Politeness Maxim in Batak Toba's *Marhata Sinamot*

Natalia Purba, Tiara Pasaribu

Abstract

This study deals with the politeness maxim in Batak Toba's *marhata sinamot*. The data were taken on 04th June 2016 in Lae Galuh Sidikalang in Siburian family and 20th August 2016 in Sei Batang Ari Medan in Purba family. This research was done through descriptive qualitative and the source of data based on *Batak Toba's marhata sinamot*. The techniques of collecting data were attending and recording the conversation of the participants in the *marhata sinamot*. There are eleven participants involved in the party, namely *natuatua ni nasohot, namarhaha anggi, raja panise, parsinabul, dongan sabutuha, hula-hula, boru, tulang, pariban, natuatuani huta, ale-ale* or *dongan sahuta*. Then, the researcher identified, analyzed and found out the kinds of politeness maxim and most type of politeness maxim used in *Batak Toba's marhata sinamot* according politeness situation and used theory of Leech Geoffrey. Then the researcher puts the categories into the tables. The result indicates that there are 6 situation of politeness in marhata sinamot, they are Greeting, Self-Introducing, Thanking, Offering, Invitation, Apologizing and the last Leave-Taking. the researcher found out the dominant in *marhata sinamot* according to situation is thanking. According to analysis the data in *marhata sinamot* the participant of the party specifically to *raja panise* and *parsinabul* used polite language to say thank you even just an expression without giving or asking for something. But when they answer or reply to the words of their interlocutors to first say thank you. That's why "Thanking" be dominant in this data. The second dominant is agreement. In a ceremony of *marhata sinamot* is discussing about the amount of dowry *(sinamot)* of the daughter. That is why this event is necessary for an agreement. Through discussion and even debate to reach an agreement would be the amount of dowry *(sinamot)*. That's why the second "Agreement" becomes dominant. The researcher faound out 5 politeness maxims in *marhata sinamot*, they are The Tact Maxim, Approbation Maxim, Generosity Maxim, Modesty Maxim, and Agreement Maxim. The Tact Maxim is dominantly used by the speakers in *marhata sinamot*. According to data already analyzed the participants of *marhata sinamot* especially *raja panise* and *parsinabul* used phrases that firm but not offensive or negative impact, or can be the speaker of *marhata sinamot* be wise to respond and gave benefit to the other person about the agreement on how the amount of *sinamot* later, as the tact maxim states minimize the expression of belief which imply a cost to other, and maximize the expression of belief which imply benefit to other.

Keywords : politeness maxim, Batak's wedding ceremony

1. Introduction

In order to be admitted as a member of a communal group, one ought to follow with certain social principles *Purba* of behavior already existing inside the group. The human needs another human in their spirit as human beings because the one social creatures and in doing communication or interaction, they use language as a way of communication.

According Keraf in Smarapradhipa (2005:1), providing two language understanding. "The first notion of language as stated means of communication between members of the public in the form of a symbol of the sound produced by means of said human. Second, the language is a communication system that uses symbols, vocal (speech sound) which are arbitrary." The interaction may happen in intra-group or inter-group. Whether in relation to language and individuality in general or with specific reference to ethnicity for example in ethnic *Batak*.Indonesian people say, *"Bahasa menunjukkan bangsa",* which means that language shows someone's identity, like their social status, gender, age, ethnicity and their social networks. Every ethnic group has their own characteristics, with the variation of characteristics makes Indonesia to become

a country with rich culture and tradition. That's why language and culture are two inseparable items. Mulyana (2004:73) states that "language is a cultural representation, or a 'rough map' that reflects culture, including world views, beliefs, values, knowledge, and experiences which are practiced by related communities." Related to the language itself, there are norms or rules that must adhere how to speak politely, but the norms or rules refer not only to what to do and what not to do when interacting with one another but also to what to say and what not to say.

According to Watts (2003:9) "Politeness is how human societies use communication strategies to avoid or minimize conflict, and to increase comfort and understanding, although the participant has the opportunity or may want to show off their power." While the way people do communication is different from another, it depends on the culture. Each culture influences the way its people talking as language are a part of the culture. Culture complements all the aspects of human life. Culture is the rule of law or the norms that bind human beings and social life. During the process of communication, people think of polite or impolite words to use because politeness itself can support the communication smoothly. It means that humanism is not able to act at will, but must comply with the norms which contained within the society. That's why making a conversation people does not only produce utterances containing grammatical structures and words, but they also perform by someone characteristic, attitude, personality from his/her words. The usage of polite language reflect the good character of the speaker.

There are many tribes or clan in Indonesia, one of them is *Batak Toba*. The *Batak Toba* tribe is a tribe that has a strong custom and culture in Indonesia. *Batak Toba* culture can be divided in some occasion such as birth, marriage, and funeral, etc. "M*arhata sinamot* or discussing of dowry" is one of the phases in marriage occasions. The parts of marriage steps include *marhori-hori dinding, marhusip, martuppol*, and *marhata sinamot* and *marunjuk/ pamasu-masuon*. At this time the relatives of the groom and the bride discuss the preparation for the wedding day.

According to Saragih(1980:158) "*Sinamot dalam pengertian bahasa Indonesia adalah"mahar". Mahar ini umumnya adalah dalam bentuk uang yang diberikan oleh pihak laki-laki kepada pihak perempuan / sinamot* in the sense of the language of Indonesia is *"mahar"*. The dowry is generally is in the form of money given by the groom to the bride." At this time, the groom's side (*paranak*) and the bride's side (*parboru*) is bargaining process the price of the woman as usual called *marhata sinamot*. Thus, the conversation will be represented by speakers of different status, knowledge, background that possibly result from a language variety in that specifically talks. That's why the writer is a native speaker of the *Batak Toba* language and who was born and brought up in this speech area is interested in analyzing this politeness problem. The writer hopes this analysis in order to make *Batak Toba* will more respect in speech with other peoples and increase the awareness of the younger generation how to use the language of *Batak* people who are rich with their traditional, religious, and social system apply their politeness practices in conversation of *marhata sinamot* one of *Batak Toba* traditional ceremony. The writer interested to this research with the title *"Politeness Strategies in Batak Toba's Marhata Sinamot"*

In this study, the writer will limit only on conversation of *marhata sinamot*. The conversation of *marhata sinamot* base on *politeness maxim theory*. The writer will take recording of the conversation the *marhata sinamot*. The politeness maxim find out in the conversation in *Batak Toba's marhata sinamot*, which will be analyzed base on Leech theory.

The objectives of the study are: to identify the kinds of Politeness Maxim used in *Batak Toba's Marhata Sinamot* and to find out the most type of Politeness Maxim used in *Batak Toba's Marhata Sinamot*

The findings of this study are beneficial theoretically and practically.
1. Theoretically, the writer hopes that this research will :
   a) Enlarge readers' views the sociolinguistics phenomenon, particularly the phenomenon of language use and sociolinguistics aspects,
   b) For the teachers & students can use or encourage as a reference on sociolinguistics subject.
2. Practically, this research might be useful for :
   The readers, especially for those who wanted to research on *Batak Toba* culture in the traditional ceremony such as *marhata sinamot*. Further research, this research will be very useful for the next research as the development of reading theories.

Pragmatics

Pragmatics is a subfield of linguistics, how people comprehend and produce a communicative act or speech act in a concrete speech situation which is usually a conversation. In pragmatics, people will come more detail about how the human comprehend and produce a communicative act or speech act in communication. It distinguishes two intents or meanings in each utterance or communicative act of verbal communication. According to Cruse (2000:16) "Pragmatic can be taken to be concerned with aspect of information (in the widest sense) conveyed through language which are not encoded by generally accepted convention in the linguistic form used but which none the less arise naturally out of and depend on the meaning conventionally encoded in the linguistic form used, taken in conjunction with the context in the forms are used (emphasis added)."

Levinson (1985:21) in Sudaryat (2009:120) states "Pragmatics is concerned solely with performance principles of language usage and the disambiguation of sentences by the contexts in which they were uttered. Pragmatics is the study of the relation between language and the contexts that are basic to an account of language understanding". Thus, pragmatics focus on the meaning of speakers' utterances.

Parker (1986:11) as quoted in Wijana (2009:4) states, "Pragmatics is distinct from grammar, which is the study of the internal structure of language. Pragmatics is the study of how language is used to communicate."

According to the writer, pragmatics is how the listener gets the meaning from the truth context, but said from indirect meaning and then order to arrive an interpretation of the speaker intended meaning.

Politeness

Politeness is one of the most important issues in pragmatics. Lakoff in Watts (2010:50) says "Politeness is developed by socialization in order to reduce friction in personal interaction". Goffman (1967:22) in Bell, D. and Youmans, M. (2006:31), explains that in social interaction politeness is the people "perform" in a certain way to present their self-image and give a certain impression of themselves to other people.

