanation.

Using Kinship Forms

(Family A: Interaction I Parent to Parent)
(18) *"O **pak** e, minem ken lebe sanga lenga kam lawes erbinaga"*. (Dad, drinking tea before you go to sell).
(Interaction II Parent to Child)
(19)*"Banci ndai les ndu **nak ku**?.* (How about your course my son, could you do that?).

(Family B: Interaction I Parent to Parent)
(20) *"Oe **mak**, sitek (tayang i sofa)"*. (Yes mom, a bit (lay down on the sofa).
(Interaction II Parent to Child)
(21) ***"Pak,** ndai aku ku dokter gigi"*. (Dad, I went to the dentist just now).

(Family C: Interaction I Parent to Parent)
(22) *"Gelah lancar lah galar labo dalih **pak**"*. (It doesn't matter if they pay regularly).
(Interaction II Parent to Child)
(23) *"Oh ya, la kin ngata ndai kaka ndu **nak ku** adi ia ikut acara pentas seni i sekolahna?.* (Oh ya, she's never tell you that she will join there?).

The Karonese expressed their politeness by using kinship forms *(ertutur).* These kinship forms guided them to speak politely and responsible. They interacted and addressed someone carefully in order to maintain the politeness and relationship among people. In the interaction I parent to parent, there were two forms of kinship which were found. The kinship forms were *pak* and *mak.* In expressing their politeness in the family, a husband called his wife with *mamak* or *mak* like their children called their mother. While a wife called her husband with *bapak* or *pak* like their children called their father. The used of this forms of kinship showed the close relationship or affection between the speaker and the hearer.

In the interaction II parent to child, there were three forms of kinship which were found. They were *pak, mak* and *nak ku.* The children called their parents with *bapak* or *pak,* and *mamak* or *mak,* while the parents called them with *nak ku.* Besides, the parents also called their children by saying "*turang*

besan (my son), buah baraku (my dearest child)".

Using Pronoun

(Family A: Interaction I Parent to Parent)
(24) *"Oe, kari ku kataken pak. Enggo to pak berangkat **kam** enggo ciger ah, mbera-mbera laris binagannta sendah ya pak"*. (Yes, I will tell them. Hurry up, dad, it's almost noon. I hope all the items sell out today).
(Interaction II Parent to Child)
(25) *"Yaa...(nembeh) jadi ndigan **kam** erban manok goreng mak, pagi ya?.* (Frowning face), so when will you cook fried chicken, how about tomorrow, mom?).

(Family B: Interaction I Parent to Parent)
(26) *"Enggo **kam** reh pak? (cium tan perbulangen), latih kap ndu pak e?.* (You've already come back dad?, getting tired, dad?).
(Interaction II Parent to Child)
(27) *"Oh bage, jago kel **kam** ya nakku (janah jemak takal anakna).* (Oh...you're smart my son (while touching his son's head).

(Family C: Interaction I Parent to Parent)
(28) *"maaf kel pak, sangana ka ndai aku i kamar mandi la ku begi, latih kel **kam** ya pak, ja kereta ta pak?.* (Sorry, dad. I was in the bathroom, so I can't hear you. Where is our motorcycle?).
(Interaction II Parent to Child)
(29) *"Rika, enggo **kam** erlajar nak ku?, kidah nonton TV lalap kam ndube nari nak ku. La lit kin PR ndu? (maba tas Rika).*
(Rika, have you opened your book?, cause after you're back from school you   always watch TV. Don't you have your homework, my daughter? (carrying Rika's bag).

The Karonese expressed their politeness by using pronoun *kam.* The pronoun *kam* was similar to English pronoun you. The pronoun *kam* is the way of speaker to call someone politely and make the utterances more smooth. For the Karonese, calling someone by using its name is polite but the strategy to add the pronoun *kam* is more polite and it will judge someone whether s/he is polite or not. In the interaction I parent to parent, husband or

wife called their couples with *kam* besides their kinship forms like *pak* or *mak* to make the utterances more smooth and polite. It happened also in the interaction II parent to child, the speaker uttered and responded the hearer by using pronoun *kam* to make the utterances more polite.

