

# ASian\_ESP\_Journal.pdf

*by*

---

**Submission date:** 20-Aug-2021 03:51PM (UTC+0800)

**Submission ID:** 1633571346

**File name:** ASian\_ESP\_Journal.pdf (1.5M)

**Word count:** 7649

**Character count:** 40335



## Politeness Strategies of Minangkabau Ethnic in Indonesia

Ike Revita

Rovika Trioclarise

Email: [ikerevita@hum.unand.ac.id](mailto:ikerevita@hum.unand.ac.id) & [lisefauzi@yahoo.com](mailto:lisefauzi@yahoo.com)

### Biodata:

**Ike Revita** is an associate professor at the Faculty of Humanities, Andalas University, Padang, Indonesia. She obtained her Ph.D. in Sociopragmatics from Gadjah Mada University, Yogyakarta, Indonesia. Her research interests are Interlanguage Pragmatics, Sociopragmatics, Psychopragmatics, Sociolinguistics, and Discourse Analysis. She is the head of the Indonesian Linguistics Community in Padang, Indonesia. She can be reached in [ikerevita@hum.unand.ac.id](mailto:ikerevita@hum.unand.ac.id)

**Ms. Rovika Trioclarise** is a lecturer at the Study Program of Physiotherapy, Polytechnic of Health of the Ministry of Health, Jakarta. Her interests in research include women and reproduction health, language and clinic, and public health. She is available at [lisefauzi@yahoo.com](mailto:lisefauzi@yahoo.com).

### Abstract

This study aims to identify the politeness strategies that have been used by members of a group of people involved in the cooking process for wedding preparation of Minangkabau Ethnic in West Sumatera Indonesia. This study shows the gaps that bald-on politeness is the core interaction in the cooking process and off-record politeness is more proper to the Minangkabau tradition. Drawing on descriptive-qualitative approach, this study was conducted at 11 regencies in West Sumatera and involved 80 participants selected in purposive sampling. The interviews were conducted with six *Bundo Kanduang* (term addressed to a woman appointed as the one to whom the members of the certain clan in

Minangkabau ethnic discuss with), six custom leaders, and three intellectual people originally from Minangkabau. Records and note-taking were also used to collect the data. In addition, the aspect related to politeness, norms, and tradition was applied to analyze the data and consider the power, distance, rate of imposition, and context. The results show that in the cooking process, the members of the group of people involved perform bald-on records when the rate of imposition is low. Specifically, the tradition regulates the role of each member of these people, and bald on record is used as the affirmation. Positive and negative politeness strategies represent the distance. The speakers are from different social backgrounds and they have to be careful choosing the dictions. Body gestures and suprasegmental aspects are also under consideration. Being polite in Minangkabau ethnic is mostly indicated by body language/gesture, intonation, and speed of speech. The off-record strategy is carried out when the utterances are addressed to the more powerful and respected people like *Bundo Kandung* or the wife of the custom leaders. In certain situations, the strategy might be diverged depending on the context.

**Keywords:** *Cooking process, Minangkabau ethnic, Politeness Strategy, Wedding Preparation*

### **Introduction**

This paper covers a pragmatic analysis that focuses on how the people involved in the cooking process for wedding preparation in Minangkabau ethnic perform politeness. Minangkabau is one of the four biggest ethnicities in Indonesia. This Minangkabau is identical to the matrilineal system where the lineage comes from the mother. There is also a tradition of Minangkabau people called *marantau* 'wandering' that the men leave their home town to seek for a better life. *Marantau* becomes the philosophy of Minangkabau ethnic depicted in the proverb *ka rantau madang di hulu, ba buah ba bungo balun, marantau bujang dahulu, di kampuang baguno balun* 'Minangkabau men go wandering to achieve knowledge, experience, and skills' (Hastuti et al., 2013).

Another tradition of Minangkabau people is *gotong-royong* 'mutual cooperation'. Every member of society has awareness toward others in many aspects such as preparing a wedding party, building a house, or planting as well as harvesting rice in the fields. They will cooperatively help those who are carrying out the event and come without being asked. It has become their habit.

In preparing a wedding party, one process to be done is cooking. This cooking process is commonly conducted three days before the date of the party by some women. Each of these

women has her own role based on their social background. The activities requiring energy like stirring the *rendang* 'Minangkabau traditional food' using large curry or cooking the rice using very large pot are done by men from certain social class. Moreover, these two activities use firewood and can only be done by those who are accustomed to doing that.

People who get involved in the cooking process for wedding preparation come from variously social and cultural backgrounds (Budiharso, 2016). They even are not Minangkabaunese but staying in the village where the wedding is conducted. In this cooking activity, communication among them is running. Even though Minangkabau people are not identical in social level as Javanese, Balinese, and Sundanese, they have the *kato nan ampek* as the rule of speaking (Navies, 2017; Revita, et al., 2017). *Kato nan ampek* 'the four words' become the guidance for Minangkabaunese to communicate by considering the age, the distance, and the power of the interlocutor. The execution of *kato nan ampek* is in line with the politeness (Revita, 2009; Mujiyani, 2020) performed via language.

As a means of communication, language becomes the central element in every process of it. In order to make a successful communication, the language that has been used has to be controlled (Solikhah & Budiharso, 2020a). In other words, successful communication or interaction must be followed by acceptable strategies. One of the categories of acceptable strategies is being polite. Polite means that the strategies carried out do not threaten the hearer's face (Brown, 2015). Face refers to the respect that an individual has for him or herself and the maintaining of self-esteem in public or in private situations. As asserted by Yule et al., (2010), politeness is employed to show awareness of another person's face. Politeness can be related to situations of social distance or closeness. Politeness also involves taking account of the other's feelings. Thus, being polite means that someone is trying to taking care of others' feelings, making them comfortable while having interaction with them (Amer et al., 2020; Beeching & Murphy, 2019; Rosyidha et al., 2019; Fauzan, 2017).