Furthermore, the polite face showing awareness in another person's face when that order seems socially distant is often described with the term of respect or deference. Face means the public self-image of the person. It refers to that emotional and social some of the self that everyone has and expects everyone else to recognize, or we often say positive politeness orients to preserving the positive face of other peoples. When use positive politeness, the speech strategies that emphasize our solidarity with the hearer. Example:

1. You look sad. Can I do anything?
2. I'll just come if you don't mind.

In everyday conversation, there are ways to go about getting the things someone wants. When someone or with a group of friends, can sit them, "Go get me that plate!", or "Shut-up!". However, when we are surrounded by a group of adults at a formal function, in which some parents are attending, they must say *"Could you please pass me that plate, if you don't mind?"* and *" I am sorry, I don't mean to interrupt, but I am not able to hear the speaker in the front of the room."*

Psychologically, a speaker is tempted to show that He or She has a good personality. One of the strategies is to speak gently and politely. No one wants to be regarded as an ignorant person. Everyone wants to be respected as He/She is. The respect that is required is called the positive face of the speaker and the self identity is called a negative face. Kramsch (1998:46) says: member of cultural group needs to feel respected and not impinged upon in their autonomy, pride and self sufficiency (negative face). They also need to be reinforced in their view of themselves as polite, considerate, respectful members of their culture (positive face).

Everyone has a "face" or a public image that must be maintained. A noble man should show that He or She good hearted by using good language. The wrong language can be related to the personality of the speaker. A polite speaker is usually respected because He or She wants to respect the listener. There is a mutual relationship in politeness. If the speaker is polite, the listener will respond in the same way. From the definition of politeness above, it can be concluded that politeness is a social norm that people must apply in private or in a public situation to order to maintain the relationship other and be respected by others.

Types of Politeness

The definition of politeness, according to Murata (2008:11) 'Politeness is negotiated between speakers and hearers dynamically and discursively and thus should be captured at the discourse level not at the speech-act level'. Some interactions are considered as Face Threatening Acts (FTA), which are acts that may threaten Speaker/ Hearer's Positive and Negative Face. To threaten the negative face, the speaker may have the intention to impede a hearer's autonomy, push the hearer to accept a deal, or persuade the hearer to concede something. To threaten the positive face, it is possible that the speaker disagrees, or even has no concern on the hearer's positive face like insults, refusal, and denial. From this perspective, politeness is performed to reduce the damage of the face.

Brown & Levinson Politeness Strategy

On the hand, Brown &Levinson (1987), in their analysis of linguistic politeness first appeared in 1978 (Watt 2003:85). The theory is often referred to as the "face saving" theory of politeness as it built on Goffman's notion on the face. Brown and Levinson posit a Model Person (MP) with the ability to rationalize from communicative goals to the optimal means of achieving these goals. In doing so, the MP has to assess the danger of threatening other participants' face and to choose the appropriate strategies in order to minimize any face threats that might be involved in carrying out the goal-directed activity. The MP in Brown and Levinson's model refers to the 'speaker' in order that the MP can assess which is the most appropriate politeness strategy to use in the circumstances.

Politeness strategies will, therefore, be those which aim (a) supporting or enhancing the addressee's positive face (positive politeness) and (b) avoiding transgression of addressee's freedom of action and freedom from imposition (negative face).

1. Positive Politeness Strategy

Positive politeness strategy is oriented toward the positive face of H, the positive a self-image that he claims for himself. Positive politeness is an approach based it

"anoints" the face of the addressee by indicating that in some respects, S wants H's wants (e.g. By treating him as a member of a group, a friend, a person whose wants and personality traits are known and liked).

Brown and Levinson (1987:65-68) divide positive politeness into fifteen strategies:

1. Notice, attend to H (her/his interest, wants, needs, goods)

Example: *"Jim, you are really good at solving computer problems. I wonder if you could just help me with a little formatting problem I've got"*

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

The use of exaggerating can be done with exaggerating intonation, stress as well as with intensifying modifiers.

Example: *"what a fantastic garden you have."*

3. Intensify interest to the hearer in the speaker contribution

Another way for the speaker to communicate addressee that she/he shares some of his/her wants is to intensify the interest of his/her contribution to the conversation, "by making a good story".

Example: *"Yesterday night I went to that shop. I bought some things from him. He's all right, isn't it? Today I heard that he's dead and I was very surprised".*

4. Use in-group identifies markers in speech

It is used to convey such in-group membership includes generic names like mate, buddy, honey, dear, baby, mom, brother, sister, Mac, cutie, sweetheart, guys, fell as, and so on.

"Here's my old mate Fred. How are you doing today, mate?"

5. Seek agreement on safe topics

This strategy is used to seek ways in which it is possible to agree with the addresses.

Example: *"I agree. Right Manchester United played really well last night, didn't they?"*

6. Avoid disagreement

In this case, the speaker tries to hide the disagreement by saying 'yes, but…'

Example: *"Well, in a way, I suppose you're sort of right. But look at like this."*

7. Presuppose, raise, assert common ground

Here speaker talks something about an unrelated topic before talk what he wants.

Example: *"People like me and you, Bill, don't like being pushed around like that, do we? Why don't you go and complain?"*

8. Joke

Joking is a basic positive technique.

Example: *"OK, if I tackle those cookies now?"*

9. Assert or presuppose knowledge of and concern for the hearer's wants

In this strategy means a willingness to fit one's own wants.

Example: *"Look, I know you can't bear parties, but this one will really be good. Do you!"*

10. Offer, promise

Offer and promise are the natural outcomes of choosing this strategy, they demonstrate speaker's good intentions in satisfying addressee's positive face wants.

Example: *"I'll take you out to dinner on Saturday."*

11. Be Optimistic

Optimistic expressions of FTAs seem to work by minimizing the size FTA. This minimization may be literally started with the expression like sure.

Example: *"You will lend me your lawn mower for the weekend. I hope."*

12. Include both speaker and hearer in the activity

By using an inclusive 'we' form, when the speaker means 'you' or 'me'.

Example: *"Let's stop for a bite"*

13. Give or ask for reasons

This strategy to seek reasons from the hearer

Example: *"Why not stay at our place this evening?"*

14. Assert reciprocity

This is the action which the speaker wants the hearer to do something and vice versa the speaker will do what the hearer wants.

Example: *"I'll lend you my novel if you lend me your article"*

15. Give a gift to hearer (goods, sympathy, understanding, cooperation)

The speaker gives sympathy, goods, etc. to the hearer.

Example: *"Please let me know if there is anything I can do for You"*

2. Negative Politeness Strategy

Negative politeness orients to preserving the negative face of other people. This is much more likely if there is a social distance between speaker and hearer. When the speaker uses negative politeness, that use speech strategy that emphasizes our deference for the listener. Negative politeness, on the other hand, are oriented mainly toward partially satisfying (redressing) H's negative face, his basic want to maintain the claims of territory and self-determination. Negative politeness have thus been essentially avoidance based, and realizations of negative politeness strategies consist in the assurance that the speaker recognizes and respects the addressee's negative face wants and will not (or will only minimally) interfere with the addressee's freedom of natural process.

In addition, there are ten sub-strategies addressed to the hearer's negative face:

1. Be conventionally indirect

"Can you please pass the salt?"

2. Question, hedge

"If we are all ready, I declare the meeting open"

3. Be pessimistic about the ability or willingness to comply

"If you had a little time to spare for me this afternoon, I'd like to talk about my paper."

4. Minimize the imposition

"Could I talk to you for just a minute?"

5. Give deference

"Mr. President if I thought you were trying to protect someone I would not have walked out"

6. Apologize

"I am sorry to bother you but……"

7. Impersonalize the speaker and hearer

"It is expected that …."

8. State the FTA as an instance of a general rule

"Parking on the double yellow line is illegal, so I'm going to have to give you a fine"

9. Nominalize to distance the actor and add formality

"Your good performance on the examinations impressed us favorably"

10. Go on record as incurring a debt, or as not indebting hearer

"I could do it easily for you…"

3. Bald On- Record Strategy

Bald on record showed by speaking directly or give a response. Generally, bald on record are commonly found with people who know each other very well such as close friends and family. The most direct approach, using imperative forms. The example of bald on record is as follows:

"Give me a pen"

It is a directive utterance because the speaker has known the hearer, he or she does not have access to ask something directly. These bald on record form may be followed by an expression like "please" and "would you?" which serve to soften the demand and are called mitigating devices. So, generally speaking ,bald on record expressions are associated with speech where the speaker assumes that he or she has power over the others and control the other's behavior with words. In every day interaction between social equals, such as bald on record behavior of potentially represent a threat to the other's face and would generally be avoided. Avoiding a face threatening act is accomplished by face saving acts which use positive and negative politeness strategy.

4. Off-Record Politeness (Indirect)

The third politeness outlined by Brown and Levinson is the indirect strategy. This strategy uses indirect language and removes the speaker from the potential to be imposing. If an actor goes off the record in doing acts A, then there is more than one unambiguously attributable intention so that the actor cannot be held to have committed himself to one particular intention. Linguistic realizations of off-record strategies include metaphor and irony, rhetorical questions, understatements, tautologies, all kinds of hints as to what a speaker wants or means to communicate, without doing directly, that the meaning to some degrees negotiable.

