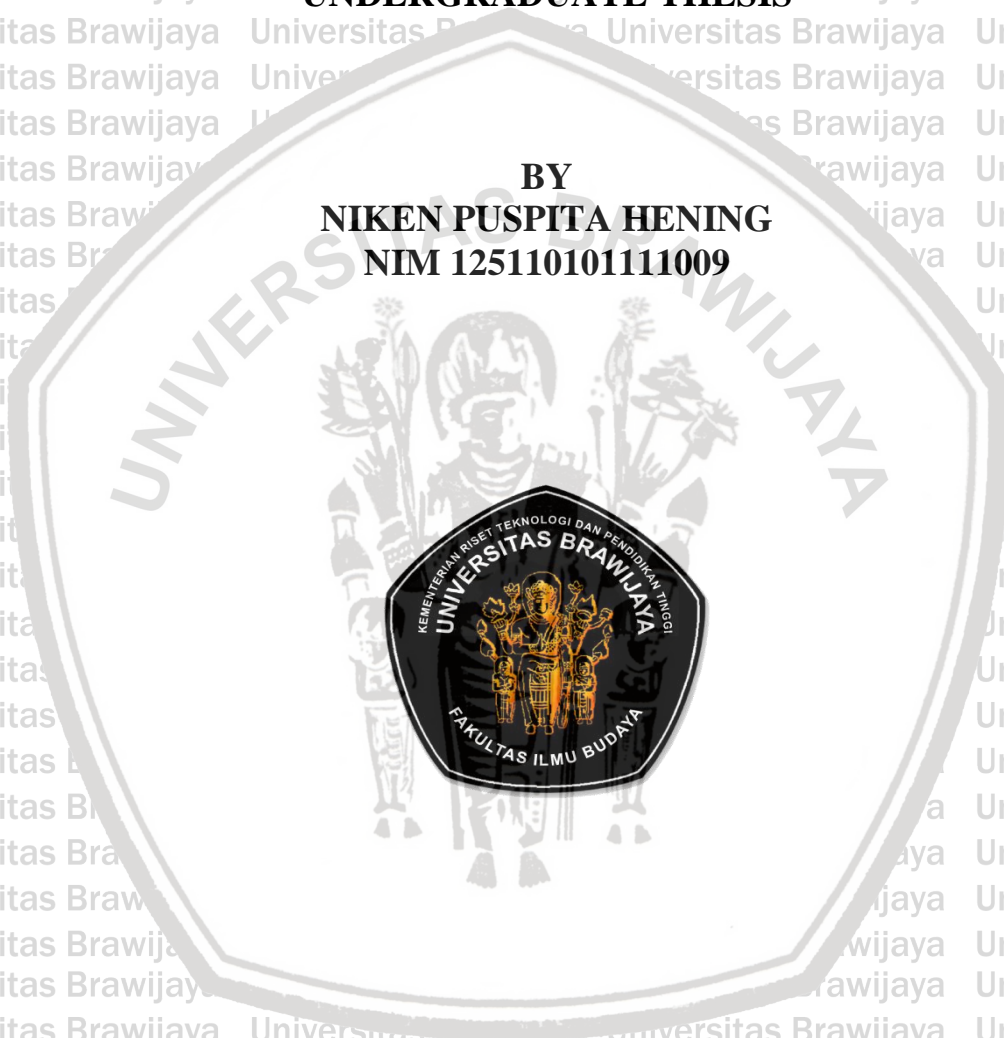


**FACE THREATENING ACT STRATEGIES USED BY
KUTANESE COMMUNITY IN KUTAI KARTANEGARA
DORMITORY IN MALANG**

UNDERGRADUATE THESIS

**BY
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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA
2016**

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COMMUNITY IN KUTAI KARTANEGARA DORMITORY IN MALANG**

UNDERGRADUATE THESIS

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

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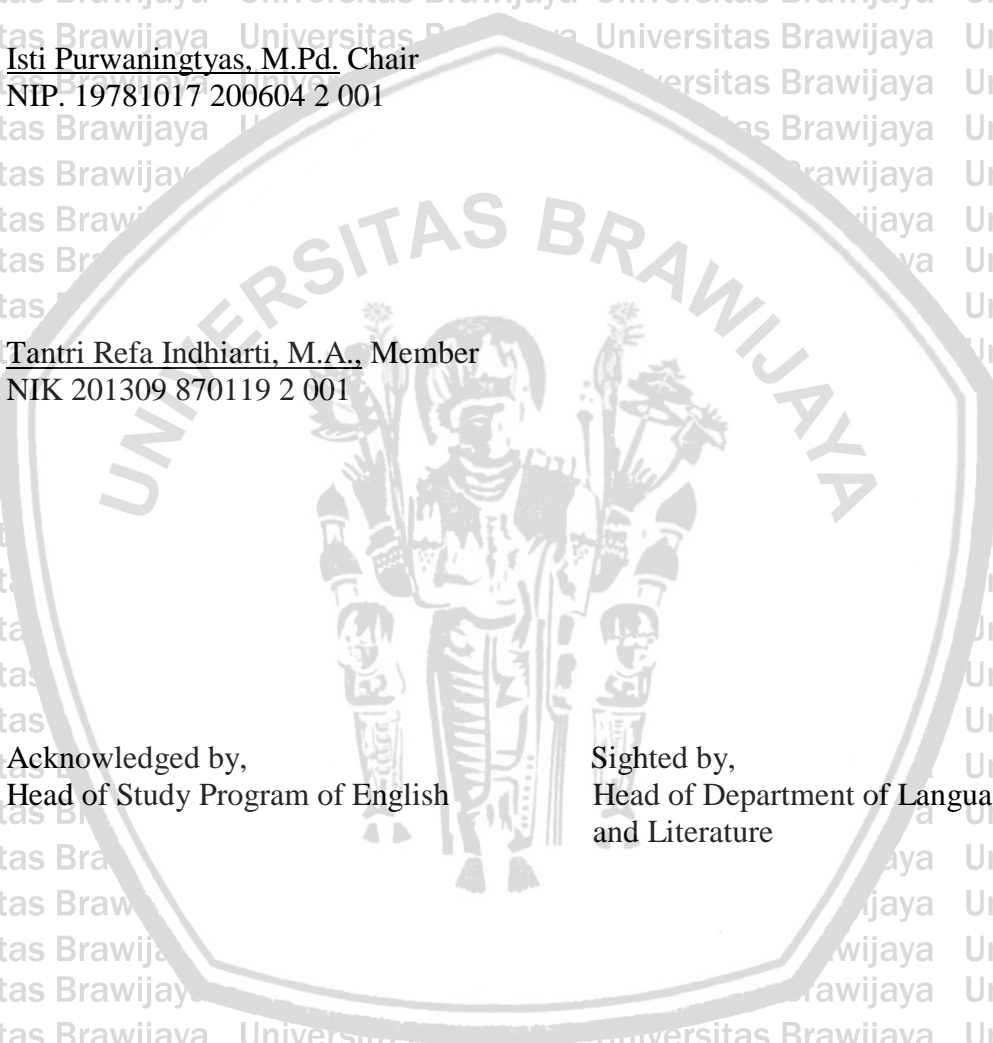
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ABSTRACT

Hening, Niken Puspita. 2016. **Face Threatening Act Strategies Used by Kutainese Community in Kutai Kartanegara Dormitory in Malang**. Study program of English, Universitas Brawijaya. Supervisor: Tantri Refa Indhiarti, M.A.

keywords: face threatening act strategies, kutainese, kutai kartanegara dormitory.

Politeness exists in all cultures and languages, since it is an essential part of social relations. Brown and Levinson (1987, p. 59) see politeness as a rational and rule-governed aspect of communication, aimed predominantly at maintaining social cohesion through the maintenance of individuals' public face, construed as a double want: a want of freedom from impositions (negative face), and a want of appreciation (positive face). Moreover, when a speaker says something that represents a threat to another individual's expectations regarding self-image, it is described as a face threatening act. There are four types in performing face threatening act namely, bald on record, off record, positive politeness, and negative politeness. This study investigates the kind of face threatening act strategy used by kutainese community in Kutai Kartanegara dormitory in Malang an. In conducting the research, the writer analyzed two problems of the study which are: (1) What kind of Face Threatening Act strategies used by Kutainese Community in Kutai Kartanegara dormitory in Malang? (2) How are face threatening act strategies used in Kutainese community in Kutai Kartanegara Dormitory in Malang? Based on Brown and Levinson theory (1987).