Being polite is not universal but local. To be polite is closely related to social, cultural, psychological, and religious contexts. Being polite can be analogized as acting by considering the norms and traditions of the society. Speakers are expected to pay attention to some factors that will influence the smoothness of their relationship with other such as solidarity power, distance, respect, intimacy, and social customs while they live in any society (Solikhah & Budiharso, 2020b). It is of great impossibility to create a happy and peaceful interaction with other social members as ones are impolite. The followings are the example of the utterances in Minangkabau language produced during the cooking process.

- W1 : *Makan lah lai!*  
 Let's enjoy the food!
- W2 : *Iyo, tambuah!*  
 'Oke, get more food.'
- W1 : *Makan lai!'*  
 'Come on! Eat, please!'.
- W2 : *Iyo, iyo.*  
 'Oke, oke.'

The conversation above occurred during a cooking activity for wedding preparation in Nagari Salayo Solok. A woman (W2) who just came in was offered to eat by another woman who was eating. The woman (W2) replayed the offer by offering back the woman who was eating to add more food. If it is related to cooperative principles (Grice, 1975), the flow of the conversation between W1 and W2 does not match. W1 and W2 seem to disobey the maxim of quality. (Leech, 1983) noted that the violence of cooperative principles is in order to fulfill the politeness principles. Being cooperative is sometimes contradictory to being polite (Khairiah et al., 2020; Oktavianus & Revita, 2013). Thus, contextually, none of them is offended because none of their faces has been threatened. Each W1 and W2 used the appropriate strategy in communication that made them saving faces (FSAs) and being polite to each other.

### **Research Questions**

Drawing politeness strategies and FSAs as the cornerstone for our concept, this study is guided by following the research questions:

- a) How do the participants of the group of people involved in the cooking process for the wedding party at Minangkabau ethnic in Indonesia perform politeness and saving other faces in communication?
- b) What are the considerations of these participants to select a certain strategy of being polite and saving one's face in their communication during the cooking process for a wedding party at Minangkabau ethnic in Indonesia?

### **Review of Related Literature**

#### **Face**

The concept of face is similar to public self-image. The face is related to the **emotional and social sense of self that everyone** had **and** expected **to** be recognized. This face is emotionally

invested, lost, maintained, or enhanced but must be constantly attended to in interaction. In communication, the face is considered as want, so that one might know each other's desires. In general, people cooperated (and assumed each other's cooperation) in maintaining ones' face in interaction. Such cooperation is based on the mutual vulnerability of face.

The face theory is coined by Brown and Levinson (1987), comprising three pillars, namely a) face, b) FTA, and c) politeness strategies. FTA is the result of imposing or directing other persons regardless of the politeness (Yule, 2006). To cope with an FTA, speakers can avoid by quantifying the rate of the impositions (Lam et al., 2019; Prayitno et al., 2019; Revita, Trioclarise, et al., 2017). Such a way of solution is applicable in the cooking process where the participants involved try to minimize insulting others (Leech, 1983). The speakers are expected to carefully choose dictions and use the appropriate strategies of politeness in order the disharmony in communication can be avoided. Politeness could be defined as a means of showing awareness and consideration for another person's face.

### **Politeness**

Politeness can be defined as getting involved in communicating with other people using appropriate utterances or strategies in the light of their relationship (Revita, 2009). Inappropriate linguistic choices may be considered rude (Culpeper, 2011, 2013; Kecskes & Kecskes, 2014; Mills, 2009a). Janam, 2019; Rahayu & Suryadi, 2019; Ihsan, 2019; Probosini, 2020; Sumarta, 2019; Utami, 2019 explore that politeness is related to psychological state, something that is emotionally invested and that can be lost, maintained, or enhanced and must be constantly attended to in the interaction. Being polite can be presented by being friendly or giving respect to the hearer and avoid threatening other's feelings. Furthermore, Brown and Levinson (1987) assert face as the public self-image that a person wants for himself. It is divided into two notions, namely, Negative face, or the desire for autonomy and positive face, or the desire of connection with others.

Politeness is used as a means employed to show awareness of another person's face (Yule, 2006). Face means the respect that an individual has for him or herself and the maintaining of self-esteem in public or in private situations. Furthermore, Mills (2003) declares that politeness is an act of showing respect toward the person who we are talking to and avoiding any offenses that are directed to him. In other words, politeness is an expression of concern for the feelings of others.

Politeness is an aspect of pragmatics that is used in a language determined by an external context. A polite person can make others feel comfortable. People might know whether people

are being polite or impolite through the way they speak. Holmes (1996) defines politeness as behavior that actively expresses positive concern for others, as well as non-imposing distancing behavior. Being polite involves speaking to participants in order to make a good relationship. Politeness has the same ideas as being tactful, modest, and nice to other people.

Such awareness was shown through the general politeness, which we used language. Politeness itself was socially prescribed. We must constantly adjust to others in our social relationships, and we must do that in ways each society deems appropriate to its existence and functioning. It does not mean that we always are polite.

From some definitions above, the concept of politeness can be remarked as the study of how people used their awareness toward other people's faces and also considered who people are. Being polite is the indication of showing a good manner or attitude to the hearer.

### **Politeness Strategies**

Brown and Levinson (1987) identified four politeness strategies or general behavioral patterns that speakers can apply, namely (1) Bald-on Record Strategy (without strategy), (2) Positive politeness strategy, (3) Negative politeness strategy (4) Off-record politeness strategy (indirect or subtle strategy). A description of each of these politeness strategies will be presented in the following sections.

Bald-on Record strategy is in accordance with the principle of efficiency in communication, as outlined in Grice maxim (Grice, 1975). With this strategy, the speaker does not make any effort to minimize the threat to the face of the speaker or to reduce the consequences of actions that threaten the face (FTA). Strategies like this will result in the interlocutor feeling shocked, embarrassed, and uncomfortable. This strategy is widely used by speakers and interlocutors who already know each other well, for example, between friends or between family members. This strategy is manifested in direct imperative sentences. Usually, this strategy is also used to express emergencies. The speaker needs the attention very soon, especially before anything else, because of its importance. In cases of great urgency or desperation, compensation would actually decrease the communicated urgency. For example,

(1) Help!