Example:

1. "Wow, it is getting cold in here"

2. "Damm, I am out of the cash, I forgot to go to the bank"

Robin Lakoff's Theory Robin Lakoff is one of the first linguists who invented a theory of politeness (1973). Lakoff defines politeness as forms of behavior that have been developed in societies in order to reduce friction in personal interaction. Being polite in terms of language is important because the function of language itself is to transmit information, so it must be used in a manner. Though the message is clear, delivering it in an inappropriate form might evoke misunderstanding. Thus, politeness is a crucial point in human interaction in order to maintain a good relationship, to avoid imposing, and to give the other person some choice in responding.

Lakoff (2005:25) offers definitions of politeness as "an offering of good intentions" and civility as "a withholding of bad ones" and suggests that complaints that society is becoming less civil arise from a worry that it is actually fragmenting.

These rules are introduced based on the strategy, "How to to use language politely" as follows:

1. Don't Impose

The Distance of Formality (in which formal/impersonal politeness strategy is used): Doesn't impose or remain a lot.

Example: *"Excuse me, Could you open the window, please?"*

2. Give Option

Deference or hesitancy (in which options are given to the addressee): Give the addresses his option. This action realized by combining the first rule in the form of question intonation, tag-question, and the use of hedges when the speaker is not certain of the truth.

Example: *"If you don't mind, please send this letter tomorrow!"*

3. Make a feel good

The informality of camaraderie (where intimacy and intimate forms of politeness are displayed): acts as though you and the addresses are equal or make him feel good. This type can be also used to show friendliness between them.

Example: A: Do I look big in this?

B: No, it suits you

These rules are deceptively concise, but they are really complex because the language provides multiple forms for expressing them. In rule two (give options) speaker can use hedges and mitigate expressions that allow learners to form and sustain their own opinions. The speaker can provide hearers with options to respond either affirmatively or negatively as in "I guess it's time to leave" or "It's time to leave, isn't it?" Rule three (make A feel good –be friendly) is the most variable in terms of cultural meanings. It implies that co-participants share similar models and norms of behavior and that they evaluate speech accordingly to the same presupposed notions. In short, Lakoff's pragmatic competence can thus be represented schematically in the diagram below (Watts, 2003: 60).

Leech's Politeness Maxims

Leech (2003: 104) states that politeness is situated in the field of sociopragmatics, because that research is geared towards "explaining communicative behavior". Its mean politeness concern a relationship between two participants whom we may self and other. In conversation, self will normally be identified with *s*, and the other will typically be identified with *h* but the speakers also show politeness to third parties, who may not be present in the speech situation. The politeness principle is a series of maxims. Geoffrey Leech has proposed as a way of explaining how politeness operates in conversational exchanges. Leech defines politeness as forms of behavior that establish and maintain feelings of comity within the social group, that is the ability of the participants in a social interaction to engage the interaction in an atmosphere of relative harmony. It can be expressed by certain polite formulaic utterances like please, thank you, excuse me, sorry, etc.

According to Leech, the politeness principle concerns with two participants of conversation those are self and other. The self conventionally is the speaker, while the other is the hearer or the addressee. The concept of other also refers to the third side. The speaker must show his politeness to a third side, either presented or not. Leech's politeness principle is considered to be more comprehensive than other principles. The politeness principles divided into six maxims: tact, generosity, approbation, modesty, agreement, and sympathy. The first and second form as a pair as do the third and the fourth. These maxims vary from culture to culture: what may be considered polite in one culture may be considered polite in one culture may be strange or downright rude in another. The maxims of the politeness tend to go in pairs as follows:

1. The Tact Maxims

Tact is the first maxim of the politeness principles. It requires the participants to minimize cost to other and maximize benefit to other. This maxim implemented by

directive or impossitive and commissive utterances. The directive/impossitive utterance is a form of utterance commonly used to show a command either direct or indirect. This utterance can usually be found in some utterances such as; inviting, commanding, ordering, advising, etc. Meanwhile, the commissive utterance is the utterance functioning to declare a promise or offer something.

Example:

Katty: "Can I finish getting dressed, please? Thank you."

Natalie: "You're the one who keeps talking about being a manager. All I am saying is, it could be you."

Katty employs tact maxim in her utterance since she minimizes the cost to Natalie. It can be proved by seeing the indirect utterance used by Katty to Natalie. This indirect utterance shows that Katty wants Natalie to help her, but she makes an utterance as if she doesn't ask Natalie to help her wearing the uniform. It seems that she just wants Stephanie to give more time to her to finish her dressing by herself. Katty's utterance is not force Natalie to help her friend. It shows that Katty is being tactful in delivering a request to Natalie.

2. The Approbation maxim

Leech defines that approbation maxim requires the speaker to minimize dispraise to other. On the contrary, he must maximize praise to another. This maxim requires the speaker to avoid everything which hurts to other, especially the addressee. This maxim is expressed by the expressive and assertive utterances. The expressive utterance is the utterance which its function is to express the speaker's psychological attitude toward a situation. This utterance can usually be found in some utterances expressed to say thankfulness, congratulation, welcoming, apologizing, praising, etc. The assertive utterance is the utterance commonly used to declare the truth proposition that is expressed. This utterance can usually be found if someone carries his opinion, comment, suggestion, complaint, etc.

Example:

Mrs. Burns: "Lavender! You're very creative, Marissa."

Marissa: "Thank you, ma'am."

In this conversation, Mrs. Burns gives a good comment about Marissa's appearance in presenting a bundle of purple orchids with the lavender scent. The utterance uttered by Mrs. Burns shows the expression of admiration. She maximizes the praise to Marissa. Therefore, it can be categorized as approbation maxim.

3. The Generosity Maxim

Generosity maxim requires the participants to minimize benefit to self and maximize cost to self. This maxim, like the tact maxim, is also expressed by the directive and commissive utterances. However, this maxim is a self-centered maxim, while the tact maxim is other-centered maxim.

Example:

Hansen: "......At least let me buy you lunch. After all, we've only got each other to get through this humiliation."

James: "Hansen, the first lunch was a mistake. A second would be complete torture."

Hansen: "Drinks, then?"

The situation in the conversation above is that Hansen offered James for having lunch and drink with him, but James rejected all. In the offering, actually, Hansen is

putting pressure on James to comply with his offering. This indicates Hansen's sincerity in accepted James his offering. Since the speaker maximizes the cost and minimizes the benefit to himself, indicates that he implies generosity maxim in his utterance.

4. The Modesty Maxim

This Modesty maxim requires the speaker to minimize praise of self, but he must maximize dispraise of self. Like the generosity maxim, this maxim is also expressed by the expressive and assertive utterances.

Example:

Jenni: "..........here's the difference between the goddess and me. She's playing games to trick him into wanting her."

Stephanie: "And you're what?"

Jenni: "I'm working hard for the money."

The utterance uttered by the speaker in the conversation above is categorized as the modesty maxim since the speaker maximizes dispraise of herself. In this case, Jenni notifies about her lower position as a maid compared with Stephani, someone in a higher position.

5. The Agreement maxim

There is a tendency to increase an agreement and to minimize a disagreement by declaring a regret or partial agreement when someone speaks to another. The partial agreement is an agreement followed by a partial disagreement implicating the speaker's disagreement toward the addressee.

Example:

Tia: "Hey, Ma, can we go see the penguins? Let's go see penguins."

Marissa: "Five minutes."

From the example above, Marissa did not allow her daughter to go to see the penguins with Tia. However, then she made a commitment for just five minutes seeing. It shows that Marissa minimizes a disagreement of something. It is more polite rather than if she strongly disagrees.

6. The Sympathy Maxim

Sympathy maxim requires a speaker and a hearer to maximize sympathy and minimize antipathy between them. The obedience of this maxim is required for everyone who needs sympathizing to the achievement being reached or calamity happened to others. The achievement being reached by other must be given congratulation. Meanwhile, the calamity happened to another must be given sympathy or condolences if one of his families or relatives died.

Example:

Natalia: "Sorry, jeje, but l have to."

Jeje: "I understand."

Natalia felt sorry to hear that Jeje was retired. She expressed her condolences in order to achieve solidarity and to show her sympathy to Jeje. In this case, Natalia maximizes sympathy to Jeje, and it is therefore, the utterance uttered by Natalia in the conversation above employs sympathy maxim.

The Situation of Politeness

Politeness is the practical application of good manners or etiquette, and management of our words and actions, whereby we make other people throw a better

opinion of speaker and listener. Therefore, it is very needed the situation to express politeness. They are:

1. Greeting

Greeting is an act of communication in which human beings intentionally make their presence known to each other, to show attention to, and to suggest a type of relationship (usually cordial) or social status (formal or informal) between individuals or groups of people coming in contact with each other. Greeting is the first word used on seeing somebody or in writing to somebody. Greeting in appropriate depends on circumstances, for example "good morning, good afternoon, and good evening, can be used in informal or formal situation. This is a dialog when meeting someone in the afternoon:

Budi: "Good afternoon, Mr.ki?"