This study used qualitative document analysis since the writer tried to analyze the transcription of Kutainese's' utterances. The data of this study were the kutainese' utterances in Kutai Kartanegara dormitory in Malang containing face threatening act in meeting agenda.

The writer found that there were four types of face threatening act strategies based on Brown and Levinson (1987) theory used by kutainese community in Kutai Kartanegara dormitory in Malang. They were 9 (nine) utterances that were considered as bald on record, 4 (four) utterances that were considered as negative politeness, 18 (eighteen) utterances that were considered as positive politeness, and 9 (nine) utterances were considered as off record. Positive politeness mostly used by Kutainese in Kutai Kartanegara dormitory. Also, the possible reasons of using positive politeness as the mostly used in doing face threatening act is to show concern to friends.

Finally, the writer suggests further researcher investigate the face threatening act strategies which are influenced by other factors, for example social status, age, and personal aim from the participant, and also the occasion. Hopefully the next researcher can conduct a research about face threatening act strategies in different objects that can give more influence or impact to the readers.

ABSTRAK

Hening, Niken Puspita. 2016. **Strategi Tindak Pengancaman Muka yang Digunakan oleh Komunitas Kutai di Asrama Kutai Kartanegara di Malang.** Program Studi Sastra Inggris, Universitas Brawijaya. Pembimbing: (I) Tantri Refa Indhiarti, M.A.

Kata Kunci: strategi tindak pengancaman muka , komunitas kutai, asrama kutai kartanegara

Kesopanan terdapat dalam semua budaya dan bahasa, karena kesopanan merupakan hal yang diperlukan dalam hubungan sosial. Brown dan Levinson (1987, h. 59) melihat kesopanan sebagai aspek rasional dan aturan yang berpengaruh dalam sebuah komunikasi untuk mempertahankan aspek wajah baik wajah positif ataupun wajah negatif seseorang. Selain itu, jika seorang pembicara mengatakan sesuatu yang merepresentasikan ancaman terhadap ekspektasi wajah seorang individu mengenai wajah atau citra diri, maka dapat dikatakan pembicara melakukan tindak pengancaman muka. Terdapat empat strategi yaitu *bald on record*, *off record-indirect strategies*, *positive politeness*, dan *negative politeness* dalam melakukan tindak pengancaman muka. Penelitian ini menginvestigasi jenis strategi tindak pengancaman muka yang digunakan oleh komunitas kutai di asrama Kutai Kartanegara di Malang. Dalam melaksanakan penelitian ini, penulis menganalisis dua permasalahan yaitu : (1) apa saja jenis strategi tindak pengancaman muka yang digunakan oleh komunitas Kutai di asrama Kutai Kartanegara di Malang? (2) Bagaimana strategi tindak pengancaman muka digunakan oleh komunitas Kutai di asrama Kutai Kartanegara di Malang? Teroi yang digunakan dalam penelitian ini adalah teori dari Brown dan Levinson (1987).

Penelitian ini merupakan penelitian kualitatif dengan menganalisis dokumen karena penulis menganalisa transkripsi dari perkataan komunitas kutai di asrama Kutai Kartanegara yang muncul pada rapat asrama.

Dari 4 (empat) strategi penulis menemukan 9 (sembiliah) perkataan dalam *bald on record*, 4 (empat) perkataan dalam *negative politeness*, 18 (delapan belas) perkataan dalam *positive politeness*, dan 9 (sembilan) perkataan dalam *off record*. Selain itu, kemungkinan alasan dari penggunaan *positive politeness* sebagai yang terbanyak dalam melakukan tindak pengancaman muka adalah untuk menunjukkan perhatian terhadap teman.

Terakhir, penulis menyarankan pada peneliti selanjutnya untuk meneliti strategi tindak pengancaman muka yang dipengaruhi oleh faktor lain seperti status sosial, keinginan pribadi dari peserta, dan juga pada peristiwa yang berbeda. Selain itu, peneliti selanjutnya juga diharapkan dapat mengadakan penelitian tentang strategi tindak pengancaman muka dalam objek yang berbeda yang dapat memberikan pengaruh lebih pada pembaca.

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Hopefully, God always blesses all of the people who have given her everything. The writer hopes this thesis can give contribution for the Faculty of Cultural Studies especially the students of English Department in Linguistics concentration.

Malang, January 26 2016

The writer

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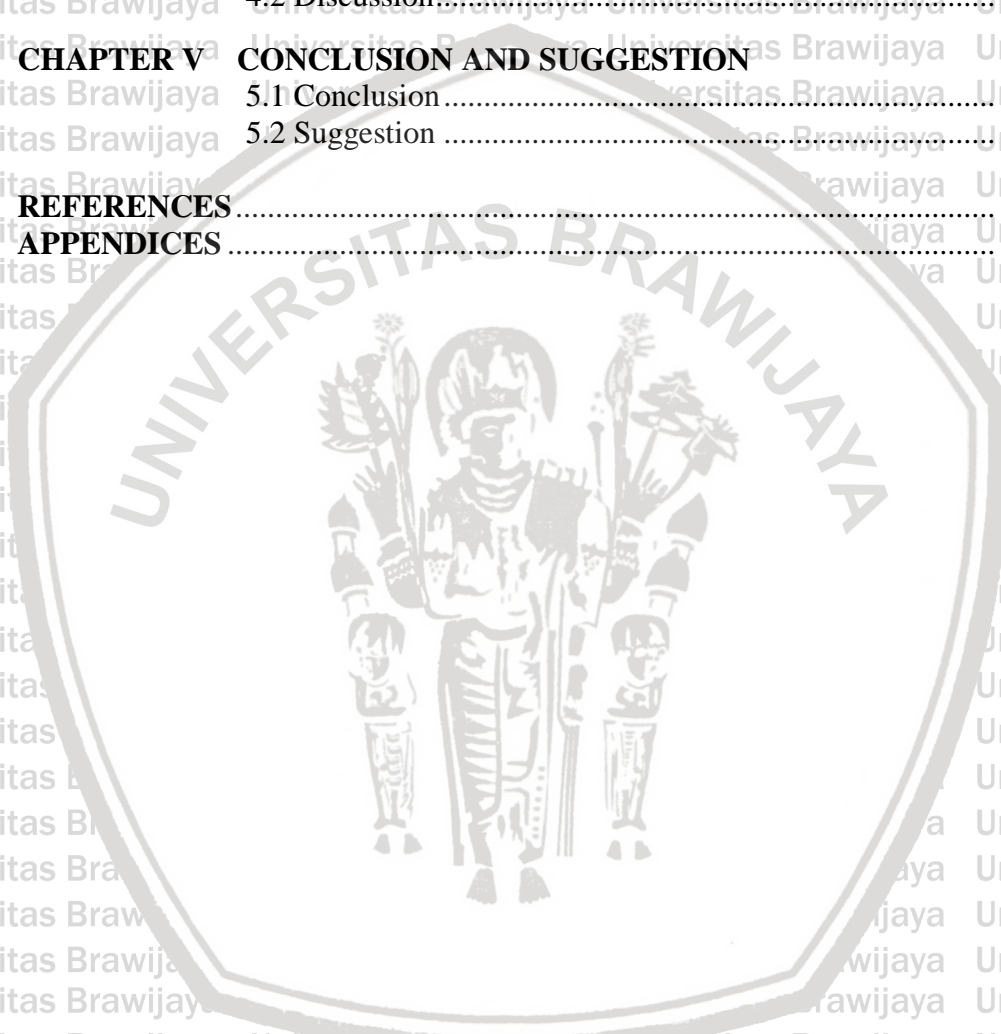
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CHAPTER I

INTRODUCTION

This chapter introduces the background of the study, the problems of the study, the objectives of the study and the definition of key terms.

