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 Fakultas Sastra Universitas Ekasakti	JURNAL JILP [Jurnal Ilmiah Languge and Parole] Volume 7 Nomor 1	
	ISSN : 2581-0804 (Media Cetak)	E-ISSN : 2581-1819 (Media Online)
Received: 30-10-2023	Revised: 25-11-2023	Available online: 15-12-2023

Politeness in Utterance of Pasambahan Batagak Pangulu in Minangkabau Ethnic

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Abstract

Language is a tool used by humans to interact and cooperate with other people. Language also strengthens the relationship between people and their culture, so that a culture can be recognized and maintained. Minangkabau culture always preserves oral traditions such as the pasambahan utterance which is a form of utterance conveyed by both parties in finding solutions or overcoming problems. This research uses a qualitative descriptive method to explore politeness, and the data analysis method used in this research is the equivalent method with referential and transitional determinants, collecting data using observation, documentation, and interview techniques. Then, the data is analyzed by using the technique of sorting the determining element with the distinguishing power of courage. This research uses Leech's theory in finding the maxim and politeness scale. The results of this research indicate that there are politeness maxims and politeness scales in the utterance of pasambahan batagak pangulu in Minangkabau. The maxims obeyed in this speech are 42 and the politeness scale is 42. The forms of politeness maxim compliance found in the pasambahan utterance consist of 10 tact maxims, 2 maxims of generosity, 9 approbation maxims, 10 maxims of modesty, 9 maxims of agreement and 2 maxims of sympathy. The forms of politeness scale found in pasambahan utterances consist of 35 cost-benefit, 10 optional, and 7 indirectness.

Keywords: Minangkabau, Pasambahan, Politeness Maxim, Politeness Scale

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I INTRODUCTION

Politeness is an utterance by using good language and still applying behavior so as not to offend others. This is included in a cultural phenomenon because politeness in a culture is very important in maintaining dignity and

brotherhood. Meanwhile, politeness aims to keep oneself from behaving offensively in order to maintain the feelings of others and make everyone feel relaxed and comfortable. Politeness is showing awareness in good

language by using spoken and written language and the application of politeness is not only aimed at people who are teenagers and adults, but this is also demanded of children (Laila, Rahmat and Samsiarni, 2019). Politeness has several forms of language use that must be considered so that the information conveyed does not contain things that are not wanted.

Use of language how humans communicate under certain conditions when communicating, interaction and self-identity. Language is the most important communication tool in interacting with anyone in this world, many languages are used to make it easier to communicate with others (Hidayat, 2012:82). Language is also very important in culture as a tool to display and express the cultural meaning possessed by an ethnic group. Ethnic groups have speeches that express ideas in different ways so that they can create forms of expression in culture, one of which is closely related to politeness.

Language in a culture has a variety of ways to apply politeness, one of which can be seen in the Bugis language which applies language politeness which is never separated from storytelling and events that are associated with the values and principles of the culture itself. Bugis society applies cultural values as a central values, this is based on creating various variations of speech as an expression of politeness. The variation can consist of the use of pronouns as proclitics and enclitics. The phenomenon of cultural language describes how a person's character forms in one group or another. Minangkabau culture is very well known for its beautiful expressions in stringing words to make someone appreciated and respected, these expressions can be in the form of figurative words such as *pepatah-petitih*.

Pepatah-petitih is an expression in the form of poetry and contained sentences that are smooth, precise, and figurative. The sentence has the meaning and purpose of one's goals in conveying the goals to be achieved. A *pepatah-petitih* expression is a traditional trunk in *pasambahan* or a two-way form of speech, where one party conveys a speech and is answered by the second party and then repeats the essence of the first party's goals (Denafri, 2018). *Pasambahan* which has become a form of Minangkabau custom in weddings, deaths, and

other traditional events. Usually, *pasambahan* is an elder in custom, the meaning of this word is a person who has the ability to say satire, everything that comes from thoughts and feelings to be conveyed to the listeners present.