Ana: "Good afternoon"

Budi:"How are you today?"

Ana: "fine, thanks!"

In some languages and cultures, the same word or gesture is used as both greeting and farewell. The other examples are "Good day" in English, "Assalamualaikum" in Arabic, "Aloha" in Hawaiian, "Shalom" in Hebrew, "Namaste" in Hindi and "Ciao" in Italian. The bow and handshake are also used for both greeting and leave taking.

A friendly-greeting mostly used Hi and Hello. These words are usually intended to a friend or somebody whom know closely or intimately. When two children meet, they are more likely to say Hi or hello than good morning, good afternoon, good evening, and etc. For example:

Sandy: "Hi, Mey"

Mey: Hi

Sandy: How are you?

Mey: Fine, thanks.

In informal greeting, one can use more formal way such as:

Sandy: how do you do?

Mey: oh, I'm Mey. How do you do?

Sandy: I'm Sandy

This greeting is usually used when only meet with someone for the first time, or when speaking to someone who does not know well.

2. Self-Introducing

Self introducing is often called for at a first meeting of a group or first impressions. The one thing these settings generally share is the need to make a bunch of strangers feel at ease - to quickly establish a sense of unity or belonging.It can be expressed directly or indirectly. For example:

A: Excuse me, I don't think we've meet before, I'm Kiki

B: How do you do? I'm Sanni

A: Nice to meet you

The conversation above is usually do in informal way. The answer "How do you do" is a common greeting when people meet for the first time. This is really not a question and can also say:

A: How do you do? My name is Sasi

B: how do you do? I am Dedy

A: Nice to meet you

Indirectly, self introducing is held by other people as a mediator. For example:

A: Kris, this my friend, Pretty

B: How do you do?

A: Very glad to meet you

B: So am I

3. Thanking

Thanking is someone feeling or showing gratitude. When someone is pleased and grateful for what she/he has. For English people, thanking is a very common act. They always say that to someone for something he/she does. There are some ways to express thanks, for example: thanks, many thank, thank you very much, thank a lot, thank you, so many thanks.

Beside the everyday 'thanks' there are also a few ways of expressing thanks to over the expression of gratitude, for example:

a. I can't tell you now grateful I'm (for having assistedd me when I have not money)
b. I'm very grateful to you
c. I shall be grateful/thankful to you all my life
d. I'm most grateful to you

The expression of acknowledgements can be acknowledged in various ways, for example:

A: It's really very good of you to lend me your books

B: Not at all. It's a pleasure, thanks all right

A: I'm very grateful to you for your help

B: don't mention it, or you're welcome

4. Offering

Offering is a clear indication of someone about an expression of willingness to enter into an agreement under specified terms, and is made in a manner that a reasonable person would understand its acceptance will result in a binding contract. The act of offering can be expressed in a few ways. For examples, if you want to offer someone about something to do or to have, you can say:

A:-Would you like to have a dinner with me?

- Yes, I would like to do or I'd love to

B: -Would you like something to drink now?

-Yes, please. I would like ice tea.

C: -What would you like?

-A glass of coffee, please.

5. Invitation

Invitation is a written or verbal request inviting someone to go somewhere or to do something. The invitation can be expressed when she/he invite you to come to her/his sunday service in church. For example:

Janny: Hi, I'd like to invite you to come to Sunday service in church tomorrow

Kiki: Where?

Janny: In our church at 10.00

Kiki: Ok, I'll come to your church tomorrow

6. Apologizing

Apologizing is a formal admission of a wrongdoing. It may or may not be heartfelt — i.e., a person may apologize without feeling remorseful. On the other hand, saying "I am sorry" is usually seen as being a truer admission of regret. It is what is called a "heartfelt apology. For example:

A: I'm sorry mam, I come late again

B: It's OK, buut tell your reason

A: I have traffic jam mam.

7. Leave-Taking

All good things come to an end, and when that happens, you can describe it as a leave-taking. Leave taking is an act of going away and saying goodbye. For example: When you've come to the end of a weekend with your best friends, it's time for a leave-taking, or time to say goodbye.

Batak Toba

The Batak Toba tribe lives on the slopes of the *Bukit Barisan's* mountain, set apart from the traffic outside civilization. Avery dense woodland that has never been touchable by humans, perfecting the isolation of it. The mount of *Pusuk Buhit* to Toba Lake that is home, known by the name of *sianjur mula-mula* or *sianjurmulajadi.* This is a separate place, the *Toba Batak* language developed aworkablee system of its own, its own values which are the rules of life. The system and values that can set live *Toba Batak* language despite the absence of frames of government that simple though. And then *Batak Toba* separate become six kinds that are: *Toba, Simalungun, Mandailing, Karo, Pakpak, and Nias*. They live in different areas, thus own moderately different traditions. First of all, the name of *Batak* was derived by Simanjuntak in Dja Endar Moeda(1903:64) *Batak merupakan satu kata dari bahasa Batak sendiri yang artinya penunggang kuda.*

The above quotation translates as the following: Batak is one word from the Batak language itself which means Horseman. Batak kingdom was founded by a king(*raja*) in the *Toba Sila-silahi (Silalahi) lua 'Baligi (Luat Balige).*In the tradition of *Batak* tribes one can only marry with the *Batak* people of different clans, so if one is married he should seek a mate from another clan other than his clan. If the marriage is someone who is not from the *Batak Toba* tribe, he has to be adopted by one of the different *Batak Toba* clan. The event was followed by a process of marriages performed in churches because the majority of the population is Christian.

Batak Toba Ceremonies

Culture is a system of ideas or ideas obtained through the learning process human. Koentjaraningrat (2009: 144) says, "Culture is the whole system ideas, actions and results of human work in people's lives that made belongs man with learning ". This means that almost all human actions are cultured because few human actions in public life does not need to be familiarized with the study, which is only a few actions instinct, some reflexes, some action as a result of physiological processes.

Batak Toba is one of the tribes in Indonesia. This name is a collective theme of identifying some tribes who live and come from Tapanuli, North Sumatra. The most of *Batak Toba* people are Christian and less Muslim, but some of the follow the *mailing/parmalim* religion call by *Sipelebegu or Parbegu*, although at present the

number of the adherents of this doctrine is already diminishing. They live in different area, thus own moderately different traditions. Principally, *Batak Toba* tradition has custom to make close operated to wreathe the relationship of *Batak Toba's* people. So, the traditions are sort of regulation within *Batak Toba*. Culture *Batak Toba* called beautiful and majestic which build by a savery strong foundation inherited from generation to generation. The customary held none other than the good intentioned, loving and peaceful, and without anyone feel aggrieved. Which is support are three columns that stood firm, which is also called the *dalihan na tolu*. In *the Toba Batak concept* that is *Hula-hula*, *Boru* and *Dongan sabutuha*. *Hula-hula adalah marga yang memberikan wanita kepada marga tersebut. Boru adalah kelompok yang menerima boru dari marga pertama, dan dongan sabutuha adalah kelompok garis keturunan/marga yang sama dari keturunan nenek moyang marga tersebut/ Hula-hula* is a clan woman gives to the clan. *Boru* is a group that received the first of the genus *boru*, and *dongan sabutuha* are a group of lineage/clan from the descendants of the ancestor of the clan.

Essentially, the customs and traditions of *Batak Toba*, contains sacred values. That is supposed to be sacred because of the understanding of the *Batak Toba* ceremony. There are three types of ceremonies in *Batak Toba* namely: birth ceremony, wedding ceremony. And death ceremony.

1. Birth ceremony
a) *Batak Mangirdak/Mambosuri* ceremony (customary seven monthly).
    According to Sigiro Baturaja Silalahi sabungan (2003) *mangirdak* ceremony is a ceremony devoted to the mother being contained ingredients age infants born babies who would have reached the seven month.
b) *Batak Martutu Aek* ceremony.
    The *martutu Aek* ceremony is a ceremony that is destined for the naming of babies who are presupposed to be given a name by the family party, unfortunately this ceremony has been rarely carried out by the peoples buttons because contrary to the teachings of religion.
c) *Batak Mangharoan* ceremony,
    Mangharoan ceremony is a ceremony performed after born a baby who already aged two weeks, for the baby welcome to the new family.
2. Wedding Ceremony

According to Saragih (1980:158) "The marriage *Batak Toba* society is a tradition of *Batak Toba* and be a norm that not only binds a man and a woman, but also holds a large family the groom's side (*paranak*) and the bride's side (*parboru*)." The processing of marriage unites both sides in a new kinship ties, which also means forming a *dalihan na tolu*. *Dalihan na Tolu* arise because marriage connecting two great families, which will form a new kinship.