1.1 Background of Study

Politeness exists in all cultures and languages, since it is an essential part of social relations. Politeness as a form of behavior stands in societies in order to reduce friction in personal interaction. Leech (1983, cited in Vilkki 2006, p. 323) states that politeness should be understood as a strategic conflict-avoidance, a way of controlling potential aggression between interactional parties, as a connector between politeness with smooth communication, avoiding disruption, and maintaining the social equilibrium and friendly relation. In other words, politeness is a fundamental consideration in any interaction during the process of communication. Thus, think of polite or impolite words to use because politeness itself can support the communication smoothly.

According to Yule (1996, p.60) politeness in an interaction can be defined as the means employed to show awareness for another person's face. Face refers to emotional and social sense of self that everyone has and expects everyone else to recognize. Brown and Levinson (1987, p.61) stated that individuals' public face, construed as a double want: a want of freedom of action and from impositions (negative face), and a want of approval and appreciation (positive face).

However, neither the face is a set phenomenon nor the strategies are applicable to all cultures, since culture bound aspects may vary. Brown and Levinson (1987, p. 60) state, "... face consists in a set of wants satisfiable only by the actions (including expressions of wants) of others, it will in general be to the mutual interest to maintain each other's face". Polite usage of language comes into play whenever a speaker has the potential to produce a face-threatening act, an utterance that undermines the tacit understanding that all language should preserve face.

Moreover, talking about politeness and culture, Kutainese as one of the Indonesian tribes who live in the District Kutai Kartanegara also has some norms or rules that must be adhered how to speak politely. Kutainese community can be found in Kutai Kartanegara dormitory located in Malang. The members of Kutai Kartanegara dormitory are the students in Malang that come from Kutai Kartanegara district. In a daily life, face-threatening act in the dormitory are inseparable, since there is always a daily communication interaction among members in which politeness is always used and members try to manage their relationships with others. In trying to manage their relationship, the notion of face constantly attended to in the interaction.

This study proposes face-threatening act strategy based on Brown and Levinson's universal politeness theory in Kutainese student who lives in Kutai Kartanegara Dormitory in Malang, which is very important in understanding Kutainese tribe face threatening act strategies. Brown and Levinson (1987) model is based on the notion of face, which is essentially an individuals' self-esteem, and

use it to explain politeness behavior in the social interaction. The model revolves around the existence of face threatening acts. (1978, p.316). There are two methods of performing face threatening acts, which is on-record and off-record (1987, p.69). On record conveying the message directly, while off record exhibits the speaker's intention by implication or contextual hint. Subsequently, if the speaker verbally mediates the face threatening act, the act is considered to be a redressive action. There is also the case that in interaction terminates without a redressive action. Moreover, when a speaker exhibits a redressive action, some actions aim for positive or negative politeness. Positive politeness is approach-based, and negative politeness is avoidance-based. In order to make this research feasible, the writer here wants to limit the study of face threatening act strategy used in Kutainese community, which is will be observed at Kutai Kartanegara student dormitory in Malang. In the dormitory, the writer found some phenomenon dealing with the use of face-threatening act such as:

A: *"Ini langsung kes kah?"*

[This-directly-cash-isn't it?]

(Is this cash only?)

B: *"Ehm.. mun ndik, baik langsung lunas haja sekalian, daripada etam jawat-jawatan, berikan haja."*

(**"Ehm.. Otherwise, it's better to pay in full than you use your money for other thing, just give it.)**

The example shows that “B” do the off record face threatening act because the speaker does not explicitly say “no” instead, the speaker implies the possibility of terms of payment.

In Kutai Kartanegara, Kutai language is the most dominant language used by the people rather than the others language. This happens because Kutainese language in line with the development of the Mulawarman kingdom and the language blended with Dayaknese, Malaynese, and Banjarnese language which are the most tribes in Kutai Kartanegara. Kutai Kartanegara dormitory in Malang is selected as the object of research because this area is a speech community that represents Kutainese language.

After finishing this research, the findings of the study were expected to be significantly relevant theoretical and practical aspects. Theoretically, the research findings were expected to show that positive politeness strategy is mostly used in Kutai Kartanegara dormitory since Kutainese live at the same place in Malang.

According to Brown and Levinson (1987, p. 72), the purpose of using positive politeness is to express friendliness and solid interest relationship. Moreover, this study examined four face threatening act strategies, which are bald on record, positive politeness, negative politeness, and off record that used by Kutainese in Kutai Kartanegara dormitory in Malang to enrich the theories of linguistic face threatening act strategies, specifically the spoken language in Kutainese community. This study is useful to provide the information of what politeness strategies used by Kutainese in Kutai Kartanegara dormitory in Malang. This

contribution is in turn give tentative framework for a comprehensive analysis of face threatening act strategies.

Practically, since this research focused on Kutainese native speakers in expressing statement, question, offer, apologize, etc; hopefully it is useful as guidance for those who are interested in Kutainese culture. The findings were expected also for teachers and lecturers who want to apply the politeness strategies which are used by Kutainese.

The reasons mentioned before are considered to do the study on the utterances made between the member of Kutai Kartanegara Dormitory that contain face threatening act entitled "*Face Threatening Act Used by Kutainese Community in Kutai Kartanegara Dormitory In Malang*"

1.2 Problems of the Study

Based on the background explained previously, there are some questions as follows:

1. What kind of Face Threatening Act strategies used by Kutainese Community in Kutai Kartanegara dormitory in Malang?
2. How are face threatening act strategies used in Kutainese community in Kutai Kartanegara Dormitory in Malang?

1.3 Objectives of the Study

Based on the problems of the study above, the objectives of the study Based on the formulation of the problems mentioned as follows:

1. To find out the face threatening act strategies used by Kutainese Community in Kutai Kartanegara dormitory in Malang.
2. To find out how face threatening act strategies are used in Kutainese community in Kutai Kartanegara dormitory in Malang.

1.4 Definition of Key Terms

Below are the key terms of this study to avoid misunderstanding:

- a. **Face Threatening Act** : Act that by their nature run contrary to the face wants of the addressee and/or the speaker (Brown and Levinson, 1878, p.313).
- b. **Kutainese** : Kutai tribe is a tribe that inhabited the flow along the Mahakam river, and the largest population in the former Kutai (main from district of West-Kutai and Kutai Kartanegara). (Yana, Lusi 2013, para. 13)
- c. **Kutai Kartanegara Dormitory** : Kutai Kartanegara dormitory is a boarding house that provided by Kutai Kartanegara government for Kutai Kartanegara students in Malang which consist of 15 male members.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the writer presents the theoretical framework that construct the study based on Brown and Levinson theory and previous studies related to the writer's study.

2.1 Theoretical Framework

In this sub chapter, the writer explains the theoretical frameworks for politeness, face, face wants, face threatening acts, strategies in performing face threatening act, and Kutainese Community.

2.1.1 Politeness

The most influential theory of politeness was formulated in 1978 and revised in 1987 by Brown and Levinson. Further, the term of politeness which represents the interlocutors' desire to be pleasant to each other through a positive manner of addressing, was claimed to be a universal phenomenon. The essence of the theory is the intention to mitigate face threats carried by certain face threatening acts towards others. Politeness theory is based on the concept that interlocutors have face, which they consciously project, try to protect and to preserve. The theory holds that various politeness strategies are used to protect the face of others when addressing them. In the other words, politeness is showing awareness of another

person's public self-image face wants. There are four types of politeness strategies, bald on record, off record, positive politeness, and negative politeness based on Brown and Levinson's theory of politeness (1987, p. 91).

2.1.2 Face

According to Brown and Levinson (1987, p.61) theory, there are two assumptions that all competent adult members of a society have and know each other to have. The first assumption is the notion of face, which means public self-image that every member wants to claim for himself, consisting in two related aspects, which are negative face and positive face. The second assumption is certain rational capacities, in particular consistent modes of reason from ends to the means that will achieve those ends. Thus face is something that is emotionally invested, and that can be lost, maintained or enhanced, and must be constantly attended to in interaction must be constantly attended to in interaction.