Pasambahan teaches about the values of politeness in language, basically everyone who does *pasambahan* respects each other and respects every opinion of the other person. This makes a good form of consensus in a form of meeting, and if there is an opinion between two different parties, it must be resolved in a good language also in the form of figurative expressions. The language in *pasambahan* is actually an expression of pleasantries that has become a habit of Minangkabau people in solving problems, the meaning of the content in *pasambahan* delivered is very short, but because most words contain pleasantries, *pasambahan* becomes long. *Pasambahan* is one of the most famous forms of tradition in Minangkabau. This has become a forum for several traditional events in Minangkabau to show speaking skills between speakers on behalf of the host and speakers on behalf of guests (Widya, 2020).

Pasambahan is done as a medium to convey meaning with respect, in *pasambahan* there is usually someone who is an expert in conveying the words chosen by agreement. *Pasambahan* words can be seen in the traditional tradition in Minangkabau in the form of *pasambahan batagak pangulu*, as one of the traditions in replacing a leader in a tribe or people. As one of the tribes that adheres to the matrilineal system in Indonesia, namely a system that adheres to the maternal lineage, Minangkabau people believe that the presence of a leader is very necessary because the leader can guide, look after, and direct children in various problems.

Batagak pangulu is a traditional event to appoint a leader in Minangkabau, this ritual takes place with a massive event through the slaughter of buffalo which lasts for a week or seven days (Sandora, 2021). This event can be called holding a title, ie when a man inherits the title from his mother's descendants and this occurs when a man enters the age of marriage and is appointed as the head of the tribe. The appointment of a *pangulu* cannot be done by just anyone, but the appointment of a *pangulu* must be determined by the people through

deliberation. This is because a *pangulu* must be wise, responsible, and able to protect his nephew.

In connection with that, in the tradition of *pasambahan batagak pangulu* the hosts and guests consisting of leaders or traditional leaders from various tribes who are present, all forms of planning are held in discussing the considerations of the new *pangulu*. In the meeting, the words of *pasambahan* were started by the host, so in that sentence it can be seen what forms of politeness were conveyed.

Based on the sentence above, the basic purpose of this research is that the writer wants to examine what forms of politeness are and the scale of politeness used in utterance of *pasambahan batagak pangulu* by using Leech's theory which divides the types of politeness forms. In connection with that, in this research the author hopes to educate the next generation of politeness in using good speech and make the tradition of *pasambahan* utterance so that the tradition is maintained and sustainable.

II RESEARCH METHODS

2.1 Method of Collecting the Data

Samsu (2017) describes that the descriptive research method is an attempt to describe several variables related to the problem and unit being studied, because descriptive research methods explore or clarify an existing symptom, phenomenon or social reality. Setyosari (in Samsu, 2017) revealed that descriptive research methods describe an object, situation, event, or everything that can be explained in words. Based on this theory, this research uses a descriptive qualitative method that describes the data based on the object of the resource person in the events of *pasambahan batagak pangulu* utterance.

2.2 Method of Analyzing the Data

This research uses equivalent method which is an effort to find rules at the data analysis stage in this research. Equivalent method is a means to determine outside which is not part of the language in question, such as pawnshops that the language under researched has a relationship with things outside the language in question (Sudaryanto, 2015). This method is used to examine the form of politeness in language contained in utterance of *pasambahan batagak pangulu* and to make it easier to find meaning in utterance of *pasambahan*. To interpret the data of *pasambahan* utterance, the writer changes Minangkabau language into word for word and translates its meaning into English. This is done to get what forms of politeness are used in *pasambahan* utterance.