Batak Toba marriage is a marriage exogamy clan, because the marriage of the clan is strictly forbidden. So, every marriage has to do with fellow *Batak Toba*, which signifies that the marriage with people who are not *Batak Toba* or indigenous people. Someone who is not a member of *Batak Toba* society and wanted to marry the *Batak Toba* people, follow the customary exchange clan clan becomes *Batak* clan, and becomes part of the *Batak Toba* which is done through the provision of his/her clan (*marga*). Ideally the marriage of *Batak Toba* is marriage between a daughter of the brother of his mother's commonly called *marboru ni tulangna (pariban)*. Sitohang (1938:65) marriage of *Batak Toba* known by two kinds of ceremonies, namely:

1. *Alap Jual*

 Alap Jual is a marriage held in the residence of the women, dowry or *sinamot* only pay by men is greater in number for this kind of ceremony.

2. *Taruhon Jual*

 Taruhon jual is intermarried's held in the groom's residence *(paranak)* is usually less than *alap jual*. Basically, the both types of process is same, distinguished only by host implements who intermarried-his traditional ceremonies. Batak Toba people tend to prefer *alap dual* ceremony for the ceremony of this type, the bride's side *(parboru)* is more impressed valuable and honorable. The decision to which the carrying out of the selected whether *alap jual* or *taruhon jual* is based on mutual agreement between the two parties at the time of holding the tradition *marhata sinamot.*

3. Death Ceremony

 Somebody death in the context of traditional *Batak Toba* is the axiom, everyone must pass away, and it is warranted by all religions. In addition to those noted above, there are still other types of death in *Batak Toba,* such as *"martilaha/tilahaon"* (who has not married the child died), *"mate mangkar"* (the deceased husband or wife, but not descent), "matipul Ulu" (husband or wife dies with children are still small), *"matompas tutoring"* (first wife also died leaving small children) Lothar Schereiner (1978; 1951). And according to Simbolon (1981: 39) the kinds of death ceremonies follows:

1. *Sari matua*

 Sari matua a mortal who died if the husband or wife who are both from son or daughter or both, but still there among children who have not married (hot ripe).

2. *Saur matua*

 Someone called *saur matua*, when he/she passed away in a position *"titir maranak, titir marboru, marpahompu sian anak baua, marpahompu sian boru"*. As usual called in *Batak Toba hagabeon* to describe above. That is also the position of a person called *saur matua* if his/her son is all married (hot ripe) and have grandchildren

3. *Mauli bulung*

 Mauli bulung, is someone who perished in a position *titir maranak, titir marboru, marpahompu sian anak, marpahompu sian boru, sahat namar-nini, sahat tu namar-nono* and the possibility to *"marondok-ondok"* who during his life, none of the descendants who died *(manjoloi).*

 Mauli bulung is the long age, possibly 90 years old or older, in terms of generations. Those who achieved *mauli bulung* is very rare for predictable for at nowdays. In *Batak Toba* traditions, bodies of people who already *mauli bulung* in the coffin was laid straight with both hands parallel to the body (not closed).

 The death of a person with *mauli bulung* status, according to its own traditional Batak Toba is the felicity of their offspring without more sobs. They may be glad and rejoice, celebrate but not more than thankful, hitting *godang ogung sabangunan,* wind instruments, dancing, as an aspect of gratitude and thanks to God the most merciful love again.

Types of Bataknese ceremony

 According to Pardede (1981:14) "*Ragam perkawinan /marbagas merupakan ragam perkawinan yang dianggap paling ideal oleh masyarakat Batak Toba.Ragam*

perkawinan ini mempunyai bentuk upacara ,yaitu rentetan peristiwa adat sebagai berikut" Bataknese variety of marriage is a marriage *(marbagas)* that diversity is considered most worthy by the *Batak Toba.* The variety has the shape of this marriage ceremony, which is a series of custom effects as follows: *marhori-hori dinding (manjalo tanda), marhusip/marhata sinamot, martuppol,* and *pamasu-mason (marunjuk).* He presented about steps of the series of custom events in *Batak Toba* ceremony to concern the wedding party such as:

Marhori-hori dinding (Introducing the bride and the groom each other)

Marhori-hori dinding means to discuss procedures to be enforced by the parties in accordance with the groom *(paranak)* provisions in local customs *(adat ruhut ni huta i)* and in accordance with the wishes bride *(parboru).* At this moment it is never talked over the dowry *(sinamot).* In *marhori-hori dinding* processing only discuss the affairs related to *marhata sinamot* and other provisions and order only both of couple families or close relative from groom and bride side. The agreement reach in the *marhori-hori dindin*not need to be known by the public as to uphold the possibility of failure in reaching an agreement.

Martumpol (Engaged)

Martumpol (read martuppol) is one measure that must be done in a customary marriage procession of Batak Toba. *Martumpol* will do before *marhata sinamot* thatthese activities do in church or at home (which is substantiated by a Protestant clergyman/pastor). In *martumpol* make an agreement and promise to perform a marriage ceremony between a bride and groom in front of a church protestant clergyman /pastor. *Martumpol* attend by the groom closed families (paranak) and bride's families with an invitation which is usually kept in a church (ting-ting gareja), because *martumpol* are mostly held by *Batak Toba* and Christian. *Martumpol* usually held for a few days (usually 15 days or more) before the bestowal blessing and feast marriage customs.

Marhusip/marhata sinamot (The bargaining process of price)

In this phase *(marhusip/marhata sinamot)* firstly, talk about the dowry which was performed by groups from both sides what is called whisper *(marhusip),* visited the 'whisper' because it talks about dowry *(tuhor sinamot)* is not yet known by the public, such as secret so shall need whisper. In a serial publication of the *marhusip* the groom family *(paranak / pangoli)* visit the bride's family *(parboru)* to introduce themselves *(marhata)* and make intimacy to both of sides to discuss the necessary for marriage time, usually referred to the informal marriage application. The formal negotiations between the groom *(paranak)* families and the bride *(parboru)* families will accompany by each speakers *(parhata adat).* The groom's family *(paranak)* comes and brings food *(sipanganon).*

In *marhusip* the both sides make the intimacy like new kinship, and begin to narrate about the groom arrival. So, in *marhusip* discuss in detail include negotiate dowry / bride price. The results from *marhusip* discussing will present in *marhata sinamot* not need to be known by the public as to uphold the possibility of failure in reaching an agreement.

Pamasu-masuon/Pernikahan (Wedding ceremony)

1. *Marsibuha-buhai*

Marsibuha-buhai is welcome the bride's families in the morning after arriving at groom's residence to attend the marriage ceremony. In *marsibuha-buhai* the groom *(paranak)* will pluck up the bride with a custom *namargoar / sangsang* (pork or buffalo) and the bride (parboru) provide *dekke* (carp), as mark the beginning of family ties *(mamurihai partondongan).* The whole the bride's family has breakfast together, and after that the bride's parents *(parboru)* lead prayer before go to church attend the bestowal of grace.

2. *Pamasu-masuon(Pemberkatan Nikah)*

Pamasu-masuon is a procedure of the bestowal of blessings will do in a church by a protestant clergyman or a pastor. In *pamasu-masuon* the both of bridegroom make promises to life until forever and ever, except death separate them, and then perform civil registration.

3. *Marunjuk(Pesta Adat)*

In marunjuk process both sides of groom and bride's families betray signs of indigenous foods. The groom's family *(paranak)* parties submit *tudu tudu-ni sipanganon* (*pinahan lobo* / whole pig or buffalo that has been cut and arranged into divisions) on the parboru, and vice versa parties submit *dengke simudur-udur* (carp) from bride *(parboru).*

4. *Pembagian Jambar*

In this phase will eat together or take lunch, followed by agreement on the division of *jambar juhut*, which the foods that come from *tudu ni sipanganon* where each piece of meat will divide according to predefined rules as discuss in *marhata sinamot* before.

5. *Tumpak*

At the time after having lunch, all audience thanks to the meat or dish from groom families, so all audiences give money*(tumpak)* to the grooms parents as usual the male mother will collect that money*(tumpak).*

6. *Sinamot*

The deliverance of the residue dowry from the groom *(paranak)* to the bride *(parboru).* First 'counted' in advance by groom's spokesman *(parhata parboru),* and then by bride's spokesman *(parhata parboru)*, then departed to the mother of the bride while received allows. Then both sides of the family become acquainted with some of the traditional procession such as the preparation of family *panandaion paranak* on *parboru* family.

7. *Ulos Herbang*

Ulus herbang is a tool to blessing the bridegroom as a new couple in *Batak Toba* tradition and link up this couple become one as husband and wife. Firstly, the bride's families *(parboru)* submit ulos herbang as agreement in *marhusip* and *marhata sinamot*, start by giving *ulos passamot* and *ulos hela*. The *ulos passamot* will give by the bride's parents to the groom's parents. While *ulos hela* will present by the bride's parents to this couple so unite all time. Besides *ulos hela*, the bride's parents also give sarong *(mandar)* to the groom as unisex. Then the old man from the bride *(parboru)* toss rice *(boras sipir ni tondi)* in the head for 3 times so that the bride and groom to keep it healthy, keep strong to confront all trials and brave to confront the problem.