Brown and Levinson stated that generally people cooperate and assume each other's cooperation in maintaining face in interaction. Moreover, normally everyone's face depends on everyone else's being maintained (1987, p.61), and since people can be expected to defend their faces if threatened and in defending their own to threaten other's faces.

Furthermore, different cultures would have different content of face. Thus, Brown and Levinson model of politeness assuming that the mutual knowledge of members public self image of face and the social necessity to suit oneself to it in interaction are universal.

2.1.3 Face Wants

Yule (1996, p.61) states that people in their every day social interaction show concern and expectations regarding their public self-image, for instance a support, which indicating need for approval and appreciation which latter called as a face wants. Brown and Levinson (1987, p.62) stated that it would have been possible to treat the respect for face as norms or values subscribed to by members of a society. Instead, treat the aspects of face as basic wants, which every member knows every other member desires, and which in general it is in the interests of every member to partially satisfy. Therefore, face as the public self-image that every member wants to claim for himself, consisting in two related aspects, which are positive face and negative face.

Positive face according to Yule (1996, p. 62) stated that positive face is the need to be accepted, even liked, by others, to be treated as a member of the same group, and to know that his or her wants are shared by others.

Negative face can be summarized as the need not to be interrupted and to have a personal space and freedom completely. Furthermore, each person in negative face terms, want to be free from imposition and distraction. The word 'negative' here does not mean 'bad' it is just the opposite from positive.

If a speaker says something that represents a threat to another individual's expectations regarding self-image, it is described as a face threatening act. Face threatening acts may threaten either the speaker's face or the hearer's face, and they may threaten either positive face or negative face.

2.1.4 Face Threatening Act

According to Yule (1996, p.61) face threatening act occurs when a person says something that represents a threat to another individual's expectations regarding self-image. According to Brown and Levinson (1987, p. 65), a distinction can be made between face threatening act which threaten positive face and those which threaten negative face, and face threatening act which threaten the hearer's face and face threatening act which threaten the speaker's face.

Face threatening act that threaten the hearer's positive self-image include expressions negatively evaluating the hearer's positive face, for instance disapproval, criticism, complaints, accusations, contradictions, and disagreements, as well as expressions which show that the speaker does not care about hearer's positive face, for instance expressions of violent emotions, taboo topics, bad news, emotional topics, and interruptions. In criticism for example, when the speaker say, "I think your essay was not clear enough." The hearer's positive face is threatened because she or he is blamed for having done something badly, that is his/her self-image is negatively evaluated. Expressions which show the speaker does not care about hearer's positive face for example when the speaker say, "You're feeling sad because of your boyfriend, aren't you?" This utterance show that the speaker addresses a topic which involves a state of emotional weakness on the part of the hearer, that is the speaker does not care about the public self-image of the hearer, thus threatening his or her face.

Face threatening act which threaten the hearer's negative face is restricting the hearer's personal freedom including the acts that predicating a future act of

the hearer, for example orders, requests, suggestions, advice, reminding, threats, warnings, and dares. Also acts that predicating a future act of the speaker towards the hearer, for instance offers, promises, can be threaten hearer's negative face.

The last is those acts which expressing a desire of the speaker towards the hearer or his or her goods, for example compliments, expressions of emotions. For instance in saying an order "Please give me that book." This utterance shows that the speaker expresses an anticipation of some future action of the hearer and thereby restricts his or her personal freedom. Also, when stating a promise "I promise I will come by tomorrow." the speaker states a future action in which the hearer should be involved. Last, when utter a compliment such "I really like you." the speaker expresses positive emotions towards the hearer which may involve an anticipation of a positive reaction by the hearer such giving thanks or expressing positive emotions towards the speaker.

Moreover, face threatening acts that may threaten speaker's positive face include apologies, acceptance of a compliment, breakdown of physical or emotional control, self-humiliation, and confession. For instance an apology "I think I made a huge mistake." In this utterance, the speaker makes a statement about his or her own shortcomings, thereby damaging his other own positive self-image. Whereas, face threatening acts that threaten speaker negative face because the speaker's personal freedom has been threaten include expresion of thanks, acceptance of thanks, offers, compliments, apologies, and excuses. For instance, an expression of thanks "Thank you so much for your help". In this utterance, the

speaker expresses thanks because he or she feels obliged to do so. His freedom of action is threatened in the moment of speaking.

The speaker can calculate the size of the face threatening act based on the parameters of power, distance and rating of imposition. The parameters of power represents unequal power relationship between speaker and hearer. Power includes factors such as age, status within organization, gender, ethnicity and other social factors that effect power relationship between people. Brown and Levinson (1987) explain that the distance (D) is how well developed the social relationship between the speaker and the hearer is, how well participants know each other. Rating of imposition measures the relative threat of a face threatening act in a specific cultural context. The value of rating of imposition varies between different cultures and may for instance depend on positionsof power and status and what right to face those positions of status have. These combined values determine the overall 'weightiness' of the face-threatening act, which in turn influences the strategy used.

2.1.5 Strategies in Performing Face Threatening Act

Brown and Levinson (1987) state that politeness is showing awareness of another person's public self-image face wants. There are four types of strategies, bald on record, off record-indirect strategies, positive politeness, and negative politeness Brown and Levinson (1987, p.69). The possible strategies for doing face-threatening act is schematized as follow:

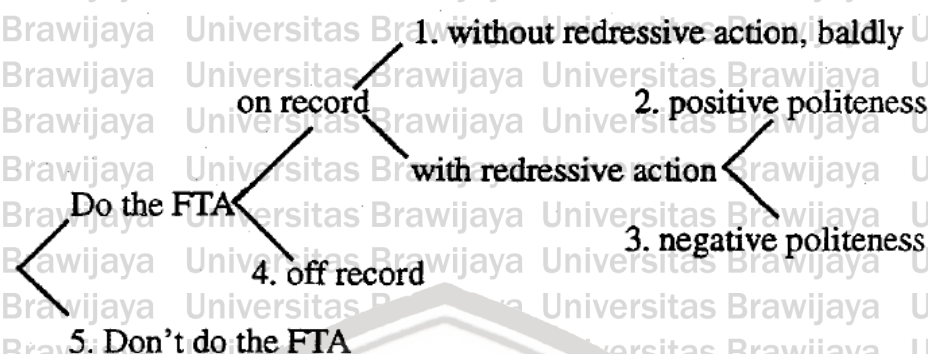


Figure 2.1 Brown and Levinson of Possible strategies for doing face threatening acts (Source : Brown and Levinson, 1987, p. 69)

Figure 2.1 shows that interlocutors have a number of strategies to select from, as is appropriate to the situation, the more high – numbered the strategies, the more polite the speech act.

2.1.5.1 Bald on Record

Bald on record according to Brown and Levinson happen when the speaker doing an act baldly, without redress, involves doing it in the most direct, clear, unambiguous and concise way possible (1987, p. 69) . There are occasions when external factors constrain an individual to speak very directly for example, if there is an emergency of some sort, or where there is a major time constraint (making an international telephone call) or where there is some form of channel limitation.

Bald on record would certainly demand speaking with maximum efficiency.

Brown and Levinson (1887, p. 69) have outlined that normally an face threatening act will be done in this way only if the speaker does not fear retribution from the addressee, for example in circumstances where:

1. Speaker and hearer both tacitly agree that the relevance of face demands may be suspended in the interests of urgency or efficiency;

Examples: Help!.

2. Where the danger to hearer's face is very small, as in offers, requests, suggestions that are clearly in hearer interest and do not require great sacrifices of speaker.

Example: Alerting: Turn your lights on! (while driving)

3. Where speaker is vastly superior in power to hearer, or can enlist audience support to destroy hearer face without losing his own.

Example : Give me those! (Task oriented)

2.1.5.2 Positive Politeness

Positive politeness is oriented toward the positive face of the hearer, the positive self-image that he claims for himself. Positive politeness is approach based; it 'anoints' the face of the addressee by indicating that in some respects, speaker wants hearer's wants for instance by treating him as a member of an in-group, a friend, a person whose wants and personality traits are known and liked.