(2) Watch out!

The exclamation point showed that there are no other choices in that situation. The speakers needed help from the hearer (1) and wanted to warn the hearer of danger or an accident that might happen (2).

Bald on record is also used as the strategy when the speaker says something as if great efficiency is necessary for attention-getters, as the task-oriented or paradigmatic form of instruction, to show the sympathetic advice or warnings, granting permission for something, invitations, welcoming as well as greeting and farewell. Using imperative utterances are still regarded as polite as it is implemented in the proper context.

Positive politeness strategy is used to show intimacy to interlocutors who are not close to the speaker. To facilitate the interaction, the speaker tries to give the impression of the same fate and as if he has the same desire as the interlocutor and is considered as a shared desire that is truly desired together. This strategy is aimed directly at the positive face of the speaker so that the wishes of the speaker are seen as a shared desire between the speaker and the speaker. This strategy also serves as an accelerator of social relations with others. By using it, the speaker shows that he wants to be more familiar with the interlocutor. In other words, relationships become more intimate and reflect group cohesiveness. This strategy seeks to minimize the distance between the speaker and the interlocutor by expressing attention and friendship. Thus, the speaker minimizes the FTA. Using the mechanisms claiming common ground, this conveys that speaker and hearer are cooperators and fulfilling hearer's want.

A negative politeness strategy is an action taken to redeem the opponent's negative face and the desire of the speaker to be free from the burden with the intention that his actions and intent are not disturbed and not constrained. This action is nothing but the basis of valuing behavior, which is also found in the positive politeness strategy. The difference is that this strategy is more specific and more focused because the speaker displays supporting functions to minimize certain burdens as something that cannot be avoided by the interlocutor. The main focus of using this strategy is to assume that the speaker is most likely to put the burden or disturbance on the speaker because he has entered the opposite speaker area. It is assumed that there is a certain social distance or certain obstacles in the situation. This politeness strategy is realized in ten ways or actions such as: (1) implying indirectly, (2) asking questions or avoiding, (3) being pessimistic, (4) minimizing the burden of requests, (5) demeaning, (6) asking sorry, (7) personalization of the speaker and interlocutor, (8) putting the threatening action as a general rule, (9) nominalization, (10) Stating clearly that the action of the interlocutor is very valuable to the speaker.

Off-record politeness strategy is realized in a disguised way and does not represent a clear communicative purpose. With this strategy, the speaker takes himself out of action by allowing the interlocutor to interpret an action himself. This strategy is used if the speaker wants to take a threatening action but does not want to be responsible for the action. This strategy is contrary



to the Grice maxim, namely the relevance maxim, the maximum quantity, the maximum quality, and the regularity maxim.

### **Wedding Tradition in Minangkabau**

As one of Indonesia's most prominent four ethnic groups, Minangkabau is identical to its uniqueness, called the matrilineal system where the lineage comes from the mother. Women in Minangkabau are put in a particular position that they play an essential role in society. In Minangkabau, all treasure (land) is inherited to the daughters, and the sons are only controlling its use.

When a man marries Minangkabau woman, he will stay at the woman's house. The man is called *urang sumando* 'son in law.' *Urang sumando* is very respectful, and they have flagged as *abu di ateh tunggua* 'ashes on the stove.' This metaphor means that the son in law must be respected. He is like the guest that must be well serviced.

Its philosophy is in line with how Minangkabau prepares very well when they welcome this *urang sumando* at a wedding party. The various foods are served. *Rendang* as one of Minangkabau traditional food must be one of them. The food made of meat cooked with coconut milk and some other herbs and spices is regarded as the king of Minangkabau traditional food. Being served with other traditional foods such as curry chicken, fish, patties, or beef jerky, *rendang* represents respect and appreciation. Thus, a group of people, generally consisting of mothers, will gather to cook together. The host usually built a tent for cooking. The cooking is done at least a week before the party. It is because cooking *rendang* as the main food cannot be done in one day. It needs more than three days to get well-done *rendang*. Besides, they will also make traditional snacks, such as *pinyaram* (a food made from glutinous rice, mixed with coconut milk and fried), *nasi kuning* (cooked glutinous rice and given turmeric to make it yellow), or muffin. These women, sometimes also involved men, are together cooking for preparing for the wedding party. These foods are served to the guests who are coming to the party.

### **Methods**

The research applied a descriptive qualitative approach and used a case study in the Minangkabau ethnic in Indonesia. The study's focus is the politeness used by the participants involved in the cooking process for the wedding party. In the cooking process, some women, as well as certain men, interacted. There around ten to fifteen women and men got involved. These people were from various social, geographical, and cultural backgrounds. The utterances

produced also vary. There were many reasons considering the choice of strategies of politeness in communicating. There were 80 participants involved in this research from six regencies in West Sumatera. West Sumatera is administratively where Minangkabau people live. These participants comprised 67 women and 13 men. There were no specific criteria for the informant but those staying at the village where the cooking process was conducted. The research was done from August to December 2019. Commonly, Minangkabau people prefer to carry out the wedding party after Ied Mubarak until the end of the year. It is related to the philosophy of the people that getting married between two Eid is not good. They call the time as *bulan anyuik* (Revita, 2015). At the time, people commonly need a lot of money. They had spent much money on Eid Al-Fitr as well as Eid Mubarak. Moreover, the time after Eid Al-Fitr is the beginning of the students to go to school. Again, people have to prepare for this that requires a lot of money.

Data were taken through a) recording the dialogs among the people in the cooking process, b) observing and taking field notes during the communication based on the research purposes, c) having a deep interview but unstructured format to let the interviewees provide the information related to the utterances produced, norms, and tradition in the research area. Each village has its own distinctive and specific way of regulation in speaking (Navies, 2017). For the interviews, six *Bundo kanduang*, six custom leaders, three intellectuals were involved. See tables 1 and 2 for the data-collection process.