8. *Mangulosi*

In the *Toba Batak* tradition after giving *ulos herbang*, it is time for *mangulosi* or blessing of the whole both of families. As the agreement in *marhata sinamot* the bride families bless the groom families include *dalihan natolu* with *mangulosi* and then the groom families do the other way like bride families do. This phase call *ulaon sadari*, and the end of the *mangulosi* there will be as a reception daughter in law commonly called *manjalo parumaen*.

2.5   *Marhata Sinamot*

Marhata sinamot is the agreement that exists on both sides of the Batak Toba for dowry. According to Pardede (1981:17) "Formally, the groom family comes to the bride's family to talk about the dowry *(mamuhul sinamot manungkun utang)*, which means talk the amount of money. In the process of this agreement requires indigenous elders, and the supporters of the *marhata sinamot*. In *marhata sinamot* has a rule would position a person who can be known from the person surname or clan.

The clan is the cantilever of the system, the benefits of the clan for the *Batak Toba* is arranging the layout guidelines, regulates the procedures for customs, and make out the relationship. So that custom in the *Toba Batak* language not allowed one genus (exogamy) married to each other, and assisted with the *dalihan na tolu. Dalihan na tolu* is dongan *sabutuha, hula-hula,* and *boru*.

1. *Dongan Sabutuha* is the family that one clan or the same clan in a patrilineal people relationship or lineage,
2. *Hula-hula* is the family of the woman (wife) or the brother of father and her son is the *hula-hula* for that woman.
3. *Boru* is a group that received the first of the genus boru

In *marhata sinamot* ceremony, besides attending by elements *dalihan na nolu*, attend also other factors that are:

4. *Natuatua ni nasohot* is the parents of both of couple
5. *Tulang* is the uncle of both of couples
6. *Namarhaha-anggi* is the sibling of the parents
7. *Pariban* is the sisters of mother
8. *Natuatuani huta* is the indigenous elders of the village who participated straighten the ceremony of *marhata sinamot*
9. *Ale-ale atau dongan sahuta* is a colleague and close friend of *suhut* invited to attend the ceremony
10. *Parsinabul* is the speaker from the groom's family
11. *Raja panise* is the speaker of the bride's family

The other participant is *raja-raja adat* as indigenous elders of the tribes around the village where the ceremony *marhata sinamot*. This *raja-raja* have serves as a conduit opinions and hints for the implementation of customs it went smoothly and did not deviate from customary usage in that place. This *raja-raja* often serves as a mediator in any arise that disagreements between the two sides, *the raja na ro / raja ji nou* is indigenous elders is present, which does not go to the indigenous *raja-raja. Raja na ro* function more as a witness customary and more often than not always approved the decision that in the *marhata sinamot*, *raja pargomgom / raja ni dongan huta* is the indigenous elders of the village who participated straighten the ceremony of *marhata sinamot*. The function of the presence of these components is very dependent on the type, circumstances, and conditions of *marhata sinamot* ceremony that will be implemented.

In process interacting between the *raja pangalusi* from the groom and *raja panise* from bride's side usually revealed through speech communication and cultural values or verbal acts. Basically, this event is the result of negotiations *(domu-domu)* in *marhusip*. Initially, marriage in *Batak Toba* is defined the purchase of a woman, where women will free from their tribes after the payment of dowry *(sinamot)* from the groom family. In *marhata sinamot* processing may include a payment with valuables, animals (hogs, buffalo, cattle's) or the amount of money to be paid to the women. Firstly, talk about the dowry*(sinamot)* which was performed by groups from both sides what is called *marhusip* (whisper), addressed the 'whisper' because it talks about dowry *(tuhor sinamot)* is not even known by the public, such as secret so shall need whisper. In a serial publication of the *marhusip* the groom family *(paranak / pangoli)* visit the bride's family *(parboru)* to present themselves *(marhata)* and make intimacy to both of sides to discuss the necessary for marriage time, usually referred to the informal marriage application. The formal negotiations between the groom *(paranak)* family and the bride *(parboru)* will accompany by each spokesman *(parhata adat)*. The groom's family *(paranak)* comes and brings food *(sipanganon)* such as pork or the head buffalo. While the bride *(parboru)* gives *dekke* (carp). Beginners from *marhusip* will continue to *marhata sinamot*. So, *marhata sinamot* is the part of *marhusip*.

According to Samosir (1980: 159) *marhata sinamot* tradition in the urban social environment will lead to concessions to tradition in *Batak Toba* wedding ceremony, due to the interaction between different societal groups. Then, in *marhata sinamot* discuss in detail include: negotiate dowry / bride price, the type of cattle that will cut *(namosok)* established by the bride *(parboru),* the number of *ulos* which will apply to the bride *(parboru)* families include *dalihan natolu,* place and date of the wedding day, the large number of invitations from both sides, and the last costume of ceremony for both sides.

The researcher used a technique of gathering up data through record the conversation of *marhata sinamot*. The result is a tradition *marhata sinamot* at home has meaning as a way to bind the relationship between the two kinship groups concerned. This tradition has become one of a serial publication of traditional marriage that has been validated and approved by the *Batak Toba* society itself, thereby strengthening their social integrity.

Marhata sinamot is maintained at two weeks or more before wedding ceremony days. The implementation of *marhata sinamot* will do in the bride's house area. The position of the groom and bride's family will sit in two group, they are the groom's families and the bride's families. *Raja pangalusi* from the groom's side and *raja panise* from the bride's side will convey the message or opinion of their group or household. In process bergain of the amout of dowry will represent by speakers of different status, knowledge, background that possibly result in language variable in that specifically talks and show the background both on the side from groom and bride's families. This is an important phase in *marhata sinamot* /before a wedding will make away.

2.The Research Method

In conducting a research, it is important for a researcher to determine the research method that he or she would like to use. A method is a kind of systematical work plan in order to make the research work become easier, so that it can achieve its main purpose. This research used a descriptive method with the qualitative approach. Descriptive qualitative method, according to Nazir (1988:34), is one which uses to make

a description of the situation, event or accumulate the basic data. Qualitative research involves analysis of data such as words, an example from utterances by the process *marhata sinamot* in traditional *Batak Toba* ceremony. In this research, the object is the conversation of *marhata sinamot.*

The analysis of this research will support by the references of library research. This method will carry out by select the theories, source from some relevant textbooks, journal that support the analysis of politeness maxims.

The Source of the Data

The data will take from spoken *marhata sinamot* in *Batak Toba* tradition, and record the conversation of process *marhata sinamot*. These *marhata sinamot* provide sufficient data of *Bataknese* will translate to English. Then these data will analyze qualitatively.

The data obtain during the writer record video and watch the process *marhata sinamot*. The data record by using camera (handycam) and a mobile phone and then transcript into the written form then elaborate base on the problems of this study.

The Technique for Collecting Data

The data will collect by applying a documentary technique.

1. Attend the procedures of *marhata sinamot*
2. Record the conversation of pro   44   *rhata sinamot*

The Technique for Analyzing the Data

The data obtain will analyze by use descriptive qualitative with the following steps:

1. Identify the kinds which are related to the politeness maxim and describe the sentences.
2. Classify the most types data base on the politeness maxim
3. Find out the mostly type of politeness maxim
4. Conclude the findings.

The Research Method

In conducting a research, it is important for a researcher to determine the research method that he or she would like to use. A method is a kind of systematical work plan in order to make the research work become easier, so that it can achieve its main purpose. This research used a descriptive method with the qualitative approach. Descriptive qualitative method, according to Nazir (1988:34), is one which uses to make a description of the situation, event or accumulate the basic data. Qualitative research involves analysis of data such as words, an example from utterances by the process *marhata sinamot* in traditional *Batak Toba* ceremony. In this research, the object is the conversation of *marhata sinamot.*

The analysis of this research will support by the references of library research. This method will carry out by select the theories, source from some relevant textbooks, journal that support the analysis of politeness maxims.

The Source of the Data

The data will take from spoken *marhata sinamot* in *Batak Toba* tradition, and record the conversation of process *marhata sinamot*. These *marhata sinamot* provide

sufficient data of *Bataknese* will translate to English. Then these data will analyze qualitatively.

The data obtain during the writer record video and watch the process *marhata sinamot*. The data record by using camera (handycam) and a mobile phone and then transcript into the written form then elaborate base on the problems of this study.

The Technique for Collecting Data

The data collected by applying a documentary technique.

3. Attend the procedures of *marhata sinamot*
4. Record the conversation of pro 44 *rhata sinamot*

The Technique for Analyzing the Data

The data obtain will analyze by use descriptive qualitative with the following steps:

5. Identify the kinds which are related to the politeness maxim and describe the sentences.
6. Classify the most types data base on the politeness maxim
7. Find out the mostly type of politeness maxim
8. Conclude the findings.