The potential face threat of an act is minimized in this case by the assurance that in general speaker wants at least some of hearer's wants for instance, that speaker considers the hearer to be in important respects 'the same' as he, with in-group rights and duties and expectations of reciprocity, or by the implication that speaker likes hearer so that the face threatening act doesn't mean a negative evaluation in general of hearer's face. The strategies includes:

1. Notice, attend to the addressee's needs, or wants

This output suggests that speaker should take notice of aspects of hearer's condition (noticeable changes, remarkable possessions, anything which looks as though Hearer would want Speaker to notice and approve of it). For, example "You must be hungry, it's a long time since breakfast. How about some lunch?"

2. Exaggerate interest (approval, sympathy, etc.)

This is often done with exaggerated intonation, stress, and other aspects of prosodic, as well as with intensifying modifiers. For example: "How wonderful!"

3. Intensity in which show interest to the hearer

Speaker wants to share his interest to hearer as a form of speaker's contribution into the conversation. Therefore, speaker exaggerates facts as well as he makes good story to draw hearer as a participant into the conversation, and hearer also usually uses tag questions like 'uhuh', 'what do you think?'. Sometimes, this can involve switching back between past and present tenses. For example: "I never imagined that there were thousands beautiful girls in Jim's party last night!"

4. Use of in group identity markers

By using any of the innumerable ways to convey in-group membership, S can implicitly claim the common ground with H that is carried by that definition of the group. These include in-group usages of address forms, of language or dialect, of jargon or slang, and of ellipsis. For example "Come here, baby"

5. Seek agreement. Choosing safe topics

The raising of 'safe topics' allows speaker to stress his agreement with hearer and therefore to satisfy desire to be 'right', or to be corroborated in his opinions.

Choosing Repetition. Agreement may also be stressed by repeating part or all of what the preceding S has said in the conversation and by using that function to indicate emphatic agreement such as 'yes', or 'Really' whenever someone is telling story. For example "Oh my God. Flood!"

6. Avoid disagreement. Hedging opinions.

It is to soften face threatening act of suggesting, criticizing or complaining, hedges may also be used. For example: "I know you are sort of a polite person"

7. Presuppose, raise, or assert common group

Speaker may claim common ground by using cooperation point of view. The speaker speaks as if hearer were speaker, or hearer's knowledge were equal to speaker's knowledge). For example: "I had a really hard time learning to drive, didn't I."

8. Jokes

Jokes can be used to stress the fact that there must be some mutual background knowledge and values that speaker and hearer share. That is why, the strategy of joking may be useful in diminishing the social distance between speaker and hearer. For example: "OK if I tackle those cookies now?" "How about lending me this old heap of junk?" (Hearer's new Cadillac).

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

It is the way to indicate that speaker and hearer are co-operators, and thus potentially to put pressure on hearer to cooperate with speaker. Speaker wants to

assert and imply knowledge of hearer's wants and willingness to fit one's own wants in with them. For example: "I understand you can do it yourself, but this time, do what I suggested you."

10. Offer, promise

Speaker and hearer are good co-operators that they share some goals or speaker is willing to help to achieve those goals. Promise or offer demonstrates speakers's good attention in satisfying hearer's positive-face wants, even if they are false. For example: "I'll go there sometimes"

11. Be optimistic

Speaker assumes that hearer wants speaker's wants for speaker (or for speaker and hearer) and will help to obtain them. This usually happens among people with close relationship. For example: "You'll tell your father that you did it, I hope"

12. Include the addressee in the activity

Here, the speaker manipulates the subject of an activity is done together. Speaker uses an inclusive 'we' from when speaker actually means 'you' or 'me'. Inclusive form 'we' is usually used in the construction 'let's'. For example: "Bring us the book" (that is me) or "Let's go downtown, uh?" (that is you).

13. Give (or ask for) a reason

Speaker uses hearer as the reason why speaker wants something so that it will seem reasonable to the hearer. Speaker assumes (via optimism) that there are no good reasons why hearer should not or cannot cooperate. For example: "Why not lend me your car for the weekend?"

14. Assume or assert reciprocity

Speaker asks hearer to cooperate with him by giving evidence of reciprocal rights or obligations between speaker and hearer. Thus, speaker may say, in effect, "I'll do x for you if you can do y for me". For example: "I'll tell you what it looks like if you tell me where she is now."

15. Give gift to the addressee (goods, sympathy, understanding, cooperation)

Speaker satisfies hearer's positive face want by giving gift, not only tangible gifts, but human relation wants which are the wants to be liked, admired, cared about, understood, listened to, etc. in other words, this strategy is usually used for the benefit of hearer. For example: "I'm sorry to hear that".

These strategies based on Brown and Levinson (1978) could be classified into three groups (1-8) is claiming common ground; (9-14) is expressing cooperation; and (15) is attending to the addressee's wants.

2.1.5.3 Negative politeness

Negative politeness strategy is oriented towards a hearer's negative face.

Negative face is the desire to have freedom of action, freedom of imposition and not to be impeded by others. Therefore, these automatically assume that there might be same social distances or awkwardness's in the situation. This strategy is tending to show be conventionally indirect, to show deference, emphasize the importance of others time or concerns, an apology for interruption, impersonalize speaker and hearer, state the face threatening act as a general rule, and even includes Nominalize. For instance, to avoid interfering with the hearer's freedom

action. It tends to be expressed as self-effacement, formality and restraint. Brown and Levinson (1978, p. 134) define this strategy as "the heart of respect behavior", which could be expressed through the following strategies they propose (1978, p. 134-216). The strategies includes:

1. Be conventionally indirect. For example "Would it be possible to have a glass of water, please?"
2. Question, hedge. For example: Do you mind if I stand there and you kind of stand there?
3. Be pessimistic. For example: "Well, you can't keep her out, can you?"
4. Minimize the imposition. For example: "Could you please just ask them what they want"
5. Apologize. For example: I'm sorry; it's a lot to ask, but can you lend me a thousand dollars?
6. Give difference. For example: "I'm ashamed to have to ask you this favor"
7. Impersonalize the speaker and the hearer. For example: "We regret to inform you that you didnt pass the test"
8. State the face threatening act as a general rule. For example: "Look, you're not supposed to smoke in this room"
9. Normalize. For example: "I understand you feel very stuck in this and this is a common feeling with people in this situation."
10. Go on record as incurring a debt or as not indebting the Hearer. For example: "I will be eternally grateful."

Strategy (1) is conventionally direct; (2) avoids assumption, (3-5) by not coercing with the addressee; (6-9) by communicating the addressee's want of isolation; and (10) by redressing other wants of the addressee.

2.1.5.4 Off Record

This strategy is associated with the notion of ambivalence, since the communicative act is done in such a way that no single and clear communicative intention (i.e., illocutionary force) could be attributed to the utterance. In other words, the addresser's utterance carries several defensible interpretations for the addressee to interpret and to identify the force, (Brown and Levinson, 1978, p. 216).

Accordingly, off record utterances can be constructed through various strategies, which show that they are used in instances when the face threatening act is big and the status of the addresser does not allow the performance of the speech act in other ways (1978, p. 216). The strategy of off record are give hints, exaggerate, provide association clues, presuppose, understate, overstate, use tautologies, use contradictions, be ironic, use metaphors, use rhetorical question, be ambiguous, be vague, over- generalize, be incomplete, and use ellipsis. Brown and Levinson stated that this strategy is where the act is phrased in such a way that, if necessary, it can be interpreted as not implying an imposition at all (1978, cited by Carbaugh, 2009, p. 238). According to Brown and Levinson, there are fifteen off record strategies:

1. Give hints

If speaker says something that is not explicitly relevant, he invites hearer to search for an interpretation of the possible relevance. For example: "It's cold in here." (i.e. Shut the window).

2. Give association clues

A related kind of implicature triggered by relevance violations is provided by mentioning something associated with the act required of hearer, either by precedent in speaker-hearer's experience or by mutual knowledge irrespective of their interactional experience. For example: "My house isn't very far away. There's the path that leads to my house. (which is "Please come to visit me")"

3. Presuppose

A third set of clues to speaker's intent is related in a different way to the almost wholly relevant in context. For example: "I washed the car again yesterday"

4. Understate

Speaker understates what he actually wants to say. In the case of a criticism, speaker avoids the lower points of the scalar predicate, such as: tall, nice, good, and in the case of a compliment, or admission, speaker avoids the upper points.