From the previous result, it showed that bald on record strategy was dominantly used by the Karonese families. The reason for using this type was taken from the explanation of the subject itself. The researcher interviewed the subjects as the data to answer the reasons for using the dominant type in the Karonese families. There were three reasons why the Karonese families used bald on record strategy in their informal interaction at home.

Social Distance

The speaker and hearer had very close relationship, like wife and husband, and parents with their son or daughter, they knew each other very well. Therefore, they had a low degree of social distance, so the politeness is not generally expected. As Brown and Levinson (1987:77) say social distance refers to the relationship between the interlocutors. If two people are very close, they would have a low degree of social distance or the politeness is not generally expected, like in a family.

Power

After interviewed the subjects from parents group it was found that the parents and children have an equal power like a friend, because the parents always communicate with their children at home. Therefore, they become closer.

Rank of Imposition

According to Brown and Levinson (1987:77) the rank of imposition is determined by the degree of imposition on the hearer, which may vary according to the variables of power and distance. In the rank of imposition, it was regarded that the parents and children as a non-risky act, they can perform directly.

Based on the data analysis, some research findings are specified below:

1. The Karonese families used two types of politeness strategies. They were bald on record strategy and positive politeness strategy. Bald on record strategy was the dominant type used by the Karonese families in both interactions; parent to parent and parent to child.
2. The Karonese families expressed their politeness by using kinship forms and pronoun. It was found both in interactions I and I.
3. Bald on record strategy was used dominantly by the Karonese families because both parents and children get closer and knew each other very well, and had a close relationship, which was a family. Besides, children do not like to talk long-winded they say directly what they want to their parents.

People get their politeness for the first time is from the family, how the parents teach their children to be polite, how the parents communicate to them, so that the children can behave politely in a community. The Karonese families expressed their politeness by using the kinship forms and pronoun. A wife addressed a husband by using *'bapak* or *pak e'*, and a husband addressed a wife by using *'mamak* or *mak'*. Parents addressed their children by using *'nak ku'* and children address their parents by using *'mamak* and *bapak'*. Besides, in the Karonese culture, the use of identity marker like name, sure name or nick name must be added by pronoun *'kam'* in order to be polite for the Karonese. If the Karonese call their parents by using pronoun *'engko'* not *'kam'* they will be called as *'si la meteh adat'* means someone who does not know the culture or an impolite person. Bald on record strategy was the type of politeness strategy used dominantly by the Karonese families rather than positive politeness strategy. This type of politeness strategy was used dominantly because both the speaker and the hearer knew each other very well. They had a close relationship. Parents and children showed their closeness by saying directly, and children do not like to talk long-winded. They said what they want to their parents. Some factors influenced the directness of the

Karonese families, they were social distance (D) of the speaker and hearer, Power (P) between them, and the Rank of imposition (R).

D. Conclusion and Suggestion

Based on the data analysis and discussion, the conclusions can be drawn as (1) the Karonese families used two types of politeness strategies, they were bald on record strategy and positive politeness strategy. Bald on record strategy was dominantly used by the Karonese families, (2) the Karonese families expressed their politeness by using kinship forms and pronoun, and (3) bald on record strategy was dominantly used by the Karonese families because of three factors; first, Social Distance (D) of the speaker and hearer, second, Power (P) between them, and third, the Rank of imposition (R). The speakers and hearers knew each other very well. They had very close relationship, so they had a low degree of social distance and the politeness was not generally expected. It was concluded that the Karonese families used bald on record strategy as the dominant strategy to show the closeness among the members of the family.

Dealing with the findings of the research, some constructive ideas were suggested. First, it was suggested to the Karonese families especially for all the parents to be the real model of practicing politeness to their children from the beginning, in order to be polite in communicating to others. Second, it was suggested that the Karonese researchers should be more concerned with the research of the Karonese since it is still very rarely conducted. Third, it was suggested to the expert of the Karonese to write more books or references of politeness strategies in the Karonese families.

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