

**POLITENESS STRATEGIES IN STAND-UP COMEDY
SPECIAL SHOW “MESAKKE BANGSAKU”
BY PANDJI PRAGIWAKSONO**

UNDERGRADUATE THESIS

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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

2016

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Presented to
Universitas Brawijaya
in partial fulfillment of the requirements
for the degree of Sarjana Sastra

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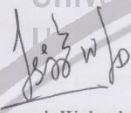
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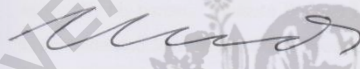


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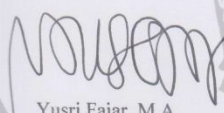


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Ryan Pratama

ABSTRACT

Pratama, Ryan. 2016. **Politeness Strategies in Stand-up Comedy Special Show *Mesakke Bangsaku* by Pandji Pragiwaksono**. Study Program of English, Department of Languages and Literature, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Lalu Merdi.

Keywords: politeness strategies, face threatening act (FTA), stand-up comedy.

Language is very important for people, since people need it as a means of communicating to each other every day. In order to make communication run well the addresser needs to make the addressee feel convenient, then a linguistic attitude which is called politeness is needed. The researcher conducted a study about politeness strategies used by Pandji Pragiwaksono in *Mesakke Bangsaku* (2013) stand-up comedy show. This study focuses on the what types of politeness strategies that is used by Pandji Pragiwaksono during his show and what face that is threatened by his jokes.

This study is qualitative approach by using document or content analysis. The researcher analyzed the jokes of Pandji in *Mesakke Bangsaku* stand-up comedy show based on the politeness strategies theory by Brown and Levinson (1987).

The researcher found that Pandji applied various strategies during his show. There are 64 jokes of Pandji that contain politeness strategies. Pandji threatens both his own face and the audiences' faces for 71 times. He also employs politeness strategies for 94 times, which contain 48 positive politeness, 21 negative politeness, 18 off record, and 7 bald on record. The result reveals that Pandji uses positive politeness strategy more than other strategies. The reason is because Pandji wants to retain closer relationship with his audiences, thus the audiences will agree with Pandji's advice and opinion.

Considering the finding above, Pandji tends to position himself equivalent with the audiences instead of placing himself as the superior one. It can be evidenced by the use of positive politeness as the most used strategy. The researcher suggests the next readers who are interested to conduct a similar study analyze the other genres of comedy. The researcher also suggests stand-up comedians choose carefully their words in order to retain the relationship with the audiences and make their jokes work well.

ABSTRAK

Pratama, Ryan. 2016. **Studi Tentang Kesantunan yang Digunakan oleh Pandji Pragiwaksono di Pertunjukan Spesial Komedi Tunggal *Mesakke Bangsaku***.

Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: Lalu Merdi.

Kata Kunci: strategi kesantunan, aksi yang menyinggung muka, komedi tunggal.

Bahasa merupakan hal yang sangat penting bagi manusia, karena manusia membutuhkannya sebagai alat untuk berkomunikasi dengan sesama. Untuk membuat komunikasi berjalan lancar, dibutuhkan sikap linguistik yang disebut kesantunan. Disini peneliti melakukan studi tentang strategi kesantunan yang digunakan oleh Pandji Pragiwaksono di pertunjukan komedi tunggal *Mesakke Bangsaku* (2013). Penelitian ini fokus pada jenis-jenis strategi kesantunan yang digunakan oleh Pandji Pragiwaksono selama pertunjukannya dan wajah apa yang terancam oleh leluconnya.

Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan analisis dokumen atau konten. Peneliti menganalisis lelucon dari Pandji di pertunjukan komedi tunggal *Mesakke Bangsaku* berdasarkan teori strategi kesantunan oleh Brown dan Levinson (1987).

Dari hasil studi, peneliti menemukan bahwa Pandji menerapkan berbagai jenis strategi selama pertunjukannya. Ada 64 lelucon dari Pandji yang mengandung strategi kesantunan. Pandji mengancam wajahnya sendiri dan wajah penonton selama 71 kali, ia juga menerapkan strategi kesantunan sebanyak 94 kali, yang mengandung 48 kesantunan positif, 21 kesantunan negatif, 18 *off the record*, dan 7 *bald on record*. Hasilnya mengungkapkan bahwa Pandji menggunakan strategi kesantunan positif lebih sering daripada strategi lain. Alasannya adalah karena Pandji ingin mempertahankan hubungan yang lebih dekat dengan pendengarnya, sehingga penonton akan menyetujui saran-saran dan opini yang diberikan oleh Pandji.

Dengan pertimbangan temuan diatas, Pandji cenderung untuk memposisikan dirinya setara dengan penonton. Hal ini dapat dibuktikan dengan penggunaan kesantunan positif sebagai strategi yang paling sering digunakan. Peneliti menyarankan para pembaca selanjutnya yang tertarik melakukan penelitian yang serupa untuk menganalisis genre lain komedi. Peneliti juga menyarankan para pelawak tunggal untuk berhati-hati dengan perkataan yang mereka gunakan untuk mempertahankan hubungan baik dengan penonton dan untuk membuat lelucon mereka bekerja dengan baik.

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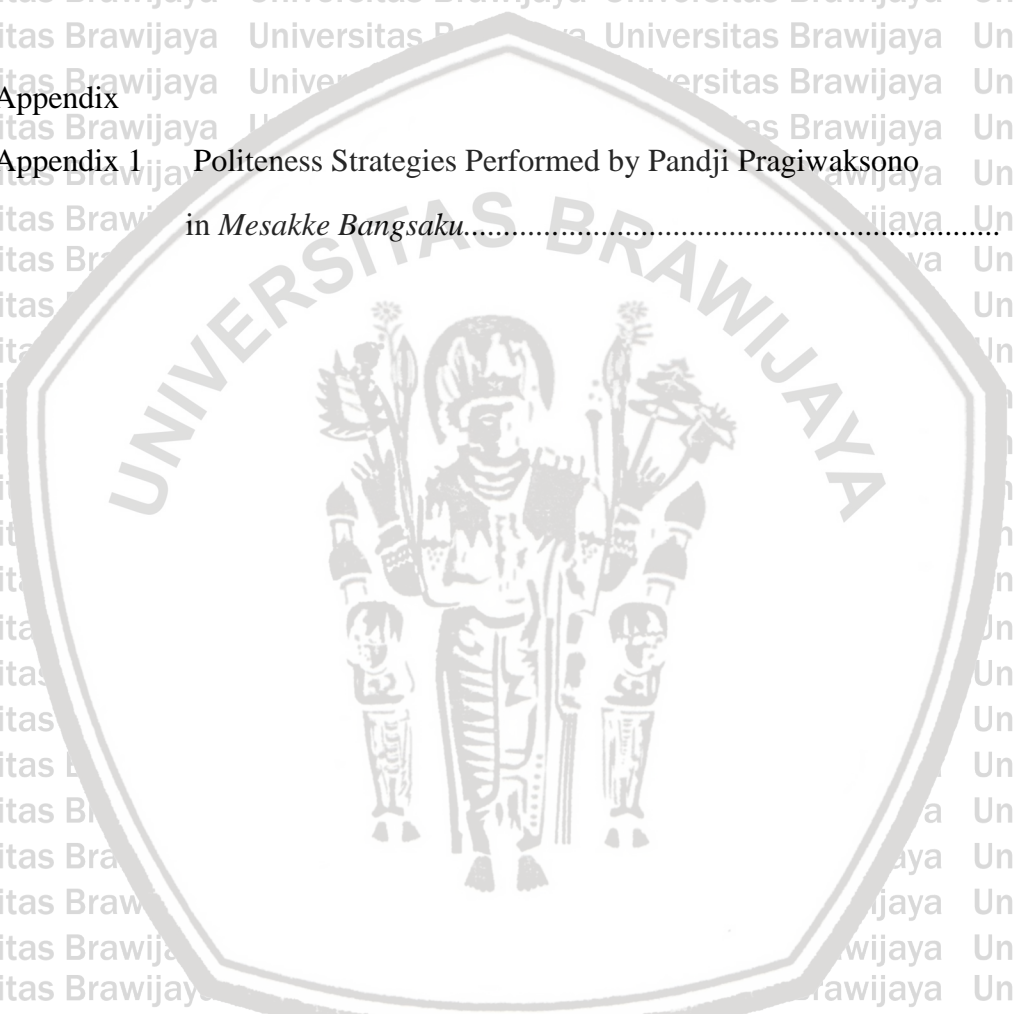
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Appendix 1

Politeness Strategies Performed by Pandji Pragiwaksono
in *Mesakke Bangsaku*.....

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CHAPTER I

INTRODUCTION

This chapter consists of background of the study, problems of the study, objectives of the study, and definitions of key terms.

1.1 Background of the Study

Language is very important for people, because people need it to communicate to each other every day. In doing communication, addresser or speaker needs to recognise what the addressee's or hearer's purpose and the addresser needs to deliver his or her messages well, thus the communication will be running well. According to Wardhaugh (2006) language is a system of codes used for communication. The scientific study of language is called linguistics.

Linguistics can be divided into two branches, those are micro linguistics and macro linguistics. Micro linguistics is focusing on the description of a specific language, while macro linguistics is focusing on how language is used in daily communication (Choyimah, 2014). She also adds that macro linguistics has branch which deals with the meaning based on the context. It is called pragmatics.

According to Yule (2010, p.128) "pragmatics is the study of 'invisible' meaning or how we recognize what is meant even when it is not actually said or written". In relation to the concept of pragmatics, Choyimah (2014) says that pragmatics is studying the speaker's intended meaning, so it means that it deals with what speaker means by his or her utterances rather than what words and sentence mean. The good example of how pragmatics works is given by Yule

(2010) about advertisement in a store: *Sale Baby and Toddler*. When people read this advertisement, they know exactly that the store is selling the clothes for baby and toddler, and it is not selling children themselves. Furthermore, in order to make communication run well the addresser needs to make the addressee feel convenient, then a linguistic attitude which is called politeness is needed.

Yule (2010, p.135) states that “politeness can be defined as showing awareness and consideration of another person’s face”. He adds that face is the emotional and social sense of everyone and expects everyone else to recognize.

Moreover, Brown and Levinson (1987, p.61) explain that face is “the public self image that every member wants to claim for himself”. According to Brown and Levinson (1987) face consists of two: positive face (a one’s desire to be appreciated and approved of) and negative face (one’s desire to claim freedom from imposition). However, sometimes people could not satisfy their addressee’s face wants and on another circumstance they could not satisfy their own face. This condition is called Face Threatening Acts (FTAs).

Brown and Levinson (1987, p.68) claim that “any rational agent will seek to avoid these face threatening acts or will employ certain strategies to minimize the threat”. People need to do that to minimize social conflict. Brown and Levinson (1987) arrange strategies for doing FTAs which consist of bald on record, positive politeness, negative politeness, and off record.

Based on the consideration above, the researcher is interested to examine this study and determine standup comedy as the object. Stand up comedy is a

branch of comedy art which is performed by one person on a stage. This kind of comedy is different from other comedies which are emphasizing body act and physical contact as its source of jokes, stand up comedy applies utterances as their ammunition for joking. Its jokes also very exclusive because a stand up comedian or usually he or she is called as comic usually talks about his self experiences or even sensitive problems. This case imposes comic to select the extremely precise words to make their jokes smoothly. Therefore, there are so many interesting politeness strategies phenomena that can be found in stand up comedy.

Pandji Pragiwaksono is one of the famous stand up comedians in Indonesia. He was born in Singapore, 18 June 1979. He started his careers as a broadcaster at *Hard Rock FM Bandung* until 2003 and moved to *Hard Rock Jakarta* for three years. Furthermore he continued his careers as a host on Indonesia reality show entitled *Kena Deh*. Pandji is also known as an Indonesian rapper. He has produced four rap albums, those are *Provocative Proactive, You'll Never Know When Someone Come In and Press Play on Your Paused Life, Merdesa*, and the last one is *32*. Meanwhile, his stand up comedian career started when he did stand up comedy in his *Twivate Concert* for 30 minutes in 2010. He is one of the founders of stand up comedy community of Indonesia with Raditya Dika, Ernest Prakasa, Ryan Adriandhy and Isman. Pandji wrote a book telling about the long process of how the stand up comedy develops and be acceptable to Indonesian people entitled *Merdeka Dalam Bercanda*. He held stand up comedy show three times: *Bhinneka Tunggal Tawa* (2011), *Merdeka Dalam Bercanda* (2012), and *Mesakke Bangsaku* (2013).

Mesakke Bangsaku standup comedy show by Pandji Pragiwaksono is chosen by the researcher as the source of data because there are still limited research about stand up comedy in Indonesia. Furthermore, because this show is the most successful stand up comedy show in Indonesia, it is not only held in 14 cities in Indonesia but also in 10 cities in 7 different countries, such as Singapore, Australia, England, China, Germany, the Netherland and the USA. The title of this show *Mesakke Bangsaku* or *My Poor Nation* in English is describing the whole contents of the show. This show mostly talks about the injustice of minority community in Indonesia in terms of religion, education, race, economy, and social life. Pandji takes up the topic specifically such as about the public facilities for disabled people which are still under investment or topic about the discrimination to Chinese people. *Mesakke Bangsaku* does not only talk about Indonesian problems, but also gives them some solutions. Therefore, the audiences do not bring nothing after watching this show but they can learn and apply the solution to make their country better.