For example:

A: What do you think of Jim?

B: Nothing wrong with him (I don't think he's very good) (The understatement of criticism).

5. Overstate

Speaker exaggerates or chooses a point on a scale, which is higher than the real situation. For example: "There were a million of people in the Co-op tonight! (It could convey an excuse of being late).

6. Use tautologies

By uttering a tautology, speaker encourages hearer to look for an informative understanding of the non-informative utterance. For example; Your clothes belong where you clothes belong. My clothes belong where my clothes belong. Look upstairs! (criticism)

7. Use contradictions

By stating two things that contradict each other, speaker shows that he cannot be telling the truth and encourages hearer to look for an interpretation that reconciles the two contradictory things. For example:

A: Are you upset about that?

B: Well, yes and no

8. Be ironic

By saying the opposite of what he means, speaker can indirectly express intended meaning. For example: Jim's real genius. (after Jim has done twenty stupid things in a row)

9. Use metaphors

There is a possibility for the use of metaphor by off record, which marked with hedging particles such as: real, regular, sort of, as if that make their status explicit. For example: Jim's a real fish. (c.i. he drinks/swims/is slimy/is cold-blooded like a fish)

10. Use rhetorical questions

Speaker asks a question with no intention of obtaining an answer; it may be used to do face threatening act. For example: How was I to know ... (an excuse, I wasn't)

11. Be ambiguous

Speaker achieves a purposeful ambiguity through metaphor. For example: Jim's a pretty sharp cookie. (it could be either a compliment or insult)

12. Be vague

Speaker goes off record with a face threatening act by being vague about who the object of the face threatening act is, or what the offence is. For example: Looks like someone may have had too much to drink. (vague understatement) I'm going ... you know ... where.

13. Overgeneralize

Speaker utters a rule instantiation which may leave the object of the FTA vaguely off record. Hearer then has the choice of deciding whether the general rule applies to him. For example: Mature people sometimes help do the dishes. A penny saved is a penny earned.

14. Displace hearer

Speaker goes off record as to whom the target for his FTA is, or he may pretend to address the FTA to someone whom it wouldn't threaten and hope the real target will see that the FTA is meant at him (Brown and Levinson, 1987:

226). For example: A secretary in an office asks another – but with negative politeness to pass the stapler, in circumstances where a professor is much nearer

to the stapler than the other secretary. His face isn't threatened, and he can choose to do it himself as a bonus, free gift.

15. Be incomplete, use ellipsis

Speaker purposely does not finish his utterance and leave an FTA halfundone, thus leaves the implicature „hanging in the air, just as with rhetorical questions.

For example: “Well, I didn't see you ...”.

2.1.6 Kutainese

Kutainese live in various districts of the Kutai Kartanegara, East Borneo, including Kembang Janggut, Kenohan, Muara Wis, Muara Kaman, Muara Muntai, Kota Bangun, Loa Kulu and Sebulu. They also live in Tenggarong and Tenggarong Seberang districts of Tenggarong City and in Muara Pahu, Jempang and Bongan districts in the West Kutai regency. Kutai community made up of many tribes and sub-tribes that have diverse languages. Some languages sub-tribe that is not used anymore or are already extinct language are Umaa WAIK, Umaa Palaa, Umaa Luhaat, Umaa Palog, Baang Kelo and Umaa Sam, these languages are usually commonly used by Dayak communities in upstream and downstream Mahakam river. Their language is blending between Dayak, Banjar, and Melayu language. Further upstream, the language they use more polite. (A. Aldiat, Personal Communication, 11 November 2015). To conduct this study Kutainese can be found in Kutai Kartanegara dormitory in Malang. Kutai Kartanegara dormitory consist of 15 (fifteen) members which are the student in Malang that come from various district of Kutai Kartanegara.

2.2 Previous Studies

The writer realizes that this research is not the first research in politeness analysis. To prove the originality of this research, the writer shows the several previous studies which dealing with this research. The first researcher is Muti'ah entitled "Face Threatening Act Strategies Used in Ray Lawrence's Novel "Follow That Cab"" (2014) and the second is Siregar (2014) entitled "Politeness Strategies Used By Toba Batak Sellers In Samosir".

The research design of this study is quantitative survey approach. The data collecting method is documentation method. The population and samples are the utterances fragments occur in the novel written by Ray Lawrence. The data collection is done in some steps; the first the researcher reduced the data, then prepares list of face threatening acts strategies, and then analyze data based on theory of Brown and Levinson. The result of survey showed that the characters in the Ray Lawrence novel used bald on record strategies and off record strategies in their conversations. In this novel the researcher found 95 utterances that used bald on record strategies counted 52 using maximum efficiency, 32 using metaphorical urgency and 11 imploring hearer to care speaker. Then in off record strategies the researcher found 105 utterances of off record strategies; counted that 2 utterances using association clues , 16 utterances using presuppose, 6 utterances using overstate, 46 utterances using tautologies, 3 utterances using contradiction, 2 utterances using metaphors and 3 utterances using rhetorical question and 28 utterances using vague. The result of survey research also showed the frequency of the use of bald on record strategies of maximum efficiency were 54.8%, use

metaphorical urgency were 33.8 % and then use imploring hearer to care speaker were 11.6%. Then in off record strategies the frequency of the data were give association clues were 1.9%, presuppose were 14,2%, overstate were 5.8%, tautologies were 48.8% , contradiction were 2.8%, metaphors were 1.9% and use rhetorical question were 2.8% and then the use of vague were 26.6%.

The second research by Siregar (2014), which deals with politeness strategies used by toba batak sellers in Samosir. The objectives of this study were (1) to describe the types of a politeness strategies were used by Toba Batak sellers in Samosir, (2) to investigate the type of politeness strategy was mostly used describe the reasons, (3) to describethe roles of politeness to Toba Batak society, and (4) to describe the implication of politeness strategies. The data of this study were the language of conversation between Toba Batak sellers and their buyers.

This study applied descriptive quantitative method. The findings show that there are four types of Politeness Strategies used by Toba Batak Sellers in Samosir, namely: Bald on record 4 utterances (2.53%), Off record 17 utterances (10.75%), Positive politeness 129 utterances (81.64%) and Negative politeness 8 utterances (5.06%). Positive politeness is the most dominant type of Politeness Strategies used by Toba Batak sellers in Samosir.

From the previous research, although the writer's study refers to those studies above, the writer is sure that this study has not been analyzed yet. Therefore, the writer going to analyze the face threatening act used in Kutainese community dormitory in Malang and continue the previous research on politeness. In this research, the writer is going to do the similar research but in different scope in

which the subject is study of politeness used in the Kutai community in Kutai

Kartanegara Dormitory in Malang base don Brown and Leivnson Theory (1978)



CHAPTER III

RESEARCH METHODS

In this chapter the writer would discuss the methodology used in this study. The writer explains about the general procedure in collecting and analyzing the data. This chapter is divided into four sub chapters. They are research design, data source, data collection, and data analysis.

3.1 Research Design

This research belongs to a descriptive qualitative method. It means that this research employs the descriptive and qualitative method of analysis. Bodgan and Taylor define qualitative research as the process by which the participant observer locates a setting, enters the field, and gathers data (1975, para 1). As stated by Miles and Huberman (1992, cited in Murti, 2015 p, 37), "...the data concerned appear in words rather than in numbers". Meanwhile, this research uses a descriptive method. Surakhmad (1994, cited in Murti, 2015 p, 37) states that descriptive method is a kind of research method using technique of searching, collecting, classifying, analyzing the data, interpreting them and finally drawing conclusion. The conclusion in descriptive method is conducted without making generalizing. The objective is to describe phenomena from the data analysis in which a research conclusion will be drawn. From some views above, it can be pointed out that in a descriptive qualitative research, the writer just collects the data, organizes them, classifies, then makes the interpretation on data, and at last,

the writer draws conclusion based on the data analyzed. By using descriptive method, the writer tries to describe the facts concerning the object of the study, namely the face threatening act politeness strategy. Therefore, the writer collects the data, analyzes and interprets them, and draw conclusion about the kinds of politeness strategy face threatening act in Kutainese community in Kutai Kartanegara dormitory.