**Table 1**

*Research Area*

Name of the Village	Regency	Time Collecting Data
Pauh	Padang	12 – 15 August 2019
Panyalaian	Padang Panjang	1 – 3 September 2019
Tanjung Alam	Tanah Datar	23 – 25 September 2019
Padusunan	Padang Pariaman	10 -1 2 October 2019
Baso	Agam	4 – 6 November 2019
Sarilamak	50 Kota	24 – 24 December 2019

There were six villages from six regencies representing nineteen regencies in West Sumatera. It is based on the consideration that Minangkabau people's area is divided into two, darek 'land' and *rantau* 'coastal area'. Padang Panjang, Tanah Datar, Agam, and 50 Kota are *darek*, and

Padang and Padang Pariaman are *rantau*. The number of regencies from *darek* is more than *rantau*. That is why only two from *rantau* and four from *darek* were taken as the research area. Each area was labeled P (Padang), PP (Padang Panjang), TN (Tanah Datar), PPn (Padang Pariaman), A (Agam), and K (50 Kota).

**Tabel 2**

*Profiles of the Women and Men involved in the Cooking Process*

<i>Name</i>	<i>Age</i>	<i>Research Area</i>
W1 – W4	$50 \leq \text{Age}$	Padang
W5 – W7	$40 \leq \text{Age} < 50$	
W8 – W9	$40 > \text{Age}$	
M 1	$40 < \text{Age}$	Padang Pariaman
W10 - W14	$50 \leq \text{Age}$	
W15 – W17	$40 \leq \text{Age} < 50$	
W18 – W19	$40 > \text{Age}$	
M2 – M3	$40 < \text{Age}$	Tanah Datar
W20 – W23	$50 \leq \text{Age}$	
W24 – W27	$40 \leq \text{Age} < 50$	
W28 – W31	$40 > \text{Age}$	
M4 – M4	$40 < \text{Age}$	Padang Panjang
W32 – W34	$50 \leq \text{Age}$	
W35 – W39	$40 \leq \text{Age} < 50$	
W40 – W43	$40 > \text{Age}$	
M7 – M9	$40 < \text{Age}$	50 Kota
W44 – W46	$50 \leq \text{Age}$	
W47 – W49	$40 \leq \text{Age} < 50$	
W50 – W56	$40 > \text{Age}$	
M10 – M11	$40 < \text{Age}$	Agam
W57 – W61	$50 \leq \text{Age}$	
W62 – W66	$40 \leq \text{Age} < 50$	
W67 – W70	$40 > \text{Age}$	

The participants labeled as W for woman and M for man were numbered based on sex, age, and the area of the interaction. The age was also grouped into those whose age was more than 50 years, those who were around 40 to 50, and those who were less than 40. It is related to the consideration of the strategy used in using polite utterances because Minangkabau society has the rule of speaking called as *kato nan ampek* (Revita, 2009). *Kato nan ampek* is basically used by considering the age of the interlocutor. Besides, the distance, social status, rate of imposition, and power become other factors that influence the choice of the strategy of politeness (Hickey, 2014; Leech, 2014; Zheng & Xu, 2019).

The data were analyzed based on the politeness strategy theories proposed by Brown and Levinson (1987). The concepts about context from the social, geographical, and cultural background (Fetzer & Osiho, 2011; Michau et al., 2015; Mills, 2009b; Budiharso & Arbain, 2019) were used to analyze the data. Each context was labeled as (+S) for social, (+G) for geographical, and (+C) for cultural context. That Minangkabau people have *kato nan ampek* where ages become the consideration in communicating, but power, distance, and rate of imposition were also examined. Power, then, was symbolized by (+P) to indicate speaking partners who were more powerful than other speakers, (+D) and (-D) for social distance or gap, (+I) for a high degree of imposition and (-I) for no imposition.

### Results and Discussion

The objective of this study was to examine the strategy of politeness used by the participants involved in the cooking process for the wedding party. There were some contemplations used to select one strategy among many strategies proposed by Brown and Levinson (1987). It is exemplified through the dialogues extricated from the data analysis.

Dialog (1) was the interaction between two women (W1 and W8). W1 is the relative of the householder of the wedding and W2 is the village mate. The dialogue indicated that the host is more powerful than the interlocutor. It is shown by the use of the **bald-on record strategy** to ask **this** interlocutor to eat.

#### Dialog (1)

##### Bald-on record strategy

Speaker: the relative of the householder (W1, 60 years old)

Interlocutor : village mate (W8, 36 years old)

Location: Pauh, Padang

Speech context: Social context (+S), Distance between the participants (+D),

Speaker is more powerful (+P), Degree of imposition (-I)

W1 : *Makan, makan lai.*

‘Have eat, please!’

W8 : *Iyo, iyo. Paruiklah kanyang. Basambia sedang memasak.*

‘Yes. I am full. I have something to eat while cooking.’

W1 : *Ndak ado, do. Makan dulu (sambal menarik tangan W8 ke dalam rumah).*

‘No.’ You must eat (while pulling W8’s hand into the house).’

Both W1 and W8 took part in the cooking process. As W8 planned to go home, she asked for permission from the householder. W1 knew that W8 did not eat yet requested W8 to eat. W8 refused because she felt full. The request was made by using a bald-on record. The use of imperative sentence implies the directness for a request was chosen because socially, W1 is much older than W8, W1 is the relative of the householder who was indicating the power, and W1 is also from a respected family.

The low degree of imposition made W1 prefer using bald on-record. W8 would not be asserted by this strategy. Moreover, in Minangkabau, in such context, the householder will be shy when those who helped them cooking did not eat at her home. That is why W1 pruned the distance between them by pulling W8’s hands to get into the home to eat. If W8 still refused, the householder would wrap some kinds of food to be taken home.

W1 reduced her power, social position, and social distance at her second-time talk. Pulling hands and forcing ones to eat is one strategy in Minangkabau to show politeness. Even it is ashamed not serving food for those who come to their houses. For Minangkabau people, the guests are kings that must be respected (Navies, 2017).