Hopefully, the readers can get new knowledge about politeness strategies from this study and know how it is applied in the speech and conversations. Furthermore, the researcher hopes this study will give some contributions for the development of stand up comedy in Indonesia. Last but not least, the researcher also hopes that this study will help the stand-up comedians to make their jokes work more effectively.

1.2 Problems of the Study

1. What are the types of politeness strategies used by Pandji Pragiwaksono in his stand up comedy show?
2. What face is being threatened by the jokes of Pandji Pragiwaksono?

1.3 Objectives of the Study

1. To understand the types of politeness strategies used by Pandji Pragiwaksono in his stand up comedy show.
2. To find out the threatened face by the jokes of Pandji Pragiwaksono.

1.4 Definitions of Key Terms

- a. **Pragmatics:** study of 'invisible' meaning, or how we recognize what is meant even when it is not actually said or written. (Yule, 2010, p. 128)
- b. **Politeness:** showing awareness and consideration of another person's face. (Yule, 2010, p.135)
- c. **Politeness Strategies:** certain strategies to minimize the threat. (Brown and Levinson, 1987, p. 68)
- d. **Face:** the public self-image that every member wants to claim for himself. (Brown and Levinson, 1987, p.61)
- e. **Face Threatening Acts (FTAs):** certain kinds of acts that intrinsically threaten face. (Brown and Levinson, 1987, p.65)

f. **Stand-up Comedy:** comedy that generally is delivered by a solo performer speaking directly to the audience in some semblances of a spontaneous manner. (Zoglin, 2016, para. 1)



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of the theories which are relevant to this study. The theories that will be discussed are pragmatics, politeness, face threatening acts, Brown and Levinson's politeness strategies, Leech's politeness maxim and the previous studies.

2.1 Pragmatics

According to Yule (2010, p.128), "Pragmatics is the study of 'invisible' meaning or how we recognize what is meant even when it isn't actually said or written". It means that pragmatics is a study about need what the speaker really mean, because sometimes the speaker has an hidden purpose behind his words. Furthermore, Choyimah (2014, p.3) explains that "Pragmatics is an academic discipline studying meaning based on the context, or it is the one studying the speaker's intended meaning". Based on the explanation above, it can be concluded that people need to study pragmatics to avoid misunderstanding when communicating to each other.

2.2 Politeness

Yule (2010, p.135) states that "politeness can be defined as showing awareness and consideration of another person's face". He adds, face is person's public self image. Furthermore, Brown and Levinson (1987, p. 61) define face as "the public self-image that every member wants to claim for himself". In simple

sentence face is basic desires of everyone that wants to be satisfied. There are two types of face: positive face and negative face. Positive face is the desire to be appreciated and approved of by others. While, negative face is the basic need to be independent and free from distraction.

2.3 Face Threatening Acts (FTAs)

According to Grundy (2000, p.156) "face threatening act is an action which threatens the face of the hearer". It occurs because sometimes people could not satisfy their addressee's face wants and on another circumstance they could not satisfy their own face. Thus, face threatening acts (FTAs) can be identified from the side of whose face and what face are threatened. Moreover, Choyimah gives a clear examples of some acts threatening an addresser's and addressee's faces based on Brown and Levinson's theory as shown in tables below.

Addresser's face	Face Threatening Acts	Linguistic Realization
Positive	Apologizing	<i>Sorry for my being late. I apologize for this inconvenience.</i>
	Congratulating	<i>Congratulations for your victory.</i>
	Self-humiliating	<i>Oh... how stupid i am.</i>
Negative	Expressing thanks	<i>Thank you for your concern.</i>
	Accepting thanks and apologies, offers	<i>You are welcome. It is okay.</i>

Table 2.1 Acts Threatening the Addresser's Face (Choyimah, 2014, p.42)

Addressee's face	Face Threatening Acts	Linguistic Realization
Positive	Criticizing	<i>Oh, your writing needs improvement.</i>
	Disapproving	<i>Choose another topic for your skripsi.</i>
	Accusing	<i>It is you who have to be responsible for this inconvenience.</i>
	Insulting	<i>This is the worst seminar I once attended.</i>
Negative	Ordering	<i>Can you serve me?</i>
	Suggesting, Advising	<i>Why don't you change your topic?</i>
	Reminding	<i>Mam, I would like to remind you that tomorrow you will examine me.</i>
	Threatening/Warning	<i>I warn you that smoking is a bad habit.</i>

Table 2.2 Acts Threatening the Addressee's Face (Choyimah, 2014, p.42)

2.4 Brown and Levinson's Politeness Strategies

Brown and Levinson (1987) propose politeness strategies in order to avoid face threatening acts or to minimize the threat. They divide politeness strategies into two. First is do the FTAs and the second is do not do the FTAs. Moreover, there are four types of strategies for doing the FTAs: Bald on Record, Positive Politeness, Negative Politeness, and Off Record.

2.4.1 Bald on Record

According to Brown and Levinson (1987, p.95) the main reason of bald-on record usage is "the speaker wants to do the FTA with maximum efficiency more than he wants to satisfy the hearer's face". The speaker uses bald-on record strategy when he wants to deliver his message clearly. Brown and Levinson

(1987) also state that there are different kinds of bald-on-record usage in different circumstances, because the speaker can have different motives for his want to do the FTA with maximum efficiency. Bald on record strategies are divided into two types: cases of non-minimization of the face threat and cases of FTA-oriented bald-on-record usage.

1. Cases of non-minimization of the face threat

This strategy is used when the maximum efficiency is very important and no face redress is necessary in cases of great urgency or desperation.

Example: *"Help!"* (compare with the non-urgent condition, such as: *"Please help me, if you would be so kind"*) (Brown and Levinson, 1987, p. 95-96)

2. Cases of FTA-oriented bald-on-record usage

This strategy illustrates the way in which respect for face involves mutual orientation. Furthermore, each participant attempts to foresee what the other participant is attempting to foresee. This strategy may be used in

(1) welcomings (or post-greetings), where the speaker insists that the hearer may impose on his negative face, in (2) farewell, where the speaker insists that the hearer may transgress on his positive face by taking his leave, and in (3) offer, where the speaker insists that the hearer may impose on the speaker's negative face.

Example: “Come in, don’t hesitate, I’m not busy.” (Brown and Levinson, 1987, p.99)

2.4.2 Positive Politeness

Brown and Levinson (1987, p. 101) state that “positive politeness is redress directed to the hearer’s positive face”. Thus, positive politeness can be applied to minimize the threat toward the hearer’s positive face. In general positive politeness is divided into three types: (1) claim common ground, (2) convey that speaker and hearer are cooperators, and (3) fulfill hearer’s want.

1. Claim common ground

It indicates that the speaker and the hearer both belong to some set of persons who share specific wants, including goals and values.

Strategy 1: Notice, attend to Hearer (his interests, wants, needs, goods)

This strategy suggests that speaker should take notice of aspects of hearer’s condition.

Example: “You must be hungry, it’s a long time since breakfast. How about some lunch?” (Brown and Levinson, 1987, p. 103)

Strategy 2: Exaggerate (interest, approval, sympathy with Hearer)

This strategy is often done with exaggerated intonation, stress, and other aspects of prosodics.

Example: “What a fantastic garden you have!” (Brown and Levinson, 1987, p.104)

Strategy 3: Intensify interest to Hearer

Speaker shares some of his wants to intensify the interest of his own contributions to the conversation by making a good story. Sometimes, this can involve switching back and forth between past and present tense. Furthermore, the use of directly quoted speech rather than indirect reported speech is another feature of this strategy, as is the use of tag questions or expressions that draw hearer as a participant into the conversation.

Example: *"There were a million people in the Co-op tonight!"* (Brown and Levinson, 1987, p.107)

Strategy 4: Use in-group identity markers

Speaker can implicitly claim the common ground with hearer that is carried by that definition of the group, by using any of the innumerable ways to convey in-group membership. These include in-group usages of address forms, of language or dialect, of jargon or slang, and of ellipsis.

Example: *"Shut my little door, my girl."* (Brown and Levinson, 1987, p.108)

Strategy 5: Seek agreement

Seek ways to agree with hearer. The raising of 'safe topics' allows speaker to stress his agreement with hearer. Another way to seek

agreement with hearer is using ‘repetition’. The speaker is repeating part or all of what the preceding speaker has said in a conversation.

Example: A: “*I had a flat tyre on the way home.*”

B: “*Oh God, a flat tyre!*”

(Brown and Levinson, 1987, p.113)

Strategy 6: Avoid disagreement

The desire to agree or appear to agree with the hearer leads also to a mechanism for pretending agree. The speakers may go in twisting their utterances so as to appear or agree or to hide disagreement to respond by a preceding utterance with ‘Yes, but...’ in effect, rather than a blatant ‘No’.

Example: “*Oh I can’t. The batteries are dead.*” (in response to a request to borrow a radio)

(Brown and Levinson, 1987, p.116)

Strategy 7: Presuppose/raise/assert common ground

The speaker redress as the hearer’s face by using several strategies such as small talking, switching point of view, presuppose knowledge, and manipulations.

Strategy 8: Joke

Jokes are based on mutual shared background knowledge and values.

Joking is a basic positive-politeness technique for putting the hearer ‘at ease’ or to minimize an FTA of requesting.

Example: “OK if I tackle those cookies now?” (Brown and Levinson, 1987, p.124)

2. Convey that speaker and hearer are cooperators

If speaker and the hearer are cooperating, then they share goals in some domain, and thus to convey that they are cooperators can serve to redress hearer’s positive-face want.

Strategy 9: Assert or presuppose speaker’s knowledge of and concern for hearer’s wants.

One way of indicating that speaker and the hearer are cooperators is asserting or implying knowledge of the hearer’s wants and willingness to fit one’s own wants in with them.

Example: “I know you can’t bear parties, but this one will really be good, do come!” (Brown and Levinson, 1987, p.125)

Strategy 10: Offer, promise

In order to redress the potential threat of some FTAs, the speaker may claim that whatever the hearer’s wants, he wants for him and will help to obtain. Offer and promises are the natural outcome of choosing this strategy.

Strategy 11: Be optimistic

This cooperative strategy is for speaker to assume that the hearer wants the speaker’s wants for the speaker (or for S and H) and will help him to obtain them.

Example: “*Wait a minute, you haven’t brushed your hair!*” (as husband goes out of the door)

(Brown and Levinson, 1987, p.126)

Strategy 12: Include both speaker and hearer in the activity

By using an inclusive ‘we’ form, when the speaker really means ‘you’ or ‘me’, he can call upon the cooperative assumptions and thereby redress as FTAs.

Example: “*Let’s have a cookie, then.*” (i.e. me)

Strategy 13: Give (or ask for) reasons

Another aspect of including the hearer in the activity is for the speaker to give reasons as to why he wants what he wants. By including the hearer thus in his practical reasoning and assuming reflexivity (Hearer wants S’s wants), the hearer is thereby led to see the reasonableness of the speaker’s FTA.

Example: “*We will shut the door, ma’am. The wind is coming in.*”

(Brown and Levinson, 1987, p.127)

Strategy 14: Assume or assert reciprocity

The existence of cooperation between the speaker and the hearer may also be claimed or urged by giving evidence of reciprocal rights or obligations obtaining between S and H.

Example: “*I’ll do X for you if you do Y for me.*”

(Brown and Levinson, 1987, p.129)

3. Fulfill hearer's want for some X

This strategy involves the speaker deciding to redress the hearer's face directly by fulfilling some of H's wants, thereby it indicates that the speaker wants the hearer's wants for the hearer, in some particular respects.

Strategy 15: Give gift to the hearer (goods, sympathy, understanding, cooperation)

The speaker may satisfy the hearer's positive face want by actually satisfying some of the hearer's wants.

2.4.3 Negative Politeness

Brown and Levinson (1987, p.129) explain that negative politeness is an redressive action to the hearer's negative face (his want to have his freedom). The speaker use negative politeness to minimize the threat toward the hearer's negative face. Negative politeness is divided into five categories: (1) be direct, (2) don't presume/assume, (3) don't coerce hearer, (4) communicate speaker's want not to impinge on hearer, and (5) redress other wants of hearer's derivative from negative face.

1. Be direct

Strategy 1: Be conventionally indirect

In this strategy a speaker shows the desire to give the hearer an 'out' by being indirect and the desire to go on record.

Example: "*Can you pass the salt?*"

(Brown and Levinson, 1987, p.133)

2. Don't presume/assume

The speaker carefully avoiding presumptions about the hearer.

Strategy 2 : Question, hedge

In this strategy, the speaker uses hedging expression to save the hearer's face.

Example: "*Won't you open the door?*" (Brown and Levinson, 1987, p.145)

3. Don't coerce hearer

Negative-face redress may be made by avoiding coercing the hearer's response.

Strategy 3: Be pessimistic

This strategy gives redress to hearer's negative face by explicitly expressing doubt.

Example: "*Perhaps you'd care to help me.*"

(Brown and Levinson, 1987, p.176)

Strategy 4: Minimize the imposition

This strategy is used to minimize imposition expression.