3.2 Data Source

The data of this study were taken from the utterances produced by member of Kutai Kartanegara Dormitory containing a face threatening act strategies when they held a meeting agenda. Here, the member consisted of 15 (fifteen) members. The writer used the member's utterances when they interact in dormitory meeting.

The data were taken from dormitory meeting agenda that held once a month. The reasons of using the utterance of Kutainese member in Kutai Kartanegara meeting agenda as the data source are because first, the writer has already found the face threatening act in the dormitory before. Second, the meeting agenda provide opportunities to all members to interact with each other at a time simultaneously in which the writer expected that the face threatening act occur as many as possible.

3.3 Data Collection

In collecting the data, based on Arikunto. (2002, p. 31), "There are three methods in collecting the data such as observation, interviewing, and document

and artifact analysis". The writer in this study used document analysis as the method to collect the data because the data were in the form of utterances which were recorded and transcribed into written text. In collecting the data, the writer did some steps as follows:

1. Recording all the utterances of Kutainese community in meeting agenda of Kutai Karatanegara dormitory in Malang.
2. Transcribing the members' utterances.
3. Reading the whole transcription of the kutainese's utterances.
4. Taking a note of utterances in the meeting which contain face threatening act by Kutainese community.
5. Reviewing the record and rechecking the transcription.

3.4 Data Analysis

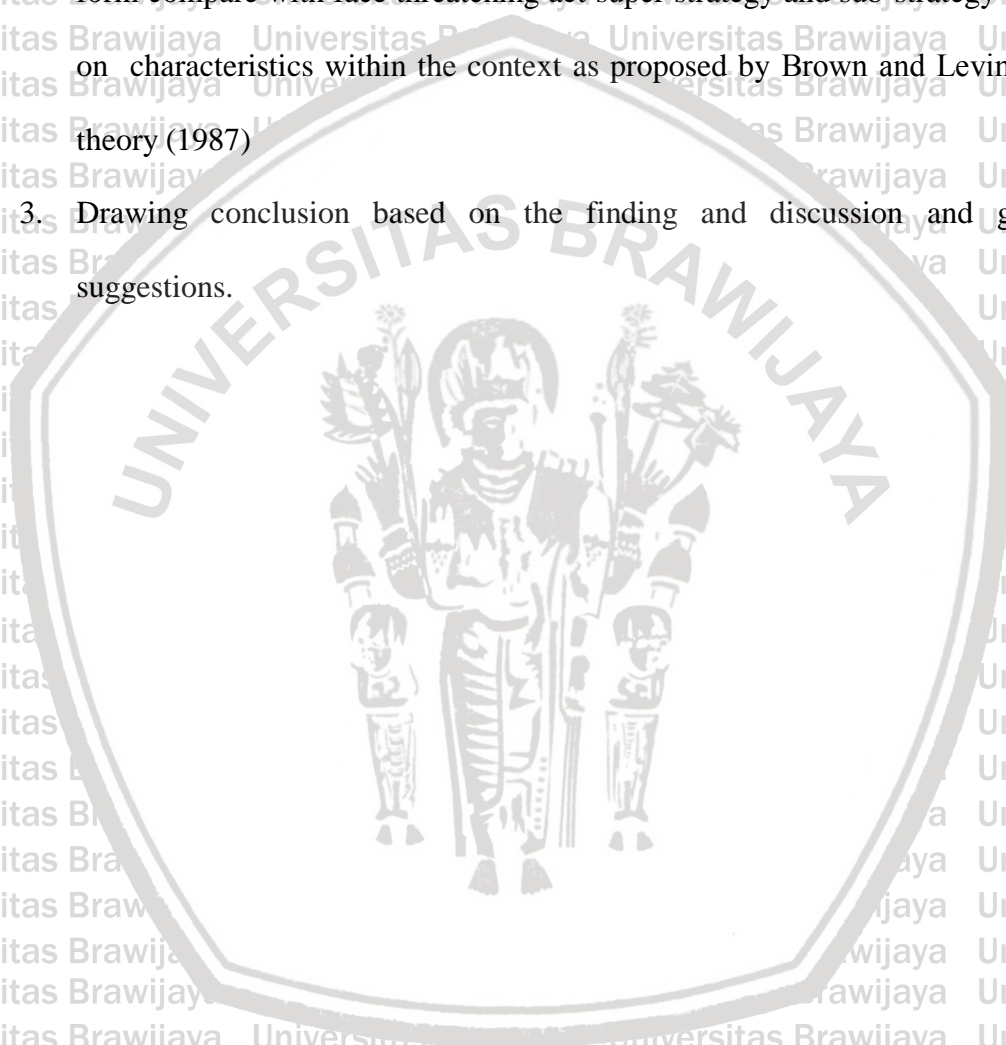
Data analysis is the next step after the writer collected all of the data and made the transcriptions. In analyzing the data, the writer conducted three steps.

They were as follows:

1. Putting the dormitory members' utterances into the categories referring to the face threatening act strategies based on Brown and Levinson theory to classifies the data by putting a tick (✓) in the table, as follows :

No	Datum	Face Threatening Act Strategies			
		Bald on Record	Positiv Politeness	Negativ Politeness	Off Record
1					
2					
3					

2. Analyzing the utterance that containing face threatening act strategies to answer the problem of this study in how of face threatening act strategies used by Kutainese community by referring to Kutainese choices of linguistic form compare with face threatening act super strategy and sub-strategy based on characteristics within the context as proposed by Brown and Levinson's theory (1987)
3. Drawing conclusion based on the finding and discussion and giving suggestions.





CHAPTER IV

FINDINGS AND DISCUSSION

This chapter consists of the findings and the discussion. The writer explains the answers of the problems of the study based on the result of the analysis.

4.1 Findings

The findings answer several problems of this study. The first problem of the study is kind of face threatening act strategies used by Kutainese Community in Kutai Kartanegara dormitory in Malang. The second problem of this study concerns with how face threatening act strategies work in Kutainese community in Kutai Kartanegara dormitory in Malang. The findings are elaborated as follows:

4.1.1 Face Threatening act used by Kutainese Community in Kutai Kartanegara Dormitory in Malang.

In the analysis, the writer classified the face threatening act used by the utterances of Kutainese community in Kutai Kartanegara dormitory in Malang.

The writer found 40 (forty) utterances produced by the Kutainese community in Kutai Kartanegara dormitory. There were four types of face threatening act strategies based on Brown and Levinson (1987) theory. They were 9 (nine) utterances that were considered as bald on record, 4 (four) utterances that were considered as negative politeness, 18 (eighteen) utterances that were considered as positive politeness, and 9 (nine) utterances were considered as off record. Having

analyzed the transcript and determining the face threatening act strategies, the table 4.1 is the dormitory members' utterances which consist of face threatening act.

Table 4.1 Face Threatening Act Used by the Members of Kutai Kartanegara Dormitory

No.	Data	Face threatening act			
		BoR	-	+	OFR
1.	Mulai yoh rapatnya.	√			
2.	Neh, setelan baju tegak ni neh	√			
3.	Sini nah bal.	√			
4.	Nah bagus tuh di awak			√	
5.	Anu neh, nyawa ni handak menyampaikan ya kan, bos..			√	
6.	Bos Jek, kita apa Bos Jek?			√	
7.	Setumat.	√			
8.	L v-neck awak tuh			√	
9.	Setor ukuran.	√			
10.	Pake name-tag kah? Nomor punggung jua ya?			√	
11.	Awak dobel XL? Sumpah awak dobel XL?			√	
12.	Ini kita bayar tujuh puluh ribu kan om?			√	
13.	Tujuh puluh ribu, enak tujuh puluh ribu.				√
14.	Halus L nya kan gelak semini. Carik mun makai.			√	
15.	Oplos lah			√	
16.	Ambilkan pang sebuting	√			
17.	Gimana ini piket kita?			√	
18.	Ndik tau lagi. Masa kawan harus madahi tiap piket?				√
19.	Maaaf ini ya, mengingatkan. Ingati ha itu piket. Jangan tegak lalu-lalu lagi, ndi nyaman jua		√		
20.	Bisakah aku minta tolong ndia mun makan, piringnya lah.				√
21.	Piring makan sisanya langsung di buang, ya di Diat? Liat piring awak mun habis makan.				√
22.	Banyak tegak tu, segalanya.				√
23.	Iya, ndia langsung basuh.			√	
24.	Rokok awak tu jatuh!	√			
25.	Baik ha mun lunas.				√
26.	Mampu ndik awak nangani dua?		√		
27.	Tuangkan ha segelas.	√			
28.	Bisa haja awak tuh nagihin, yak kan?			√	
29.	Asap ni.				√
30.	Ayo ha, kawa ai, bila haja.			√	
31.	Speedy tu nah	√			
32.	Sering sinyal hilang, ndi ranca kita protes kah mun hilang sinyal?			√	
33.	Hi'ih, Ndia aku bayar cash speedy			√	

Table Continued...