2.3 Technique of Collecting the Data

This research is a field research by going directly to the research location to obtain the data used in the research. This research uses interview, observation, and documentation techniques in collecting data. Samsu (2017: 96) says that in an effort to obtain data related to the problem being researched, several data collection techniques such as interviews, observations, and documentation are used. Interviews in this research were conducted with respondents who are trusted and have high knowledge in order to understand *pasambahan* utterance, then continued with the observations of the authors reviewing the research location in making observations such as place, language actors, and behavior. Finally, the documentation is taken from the transcript of the utterance of *Pasambahan batagak pangulu*.

2.4 Technique of Analyzing the Data

This research analyzes the data by using the technique of sequencing the determining element whose distinguishing power is courage. In analyzing the data, the writer uses the basic technique of separating the determining elements that are the determinants to be selected or separated, where the tool used as a separator is the mentality of the writer. After the data is collected, then the data is analyzed and classified using referential and translational separators. This is because the language used as the object of research is Minangkabau language, so it requires another language as a counterweight. Based on this, in this research the data were analyzed using Sudaryanto's theory and how to obtain the politeness maxim and politeness scale using Leech's theory.

III RESULTS AND DISCUSSION

3.1 Politeness Maxim

The maxim of politeness in *pasambahan* speech is divided into six parts, namely, tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim. The maxim form in this research can be described in sentences used by speakers and utterance partners or hosts and guests in *pasambahan* sentences.

3.1.1 Tact Maxim

The utterance in *pasambahan batagak pengulu* adheres to the tact maxim which maximizes profit for others and reduces self-profit. Parts of the tact maxim are found in the situation of welcoming guests spoken by the host to guests who are present at *batagak pengulu* ceremony. The tact maxim is as follows:

Minangkabau language *Tanamlah siriah tanamlah pinang, tanam karokok di halaman, cabiak siriah gatoklah pinang, gilianglah rokok pamenan tangan.*

Word by 'plant betel leaf plant betel nut, plant betel leaf in the yard, cut betel leaf eat betel yard, grind cigarettes hand toys, negotiation back to leader'.

The utterance above can be seen that the host maximizes the interests of guests by offering some betel and areca nut as a form of intention to welcome attendance at *batagak pengulu* ceremony, the utterance can be seen in the sentence *cabiaklah sirih gatoklah pinang, gilianglah rokok pamenan tangan*, spoken by the host and referred to as the tact maxim. The context of politeness can be seen in the actions of the host who is more concerned with the presence of guests with the aim of maintaining guest comfort and not showing a sense of indifference, the attitude of the host shows a good attitude of politeness.

3.1.2 Genorosity Maxim

The utterance in *pasambahan batagak pengulu* adheres to the maxim of generosity which reduces the benefits for himself and maximizes the benefits of others. The fragment of the maxim of generosity is found in the closing situation spoken by the guest to the host. The fragment in the closing utterance containing the maxim of generosity is as follows:

Minangkabau language *Iyo mungkin dek kami duduak lamo la maraso panek, tagak lamo la maraso paniang, nak maurak selo nak malangkahkan kaki ka rumah masiang-masiang, rundiangan pulang ka angku datuak.*

Word by 'actually might because we sit long already feel tired, stand long already feel dizzy, so free cross-legged so step foot to home each, negotiation back to leader'.

The above statement is the maxim of generosity conveyed by the guest to the host in the closing *pasambahan*. The utterance fragment that obeys the maxim of generosity is found in the sentence *yo mungkin dek kami duduak la maraso panek, tagak la maraso paniang*. This utterance shows that the guest maximizes the benefits for the host in helping to carry out during *batagak pengulu* activity. The utterance situation contains politeness because the guest is willing to sit or stand to help and be present in carrying out the activity process.