Example: "*I just want to ask you if you could lend me a little paper.*"

(Brown and Levinson, 1987, p.177)

Strategy 5: Give deference

There are two sides in the realization of deference. First, the speaker being humble and abases himself. Second, the speaker raises the hearer.

Example: *“Excuse me, sir, but would you mind if i close the window?”*

(Brown and Levinson, 1987, p.183)

4. Communicate speaker’s want to not impinge on hearer

One way to satisfy H’s negative face demands is to indicate that the speaker is aware of them.

Strategy 6: Apologize

By apologizing, the speaker can show his reluctance to impinge on H’s negative face.

Example: *“I’m sorry to bother you...”*

(Brown and Levinson, 1987, p.189)

Strategy 7: Impersonalize S and H

To indicate that the speaker doesn’t want to impinge on the hearer is to phrase the FTA as if the agent were other than the speaker or the hearer.

Example: *“It looks (to me) like...”* (Brown and Levinson, 1987, p.192)

Strategy 8: State the FTA as a general rule

The speaker states the FTA as an instance of some general social rule, regulation, or obligation.

Example: *“Passengers will please refrain from flushing toilets on the train.”* (Brown and Levinson, 1987, p.206)

Strategy 9: Nominalize

The speaker uses the formal language based on its formality usage.

Example: *“Your good performance on the examinations impressed us favourably.”* is more formal than *“You performed well on the examination and we were favourably impressed.”*

(Brown and Levinson, 1987, p.207)

5. Redress other wants of hearer’s derivative from negative face

Strategy 10: Go on record as incurring a debt, or as not incurring H

The speaker can redress an FTA by explicitly claiming his indebtedness to the hearer, or by disclaiming any indebtedness of the hearer.

Example: *“I could easily do it for you.”*

(Brown and Levinson, 1987, p.210)

2.4.4 Off Record

Brown and Levinson (1987, p.211) state that “a communicative act is done off record if it is done in such way that it is not possible to attribute only one clear communicative intention to the act”. If the speaker wants to an FTA, but wants to

avoid the responsibility for doing it, he can do it off record and leave it up to the addressee to interpret it.

1. Invite conversational implicatures

The speaker gives the hearer some hints and hope that the hearer picks up on them and interprets what the speaker really means to say.

Strategy 1: Give hints

The speaker says something which is not explicitly relevant and invites the hearer to search for an interpretation of the possible relevance.

Example: *"It's cold in here."* (c.i. Shut the window)

(Brown and Levinson, 1987, p.215)

Strategy 2: Give association clues

The speaker mentions something associated with the act required of the hearer.

Example: *"Oh God, I've got a headache again."*

(Brown and Levinson, 1987, p.210)

Strategy 3: Presuppose

The speaker forces the hearer to search for the relevance of the presupposed prior event.

Example: *"I washed the car again today."*

(Brown and Levinson, 1987, p.217)

Strategy 4: Understate

Understatement is one way of generating implicatures by saying less than is required.

Example: A: "How do you like Josephine's new haircut?"

B: "It's pretty nice." (c.i. I don't particularly like it)

(Brown and Levinson, 1987, p.218)

Strategy 5: Overstate

The speaker is exaggerating or choosing a point on a scale which is higher than the actual state of affairs.

Example: "I tried to call a hundred times, but there was never any answer." (Brown and Levinson, 1987, p.219)

Strategy 6: Use tautologies

The speaker utters a tautology to encourage the hearer to look for an informative interpretation of the non-informative utterance.

Example: "Boys will be boys." (Brown and Levinson, 1987, p.220)

Strategy 7: Use contradictions

By stating two things that contradict each other, the speaker makes it appear that he cannot be telling the truth.

Example: A: "Are you upset about that?"

B: "Well, yes and no."

(Brown and Levinson, 1987, p.221)

Strategy 8: *Be ironic*

The speaker conveys his intended meaning by saying the opposite of what he means.

Example: "*John's a real genius.*" (after he has just done twenty stupid things in a row)

(Brown and Levinson, 1987, p.222)

Strategy 9: *Use metaphor*

The use of metaphor is perhaps usually on record, but there is a possibility that exactly which of the connotations of the metaphor the speaker intends may be off record.

Example: "*Harry's a real fish.*" (c.i. He swims like a fish)

(Brown and Levinson, 1987, p.223)

Strategy 10: *Use rhetorical questions*

The speaker asks a question with no intention of obtaining an answer.

Example: "*What can I say?*" (c.i. Nothing, it's so bad)

(Brown and Levinson, 1987, p.223)

2. Be vague or ambiguous

The speaker chooses to go off record by being vague in such a way that his communicated intent remains ill-defined.

Strategy 11: Be ambiguous

Purposeful ambiguity may be achieved through metaphor, since it is not always clear exactly which of the connotations of a metaphor are intended to be invoked.

Example: *"John's a pretty smooth cookie."*

(Brown and Levinson, 1987, p.225)

Strategy 12: Be vague

The speaker may go off record with an FTA by being vague about who the object of the FTA is.

Example: *"Looks like someone may have had too much to drink."*

(Brown and Levinson, 1987, p.226)

Strategy 13: Over-generalize

Rule instantiation may leave the object of the FTA vaguely off record.

Example: *"Mature people sometimes help do the dishes."*

(Brown and Levinson, 1987, p.226)

Strategy 14: Displace H

The speaker may go off record as to who the target for his FTA is, or he may pretend to address the FTA to someone whom it wouldn't threaten and hope that the real target will see that the FTA is aimed at him.

Strategy 15: Be incomplete, use ellipsis

The speaker leaves an FTA half undone.

Example: "*Oh sir, a headache. . . .*"

(Brown and Levinson, 1987, p.227)

2.5 Leech's Politeness Principles

Leech (1983) defines politeness as a strategy to avoid conflict. He proposes politeness principle to minimize impolite expression. There are six maxims of the politeness principles based on Leech's (1983, p.132) theory:

1. Tact maxim

Tact maxim is minimizing cost to other and maximizing benefit to other.

Example: "*Could you possibly answer the phone?*" (Leech, 1983, p.103)

2. Generosity maxim

In this maxim, the speaker minimizes benefit to self and maximizes cost to self.

Example: "*I could lend you my bicycle, if you like.*" (Leech, 1983, p.134)

3. Approbation maxim

The speaker minimizes dispraise to other and maximizes praise to other.

Example: A: "*Her performance was outstandinng!*"

B: "*Yes, wasn't it*"

(Leech, 1983, p.135)

4. Modesty maxim

The speaker minimizes praise of self and maximizes dispraise of self.

Example: "*How stupid of me!*" (Leech, 1983, p.136)

5. Agreement maxim

The speaker maximizes agreement between self and other people and minimizes disagreement between self and other.

Example: A: "*A referendum will satisfy everybody.*"

B: "*Yes, definitely.*"

(Leech, 1983, p.138)

6. Sympathy maxim

The speaker minimizes antipathy between self and other and maximizes sympathy between self and other.

Example: “I’m terribly sorry to hear that your cat died.”

(Leech, 1983, p.138)

2.6 Previous Studies

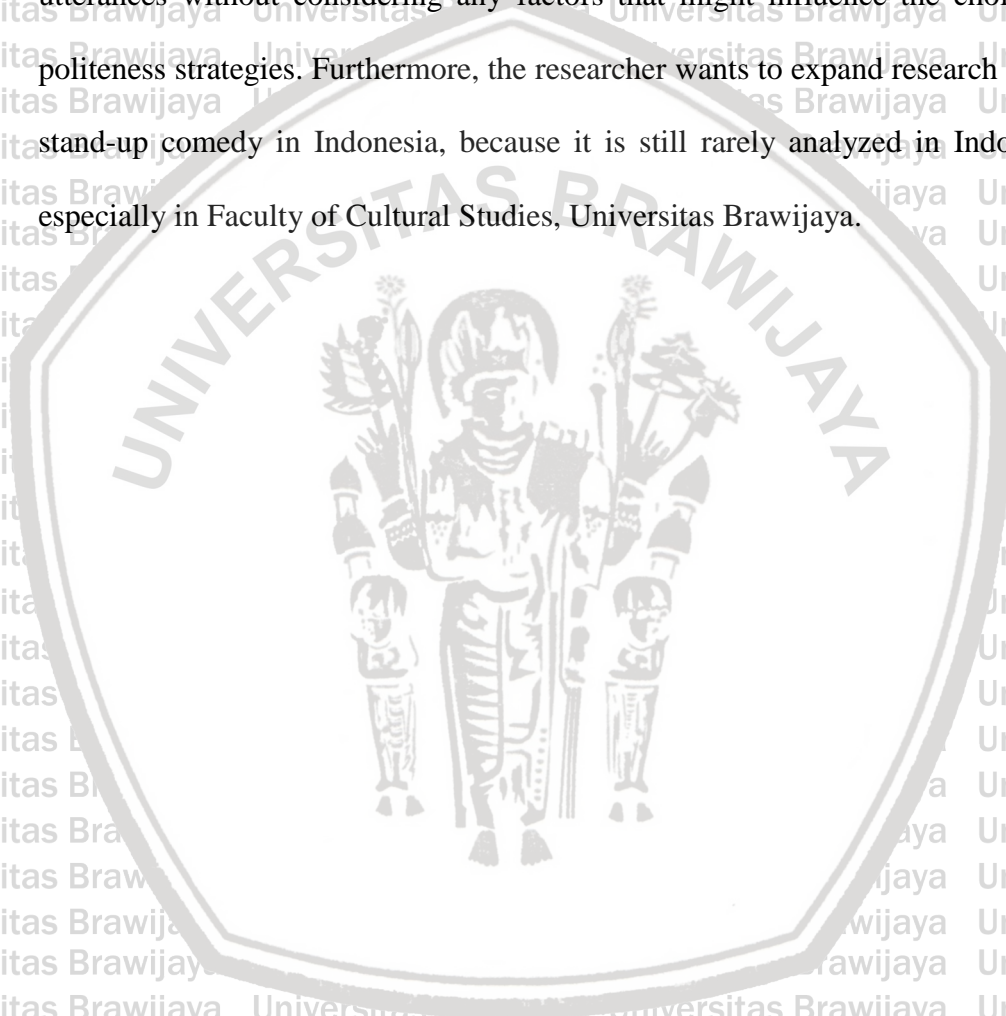
This study is not started from blank point. There are some previous studies which analyzed politeness strategies. Those studies become inspiration for the researcher to write this study which takes different object. The first is entitled “Face Threatening Act Strategies in Jerry Seinfeld’s *I’m Telling You for the Last Time* Stand-up Comedy Show” conducted by Fakhri (2014). He analyzes face threatening acts and politeness strategies phenomena in Jerry Seinfeld’s stand-up comedy show based on Brown and Levinson’s (1987) theory. In his study, he finds 48 threats and 53 strategies. The most used strategy which is performed by Jerry Seinfeld is negative politeness strategy. On the other hand, bald-on record strategy is the rarest one.

To understand the theory deeper, the researcher’s study also refers to a thesis written by Safitri (2015), entitled “Politenes Strategies Used by the Main Character in *LOL* Movie”. This thesis examines how Lola, the main character of *LOL* movie, performed all kinds of politeness strategies based on Brown and Levinson (1987) in her conversations. She finds 61 utterances which contain politeness strategy. Positive politeness is the most frequent strategy which is performed by Lola and negative politeness as the rarest one.

Although the researcher’s study refers to those studies above, there are some differences. First, the object of this study is Indonesian stand-up comedy

while Fakhri's study is American stand-up comedy and Safitri's study is movie.

Second, different from Safitri's study which also investigate the factors that influence the choice of politeness strategies, this study focuses on politeness strategies that is performed by Pandji and whose face is threatened by his utterances without considering any factors that might influence the choice of politeness strategies. Furthermore, the researcher wants to expand research about stand-up comedy in Indonesia, because it is still rarely analyzed in Indonesia especially in Faculty of Cultural Studies, Universitas Brawijaya.



CHAPTER III

RESEARCH METHODS

In this chapter, the researcher reveals the way of conducting the research such as research design, data source, data collection, and data analysis.

3.1 Research Design

The researcher uses qualitative method for this thesis since this research is qualitative research. According to Strauss and Corbin (1998, p.11) “qualitative research is a research about person’s lives, lived experiences, behaviours, emotions, and feelings as well as about organizational functioning, social movement, cultural phenomena, and interactions between nations”.

Moreover, Ary et al (2010, p.29) state that there are eight designs which can be used in qualitative research: basic interpretative studies, case studies, document or content analysis, ethnography, grounded theory, historical studies, narrative inquiry, and phenomenologic studies. This study is categorized into document or content analysis because the researcher analyzes the utterances of Pandji Pragiwaksono in his stand-up comedy show entitled *Mesakke Bangsaku*.

3.2 Data Source

The data of this research are the utterances that contain politeness strategies taken from the jokes of Pandji Pragiwaksono’s *Mesakke Bangsaku* (2013) stand-up comedy show.

3.3 Data Collection

The researcher collects the data in order to complete this thesis by using following stages:

1. Buying *Mesakke Bangsaku's* (2013) DVD.
2. Watching the video to understand the context of the jokes of Pandji Pragiwaksono.
3. Transcribing the utterances of Pandji Pragiwaksono.
4. Selecting the utterances which is considered as jokes.
5. Marking the jokes of Pandji that contain FTA and politeness strategies based on Brown and Levinson's (1987) theory.