The different strategy will be used by the speaker when it is addressed to the interlocutor who is more powerful, has the degree of imposition, and the age is more as being shown in dialog 2.

## Dialog (2)

Negative politeness strategy

Speaker: a woman who was seeking for her sandals (W17, 42 years old)  
Interlocutor : a woman (W 12, 58 years old)  
Location: Padusunan, Padang Pariamn  
Speech context: Social context (+S), Distance between the participants (+D),  
Speaker is less powerful (-P), Degree of imposition (+I)

W17 : *Tek. Maaf, Tek. Sarupo tarompa awak ya, Tek?*

‘Aunty. I am sorry, Aunty. Do we have the same sandals?’

W12 : *Antah. Baa tu?*

‘I don’t know. Why?’

W17 : *Sarupo bana tarompa wak mungkin ndak, Tek. Warna jo gadangnyo.*

‘We have exactly similar sandals. The color and size.’

W12 : *Ma lo ka samo (sambal memperhatikan kakinya). O iyo. Ndak tarompa*

*Etek do. Untuang lai kau kecekkkan. Maaf yo.*

‘It is impossible (while looking at her foot). I am sorry. It is not my sandals. Fortunately, you informed me. I apologize.’

W12 was leaving the house where she just cooked for the wedding party. She did not find her sandals, but she saw her sandals were with an older woman. To claim that they belonged to her in front of many people would impose W12. It is possible to threaten W12’s face. W17 used negative politeness using an interrogative sentence. W17 regarded as if she wanted to assure that they had similar sandals. An interrogative sentence for the request function is one feature of indirectness. Indirectness is one strategy to be polite in communication. Being indirect can save one’s face even though it is risky and costly (Yule, 2006; Astia, 2020; Brown, 2015; Ghazzoul, 2019). Not all people successfully implement indirectness in communication, nor all people could get the meaning of the indirect utterances.

Minangkabau people tend to speak indirectly. The indirectness is indicated by the preference to use figurative language (Navies, 2017; Revita et al., 2012). This is also a way to save one’s face. Certain people can only understand figurative language, and it possibly hides the high degree imposed- utterances. For example, a woman is analogized with a flower and a man is with a bee. Such a way of communicating is depicted in Minangkabau proverb *alun takilek*

*alah takalam* 'Minangkabau people could interpret things that are not explicitly stated'. It is called as the philosophy of wisdom of speaking (Revita, et al., 2017).

The strategy used by W17 was considering the face of W12. If W17 directly claimed that W12 wrongly wear her sandals, W12 might be ashamed and her face was threatened. W12 is older than W17, that the speaker is expected to speak more politely. It is in accordance with the regulation of *kato nan ampek* that is *kato mandaki* where the interlocutor is older than the speaker. Socially and culturally, the speaker had to speak in such a way though W12 is socially higher than W17. Moreover, the imposition is quite high as the interlocutor steadfastly claimed that the sandals belonged to her. Speaker could argue but she would be regarded as impolite because having an argument with the old is not highly recommended in Minangkabau. The old must be respected. When they make a mistake, they should be informed politely.

### Dialog (3)

Positive politeness strategy

Speaker: a woman who was asking a man to bring rendang to the house (W35, 65 years old)

Interlocutor : a man (M7, 35 years old)

Location: Panyalaian, Padang Panjang

Speech context: Social context (+S), Distance between the participants (+D), Speaker more powerful (+P), Degree of imposition (+I)

W35 : *Nanda sayang, toloang etek maangkek randang ko ka teh rumah.*  
'My dear son, Please take this *rending* home!'

M7 : *Nan di kual, Tek?*  
'*Rendang* that is in the frying pan, *Aunty?*'

W35 : *Iyo, anakku sayang.*  
'Yes, my dearest son.'

W35 is a woman around 65 years old. She is well-known as a cheerful person and easy to get along with people both young and old. She is very skillful at cooking. People often invited her to be the chef in the cooking process for the wedding. Besides, she is a very humble and helpful person. Without being asked, she would come to help others, not only cooking but also anything else she could afford. Wherever she is, people will always be happy. She could create happiness without insulting others. She is also able to direct others in her way.

To request a man to take a heavy frying pan containing *rendang*, W35 used positive politeness. She utilized the strategy of inclusive for the address term *nanda sayang* 'dearest son'. There is no blood relationship between them. W35 is the mother of M7. Even they are not relative. The use of this *nanda sayang* is the way to include the interlocutor as her family. She behaved as if the M7 was her son that she could ask to do something. Socially, W35 is older than the interlocutor. She was as old as the interlocutor's mother. By using this addressee, W35 tried to minimize the range of the imposition. Normally, in Minangkabau, men are respectfully positioned. Those who are taking things are from low-class society. There is a group of people called *janang* 'when there is a party, their position is in the kitchen, cooking for the grunts.' However, in the current situation, this group of people has economically got better. They live prosperously. It changes their mindset toward their role in society. They would not want to be commanded nor requested to do the rough part in the cooking process.

Based on the information of *Bundo Kanduang* and the custom leaders, actually, there are some levels of people involved in the cooking process. The lowest is those who do rough work like grinding chilies, grating coconut, stirring the *rendang* in the cauldron or washing dishes. The mid-level is those who determine and tasting the seasoning. The highest is those who are spooning foods into the plates. These people are commonly from socially high-class people or *Bundo Kanduang*. The food will not be spooned yet as these people do not begin it.