3.1.3 Approbation Maxim

The speech in *pasambahan batagak pengulu* obeys the approbation maxim, which gives respect or praise to the other party and does not mock, berate or bring down each other. The fragment of the maxim of appreciation is contained in welcoming guests spoken by the guest to the host. The fragment in the utterance of welcoming guests that contains the maxim of appreciation is as follows:

Minangkabau language *Walaupun siriah indak kami patah, walaupun pinang indak kami gatok, walaupun kapuah indak kami palik, maniah la tibo di bibiah, kalek la sampai ka rangkungan, siriah datuak la kami tarimo, sepanjang adat nan biaso.*

Word by 'although betel leaf no we torn, although betel nut no we torn, although lime no we pry, sweet has reached the lips, taste has arrived to throat, betel leaf has we received, along tradition

that usual’.

The above statement can be seen that the guest respects the host's gift in offering some betel and areca nut as a form of intention to welcome attendance at the ceremony *batagak pengulu*. The sentence fragment contains an element of politeness spoken by the guest and is referred to as the maxim of appreciation. The situation of politeness can be seen in the actions of the guests who appreciate the welcome and form of giving from the host, the attitude of the guests shows an attitude of politeness.

3.1.4 Modesty Maxim

The speech in *pasambahan batagak pengulu* adheres to the modesty of maxim which gives kindness to others. The part of the modesty of maxim is found in welcoming guests that is spoken by the host to the guest. The fragment in the utterance of welcoming guests which contains the modesty of maxim is as follows:

Minangkabau language *Hilia ka sawah di alai, mudiak ka sawah di taruko, iyo banyak yadi sirih di balai, memang sadeko dalam carano.*

Word by word ‘downstream to rice field in alai, return to rice field in taruko, absolutely many betel leaf in the market, absolutely only this in copper bowl with wide rim’.

3.1.5 Agreement Maxim

The speech in *pasambahan batagak pengulu* adheres to the maxim of agreement on the speech participants which fosters reciprocal compatibility in speaking activities. The part of the maxim of agreement is found in welcoming guests that is spoken by the guest to the host. The fragment in the utterance of welcoming guests which contains the maxim of agreement is as follows:

Minangkabau language *Tantangan rundiangan nan ka tangah, la kami kambang leba, la bulek aia dek pambuluh, la bulek kato dek mufakaik.*

Word by word ‘about discussion in the middle, we have expanded, already round water because artery, already round word because agreement’.

The above statement shows the attitude of consensus given by the guest to the host and the attitude of consensus expressed by the guest can be seen in the fragments of the sentence *la*

bulek aia dek pambuluh, la bulek kato dek mufakaik, the fragment shows the attitude of mutual agreement made by the guest in determining negotiations. The guest show an attitude of compatibility by negotiating to get mutual agreement. This utterance obeys politeness because the guest applies compatibility and does not determine at will which makes the other party disappointed, but agrees together in order to get justice.

3.1.6 Sympathy Maxim

The speech in *pasambahan batagak pengulu* adheres to the maxim of sympathy which can maximize sympathy between one party and another. The fragment of the maxim of sympathy is contained in the closing spoken by the guest to the host. The fragment in the closing utterance containing the maxim of sympathy is as follows:

Minangkabau language *Lorong di jamba nan ka tangah, rancak susunan nan bak siriah, elok atoknyo nan bak gambia, gamak sadang kacak tabaok, tampan ado lelo tapakai, indak babintik jo babacak, alah cukuik jo samparono.*

Word by word ‘arrangement dish that to middle, nice arrangement that like betel leaf, nice roof that like gambier, grass pile medium paddy brought, seed exist all in use, no freckles with spotting, already enough with perfect’.

The speech above shows the sympathy attitude given by the guest to the host and the sympathy expressed by the guest can be seen in the fragment *indak babintik jo babacak, alah cukuik jo samparono*, this fragment shows the sympathy expressed by the guest for the success and success of the host during the procession appointment of a new leader. This attitude of sympathy refers to the joy and pleasure of what has been achieved, this speech situation obeys politeness because the guest gives an attitude of sympathy and does not show an attitude of antipathy towards the host.