The totally of sentence there are 58 sentences from both of datas. The sentences concluded 2 greetings, 2 self-introducing, 32 thanking, 16 offering, 2 apologizing, 2 invitation, and 2 leave taking.

Data Analysis

The data were analized to found out the kinds of politeness maxim and the most dominant in *marhata sinamot.*

1. RE: *Jadi, sattabi ma dihamu raja ni hula-hula dohot rombongan sebelum mangalusi hata ni raja i, parjolo majo hami akka namarhaha anggi mangkatai diangka paradaton na lao hu jalani hami, songoni ma elek nami dihamuna raja ni hula-hula nami.*
"So sorry to hula-hula and troupe, and before we answered, let allow us to discussion before with our brother as one clan on the implementation of customs would did later. That is our plea to our *hula-hula*."
RP: *Mauliate akka amangboru*
"Thank *amangboru*"

In the first conversation above explained about the *parsinabul* from groom said sorry to bride families *(jadi, sattabi ma dihamu raja ni hula-hula)* before the *parsinabul* gave respond to *parboru* and told opinion to continue the conversation. The action of *parsinabul* of groom showed that the groom respected the bride families. And the above example included **The Tact Maxim (i).** In Leech states that the basic concept of "Tact Maxim" in politeness is minimize the expression of beliefs which imply benefit to other. And then the speaker *raja panise* from bride said thank *amangboru (mauliate amangboru).*

2. RE: *Suang songoni ma hu lala hita na mardongan tubu, suang songon ni ma di tulang nami marga Sihombing sada hata ma hita raja nami ake!*

"Similarly for who us *mardongan tubu*, along with tulang Sihombing. Let us one opinion"

NH & TL: *Gabe jala horas*

"*Gabe jala horas*"

The second example above   refers to **The Tact Maxim (i).** The sentences *"sada hata ma hita raja nami ake!"* is used to offered *natuatua* and *tulang* politely. It uttered to emphasize the maximize cost to self.

3. RP: *Ba rade ma hita lao udur tu alaman ta on, asa ta mulai parmanganon.*
   "May we lighten steps to converge on this page, so we started eating"
   DSN: *Olo, mauliate.*
   "Okay, thanks"

The third example above included the invitation expression. The sentence showed the politeness to all audiences in the *marhata sinamot* ceremony. The invitation is uttered the emphasized the maximize benefit to other (audiences). That's why this sentence included **The Tact Maxim(i).** It can be seen from *"ba rade ma hita lao udur tu alaman ta on"*. *Ba rade* showed *raja panise* wishing that the listener (audiences) is more respectful to listen his invitation and comfortable to receive an offering from *raja panise* (speaker).

4. RE: *Jadi, sattabi ma dihamu raja ni hula-hula dohot rombongan sebelum mangalusi hata ni raja i, parjolo majo hami akka namarhaha anggi mangkatai diangka paradaton na lao hu jalani hami, songon i ma elek nami dihamuna raja ni hula-hula nami.*

   "So sorry to *hula-hula* and troupe, and before we answered, let allow us to discussion before with our brother as one clan on the implementation of customs would did later. That is our plea to our *hula-hula*."
   RP: *Mauliate akka amangboru*
   "Thank *amangboru*

In the conversation above explained about the *parsinabul* from groom said sorry to bride families *(jadi, sattabi ma dihamu raja ni hula-hula)* before the *parsinabul* give respond the parboru opinion to continue the conversation. The action of *parsinabul* of groom showed that the groom respected the bride families. And the above example included **The Tact Maxim (i).** In Leech states that the basic concept of "Tact Maxim" in politeness is minimize the expression of beliefs which imply benefit to other. And then the speaker *raja panise* from bride said thank *amangboru(mauliate amangboru).*

5. RP: Jadi *molo ulaon on, ulaon songon dia ma on jala ulaon aha ma goar na amangboru?*
   "But we would like to ask, please explain what the name *(taruhon jual/alap jual)* for this party?"
   RE: *Mauliatema raja ni hula-hula nami. Na manakkasi ma au tutu, jadi molo goar ni ulaon ta i songon ni dok ni namatua hea hu bege taruhon jual ma goarna. Songon i majo dohonon nami.*

   "Thanks to our *hula-hula* to over this question, as for that being the name of the party is *taruhon jual*. Thus our answer!
   In this sentence above, *parsinabul* of the groom said thank to our *hula-hula (mauliate ma raja ni hula-hula nami)* to *raja panise* of the bride, to show that *parsinabul*

and all component of the groom respect to them with polite greeting or sentences. And also supported from the sentences of *raja panise* said *"jadi molo ulaon on, ulaon songon dia ma on jala ulaon aha ma goar na amangboru?"* the used of sentences can be identified as offering or persuasion and used polite word *"amangboru"*, in *batak* custom that word have mean as polite word to showed more respect to other. Similarly, this example has basic concept of **The Tact Maxim(i)** it requires the participants to minimize cost to other and maximize benefit to other.

6. RP: *Jadi songoni ma di hamu amang natuatua nami nga dibega hamu songon hata ni parboruon nami di ari sadari on molo hami na marhula-hula-marboru nga marsidaulatan sipanganon hami marsitukkar pikiran di bagasan nami raja ni namatua nami.*
   "So to our *natuatua* in this village, you've heard definitely the answers from our *parboruon*, our *hula-hula* and *boru* that we already deliver the intent and purpose of this meeting was the looks of the dishes at serve *(daulat ni sipanganon)*".
   NH: *Mauliate di raja hasuhuton bolon. Jadi molo songon hami sian namatua ni huta mandokkon, ala nung sikkop do na marsidaulaton sipanganon, jala hami pe sian na matua ni huta nunga hu hasahatton hami be. Jadi dibagasan tikki on pe, songon sidohon non nami tu hamu hasuhuton parboru sukkun hamu ma tondong ta songon dia do haroro ni nasida. Sidok boti ma sian hami namatua, mauliate.*
   "Thank you to *raja hasuhuton bolon*. According to our opinion as *natuatua* in this village, because it has completed delivery of the words related to food and we've come also to enjoy the food, so this time, we request to the host *(hasuhuton parboru),* you asked what was the purpose of their arrival *(marga Sitohang),* so we say, thank you.

In the first example above, it showed the *raja panise* of bride's informed to *natuatua* at the village that *paranak* (groom families) have finished to serve the food dishes. The *raja panise* use word *"amang natuatua"* it can be seen that speaker *raja panise* showed the polite expressed to more respect *natuatua*. From the example, it can see that the sentence refers to **The Approbation Maxim (ii)**. It showed from the replied of *raja panise* said *"molo hami na marhula-hula-marboru nga marsidaulatan sipanganon hami marsitukkar pikiran di bagasan nami raja ni natuatua nami."* From that sentence, there is welcoming and would inform the *natuatua* from bride side as example above. Therefore, these automatically assume that *raja panise* respect to *natuatua*. He avoided everything which hurts to other as mean of the approbation maxim.

RP: Suang songoni tu dongan sahuta nami, huleon hami tikki
"We gave time to our *dongan sahuta*"
AA: *Mauliate di Tuhan ta suang songoni madi hamu hasuhuton, keluarga besar Purba ala tong do dipasangap hamu hami dipangkataion.*
"Thanks to God and also to *hasuhuton marga Purba* who is still time for us in this conversation"

In the second conversation above, *dongan sahuta* of the bride's in that place said *"Mauliate di Tuhanta. Suang songoni madihamu hasuhuton keluarga besar Purba ala tongdo dipasangap hamu hami dipangkataion"* It means that *dongan sahuta* felt that He appreciated as a representative *dongan sahuta* of the bride so that He said thank you (mauliate). The above example includes to **The Approbation Maxim(ii)**. It can be seen

from word *"dipasangap"* showed the polite expressed to more respect *dongan sahuta* and they felt it from marga Purba as *hasuhuton*.