3.4 Data Analysis

The researcher obtains the data based on Brown and Levinson's (1987) theory and Leech's (1983) theory to make the data dependable. Furthermore, to make the data credible, the researcher organized seminar.

The data are analyzed through the following steps based on Miles and Huberman's (1994) suggestion:

1. Data reduction

According to Miles and Huberman (1994, p.10), data reduction refers to "the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written up field notes or transcripts".

- a. Coding the jokes of Pandji Pragiwaksono. The first datum is coded as 1, the second datum is coded as 2, the third datum is coded as 3,

and so on. Furthermore, the acronym ‘S’ stands for speaker while ‘H’ stands for hearer. The symbol (+) means that positive face is being threatened and the symbol (-) means that negative face is being threatened.

b. Identifying the threatened face and politeness strategies based on Brown and Levinson’s (1987) theory.

2. Data Display

Miles and Huberman (1994, p.11) explain that data display contains “an organized, compressed assembly of information that permits conclusion drawing and action”. In this study, the researcher classifies the data on the table below:

Table 3.1 Data Display

No.	Jokes	Threatened Face	Types of Politeness Strategies			
			On Record	Positive Politeness	Negative Politeness	Off Record

The table above is created based on politeness strategies theory of Brown and Levinson (1987). In the Chapter IV, the researcher provides the finding in the excerpt which is chosen based on interesting and popular topics from each type of politeness strategies. The underlined utterances signify the politeness strategies and the italicized utterances signify face threatening acts. Besides, the line numbers are shown by the numbers alongside the utterances.

3. Conclusion Drawing

Conclusion drawing is the last step of doing qualitative analysis. In this step, the researcher was drawing conclusion and making final analysis based on the findings.



CHAPTER IV

FINDING AND DISCUSSION

This chapter consists of the findings which answer the problems of the study and the discussion which shows the result of analysis.

4.1 Finding

After conducting the data analysis from the transcript, the researcher found 64 jokes by Pandji Pragiwaksono in his *Mesakke Bangsaku* stand-up comedy show which contain 71 face threatening acts and 94 politeness strategies. The researcher used Brown and Levinson's (1987) politeness strategies to categorize the data. Brown and Levinson's (1987) arrange strategies to minimize the threat which consist of bald on record, positive politeness, negative politeness, and off record.

Based on the researcher's findings, the most frequent strategy that is performed by Pandji Pragiwaksono is positive politeness with 48 times. Second place is negative politeness with 21 times. It is followed by off record with 18 times and bald on record with 7 times.

4.1.1 Analysis of Positive Politeness Strategies

Positive politeness strategies are applied to minimize the threat toward the hearer's positive face. It can be used to keep the intimate relation between the

speaker and hearer. Therefore, in order to minimize the threat toward his audience's positive face, Pandji Pragiwaksono applies these several strategies: (1) assert common ground, (2) include both speaker and hearer in the activity, (3) assert speaker's knowledge, (4) give reason, (5) use in-group identity markers, and (6) give gift.

4.1.1.1 Assert Common Ground

Excerpt 1

Duration: 07.41-07.50 (Video Part 3)

1 Kalau lu jadi orang tua pasti maklum kalau kita tuh pingin banget ngasih
2 semuanya untuk anak-anak kita karena kita tuh sayang sekali. Masalahnya
3 gak semua yang anak kita butuhkan itu bisa dibeli pake uang.

1 If you become a parent, you would understand if we want to really give
2 everything for our kids because we really love them. The problem is
3 money cannot buy all of our children's need.

As shown in the excerpt 1, Pandji Pragiwaksono is telling how the feeling of a parent. He tells that he wants to give whatever his child's want, but money cannot buy everything. Pandji uses 'kalau lu' or 'if you' phrase (line 1) to help the audiences to match his feeling about being parent.

4.1.1.2 Include Both Speaker and Hearer in the Activity

Excerpt 2

Duration: 18.31-18.42 (Video Part 3)

1 *Nah karena gua banyak ngomong*, gua disuruh maju Mokhtar Muharis ini untuk jawab
2 soal di papan tulis. "he banyak omong kamu, ayo jawab soal di papan tulis!" terus kan
3 kalau kita disuruh jawab soal di papan tulis terus gak tau jawabnya kan, jalannya kayak
4 pelan banget.

1 *Because I talk a lot*, Mokhtar Muharis asked me to come forward to answer
2 a question on the chalkboard. "Hey you talk too much, answer questions on the board!"
3 then, if we were asked to answer questions on the board and don't know the answer, we'll
4 walk very slowly.

As shown in the excerpt 2. Pandji threatens his positive face by confessing about his bad experience when he was child to the audiences. When he was ordered to answer mathematics question in front of class, he walked very slowly because he didn't know the answer. The use of 'kita' or 'we' word means that Pandji wants to propose cooperation between him and the audiences.

4.1.1.3 Use In-group Identity Markers

Excerpt 3

Duration: 09.37-09.43 (Video Part 1)

1 Di bulan Mei ada kerusuhan. Bukan hanya kerusuhan, bukan hanya
2 membakar dan menjarah. Saudara-saudara kita yang Tionghoa itu
3 digebukin, dibunuhin, diperkosa dipinggir jalan!

1 In May there was a riot. Not only a riot, not just
2 burning and looting, Our Chinese brother
3 had been beaten, murdered, raped on the side of the road!

In 1998, it was a terrible day for Indonesian people who have Chinese blood because they had been attacked, raped, even murdered by native Indonesian. Thus, 1998's tragedy becomes heartbreaking moment for them certainly. By using 'Saudara-saudara kita yang Tionghoa' or 'Our Chinese brother' phrase, Pandji tries to save some audiences faces, who are Indonesian Chinese, by claiming in-group solidarity or showing that they are also part of Indonesia people.

4.1.1.4 Assert Speaker's Knowledge and Concern for Hearer's Wants

Excerpt 4

Duration: 11.21-11.45 (Video Part 2)

1 Nih ya, saya bertekad untuk menghilangkan kejombloan di Indonesia. Dan
2 saya punya caranya, dengerin baik-baik.. teori gue ini 100% mutlak selalu
3 berhasil. Dimanapun. Dengan teori ini, lu bisa dapetin siapa aja yang lu
4 mau termasuk kalau dia pun sudah punya pasangan.
5 Nih teorinya, perempuan butuh pengertian, laki-laki butuh pengakuan.
6 Kasih dia lebih dari yang dia dapet dari pasangan dia jadi milik lu.

- 1 Listen, I have determined to eliminate 'kejombloan' in Indonesia. And
- 2 I have the way, listen well... my theory is 100% absolute always.
- 3 successfull. Anywhere. With this theory, you can get whoever
- 4 you want. although if he had already had a partner.
- 5 the theory is women need an understanding, men need recognition.
- 6 give them more than they got from their partner, they'll belong to you.

Pandji is concerned about single men who cannot get any partner for dating.

He also decides to eliminate single status in Indonesia (line 1). Furthermore, he

proposes a theory (line5-6) which can help single men to get their partner. He

proposes that theory because he knows that his audiences, especially those who

have single status, want to get partners. By concerning about the hearer's wants,

Pandji fulfills his audiences' positive face successfully. Because it indicates that

the speaker and hearer are cooperators.

4.1.1.5 Give Reason

Excerpt 5

Duration: 06.30-06.36 (Video Part 1)

- 1 Difabel adalah istilah yang lebih baik daripada sekedar menyebut cacat.
- 2 Karena cacat itu istilah yang gak tepat lagi untuk digunakan. Dia gak cacat
- 3 dia difabel "differently able" dia bisa tapi beda.

- 1 Difiable is a better term than just calling disabled.
- 2 Because disabled is not appropriate term anymore. He was not disabled
- 3 he is "differently able" he is able but different

In the excerpt 5, Pandji advises the audience to use term 'difabel' instead of

'cacat' for calling a person with a disability. He declares that 'cacat' is

inappropriate term, because actually they are differently able. They are able to do

something, but with different way. By giving the reason, it implies that Pandji

composes cooperation with the audiences.

4.1.1.6 Give Gift

Excerpt 6

Duration: 08.33-08.45 (Video Part 2)

1 Kita lihat aja bagaimana negara ini menyikapi pemerkosaan. Di negara ini
2 supaya tidak terjadi pemerkosaan, perempuannya disuruh berpakaian
3 tertutup. Kan yang merkosa laki... kenapa yang salah perempuan?

1 Let's see how this country dealing with the rape. In this country
2 to avoid rape, the women were asked to dress
3 closely. The rapist is man... why woman got blamed?

Pandji Pragiwaksono threatens his audiences' positive face by criticizing why Indonesian people think that women need fully closed dress to keep them from being raped. Furthermore, he shows understanding to the audiences, especially female audiences, by giving gift which can be seen above (line 3) "Kan yang merkosa laki, kenapa yang salah perempuan?". It implies that the one who must be blamed for rape case is man, not woman.

Excerpt 7

Duration: 11.36-11.45 (Video Part 4)

1 Gue tuh pengen menawarkan solusi. Dan solusi dari semua permasalahan
2 tadi menurut gua ada 4. Pertama adalah pemahaman politik, sebelum lu
3 bingung gua kasih tau dulu. Kita berpolitik tapi kita gak peduli sama
4 politik...

1 I want to offer a solution. And the solutions for all the problems,
2 according me there are 4. First is political understanding, before you
3 confused let me tell you first. We engage in politics but we don't care about
5 politics...

Another example of giving gift strategy can be seen above, Pandji Pragiwaksono suggests some solutions to solve Indonesia problems. According to him, the first solution is political understanding. Furthermore, he realizes that the

audiences may be confused about his statement, so Pandji shows understanding to his audience by giving the audiences explanation.

4.1.2 Analysis of Negative Politeness Strategies

Negative politeness is redressive action to the hearer's negative face or the hearer's want to have freedom. In *Mesakke Bangsaku* show, to save the audiences' negative face Pandji Pragiwaksono apply these strategies: hedge and give deference.

5.1.2.1 Hedge

Excerpt 8

Duration: 23.12-23.21 (Video Part 3)

1 Kenapa guru-guru di Indonesia gila hormat? Kayaknya... bisa aja salah,
2 tapi kayaknya mereka ngerasa khususnya di Indonesia guru itu belum jadi
3 pekerjaan terhormat.

1 *Why are teachers in Indonesia snobbish? Maybe... it could be wrong,*
2 *but maybe they feel that ..especially in Indonesia.. teacher is not*
3 *an honored job so far.*

In the excerpt 8, Pandji threatens the audiences' positive face, especially who are teachers, by accusing them that they are snobbish. Furthermore, he states his opinion about the reason why Indonesian teachers are snobbish. He thinks it is because being teacher in Indonesia does not get an honor. However, as shown above Pandji uses hedging expression to declare his opinion by words, 'Kayaknya, bisa aja salah' or 'Maybe, it could be wrong'. By using the hedging expression, he expects to minimize the threat toward audiences' negative face.

Excerpt 9

Duration: 24.32-24.53 (Video Part 2)

1 *Kami pisah tempat tidur, bukan karena gua tidak menggairahkan, itu*
 2 *jelas. Tapi karena gue ngorok. Mungkin terdengar remeh untuk beberapa*
 3 *orang. "masak karena ngorok doang?" Lu enggak pernah tidur sama orang*
 4 *ngorok. Walaupun gue pelakunya, gue tau gak enakya tidur sama orang*
 5 *ngorok.*

1 *We sleep separately, it's not because i didn't excite, it's*
 2 *obvious. But because i snore. Maybe it seems like insignificant for some*
 3 *people. "only because of snoring?". You never sleep with*
 4 *snored person. Although, i'm the doer, i know how terrible sleep with*
 5 *snored person.*

Another example of hedging can be seen above (line 2-3). Pandji

Pragiwaksono uses 'mungkin terdengar remeh untuk beberapa orang' words to hedge his utterance. He confesses that he has slept separately with his wife because he snores, then he thinks maybe it seems like insignificant for some people. Afterwards, he convinces the audiences that snoring is a serious problem.

5.1.2.2 Give Deference

Excerpt 10

Duration: 05.27-06.25 (Video Part 2)

1 *Dia punya sahabat, pasangan. Dua duanya gay, dua duanya bodinya laki*
 2 *banget. Tau gak.. kalo akhir pekan kerjanya ngapain. Manjat tebing.*
 3 *Tebing! Bukan yang lurus begitu, itu tembok namanya. Ini tebing serem*
 4 *banget. Gua dikasih tunjuk tebingnya, pas gue liat. Gue yang ngondek...*
 5 *Masalah utama laki-laki bergaul dengan teman kita yang gay adalah*
 6 *mereka bingung bagaimana mau bersikap ketika ada temen gay yang*
 7 *ngebencandain ngondeknya.*

1 *He has a bestfriend. Both of them are gay, both of them have manly bodies,*
 2 *you know.. what are they doing in the weekend. Rock climbing.*
 3 *Rocks! This isn't not the straight one, it's wall. This rocks is very hideous.*
 4 *I had been shown the rocks, when i saw it. I became effiminate.*
 5 *The main problem of the men to associate with our gay friends is*
 6 *they confused how to react when their gay friend*
 7 *joking with effiminate act.*

As shown in the excerpt 10 above, Pandji Pragiwaksono is talking about his friends who are gay, and he abases himself to save the threat on the audiences' face, especially gay audiences. When he confesses that men have problem dealing with how to react when their gay friends are joking with effeminate act, he tries to abase himself by telling the audiences that he becomes effeminate when he knows that his gay friends have rock climbing hobby (line 4).