3.2 Politeness Scale

The politeness scale in utterance of *pasambahan batagak pangulu* is divided into three types, namely cost-benefit, optionally, and

indirectness. The following is the result of the explanation of the third form of politeness scale in the utterance of *pasambahan batagak pangulu*.

3.2.1 Cost-Benefit Scale

The cost-benefit scale calculates the form of politeness in the utterance of *pasambahan batagak pangulu*. The host speaks to the guest in an activity as follows:

Minangkabau language *Kari talatak di ateh meja, alah den susun ampek-ampek, sambia tanggak kami manyambah, sambah nak lalu ka nan rapek.*

Word by word 'Curry placed on the table, have I row four per four, while stand we praying, praying that pass to solid'.

3.2.2 Optionally Scale

An optional scale is a range of options to count the number of action options a host presents to a guest. The optional scale that contained in the utterance of welcoming guests is as follows:

Minangkabau language *Tanamlah siriah tanamlah pinang, tanam karokok di halaman, cabiak siriah gatoklah pinang, gilianglah rokok pamenan tangan, rundiangan pulang ka angku datuak.*

Word by word 'plant betel leaf plant betel nut, plant betel leaf in the yard, cut betel leaf eat betel yard, grind cigarettes hand toys, negotiation back to leader'.

The speech above shows the form of a choice scale that gives the form of a choice of speech to guests in the welcoming procession. The speech containing the choice scale is found

in *cabiak siriah gatoklah pinang, gilinglah rokok pamenan tangan*, from the speech it is very clear that the host gives choices so that guests feel appreciated. The choice scale in speech contains an element of politeness, because the host to guest shows a good speech attitude.

3.2.3 Indirectness Scale

The indirectness scale is related to the indirectness of speech and this scale is the arrangement of the indirectness as an indicator. *Pasambahan* utterance delivered by the guest adheres to the indirectness scale form, the form of speech conveyed is as follows:

Minangkabau language *Iyo mungkin dek kami duduak lamo la maraso panek, tagak lamo la maraso paniang, nak maurak selo nak malangkahkan kaki ka rumah masiang-masiang, rundiangan pulang ka angku datuak.*

Word by word 'actually might because we sit long already feel tired, stand long already feel dizzy, so free cross-legged so step foot to home each, negotiation back to leader'.

The utterance above follows the form of the indirectness scale conveyed by the guest, where the guest indirectly asks the host by saying *yo mungkin dek kami duduak lamo la maraso panek, tagak la maraso paniang..* In this sentence, indirectly, the guests want to ask to return to their respective homes, because they have given their time to attend *batagak pengulu* procession. The attitude spoken indirectly by the guest is a principle of politeness that respects the host.

IV CONCLUSION

Based on the results of the research that has been done, there are compliance and violations of the principles of language politeness in the speech of *pasambahan batagak pangulu*. The maxims obeyed in this utterance are 42 and 42 on the politeness scale. The most common politeness maxims in *pasambahan* utterances are tact maxim and the maxim of modesty. The most common politeness scale in

the speech of *pasambahan batagak pangulu* is cost-benefit. In accordance with the formulation of the problem and research objectives as well as the descriptions described in previous chapters, a conclusion can be put forward.

The maxims of politeness in *pasambahan* speech consist of 10 tact maxim, 2 maxims of generosity, 9 approbation maxim, 10 maxims of modesty, 9 agreement maxim, 2 maxims of

sympathy. In this research, there is a language politeness scale in *pasambahan* speech. The form of the language politeness scale contained in the *pasambahan* speech consists of 25 benefit scales, 10 optional scale, and 7 indirect scales.

Suggestions

Based on the discussion in *pasambahan batagak pangulu* utterance, several suggestions

can be put forward, it should be in *pasambahan* utterance to provide a better form of understanding so that it can be understood and studied. This goal is so that the younger generation is not complicated or bored in understanding utterance and can maintain oral traditions in Minangkabau culture.

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