7. RE: *Hupangido hami ma tulang nami Sianipar natikkosi majo pangidohon hamu tu hula-hulanami marga Purba.*
   "We ask for our *tulang Sianipar* to invoke the *hula-hula marga Purba*"
   TL Sianipar: *Mauliate ma, molo hami sian tulang asa songon na hatop hita mulak niditaruhon tangiang ma paboa hamu.*
   Thank you, our opinion as a tulang presumably what form the decision at the time "*marhusip*" was notified"

The third example above explained that the *parsinabul* asked for a response to *tulang Sianipar* that responded to the *raja panise* request. It is not only used for offering but also showed the politeness and how the *parsinabul* respected the *tulang Sianipar*. And then *tulang sianipar* responded *parsinabul* request by said *"mauliate ma, molo hami sian tulang asa songon na hatop hita mulak niditaruhon tangiang ma paboa hamu"*. It means *marga Sianipar* respond to that decision when the "marhusip" was notified to the public. From the explanation above refers to **The Approbation Maxim(ii).**

8. NH: *Jadi, mauliate ma di raja ni hasuhuton.*
   "Thank you to our raja hasuhuton"
   RP: *Gabe jala horas natua-tua nami*
   "Gabe jala horas our natua-tua"

In the fourth conversation above, *natuatua* in that village said "thank you to our *raja hasuhuton"*. *Hasuhuton* is the bride family or all relatives of the bride to gave full respect and attention for them. The *natuatua* are very polite to them, so the *raja panise* from bride side replied their respect by saying *"Gabe jala horas our natua-tua"*. Its mean *raja panise* said you're welcome *natuatua*.The above example includes to **The Approbation Maxim (ii**). The basic concept of "Approbation Maxim" in politeness is requires the speaker to minimize dispraise to other and avoid everything which hurts to other, especially the addressee. The expressive utterance is the utterance which its function is to express the speaker's psychological attitude toward a situation. This utterance can usually be found in some utterances expressed to say thankfulness. This sentence is said politeness of speaker *(natuatua).*

9. AA*: Mauliate di Tuhan ta. Suang songoni madihamu hasuhuton keluarga besar Purba ala tong do dipasangap hamu hami dipangkataion.*

In the conversation above, *dongan sahuta* of the bride's in that place said "*Mauliate di Tuhan ta. Suang songoni madihamu hasuhuton keluarga besar Purba ala tongdo dipasangap hamu hami dipangkataion."* It means that *dongan sahuta* felt that He appreciated as a representative *dongan sahuta* of the bride so that He said thank you (mauliate). The above example includes to **The Approbation Maxim(ii).** It can be seen from word *"dipasangap"* showed the polite expressed to more respect *dongan sahuta* and they felt it from marga Purba as *hasuhuton*.

10. RP: *Jadi, suang songoni amangboru dipangidoan munai ba posma rohani amangboru nami 11 nidokmunai ba sahat mai, rade ma hami pasahattoni amangboru.*
"And so does demand *amangboru* we was ready to give it away about your request for 11 sheet *ulos*"
RE: *Mauliate raja nami*
"Thank you our *raja*"

The first sentence included to **The Generosity Maxim(iii)**. Seen sincerity of *raja panise (parboru)* granted the request for 11 sheet ulos on *paranak* by *parsinabul.* *"dipangidoan muna i ba posma rohani amangboru nami 11 ni dok munai ba sahat mai, rade ma hami pasahatton i amangboru)"*. And again answered with respect thanked *(mauliate raja nami).*

Table 4.2.1 The Types of Politeness Situation in conversation of *Marhata Sinamot*

No	Sentences	Greeting	Self Intro-ducing	Thank-ing	Offering	Apologi-zing	Invita-tion	Leave-Taking
				The Situation of Politeness				
1.	In Marhata Sinamot I	1	1	12	9	1	1	1
2.	In Marhata Sinamot II	1	1	20	7	1	1	1
	TOTAL	2	2	32	16	2	2	2
					58			

Data Findings

The kinds of Politeness Maxim after describing all of the situation in *marhata sinamot,* the researcher found out that there are 5 Politeness Maxim used in *marhata sinamot.* They are: The Tact Maxim, The Approbation Maxim, The Generosity Maxim, The Modesty Maxim, and the last The Agreement Maxim. From the analyzed of data also, the researcher concluded that the most dominant Politeness Maxim which is used in Bataknese *marhata sinamot* on 4th Juny 2016 in Lae Galuh Sidikalang in Siburian family and 20th August 2016 in Sei Batang Ari Medan in Purba family are The Tact Maxim. The data was analized requires the speaker of *marhata sinamot* to minimize cost to other and maximize benefit to other. It is used the politeness especially among the *raja panise* and *parsinabul.* The table as follows:

Table 4.3.1 Total Types of Maxim found out in conversation of *Marhata Sinamot*

No	Sentences	Types of Politeness Maxim					
		The Tact Maxim	The Approbation Maxim	The Generosity Maxim	The Modesty Maxim	The Sympathy Maxim	The Agree-ment Maxim
1.	In Marhata Sinamot 1	13	2	3	4	-	4

2.	In Marhata Sinamot II	8	2	1	5	-	16
		21	4	4	9		20
	Total	58					

The result of analized of the data concluded the percentage of politeness maxim in marhata sinamot, the table as follows:

Table 4.3.2 The Percentage of Politeness Maxim in conversation of *Marhata Sinamot*

No.	Types of Politeness Maxim	Frequency	Percentage: $X = \frac{F}{n} \times 100\%$
1.	The Tact Maxim	21	36,20%
2.	The Approbation Maxim	4	6,89%
3.	The Generosity Maxim	4	6,89%
4.	The Modesty Maxim	9	15,51%
5.	The Agreement Maxim	20	34,48%

3.Discussion

In this sub-chapter, the researcher would like to describe and discuss the findings of the research. As mentioned in the previous chapter that in this research, the researcher intended to concern the implementation of the Politeness Maxim in Batak Toba's *Marhata Sinamot*. In this research, the researcher found out the dominant in *marhata sinamot* according to situation is thanking. According to analysis the data in *marhata sinamot* the participant of the party specifically to *raja panise* and *parsinabul* used polite language to say thank you even just an expression without giving or asking for something. But when they answer or reply to the words of their interlocutors to first say thank you. That's why "Thanking" be dominant in this data. The second dominant is agreement. In a ceremony of *marhata sinamot* is discussing about the amount of dowry *(sinamot)* of the daughter. That is why this event is necessary for an agreement. Through discussion and even debate to reach an agreement would be the amount of dowry *(sinamot).* That's why the second "Agreement" becomes dominant.

In the meantime, the researcher also found out the maxim in this data. After analizing the data the research found out the dominant is "The Tact Maxim". According to data already analyzed the participants of *marhata sinamot* especially *raja panise* and *parsinabul* used phrases that firm but not offensive or negative impact, or can be the speaker of marhata sinamot be wise to respond and gave benefit to the other person about the agreement on how the amount of *sinamot* later, as the tact maxim states minimize the expression of belief which imply a cost to other, maximize the expression of belief which imply benefit to other.

This chapter presents the conclusions from the findings and analyze in the previous chapter. This chapter also offers some suggestions for furthers studies on the same issues about politeness maxims.

4.Conclusion

The conclusion from the research that has been done about the politeness maxim in Batak Toba's marhata sinamot on 04th Juny 2016 in Lae Galuh Sidikalang and on 20th August 2016 in Sei Batang Ari Medan, the researcher concludes that:

1. There are 5 politeness maxim used in conversation *marhata sinamot* on 04th June 2016 in Lae Galuh Sidikalang in Siburian family and 20th August 2016 in Sei Batang Ari Medan in Purba family. They are: The Tact Maxim, The Approbation Maxim, The Generosity Maxim, The Modesty Maxim, and The Agreement Maxim.
2. The Tact Maxim amounts 21 conversations or 36,20 %

   The Approbation Maxim amounts 4 conversations or 6,89%

   The Generosity Maxim amounts 4 conversations or 6,89%

   The Modesty Maxim amounts 9 conversation or 15,51%

   The Agreement Maxim amounts 20 conversations or34,48%

The researcher suggests based on the result of the study to maintain of the fundamental value culture of Bataknese, such as making events of the Batak culture and do many other research related to the culture of Batak.

REFERENCES

Brown, Penelope and Levinson, Stephen. (1987)*Politeness; Some Universals in Language.* Cambridge : Cambridge University Press.

H.G.Widdowson, Goerge Yule(1996) *Pr* 87   *s oxford_introductions to language study*.   Oxford: Oxford University I

Levinson , Sudaryat (2009:120) *Makna dalam Wacana.* Bandung: Yrama Widya.

   Parker, Wijana (2009:4) 2009. *Analisis Wacana "Pragmatik Kajian Teori dan Analisis.* Surakarta.

Lakoff,(1989) *Broadening the Horizon of Linguistic Politeness*. University of California, Berkeley.

Watts, (2003:85). *Politeness*. Cambridge University Press, Cambridge.

Nazir. M. (1988) *Metode Penelitian*. Jakarta: Chalia Indonesia.

Mulyana (2004: 73) *Ilmu Komunikasi*, Suatu Pengantar. Bandung: Remaja Rosdakarya.

Leech, G. N. 1986 (1983) *Principles of Pragmatics*. New York: Longman.

Murata, K. (2008:11) 'Politeness theory: Its trend and development.' *The Ryukoku Journal of Humanities and Sciences*, vol. 29, no. 2, pp. 1-13.

Pardede, BT(1981:17)*Bahasa Tutur Parhataan dalam Upacara Adat Batak Toba*. Jakarta.

Saragih D (1980:158) *Hukum Perkawinan Adat Batak*. Bandung.

Keraf, Smarapradhipa (2005:1) *language. Kadhipta*. **Jakarta: Balai Pustaka**

.