4.1.3 Analysis of Off Record Strategies

When the speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can use off record strategies. In off record strategies the speaker uses indirect language and lets the hearer decide how to interpret it.

Pandji Pragiwaksono applies several strategies of off record strategies, those are over-generalize, be vague, use metaphor and be incomplete.

4.1.3.1 Over-generalize

Excerpt 11

Duration: 02.54-03.01 (Video Part 2)

- 1 Tapi betapa jahatnya gitu orang Indonesia, mengatakan sama temen temen
- 2 kita yang gay gitu. Padahal punya temen gay itu merupakan hal yang
- 3 menyenangkan dalam hidup gitu sebenarnya.

- 1 However, how cruel Indonesian people are, saying to our gay friends
- 2 like that. Actually, having a gay friend is an
- 3 excited thing in our lives.

Pandji criticizes his audiences about hating gay people. However, to minimize the threat he uses over-generalize strategy which can be seen above (line 1). The

reason why he generalizes the statement that Indonesian people being wicked to gay people is for saving some his hearers' face, who in fact, have ever done that.

4.1.3.2. Be Vague

Excerpt 12

Duration: 05.00-05.04 (Video Part 5)

- 1 Kayak orang di 'Twitter' "Entar malem acara gue mulai jam 8 ya" terus di
- 2 retweet terus ditambahin sama dia "Entar malem mulainya jam berapa
- 3 kak?". *Guoblook ni orang.*

- 1 Like person in 'Twitter' "My show starts at 8 tonight" then
- 2 he retweets it and adds "What time is the show started?"
- 3 *He is very dumb.*

The excerpt 12 above shows how Pandji threatens the hearers by insulting his audience. He tells about dumb people in twitter who ask a question which the answer is already clear. However, to save the audience's face, Pandji does not mention the name or being vague about who the object of the FTA. He uses 'kayak orang di *Twitter*' or 'someone on *Twitter*' phrase (line 1) instead of directly mentioning his name.

4.1.3.3. Use Metaphor

Excerpt 13

Duration: 17.47-17.49 (Video Part 3)

- 1 Gua masih inget banget, gua kalau punya anjing buluk pingin gua namain
- 2 Mokhtar Muharis.
- 3 I still remember, if i have a mutt i will name him
- 4 Mokhtar Muharis.

Pandji Pragiwaksono confesses that he hates, his ex-teacher, Mokhtar Muharis. Afterwards, he threatens Mokhtar Muharis' positive face by insulting

him. However, Pandji uses metaphor ‘kalau gua punya anjing buluk pingin gua namain Mokhtar Muharis’ or ‘if I have a mutt, I will name him Mokhtar Muharis’ words to minimize the threat and lets the hearers interpret what it does mean.

There are two probabilities of Pandji’s statement means, first is he really wants to name Mokhtar Muharis to his mutt, if he has it.

4.1.3.4 Be Incomplete

Excerpt 14

Duration: 00.50-00.58 (Video Part 2)

1 Gue berteman ama gay dari lama sekali karena gue ada di lingkungan...
 2 eh gimana cara ngomongnya yang tepat ya. Ya pokoknya temen gue yang
 3 gay banyak la.

1 I’ve been friends with gay people since long time ago, because i was in...
 2 wait.. how to said it properly. I have a lot of
 3 gay friends anyway.

As shown in the excerpt 14 , Pandji confesses that he has a lot of gay friends since long time ago. However he does not complete his reason why he has a lot of gay friends. He uses ellipsis in his utterance (line 1), ‘Gue berteman sama gay dari lama sekali karena gue ada di lingkungan...’ or ‘ I have been friends with gay people since long time ago, because I was in...’. The reason of Pandji use ellipsis is he does not want to damage his own positive face, so he lets the audiences interpret it.

4.1.4 Analysis of Bald On- Record Strategies

The prime reason of using bald on-record strategies is the speaker wants to do the face threatening act with maximum efficiency more than he wants to

satisfy the hearer's face. Pandji practices bald on-record strategies by using cases of non-minimization of the face threat.

4.1.4.1 Cases of Non-Minimization of the Face Threat

Excerpt 15

Duration: 12.16-12.35 (Video Part 3)

1 Jahatnya pendidikan di Indonesia adalah ketika setiap anak tidak bisa
2 yakin bahwa dia bisa berbeda dengan orang lain. Itu jahatnya pendidikan
3 di Indonesia. Bahkan, Ki Hajar Dewantara tahun jaman dulu udah pernah
4 bilang bahwa padi gak pernah bisa jadi jagung. Padi sebagai padi, jagung
5 sebagai jagung. Yaudah jangan disama-sama in.

1 The bad thing of education in Indonesia is when every child can not
2 believe that he can be different to others. That's the bad thing of education
3 in Indonesia. In fact, Ki Hajar Dewantara long years ago had
4 said that paddy is never able to become corn. Paddy as paddy, corn
5 as corn. So, don't try to equate them.

Pandji criticizes about education system in Indonesia. He tells that education system in Indonesia makes children afraid to be different from others. In his opinion, children should not be afraid of being different from each other, because every single human is different. Furthermore, he strengthens his opinion by quoting words (line 4) from Ki Hadjar Dewantara, the father of Indonesian National Education, 'padi gak pernah bisa jadi jagung' or 'paddy is never able to become corn'. Furthermore, to convey his message clearly, he uses bald on-record strategy and does not try to minimize the threat toward his audiences by stating 'yaudah, jangan disama-samain' or 'so, do not try to equate them' (line 5). By giving the criticism, he successfully threatens his audiences' positive faces without any effort to satisfy their faces.

4.2 Discussion

The excerpts above is not organized based on ordinal appearance, however based on the types of the strategies. The data analysis above shows that Pandji Pragiwaksono threatens his audiences' face for 71 times. Hearers' positive face is the most threatened face. The detail of the face threatening acts performed by Pandji Pragiwaksono can be seen at Table 4.1 below.

Table 4.1 Face Threatening Acts by Pandji Pragiwaksono in *Mesakke Bangsaku* Stand-up Comedy Show

Threatened Faces		Face Threatening Acts	Attempts	Total
Speaker	Positive (+)	Confessing, Self Humiliating	18	19
	Negative (-)	Thanking	1	
Hearer	Positive (+)	Criticizing, Accusing, Insulting, Raising of divisive topics, Mention of taboo topics	35	52
	Negative (-)	Ordering, Advising, Suggesting, Threatening	17	
Total				71

In *Mesakke Bangsaku* show, Pandji threatens his audiences' face more often than he threatens his own face. Hearer's positive face is the most threatened face. The reason is because Pandji has been known as an critical stand-up comedian. He always concerns toward Indonesia's problems. In his stand-up comedy materials, he often criticizes the government policies and bad behaviours of people in House of Representatives. Not only through stand-up comedy, Pandji Pragiwaksono also often expresses his restlessness about Indonesia condition through his books and his rap songs. Pandji has produced 5 books and three of them (*Berani Mengubah*, *Nasional.Is.Me*, and *Menemukan Indonesia*) are talking about Indonesia. Moreover, Pandji also loves to talk about his life experiences.

When he talks about his life, it leads Pandji to do some confessing or self humiliating. It is proved by the speaker's positive face as the second most threatened face.

Furthermore, to minimize the threat toward the audiences' face, Pandji uses politeness strategies which is proposed by Brown and Levinson (1987).

Pandji may does not know about Brown and Levinson's (1987) politeness strategies since he never learns pragmatics in the formal education, but he did well. He has outstanding ability in the public speaking. He knows how to deal with the audiences. He always customizes his delivery style and material in accordance with who are his audiences. Moreover, Pandji tends to use a lot of facial expressions and body gestures during his stand-up comedy show. It helps Pandji to deliver his jokes and make it work effectively. It also helps the researcher in doing analysis process. The table 4.2 below shows the types of Brown and Levinson's (1987) theory that is applied by Pandji Pragiwaksono.

Table 4.2 Politeness Strategies by Pandji Pragiwaksono in *Mesakke Bangsaku* Stand-up Comedy Show

Politeness Strategies	Kind of Strategies	Attempts	Total
Bald on Record	Cases of non-minimization of the face threat	7	7
	Assert common ground	15	
Positive Politeness	Including both speaker and hearer in the activity	18	48
	Give reason	3	
	Use in-group identity maker	3	
	Assert speaker's knowledge concern for hearer's wants	3	
	Give gift	6	
Negative Politeness	Hedge	20	21
	Giving deference	1	
Off Record	Over-generalize	13	18
	Be vague	2	
	Use metaphor	2	
	Be incomplete	1	
Total			94

However, Pandji does not apply all of the Brown and Levinson's (1987) politeness strategies. From the total all of the Brown and Levinson's (1987) strategies are 42 strategies, he only applies 13 strategies. The reason is because not all of the strategies are suitable to Pandji's characteristics.

As shown above, the most strategy that is used by Pandji Pragiwaksono in *Mesakke Bangsaku* stand-up comedy show is positive politeness strategies. It accords with the result at Table 4.1 that positive faces of the hearer is the most frequently threatened faces.

Brown and Levinson (1987) said that positive is applied to save the hearer's want to be appreciated. Thus, Brown and Levinson's explanation is matching with Pandji Pragiwaksono's reason, he applies positive politeness strategy because he wants to satisfy the hearers' want to be appreciated. As can be seen in the excerpt 1, Pandji tells his feeling to the audiences about become a parent. As a parent Pandji wants to give all of his son's need, however not all of it can be bought by money. Therefore, Pandji uses 'kalau lu' or 'if you' phrase (line 1) to help the audiences to match his feeling about being parent. As in *Mesakke*

Bangsaku stand-up comedy show, Pandji talks about Indonesia problems and he wants to make the audiences feel about his feeling, agree with his opinion. Thus, the audiences will realize that Indonesia's problems are their problems too.

Moreover, the reason of the usage of positive politeness is because he talks about sensitive problems in his show such as: race, gay people, sex, and disabled people.

By using politeness strategies, it indicates that Pandji respects them.

The second strategy mostly used is negative politeness. The reason why Pandji uses negative politeness is because he does not want to destroy his audiences's need to be free. It can be evidenced by his attitude when he gives the audiences a lot of advice in the show, he still gives the audiences option to trust his statement or not. As can be seen in the excerpt 8, Pandji explains about the factor that makes teachers in Indonesia snobbish. He delivers his opinion by hedging phrase such as "bisa aja salah" or "it could be wrong" and "mungkin" or "maybe". Therefore, the reason of the usage of negative politeness is parallel with Brown and Levinson's (1987) statement that the speaker uses negative politeness to save the hearer's want to free from distraction.

Off record is the third mostly used strategy. According to Brown and Levinson (1987) off record is used by the speaker ambiguously. It match with what has Pandji done. By doing off record Pandji conveys his message by using indirect language and lets the audiences interpret it. There are two purposes of using this strategy, first is because Pandji wants to avoid responsibility for doing the FTA. The example can be seen in the excerpt 13, when Pandji uses metaphor to insult his ex-teacher. He tells the hearers if he has a mutt, he will call him Mokhtar Muharis. He lets the audiences interpret his meaning. The second reason is because Pandji wants to save an audience's face. It has shown in the excerpt 12 when he insults a dumb audience, he can tells the audiences who is the dumb person because in *Twitter* the username is can be seen. Pandji choose to save the audience face and did not mention his name.

The last one is bald on record. In *Mesakke Bangsaku* stand-up comedy show, Pandji relies on a lot of advice. Thus, in order to make his message delivered clearly, he applies bald on record strategy with cases of non-minimization of the face threat. As shown in the excerpt 15, when Pandji criticizes that education system in Indonesia makes students afraid to be different from others. Because the government always standardizes all of things about education. As an example when a student gives wrong answer toward the teacher's question, sometimes the teacher will be angry to the student instead of clarify the right answer to him. It makes the student afraid to deliver his opinion or his answer. Further example is how this country standardizes passing grade. Every students should takes exam which consist of all subjects, they are not given choice to choose what subject that they interested in. Pandji tells that every child is different, they have different potentials. He wants education system in Indonesia makes the student develop as his ability and desire. Therefore, Pandji delivers his message clearly by saying "do not try to equate them". It is parallel with Brown and Levinson's (1987) explanation that bald on record can be used when the speaker wants to convey his message efficiently.

The finding of this study evinces that there are some differences and similarities compared to previous studies that have been mentioned in the chapter II. The first previous study is by Fakhri (2014), entitled "Face Threatening Act Strategies in Jerry Seinfeld's *I'm Telling You for the Last Time* Stand-up Comedy Show". In his study, he found 23 negative politeness, 21 positive politeness, 6 off record strategy, and 3 bald on record strategy. Even though Fakhri's object is

similar to the researcher's, which is stand-up comedy, it has different result. It reveals that Jerry Seinfeld tends to use negative politeness more than the other strategies. The reason is because Seinfeld prefers to regard his hearers' need to be freedom. On the contrary, Pandji tends to perform politeness strategies frequently.