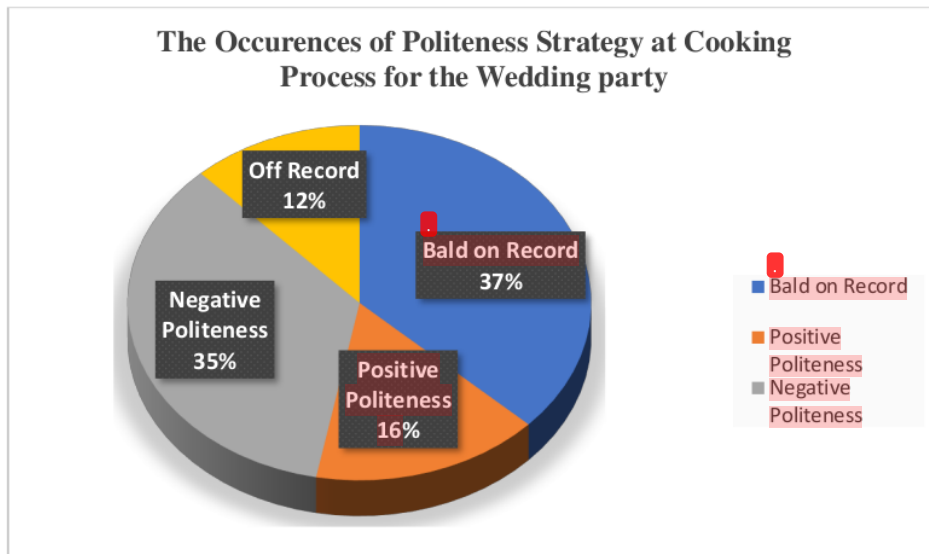
M7, in this case, is not part of *janang* but he was a relative of the householder that helped the women in the kitchen incidentally. Implicitly, M7 may refuse if he did not want to help.

The positive politeness strategy used by W35 reduced the range of imposition. Both participants had power from a different point of view. Speaker was more powerful because she is much older than M7. M7 was more powerful because he is part of the householders. Both W35 and M7 successfully positioned themselves in communication. By utilizing *nanda* plus *sayang* and closed by addressing M7 with *anakku sayang* 'my dearest son,' the interlocutor happily met what W35 wanted. He even did it with a smile on his face showing genuineness.

Inclusiveness is one strategy that Minangkabau people do in communication. Commonly, inclusiveness is used in the use of address terms (Revita, 2013). For example, the pronoun *kito* 'we' is used to refer to the speaker 'I'. *Kito* formally means you + me. However, to be polite, the speaker sometimes utilized *kito* instead of *ambo* 'I'. Speaker wanted to reduce the power and shorten the distance in order M7 did feel insulted and threatened.

Each strategy of politeness was implemented based on the context and some considerations of the speakers related to power, distance, or rate of imposition. The occurrence of politeness strategies in the cooking process in Minangkabau is drawn in the following diagram 1.





**Diagram 1.** The Occurrences of Politeness Strategy at Cooking Process for the Wedding

Bald on record strategy occurs as the most dominant communication among the people involved in the cooking process for the wedding party. It is due to the situation where many participants were from a similar social class.

There are two factors that influence the application of politeness strategies. They are the payoffs and the sociological variables of circumstances between the speaker and the hearer. The gains refer to the result of the strategy and the sociological variables involve three variables: social distance, the relative power, and the rank of imposition. Bald on record strategy allowed speakers and hearers to clarify the intended meaning the speakers want to convey (Brown & Levinson, 1987). Both speaker and hearer, as a result, can avoid the danger of being misunderstood. Speaker can avoid being regarded as the manipulator, being misunderstood, and the speaker can also have the chance to give compensation for the face that has been threatened.

The negative politeness strategy is oriented mainly towards partially redressing hearers' negative face. It minimizes particular impositions on the hearers so that the speakers can satisfy the hearers' want to have his or her freedom of action in interpreting the utterances spoken by the speakers. By applying negative politeness, the speaker can show respect and deference toward the hearer for the FTA that he makes. Besides, the speakers can maintain the social distance among the parties involved and avoid the threats for potential face loss.

Positive politeness allows the speaker to satisfy the hearer's positive faces as if the speaker recognizes the hearer's wants and himself wants to be achieved. Besides, the speaker can avoid or minimize the debt implications of the FTA. As a result, a positive politeness strategy leads to mutual friendship, solidarity, and equal participants.

The off-record strategy allowed the speaker to avoid the responsibility for the potentially face-damaging interpretations. The speaker can avoid the potential FTAs by allowing the hearer to interpret the intended meaning of certain utterances themselves. The speaker can also give the hearer an opportunity to be seen as caring toward the speaker.

The choice of the politeness strategy was mainly on the consideration of the payoffs and relative power. Both the speakers and hearers involved in interaction had a distant relation. There are distance and different power between the participants. Even the power of the hearer affects the choice of the strategy used by the speaker. The degree of politeness depends on the speaker and hearer's position and the relationship between them.

### **Pedagogical Implication**

To conclude, this study can draw politeness use in the traditional nuances of cooking process in Minangkabau local wisdom. Teaching politeness should include to perform politeness strategy that the inclusion local wisdom of Minangkabau tradition is the main teaching materials and teaching models. The values are also the exposure of teaching moral wisdom based on values where society is highly appreciated. The bald-on and off-record politeness strategies on Minangkabau tradition are topics that pragmatic syllabus should present in the teaching a language.

### **Conclusion**

Politeness is closely related to how speaker saves one's face in communication. Being polite will be in line with the use of some strategies. There are many strategies politeness: bald on record, positive politeness, negative politeness, and off-record. Each strategy is used depending on certain considerations: power, social distance, and rate of imposition.

In a certain ethnic, like Minangkabau, politeness aspects not only concern the three considerations above, but there is a tradition, norm, and culture to be considered. Moreover, Minangkabau people have the rule of communication called as *kato nan ampek*. The implementation of *kato nan ampek* is another way of implementing politeness. If it is related to the three considerations, *kato nan ampek* is similar to power and social distance. These two

factors are influential in selecting the strategy of being polite in communication. By involving body language, the Minangkabau ethnic implements politeness (Revita, 2009).

### References

- Amer, F., Buragohain, D., & Suryani, I. (2020). Politeness Strategies in Making Requests in Jordanian Call-Centre Interactions. In *Education and Linguistics Research* (Vol. 6, Issue 1, p. 69). Macrothink Institute, Inc. <https://doi.org/10.5296/ELR.V6I1.16283>
- Astia, I. (2020). Politeness Strategy in Interlanguage Pragmatics of Complaints by International Students. In *IJELTAL (Indonesian Journal of English Language Teaching and Applied Linguistics)* (Vol. 4, Issue 2, pp. 349–362). <https://doi.org/10.21093/IJELTAL.V4I2.528>
- Beeching, K., & Murphy, J. (2019). Introduction: Strategic uses of politeness formulae. Analytical approaches and theoretical accounts. In *Journal of Pragmatics* (Vol. 142). Elsevier. <https://doi.org/10.1016/J.PRAGMA.2019.01.027>
- Brown, P. (2015). Politeness and Language. In *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* (Second Edi, Vol. 18). Elsevier. <https://doi.org/10.1016/B978-0-08-097086-8.53072-4>
- Budiharso, T & Arbain. (2019). Teaching Practice Program for Teacher Development Profession. *Asian EFL Journal*, 16(6.2), 270-291.
- Budiharso, Teguh. (2016). Symbols in Javanese Mantra Aji Seduluran: A Magnificent Moral Value. *LINGUA: Jurnal Bahasa, Sastra dan Pengajarannya*. 13(1), 1-18. [solocls.org](http://solocls.org)
- Culpeper, J. (2011). Impoliteness: Using language to cause offence. In *Impoliteness: Using Language to Cause Offence*. <https://doi.org/10.1017/CBO9780511975752>
- Culpeper, J. (2013). Impoliteness: Questions and Answers. In *Aspects of Linguistic Impoliteness*.
- Fauzan, Umar. (2017). Inducing Critical Discourse Analysis in Speaking Syllabus for EFL Students of Indonesian Islamic Universities. *Dinamika Ilmu*. 17(1), 2017. [https://journal.iain-samarinda.ac.id/index.php/dinamika\\_ilmu/article/view/785](https://journal.iain-samarinda.ac.id/index.php/dinamika_ilmu/article/view/785)
- Fetzer, A., & Osiho, E. (2011). *Context and Contexts*. John Benjamins Publishing Company.
- Ghazzoul, N. (2019). Linguistic and Pragmatic Failure of Arab Learners in Direct Polite

- Requests and Invitations: A Cross-cultural Study. In *Theory and Practice in Language Studies* (Vol. 9, Issue 2, pp. 223–230). Academy Publication.  
<https://doi.org/10.17507/TPLS.0902.13>
- Grice, H. (1975). *Logic and Conversation*. Elsevier.
- Hastuti, E., Julianti, D., Erlangga, D., & Oswari, T. (2013). Kearifan Lokal Sosial Budaya Masyarakat Minang Pedagang Rantau di Jakarta. *PESAT (Psikologi, Ekonomi, Sastra, Arsitektur & Sipil)*, 5, 8–9.
- Hickey, L. (2014). The pragmatics of style. *The Pragmatics of Style*, 21, 1–207.  
<https://doi.org/10.4324/9781315857381>
- Ihsan, M. D. (2019). Politeness Concepts in “Face to Face with Desi Anwar” on Metro TV: Pragmatic Perspective. In *JEES (Journal of English Educators Society)* (Vol. 4, Issue 2, pp. 69–77). Muhammadiyah University Sidoarjo.  
<https://doi.org/10.21070/JEES.V4I2.2206>
- Janam, I. J. (2019). Politeness Strategies, Principles and Theories: Theoretical Perspective. In *Transylvanian Review* (Vol. 1, Issue 6).  
<https://transylvanianreviewjournal.org/index.php/TR/article/view/3794>
- Kecskes, I., & Kecskes, I. (2014). Politeness and Impoliteness. In *Intercultural Pragmatics*. <https://doi.org/10.1093/acprof:oso/9780199892655.003.0010>
- Khairiah, N., Revita, I., & Marnita, R. (2020). The Influences of Cooperative Principle to the Politeness Principle Violations in the Movie *Tenggelamnya Kapal Van Der Wijck*. *Gramatika*, 6(1), 93–105. <http://ejournal.stkip-pgri-sumbar.ac.id/index.php/jurnal-gramatika/index>
- Lam, C. F., Lee, C., & Sui, Y. (2019). Say it as it is: Consequences of voice directness, voice politeness, and voicer credibility on voice endorsement. In *Journal of Applied Psychology* (Vol. 104, Issue 5, pp. 642–658). American Psychological Association (APA). <https://doi.org/10.1037/APL0000358>
- Leech, G. (1983). *Principles of Pragmatics*. Longman.
- Leech, G. (2014). *The Pragmatics of Politeness*. Oxford University Press.
- Michau, L., Horn, J., Bank, A., Dutt, M., & Zimmerman, C. (2015). Prevention of violence against women and girls: Lessons from practice. In *The Lancet*.  
[https://doi.org/10.1016/S0140-6736\(14\)61797-9](https://doi.org/10.1016/S0140-6736(14)61797-9)
- Mills, S. (2009a). Impoliteness in a cultural context. *Journal of Pragmatics*, 41(5), 1047–1060. <https://doi.org/10.1016/j.pragma.2008.10.014>
- Mills, S. (2009b). Impoliteness in a cultural context. *Journal of Pragmatics*.