The second previous study is entitled "Politenes Strategies Used by the Main Character in *LOL* Movie" conducted by Safitri (2015). In her study, she found 28 positive politeness, 17 off record strategy, 12 bald on record strategy, and 4 negative politeness. Her result leads to the similarity to the researcher's result that is positive politeness as the most frequently used strategy. However, there is a difference in the result. This study also reveals kind of face that is being threatened by the speaker, while Safitri's study does not.

From this study, the reader can learn how the implementation of politeness strategies for speech or entertainment purpose. Furthermore, especially for the readers who are stand-up comedian, through this study they can learn how to apply the politeness strategies in his stand-up comedy material. They can apply politeness strategies which are compatible with their delivery style, characteristics, and preferred types of humor on the stage. According to Hasibuan (2014) there are 11 types of humor in stand-up comedy : absurd, association, blue comedy, critical, dark comedy, exaggeration, observational, satire, self-depreciating, sketch and story-telling. Moreover, he adds there are 5 styles of delivery: cranky, deadpan, gimmick, friendly, and impersonate. As an example, if the stand-up comedian's preferred type of humor is association (humor that use analogies and metaphors) and has friendly delivery style, thus he can use off

record and positive politeness strategy more than other strategies. By doing off record, it helps the stand-up comedian delivers his association type material by using metaphorical phrase. Furthermore, the usage of positive politeness will help the stand-up comedian maintain his friendly personality.

In this study, the researcher concludes that the hearer's positive face is the most threatened face and positive politeness strategy is the most frequent strategy that is used by Pandji Pragiwaksono in *Mesakke Bangsaku* stand-up comedy show. The reason why Pandji threatens his audiences' positive face a lot is because he conveys a lot of criticism. The motivation of choosing positive politeness strategies is because Pandji respects his audiences. Moreover, because he tries to eliminate the distance between him and the audiences to create a closer relationship, so the audiences will feel about his feeling and agree with his opinion. The evidence of the effectiveness of the usage of the positive politeness strategy by Panji Pragiwaksono can be seen how the audiences react to his jokes, they always laugh. In addition the audiences agree with all of the Pandji's opinions and advice, as shown on the video that they always give big applause after Pandji convey his opinion or advice. They also give Pandji standing ovation in the end of the show.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter consists of the conclusion and suggestion based on finding and discussion from the preceding chapter.

5.1 Conclusion

Based on the finding found and discussion that has been done, the researcher concludes that there are 64 jokes of Pandji Pragiwaksono that contain politeness strategies and he applies various strategies to minimize the threat in his *Mesakke Bangsaku* stand-up comedy show. The strategies comprise bald on record, positive politeness, negative politeness, and off record strategies. Furthermore, during his show, Pandji Pragiwaksono threatens both his own face and the audiences' faces for 71 times, and he also employs politeness strategies for 94 times.

Moreover, the researcher found that hearer's positive face is the most threatened face and positive politeness is the mostly used strategy by Pandji Pragiwaksono with 48 attempts. Positive politeness strategy helps Pandji to maintain closer relationship between him and the audiences. Thus, the audiences will agree with Pandji's advice and opinion. The researcher also notes that negative politeness is the second mostly used strategy. Through negative politeness, Pandji respects his audiences' need to free from imposition.

Furthermore, the use of off record strategy shows that Pandji wants to save his

own face and the audiences' faces. The last strategy is bald on record, Pandji applies this strategy when he wants to deliver his message clearly and effectively.

Considering the finding above, Pandji tends to position himself equivalent with the audiences instead of placing himself as the superior one. It can be evidenced by the use of positive politeness as the most used strategy.

5.2 Suggestions

This study is far from a perfect work due to the scope of the study that is still limited. Therefore, this study is needed to be developed and the researcher would like to convey some suggestions as follows:

1. The researcher suggests that the next researchers analyze politeness strategies in other genres of comedy.
2. The researcher suggests that stand-up comedians choose carefully their words in order to retain the relationship with the audiences and make their joke work well.

Appendix 1: Politeness Strategies Performed by Pandji Pragiwaksono in *Mesakke Bangsaku*

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
1.	<p><u>Semua tepuk tangan kecuali yang Kristen kayaknya.</u> Terus mereka masuk Islam tapi mereka gak tau kalau masuk Islam. Pas Jumatan tiba tiba badannya “loh ni kenapa gue...”. Ya enggak lah, namanya juga stand-up comedy. <u>Bercanda ini. Enggak ada yang serius daritadi.</u></p>	H (+) Raising of divisive topics		√ Give gift	√ Hedge	
2.	<p>Tapi memang kejadian ini membuat saya begitu menginginkan adanya persatuan. Pingin banget. Saking pinginnya saya begitu yakin.. ini teorinya ya, <u>bahwa yang bikin Indonesia gak sekeren yang kita bayangkan adalah kita ini masih belum bisa bersatu melakukannya bersama sama.</u> Menurut saya penyebab kita belum bisa bersatu adalah <u>karena yang mayoritas itu belagu dihadapan minoritas. Yang minoritas merasa kerdil di hadapam mayoritas.</u></p>	H (+) Criticizing		√ Include both speaker & hearer	√ Hedge	√ Over-generalize

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
3.	<i>Difabel adalah istilah yang lebih baik daripada sekedar menyebut cacat. Karena cacat itu istilah yang gak tepat lagi untuk digunakan. Dia gak cacat dia difabel "differently able" dia bisa tapi beda.</i>	H (-) Advising		✓ Give reasons		
4.	<i>Karena kita pernah lihat ada orang yang gak punya tangan tapi melukis bagus banget pakai kakinya. Saya pernah punya teman, kakaknya buta dari lahir. Itu ikut makan malam dengan kami, waktu itu saya menginap di rumah dia. Kakaknya yang buta dari lahir itu ikut makan malam. Waktu kakaknya makan bareng kita, makannya ya normal.</i>	S (+) Confessing		✓ Assert common ground and Include both speaker & hearer		
5.	<i>Dan temen temen difabel ini harusnya punya hak yang sama dengan kita untuk berkarir di Indonesia, tapi gak bisa kenapa? Karena gak ada fasilitasnya.</i>	H (+) Criticizing		✓ Include both speaker & hearer and Use in-group identity markers		
6.	<i>Kayak gini deh, bayangin kursi yang kamu dudukin sekarang ini adalah kursi roda.</i>	H (-) Ordering				

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
	<p>Sekarang jawab pertanyaan saya jujur, <u>bisa</u> <u>gak</u> <u>pulang</u> <u>mandiri</u> <u>sendiri</u> <u>pakai</u> <u>kursi</u> <u>roda</u> <u>dari</u> <u>sini</u> <u>kerumah</u>? <u>Gak</u> <u>bisa</u> <u>pasti</u>. <u>Trotoar</u> <u>gak</u> <u>ada</u>. <u>Ada</u> <u>banyak</u> <u>fasilitas</u> <u>umum</u> <u>yang</u> <u>bentuknya</u> <u>tangga</u> <u>tapi</u> <u>gak</u> <u>ada</u> <u>landaiannya</u> <u>untuk</u> <u>yang</u> <u>pakai</u> <u>kursi</u> <u>roda</u>. <u>Tangga</u> <u>cuma</u> <u>3</u> <u>anak</u> <u>tangga</u> <u>itu</u> <u>kiamat</u> <u>untuk</u> <u>mereka</u>.</p>	H (+) Criticizing		✓ Give gift		
7.	<p>Dan ini bukan cuma di Jakarta, di <u>semua</u> <u>tempat</u> <u>gak</u> <u>ada</u> <u>fasilitas</u> <u>untuk</u> <u>pengguna</u> <u>kursi</u> <u>roda</u>.</p>	H (+) Criticizing				✓ Over-generalize
8.	<p>Karena <u>kita</u> <u>market</u> <u>aja</u> <u>gak</u> <u>ada</u> <u>produsen</u>. <u>Dan</u> <u>apalagi</u> <u>mereka</u> <u>rakyat</u> <u>kecil</u> <u>gitu</u>. <u>Tulang</u> <u>punggung</u> <u>kita</u> <u>kan</u> <u>UKM</u> <u>gitu</u>. <u>Ini</u> <u>kasian</u> <u>gitu</u> <u>gak</u> <u>ada</u> <u>yang</u> <u>nebel</u>. <u>Sementara</u> <u>bisnis</u> <u>asing</u> <u>bukan</u> <u>hanya</u> <u>mereka</u> <u>bisa</u> <u>melobby</u> <u>pemerintah</u> <u>untuk</u></p>	H (+) Criticizing		✓ Include both speaker & hearer		

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
	<i>kepentingan mereka.</i> Mereka paham banget bedanya obsesinya orang barat dan Indonesia. Karena beda. Untuk konteks bisnis ini penting.					
9.	<i>Orang barat</i> itu senengnya ukuran, obsesinya ukuran. Pokoknya yang penting gede gede. <i>Orang Indonesia</i> obsesinya sama jumlah, jadi seneng yang banyak banyak.	H (+) Raising of divisive topics				√ Over-generalize
10.	Makanya perempuan perempuan Indonesia jangan sedih kalau <i>payudara</i> kamu gak besar. Loh bener. Cowok Indonesia gak suka <i>payudara</i> yang besar. Senengnya yang banyak.	H (+) Mention of taboo topics				√ Over-generalize
11	5% dari rakyat Indonesia adalah orang Indonesia keturunan Tionghoa alias <i>orang Cina</i> . Tapi terus kan <i>kita</i> mikir. Mereka minoritas tapi mereka kok bisa mendapatkan semua haknya?	H (+) Raising of divisive topics		√ Include both speaker & hearer		
12	Dan walaupun saya akuin waktu tahun 98, paling gaenak jadi orang Indonesia keturunan <i>Tionghoa</i> . Ada	H (+) Raising of divisive topics		√ Include both speaker & hearer and Use in-group		√ Be vague

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
	yang masih inget? Di bulan Mei ada kerusuhan. Bukan hanya kerusuhan, bukan hanya membakar dan menjarah. <u>Saudara-saudara kita yang Tionghoa itu</u> digebukin, dibunuhin, diperkosa dipinggir jalan! Itu adalah bagian dari sejarah kita. Banyak disini yang lupa. <u>Padahal ada orang yang terlibat..mau maju jadi presiden.</u>			identity markers		
13.	Kenapa muka gue kayak Cina? Karena gue keluarga Palembang. <u>Orang Palembang itu mukanya kayak Cina semua.</u>	H (+) Raising of divisive topics				√ Overgeneralize
14.	16 Juta itu banyak lo. Itu berarti 1 dari 17 orang di Indonesia adalah gay. Disini nih, kan 1200 nih. <u>Banyak nih disini nih.</u>	H (+) Accusing	√ Cases of non-minimization of the face threat			
15.	<u>Gue bertemen ama gay dari lama sekali</u> karena gue ada di <u>lingkungan....</u> eh gimana cara ngomongnya yang tepat ya. Ya pokoknya temen gue yang gay banyak la. <u>Gue kasih tau satu hal. Kalo lu tadinya</u>	S (+) Confessing		√ Assert common ground		√ Be incomplete

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
	straight, bertemen ama gay kemudian jadi gay. Itu bukan ketularan. Itu emang ada bakat aja dari kecil. Cuma baru meletek ketemu ama lawannya gitu.					
16.	<i>Tapi betapa jahatnya gitu orang Indonesia mengatakan sama temen temen kita yang gay gitu. Padahal punya temen gay itu merupakan hal yang menyenangkan dalam hidup gitu sebenarnya. Bener lo.</i>	H (+) Criticizing		√ Include both speaker & hearer and Use in-group identity markers		√ Generalize
17.	<i>Rata-rata temen gay kita lucu. Kecuali kalo lagi ngambek. Tapi secara umum, temen-temen kita yang gay itu lucu. Lucu banget. Seneng lo bertemen sama gay. Ini untuk lu yang belum bertemen sama gay, sensasinya tuh seperti ini.. badannya tuh laki tapi dalemannya hatinya itu perempuan. Jadi enak diajak curhat tapi kalau mobil lu mogok masih mau dorong. Nah kayak gitu.</i>	H (-) Advise		√ Assert common ground	√ Hedge	

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
18.	<i>Dan kayaknya mereka tuh menindas yang gay karena mereka pikir semua gay itu klemar-klemer gitu. Padahal enggak lo.</i>	H (-) Advise			√ Hedge	
19.	<i>Gue punya banyak temen-temen gay yang badannya kayak laki aja gitu, berotot gitu. Yang kalo misal kita ngeliat kita gak bakal mikir dia gay. Badannya gede berotot. Digampar ngondek lu.</i>	S (+) Confessing		√ Include both speaker & hearer		
20.	<i>Dia punya sahabat, pasangan. Dua duanya gay, dua duanya bodinya laki banget. Tau gak kalo akhir pekan kerjanya ngapain. Manjat tebing. Tebing! Bukan yang lurus begitu, itu tembok namanya. Ini tebing serem banget. Gua dikasih tunjuk tebingnya, pas gue liat. Gue yang ngondek... Masalah utama laki-laki bergaul dengan teman kita yang gay adalah mereka bingung bagaimana</i>	S (+) Self Humiliating			√ Give deference	