<https://doi.org/10.1016/j.pragma.2008.10.014>

- Muji Agustiyani. (2020). Compliment Strategies Used by The Judges in Indonesian and American Idol 2019: A Cross-Cultural Pragmatics Study. *Script Journal: Journal of Linguistics and English Teaching*, 5(2), 55-69. <https://doi.org/10.24903/sj.v5i2.492>
- Navies, A. . (2017). *Pemikiran Minangkabau Catatan Budaya A.A Navies*. Angkasa.
- Oktavianus, & Revita, I. (2013). *Kesantunan Berbahasa* (1st ed.). Minangkabau Press.
- Prayitno, H. J., Ngalim, A., Sutopo, A., Pangestu, D. W., Jamaluddin, N., & Ali, A. H. (2019). DIRECTIVE POLITENESS ACT STRATEGY IN THE DISCOURSE OF EDUCATION COLUMN IN NATIONAL NEWSPAPER AS THE FORMATION OF STUDENTS' CHARACTER IN INDONESIA. In *Humanities and social sciences* (Vol. 7, Issue 2, pp. 349–362). GIAP Journals. <https://doi.org/10.18510/HSSR.2019.7241>
- Probosini, N. (2020). Politeness Strategies in the Main Characters of “The Devil Wears Prada” Movie. In *Jurnal ASPIKOM* (Vol. 5, Issue 1, pp. 166–175). Jurnal ASPIKOM. <https://doi.org/10.24329/ASPIKOM.V5I1.516>
- Rahayu, K., & Suryadi, M. (2019). Politeness Strategies of the General Practitioners at Community Health Center in Semarang. In *ASIAN TEFL Journal of Language Teaching and Applied Linguistics* (Vol. 4, Issue 2, pp. 113–127). Yayasan Visi Intan Permata (Centrall). <https://doi.org/10.21462/ASIANTEFL.V4I2.96>
- Revita, I. (2009). Faktor-Faktor Penanda Kesantunan dalam Permintaan Berbahasa Minangkabau (Kajian Pragmatik). *Jurnal Dewan Bahasa*, 3–6. [https://scholar.google.co.id/citations?user=pgHB-vAAAAAJ&hl=en&oi=sra#d=gs\\_md\\_cita-d&p=&u=%2Fcitations%3Fview\\_op%3Dview\\_citation%26hl%3Den%26user%3DpgHB-vAAAAAJ%26citation\\_for\\_view%3DpgHB-vAAAAAJ%3A2osOgNQ5qMEC%26tzm%3D-420](https://scholar.google.co.id/citations?user=pgHB-vAAAAAJ&hl=en&oi=sra#d=gs_md_cita-d&p=&u=%2Fcitations%3Fview_op%3Dview_citation%26hl%3Den%26user%3DpgHB-vAAAAAJ%26citation_for_view%3DpgHB-vAAAAAJ%3A2osOgNQ5qMEC%26tzm%3D-420)
- Revita, I. (2013). Bahasa dan Kekuasaan: Suatu Tinjauan Interaksi Antara Dosen Dan Mahasiswa Sastra Inggris di Dalam Kelas. *Jurnal Arbitrer*, 1(1), 37. <https://doi.org/10.25077/ar.1.1.37-47.2013>
- Revita, I. (2015). Pragmatic Paradox: The Portrait of Minangkabau Women in Communication. *Tutur: Cakrawala Kajian Bahasa-Bahasa Nusantara*, 1(2), 127–137.

- Revita, I., Trioclarise, R., & Anggreiny, N. (2017). Politeness Strategies of The Panders in Women Trafficking. *Buletin Al-Turas*, XXIII(1), 191–210.
- Revita, I., Wekke, I. S., & Trioclarise, R. (2017). Empowering the Values of Minangkabau Local Wisdom in Preventing the Activity of Women Trafficking in West Sumatera. *IOP Conference*, 3–6.
- Revita, I., Wijana, I. D. P., & Poedjosoedarmo, S. (2012). Permintaan Dalam Bahasa Minangkabau. *Humaniora*, 19(2), 195–206. <https://doi.org/10.22146/jh.v19i2.904>
- Rosyidha, A., Afdiyani, I. N., Fatimah, A. D., & Nisa, I. (2019). Rethinking Politeness Principle in Pragmatics Study. In *Journal of Pragmatics Research* (Vol. 1, Issue 1, pp. 23–29). <https://doi.org/10.18326/JOPR.V1I1.23-29>
- Solikhah, Imroatus & Budiharso, Teguh. (2020a). Standardizing BIPA as an International Program of a Language Policy. *Asian ESP Journal*, 16(5.2), 181-205. <https://www.elejournals.com/asian-esp-journal/volume-16-issue-5-2-october-2020/>
- Solikhah, Imroatus & Budiharso, Teguh. (2020b). Exploring Cultural Inclusion in the Curriculum and Practices for Teaching Bahasa Indonesia to Speakers of Other Languages. *JSSER: Journal of Social Studies Education Research*, 11(3), 177-197. [www.jsser.org](http://www.jsser.org).
- Sumarta, R. P. (2019). COOPERATIVE PRINCIPLE'S VIOLATION AND POLITENESS STRATEGIES IN A MOVIE. In *International journal for innovation education and research* (Vol. 7, Issue 5, pp. 94–101). International Journal for Innovation Education and Research. <https://doi.org/10.31686/IJIER.VOL7.ISS5.1477>
- Tarman, B., & Kılınç, E. (2018). Poetry in the Social Studies Textbooks in Turkey. *Journal of Culture and Values in Education*, 1(1), 50-62. Retrieved from <http://cultureandvalues.org/index.php/JCV/article/view/4>
- Utami, H. (2019). A Study of Politeness Strategies and Flouting of Maxim Used in The Dead Poets Society 1989 Movie. In *International journal for innovation education and research* (Vol. 7, Issue 1, pp. 215–228). International Journal for Innovation Education and Research. <https://doi.org/10.31686/IJIER.VOL7.ISS1.1306>
- Yule, G. (2006). *The Study of Language*. Cambridge University Press.
- Zheng, Q., & Xu, Y. (2019). 'I will not put this request at the very beginning': Chinese

EFL students' perception of pragmatic (in)felicity in English email requests. In *East Asian Pragmatics* (Vol. 4, Issue 1, pp. 37–58). Equinox Publishing. <https://doi.org/10.1558/EAP.38210>

# ASian\_ESP\_Journal.pdf

---

## ORIGINALITY REPORT

---

**20%**

SIMILARITY INDEX

**19%**

INTERNET SOURCES

**7%**

PUBLICATIONS

**0%**

STUDENT PAPERS

---

## MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

---

7%

★ [eprints.iain-surakarta.ac.id](http://eprints.iain-surakarta.ac.id)

Internet Source

---

Exclude quotes  On

Exclude matches  Off

Exclude bibliography  On