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
	mau bersikap ketika ada temen gay yang ngebencandain ngondeknnya.					
21.	Perempuan itu juga minoritas di Indonesia tapi jumlahnya banyak. 49,66% rakyat Indonesia adalah perempuan. Jumlahnya banyak banget hampirimbang. Jadi jumlahnya ratusan juta. Tapi karena mereka minoritas, mereka tetep tertindas seperti halnya minoritas lainnya. Kenapa? Kita liat aja bagaimana negara ini menyikapi pemerkosaan. <i>Di negara ini supaya tidak terjadi pemerkosaan, perempuannya disuruh berpakaian tertutup. <u>Kan yang merkosa laki... kenapa yang salah dia.</u></i>	H (+) Criticizing		√ Give gift		
22.	<i>Dosen gua pernah bilang "Lebih baik diliat tapi gak dipikirin daripada gak ngeliat tapi dipikirin" Itu untuk konteksnya aurat. Jadi santai aja.</i>	S (+) Confessing			√ Hedge	

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
23.	<u>Ini dikasih wawasan, dididik. Jadi gak kagok. Sante aja.</u> Tapi ya kalau kita itung baik-baik secara statistik berarti dari 11 laki-laki ada 10 perempuan.	H (-) Advising	√ Cases of non-minimization of the face threat			
24.	<u>Berarti hampir dipastikan</u> semuanya akan dapat pasangan <i>kecuali 1 laki-laki sial ini.</i>	H (+) Insuting		√ Hedge		
25.	Nih ya, saya bertekad untuk menghilangkan kejomblon di Indonesia. Dan saya punya caranya, <u>degerin baik-baik.. teori gue ini 100% mutlak selalu berhasil.</u> <u>Dimanapun.</u> <u>Dengan teori ini, lu bisa dapetin siapa aja yang lu mau termasuk kalau dia pun sudah punya pasangan.</u>	H (-) Ordering	√ Cases of non-minimization of the face threat			√ Over-generalize

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
26.	<u>Nih teorinya perempuan butuh pengertian, laki-laki butuh pengakuan. Kasih dia lebih dari yang dia dapet dari pasangan dia jadi milik lu. Wah ini serius gila mukanya</u>	H (+) Insulting		√ Assert speaker's knowledge and concern for hearer's wants		
27.	<u>Perempuan tuh butuhnya pengertian, Laki-laki suka salah. Laki-laki dateng ke perempuan di puji-puji, perempuan gak nyari itu.</u>	H (+) Dis-agreements				√ Over-generalize
	<u>Perempuan tuh gak suka dibilang "He kamu cantik deh, he kamu seksi deh, he kamu tobron deh" gak perlu kan. Tau tobron gak? Toket brontak.</u>	H (+) Mention of taboo topics				
28.	<u>Kalau laki ama perempuan mabuk terus ke dance floor, itu udah paling epic tuh. Kenapa? Karena laki-laki kalau udah mabuk terus ke dance floor, selalu merasa dirinya paling ganteng di dunia.</u>	H (+) Accusing				√ Over-generalize

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
29.	<u>Gue tuh ngomong kayak paling bener aja ya kelakuan gue ya. Enggak, gue gak pingin bilang gue paling ngerti perempuan.</u> <i>Gua pun ada masalah gitu dalam rumah tangga gue.</i>	S (+) Confessing		√ Give gift		
30.	<i>Kami pisah tempat tidur, bukan karena gua tidak menggairahkan, itu jelas.</i>	S (+) Self Humiliating				
	<i>Tapi karena gue ngorok. <u>Mungkin terdengar remeh untuk beberapa orang.</u> "masak karena ngorok doang?" Lu enggak pernah tidur sama orang ngorok. Walaupun gue pelakunya, gue tau gak enaknya tidur sama orang ngorok</i>	S (+) Confessing			√ Hedge	
31.	<i>Dan karena gua pernah ngalamin tidur sama orang ngorok. Gua pernah tidur sama bokap gue. Waktu gua SMP orang tua gua cerai, terus ada kalanya gua suka nginep di rumah bokap gue. Rumah bokap gua setiap</i>	S (+) Confessing		√ Assert common ground		

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
	malam gue gak bisa tidur. Karena ngoroknya dia, satu. Dan karena satu lagi, lu tau gak sih pompa jet pump yang misal kalau ada air bocor suka bunyi melulu malem-malem.					
32.	<i>Nah, gue pun pernah jadi korban lagi. Di belakang gue ada orang ngorok dan dia gendut gitu. <u>Tau gak sih</u>, semakin besar orangnya makin keras ngoroknya. <u>Dan ini gede banget, se... seponon ini lah kira-kira nih.</u></i>	S (+) Confessing		√ Assert common ground		
33.	<i>Masalahnya di rumah tangga kami yang punya masalah tidur itu bukan cuma gue. Dia juga... dia gak ngorok.. dia ngigau. <u>Nah kan, gak percaya kan? Gak percaya pasti.</u> Nanti kalau ketemu sama orangnya tanya aja.</i>	S (+) Confessing				

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
34.	<p><i>Sok muda kalian. Kalau lu jadi orang tua pasti maklum kalau kita tuh pingin banget ngasih semuanya untuk anak-anak kita karena kita tuh sayang sekali. Masalahnya gak semua yang anak kita butuhkan itu bisa dibeli pake uang. Contoh.. kepercayaan diri. Menurut gua kepercayaan diri tuh kunci segala-galanya.</i></p>	<p>H (+) Insulting</p>	<p>✓ Assert common ground</p>	<p>✓ Hedge</p>		
35.	<p><i>"Elu sih bego. Nurun ke gue. Coba kalo lu pinter" Tapi anak gue pinter, kalau lu ketemu anak gua, lu tau anak gue pinter. Walaupun sekolah mungkin gak bilang dia pinter. Gua tau dia pinter, karena hobinya ngebohongin bapaknya melulu.</i></p>	<p>S (+) Self Humiliating</p>	<p>✓ Assert common ground</p>	<p>✓ Hedge</p>		
36.	<p><i>Jahatnya pendidikan di Indonesia adalah ketika setiap anak tidak bisa yakin bahwa dia bisa berbeda dengan orang lain. Itu jahatnya pendidikan di Indonesia. Bahkan, Ki Hajar Dewantara tahun jaman dulu udah pernah bilang bahwa padi gak pernah bisa jadi</i></p>	<p>H (+) Criticizing</p>	<p>✓ Cases of non- minimizat ion of the face threat</p>			

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
	jagung. Padi sebagai padi, jagung sebagai jagung. <u>Yaudah jangan disama-sama in.</u>					
37.	Salah satu ciri pendidikan di Indonesia masih bermasalah adalah <u>beberapa</u> institusi pendidikan memaksa anaknya untuk hafal, <i>padahal bukan itu kuncinya</i> . Kuncinya itu paham konsepnya dan tau bagaimana cara aplikasinya.	H (+) Criticizing			√ Hedge	
38.	Lagian hal-hal yang kita hafalin dulu sekarang <u>belum tentu</u> bener. Contoh nih, waktu zaman kita SD dulu. Dizaman beberapa diantara kita SD dulu. Atau dizaman lu SD ada berapa planet di tata surya? 9 kan. <u>Tau gak</u> sekarang planet di tata surya? 12. <i>Buat apa kita capek capek hafalin dulu, sekarang salah.</i>	H (+) Criticizing		√ Assert common ground	√ Hedge	

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
39.	Tapi yang paling pahit adalah <i>ketika gue dipermalukan guru di depan umum</i> . Gaada yang paling pahit dari dibikin malu di depan teman-teman karena <u>kita</u> gak bisa. Itulah yang membuat <u>kita</u> ragu untuk memberikan jawaban yang berbeda dari orang lain.	S (+) Confessing		√ Include both speaker & hearer		
40.	<u>Gua masih inget banget, gua kalau punya anjing buluk pingin gua namain Mokhtar Muharis.</u>	H (+) Insulting				√ Use metaphor

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
41.	<p><i>Nah karena gua banyak ngomong, gua disuruh maju Mokhtar Muharis ini untuk jawab soal di papan tulis. "he banyak omong kamu, ayo jawab soal di papan tulis!" terus kan kalau <u>kita</u> disuruh jawab soal di papan tulis terus gak tau jawabnya kan, jalannya kayak pelan banget.</i></p>	<p>S (+) Confessing</p>		<p>√ Include both speaker & hearer</p>		
42.	<p>Karena guru harusnya adalah idola kita. Kadang-kadang lebih sering sama guru daripada sama orang tua kita. Kita ketemu sama anak-anak kadang cuma malem. Nah ini anak-anak bisa ketemu dari jam 7 sampe jam 2 jam 3 jam 4. <i>Kalau misalnya dia kayak gitu apa harapan kita untuk anak kita bisa gitu. Dan kayaknya guru-guru di Indonesia itu bingung untuk bersikap karena kalau misal dia terlalu baik anak-anak suka</i></p>	<p>H (+) Criticizing</p>			<p>√ Hedge</p>	

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
	ngelunjak.					
43.	<p><u>Kenapa guru-guru di Indonesia gila hormat? Kayaknya... bisa aja salah, tapi kayaknya mereka ngerasa khususnya di Indonesia guru itu belum jadi pekerjaan terhormat. Kenapa gua bisa tau gurunya bukan pekerjaan terhormat? Gampang. Dari fasilitas yang dia dapat dan dari gaji dia. Di negara-negara maju beda. Semua orang mungkin disini tahu bahwa diantara semua negara di dunia, Finlandia adalah salah satu negara dengan sistem pendidikan terbaik.</u></p>	<p>H (+) Accusing</p>	<p>√ Assert common ground</p>	<p>√ Hedge</p>	<p>√ Over- generalize</p>	
44.	<p><u>Di sekolah dijejelin semuanya bahkan hal-hal yang mungkin gak akan dia pakai. Karena mungkin minatnya gak kesana juga. Contohnya, siapa disini yang pas sekolah ngebedah katak, burung, atau ikan? Yang pernah tepuk tangan.</u></p>	<p>H (-) Ordering</p>	<p>√ Cases of non- minimizat ion of the face threat</p>	<p>√ Assert common ground</p>	<p>√ Hedge</p>	

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
45.	Tapi gue percaya itu, <i>gua percaya kalau <u>kita</u> harusnya banyak main. Karena bermain adalah belajar yang dilakukan secara suka rela.</i> Bener gak? Belajar kan gak cuma di sekolahan. Ketika kita melakukan sesuatu itu kan belajar juga.	H (-) Advising		√ Include both speaker & hearer and Assert speaker's knowledge & concern for hearer's wants		
46.	<i>Tolong diinget patuh itu gak papa, kalau semua orang gak patu sama peraturan.. chaos. Tapi terlalu patuh itu bahaya, kenapa?</i>	H (-) Ordering		√ Include both speaker & hearer		
	<i>Karena kalau <u>kita</u> gak protes sama kesalahan yang <u>kita</u> lihat, <u>kita</u> gak bisa berharap adanya perubahan.</i>	H (-) Advising				

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
47.	<i>Toa mesjid dekat rumah lu itu sering disalahgunain gak sih?</i> Maksud gue disalahgunakan seperti gini, di dekat rumah gue ada mesjid. Pagi-pagi kadang-kadang di mesjid dekat rumah gue itu ada anak-anak belajar ngaji tapi pakai toa mesjid.	H (+) Complain		√ Assert common ground	√ Hedge	
	Buat apa coba? <u>Mending kalau ngajinya bagus. Ngajinya cuman...</u>	H (+) Insulting				
48.	Atau gini deh, pas bulan Ramadhan.. mesjid dekat rumah lu suka bangunin lu untuk sahur gak? Sama gua juga. Lagi hening... gak ada suara apa-apa, gua kerja dengan tenang. Tiba-tiba.. "Sudah jam 3 pagi.. bangun...bangun.. bangun... makasih"	H (+) Complain		√ Assert common ground		
49.	<i>Ada UU nya yang bilang bahwa toa masjid hanya oleh digunakan untuk adzan dan pengajian 30 menit sebelum sholat Subuh dan pengajian 30 menit sebelum sholat Maghrib. Di</i>	H (+) Criticizing		√ Include both speaker & hearer		

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off Record
	<i>Alquran pun dikasih tau, <u>ada yang protes gak? Gak ada.</u> Gak berani. Disini kita ngeliat iklan yang bohong sama kita aja, <u>kita</u> gak berani protes.</i>					
50.	<i>Tau gak apa yang dia lakukan? <u>Dia jagain tititnya biar gak kemana-kemana. Badung tititnya. Tititnya gak umur.</u></i>	H (+) Insulting				√ Use Metaphor
51.	<i>Gue tuh pengen menawarkan solusi. Dan solusi dari semua permasalahan tadi <u>menurut</u> gua ada 4. <u>Pertama adalah pemahaman politik, sebelum lu bingung gua kasih tau dulu.</u> Kita berpolitik tapi <u>kita</u> gak peduli sama politik.</i>	H (-) Advising		√ Give gift and Include both speaker & hearer	√ Hedge	

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
52.	<i>Gila lu, terus kalau lu gak tau namanya ni orang. Lu tau darimana ni orang baik atau jahat? Tau darimana dia bekerja dengan bener. Itu kan salah. Lu kan milih pemimpin. Terus lu protes <u> DPR isinya korup.</u></i>	H (+) Criticizing				√ Over-generalize
53.	<i>Di TV kadang-kadang suka <u>muncul kok.</u> Tapi hati-hati berhadapan dengan media. Karena banyak media, belakangnya banyak backing politiknya. Akhirnya, dia suka memaksakan opini. Bener, <u>You know I'm right. You know damn well I'm right.</u></i>	H (-) Advising	√ Assert common ground		√ Hedge	

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
54.	Akhirnya, <i>berita yang harusnya ngasih fakta yang dia kasih hanya opini. Kan salah. Yang dikasih opini itu lewat voice over, dan karena mereka punya backingan politik mereka memainkan strategi racun dan penawar. "Ini nih racun nih, nah lu pilih yang kayak gini"</i> Gitu melulu, semuanya.	H (+) Criticizing				√ Over-generalize
55.	Tapi omongan gue belum tentu benar, karena ini <u>one sided</u> . Gua bisa aja fitnah, terus tau darimana gua benar apa enggak? <u>Ya lu kalau jadi orang denger berita cari dong dari sumber lain. Jangan cuma dener dari sini doang. Karena lu gak akan pernah tau.</u> Bandingkan dengan yang lain, baru itu menggunakan demokrasi lu dengan benar. Jangan cuma bacot doang	H (-) Advising		√ Assert speaker's knowledge & concern for hearer's wants	√ Hedge	

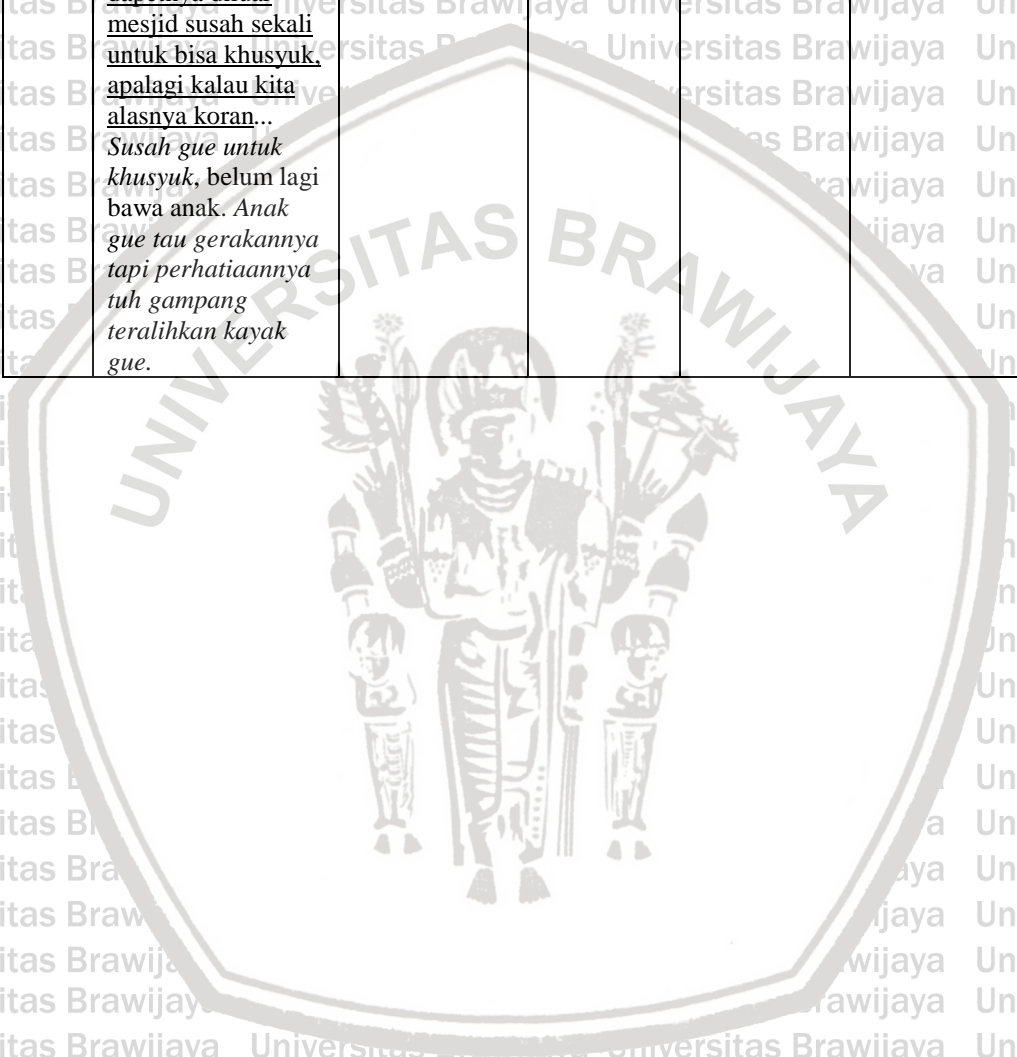
No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
56.	Kalau sebuah hukum gak ditegakkan, yang lain akan ikut-ikutan. Akhirnya kita gak selesai ketemu sebuah masalah. Gua ambil contoh untuk mengilustrasikan ini. <u>Gua setuju Ariel dipenjara. [fact out] selalu hening. Gua tau kenapa lu kaget “kok dia ngomongnya gitu? Kan dia harusnya belain Ariel. Kan sama-sama seniman. Kenapa setuju Ariel dipenjara?”</u> . Gue <u>jelasin dulu kenapa gue setuju Ariel dipenjara.</u>	S (+) Confessing		√ Include both speaker & hearer and Give reason		
57.	Gue setuju ariel dipenjara bukan karena dia ngrekam waktu dia berhubungan sex. Kenapa? Kalau tubuh gue kayak Ariel, <u> mungkin </u> gue juga akan ngrekam ketika gue berhubungan sex. <u>Masalahnya disini gak ada yang bisa dibanggakan aja. Gak representable banget.</u>	S (+) Self Humiliating		√ Hedge		

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
58.	Ariel ini terkenal. Kalau misal dia gak dihukum, <u>percaya deh sama gua bakal banyang laki-laki yang pamer foto pernah ciuman atau telanjang sama ceweknya ke teman temennya.</u> Dan itu membingungkan buat gua, gua gak mau itu kejadian.	H (-) Ordering	√ Cases of non-minimization of the face threat			
59.	Nah yang ketiga, ini yang paling penting, <u>kita mesti bisa ngebedain mana orang bodoh mana orang goblok. Memahami perbedaan itu penting agar kita bisa memusnahkan.</u> Bodoh bisa dimusnahkan lewat pendidikan. Orang goblok mesti... musnah aja. Mesti... gak ada aja gitu.	H (-) Advising		√ Include both speaker & hearer		
60.	Kayak orang di <i>Twitter</i> "Entar malem acara gue mulai jam 8 ya" terus di retweet terus ditambihin sama dia "Entar malem mulainya jam berapa kak?". <i>Guoblook ni orang.</i>	H (+) Insulting				√ Be vague

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
61.	<p>Temen gue anak ITB aja itu suka melakukan hal <i>goblok</i>. Gue punya temen namanya Ririn. Ririn ini kuliah di Fakultas Seni Rupa dan Desain ITB. <u>Orang berasumsi ITB pasti pinter dong</u>. Ya emang, tapi kadang-kadang orang pinter melakukan hal-hal <i>goblok</i>.</p>	<p>H (+) Insulting</p>	<p>√ Cases of non-minimization of the face threat</p>			<p>√ Over-generalize</p>
62.	<p><i>Kunci untuk memperbaiki sebuah bangsa dan negara adalah memfokuskan kepada SDM nya. Orangnya nih yang harus jadi kekayaan. Orang ini dikasih pendidikan, pendidikannya harus bisa bikin orang ini harus siap untuk menghadapi masa yang sekarang.</i></p>	<p>H (-) Advising</p>		<p>√ Give gift</p>		

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
	<p>Dan ketika gua ngomong gini, gue tau apa yang ada di pikiran lu, “sok tau banget nih Pandji, kayak bener aja ngajarin anak”. <i>Enggak, gue enggak bener ngajarin anak.</i></p>	S (+) Confessing				
63.	<p>Gue berusaha semaksimal mungkin gak pernah ngebohongin anak gue karena gue gak pengen anak gue logikanya terhambat gitu. <i>Karena you have to be very careful what you introduce to your children.</i> <u>Kalau lu bohong, kelak dia akan ngeh, ni orang tua bohong sama gue.</u> <u>Kalau orang tua bohong ama gue mungkin gue boleh bohong sama orang lain.</u> Akhirnya muncul bibit kebohongan, gak punya integritas, tumbuh jadi koruptor.. <u>gak tau juga.</u></p>	H (-) Advising		√ Give Reasons	√ Hedge	
64.	<p>Ketika di rumah sholatnya sih biasa-biasa aja. Tapi kalau lagi di jumatatan, susah untuk membuat dia fokus. <u>Gini deh, cowok-cowok lu</u></p>	S (+) Confessing		√ Assert common ground		

No	Jokes	Threatened Face	Politeness Strategies			
			Baldly on-Record	Positive Politeness	Negative Politeness	Off-Record
	<p><u>setuju kalau kita sholat jumat dan dapetnya diluar mesjid susah sekali untuk bisa khusyuk, apalagi kalau kita alasnya koran...</u></p> <p><i>Susah gue untuk khusyuk, belum lagi bawa anak. Anak gue tau gerakannya tapi perhatiannya tuh gampang teralihkan kayak gue.</i></p>					





**KEMENTERIAN RISET DAN TEKNOLOGI DAN
PENDIDIKAN TINGGI**

UNIVERSITAS BRAWIJAYA

FAKULTAS ILMU BUDAYA

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5. Tanggal Mengajukan : 19 September 2015
6. Tanggal Selesai Revisi : 1 Agustus 2016
7. Nama Pembimbing : Drs Lalu Merdi, M.A.
8. Keterangan Konsultasi :

No	Tanggal	Materi	Pembimbing	Paraf
1.	19 September 2015	Pengajuan Judul	Pembimbing I	
2.	21 September 2015	Konsultasi	Pembimbing I	
3.	21 Maret 2016	Pengumpulan Bab I	Pembimbing I	
4.	25 Maret 2016	Pengumpulan Bab II	Pembimbing I	
5.	8 April 2016	Pengumpulan Bab III	Pembimbing I	
6.	22 April 2016	Revisi Bab I, II, dan III	Pembimbing I	
7.	25 April 2016	ACC Seminar Proposal	Pembimbing I	
8.	10 Mei 2016	Seminar Proposal	Pembimbing I	
9.	17 Juni 2016	Pengumpulan Bab IV dan V	Pembimbing I	
10.	24 Juni 2016	Revisi Bab IV dan V	Pembimbing I	
11.	28 Juni 2016	Revisi Bab IV dan V	Pembimbing I	

12.	12 Juli 2016	ACC Seminar Hasil	Pembimbing I
13.	19 Juli 2016	Seminar Hasil	Pembimbing I
14.	20 Juli 2016	Revisi Seminar Hasil	Pembimbing I
15.	21 Juli 2016	ACC Ujian Skripsi	Pembimbing I
16.	27 Juli 2016	Ujian Skripsi	Pembimbing I
17.	1 Agustus 2016	Revisi Skripsi	Pembimbing I
18.	2 Agustus 2016	ACC Jilid Skripsi	Pembimbing I

9. Telah dievaluasi dan diuji dengan nilai :

A

Malang, 3 Agustus 2016

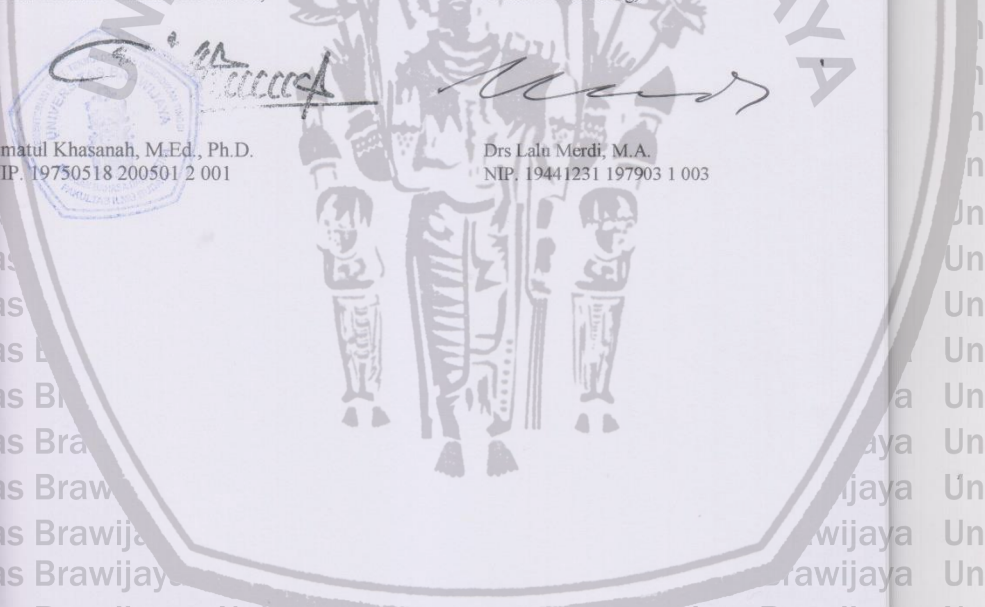
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