No.	Data	Face threatening act			
		BoR	-	+	OFR
34.	Mun naruh sepatu samping tangga, liat lok ada rak disitu. Liat punyamu				√
35.	Kenapa ndik kita makan ni pizzanya?			√	
36.	Coba kah jua dibagi-bagikan kertas laporan keuangan				√
37.	Maaf haja nih, mun ndik orang ndik bayar ndik usah di polahkan baju.		√		
38.	Bisakah minta tolong ndia mun piket, sampah dibuang jam lima sore.		√		
39.	Ndak negur, awak? Beteguran lawan tikus!			√	
40.	Itu haja untuk malam ni dah., ngantuk dah pada.			√	
Total		9	4	18	9

Code :

- BoR : Bald on Record
 (-) : Negative politeness
 (+) : Positive Politeness
 OFR : Off Record

4.1.2 Analysis of Face Threatening Act Strategies Used by Kutainese**Community in Kutai Karatanegara Dormitory in Malang**

The following is the explanation of face threatening act strategies used by Kutainese community in Kutai Kartanegara dormitory in Malang.

4.1.2.1 Bald On Record

When the speaker does not try to minimize the threat to the hearer's face in communication, bald on record strategy exist. This strategy is effectively used when both the hearer and the speaker understanding that maintaining each other face is not necessary. During the meeting agenda, there were 9 (nine) utterances

that were considered as bald on record used by Kutainese community in Kutai Kartanegara dormitory in Malang.

Excerpt 1:

Speaker 1: *Mulai yoh rapatnya.*

[Start-Yes-the meeting]

(Let's start the meeting)

Speaker 2: *Ayo dimulai.*

[Come on- start]

(OK)

The utterance of speaker 1 contains bald on record because in giving instruction, he does not try to soften his words but says it very directly as there is no expression like “*bisakah*” instead he uses “*Mulai yoh*” and speaker 1 does not address the hearer to express his statement. The way that speaker said his wants that the meeting should started at the very moment was in direct way of saying. In this way, the speaker does not fear retribution from the hearer because the meeting itself is also the hearer's interest.

Excerpt 2:

Speaker 1: *Neh, setelan baju tegak ni neh.*

[This-design-T-shirt-like-this]

(This is the design of our T-shirt)

Speaker 2: *Setelan tegak tu kah.*

[design-like-that-isn't it.]

(Is it?)

The utterance of speaker 1 contains bald on record because the speaker 1 give an information about how the design of dormitory T-shirt in direct way by using “*Neh*” without addressing the hearer such as by using “*kita*”. In this utterance speaker shows to get the attention of the hearer about the design of their T-shirt. by using “*Neh*” to emphasis.

Excerpt 3:

Speaker 1: *Sini nah bal.*

[Come-here-(name)]

(Come here)

Speaker 2: *Duduk mun bejauhan tegak apa mendengarkan.*

[Sit-if-far away-how-to-hear]

(You can't hear us if you sit there)

The utterance of speaker 1 contains bald on record because the speaker 1

make a command to hearer to move hearer's position closer to the speaker 1 in

direct way by using "*sini nah*".

Excerpt 4:

Speaker 1: *Setor ukuran.*

[Give-size]

(Give me your size clothes.)

Speaker 2: *Setumat*

[for a moment]

(Wait a minute)

The utterance of speaker 1 and speaker 2 both contains bald on record

because speaker 1 use direct approach using imperative forms. Speaker 1 does not

serve softened demand to express his need towards the hearer such as by using

"*awak dapat setorkan ukuran baju kah ke aku*" because speaker focused on task-

oriented with little or no concern for face. In addition, the speaker 2 utterance

contains bald on record because speaker 2 saying that he cannot fullfil speaker 1

need at the moment in direct way without followed by expression which serve to

soften the demand of to be waited by speaker 1 such as by using "*bisakah awak*

nunggu setumat".

Excerpt 5:

Speaker 1: *Waaah pizza handak tama perut sekalinya.*

[pizza-will-go into-stomach]

Looks like pizza will come to my stomach.

Speaker 2: *Ambilkan pang sebuting.*

[take-one]

(Give me one slice)

The utterance of speaker 2 contains bald on record because speaker 2 using imperative forms to give an order and emphasize it by using “*pang*” in which he directly address the hearer as a means of expressing his needs towards the pizza at the meeting.

Excerpt 6:

Speaker 1: *Tegak tu.*

[like-that]

(It turned out that way)

Speaker 2: *Rokok awak tu jatuh!*

[Cigarette-your-it-fall]

(You drop your cigarette!)

The utterance of speaker 2 contains bald on record because speaker 2 using direct utterance and both speaker and hearer were in urgent situation in the middle of meeting. The speaker wants to be understood by hearer that the cigarette would burn the carpet if the hearer did not take his cigarette immediately so he needs a straightforward utterance to make it efficient.

Excerpt 7:

Speaker 1: *Eh, supan nih coca cola nih*

[hei-shy-this-coca cola]

(hei, drink this cola)

Speaker 2: *Tuangkan ha segelas.*

Pour-one glass

(Pour one glass for me.)

The utterance of speaker 2 contains bald on record because speaker 2 gives the hearer an order to pour one glass cola for him. Task oriented occur in speaker 2 in which speaker use “*ha*” considered as a task-oriented in bald on record strategy.

Excerpt 8 :

Speaker 1: *Apa handak dikisahkan?*

[what-want to-tell]

What you want to tell about?

Speaker 2: *Speedy tu nah.*

Speedy-it-

(Speedy was in trouble.)

This utterance shows that the speaker alerted about the term of internet provider that should be discuss immediately in the meeting in direct way by using “tu nah”.

4.1.2.2 Positive Politeness

Positive politeness imposes the minimum threat toward the hearer's positive face. It can be maintain the relationship in the interaction through showing positive emotion about the hearer, interest or possession, and situation.

The writer found, there were 18 (eighteen) utterances that were considered as positive politeness used by Kutainese community in Kutai Kartanegara dormitory in Malang.

Excerpt 1 :

Speaker 1: *Anu neh, nyawa ni handak menyampaikan ya kan, bos..*

I- want to- convey- Am I..bos..

(I would like to convey about, dude..)

Speaker 2: *Menyampaikan..*

[convey]

Conveying about?

The utterance of speaker 1 contains positive politeness because speaker 1 use “bos” to address the hearer as a reflection that speaker 1 was emphasizing closeness between speaker and hearer.

Excerpt 2:

Speaker 1: *Pitting baju.*

[Fitting-clothes]

(He gets his fitting pattern)

Speaker 2: *Bos Jek, kita apa Bos Jek?*

Boss-Jek(name)- we-what-Boss-Jek(name)

(What's your size dude?)

The utterance of speaker 2 contains positive politeness because speaker 2 use

“bos” and “kita” to address the hearer. The form of “bos” and “kita” in Kutainese show that the addressee is in an equal position and in a same group.

Excerpt 3:

Speaker 1: *Kena berapa ini baju?*

[how much-this-clothes]

(How much this clothes?)

Speaker 2 : *Ini kita bayar tujuh puluh ribu kan om?*

[This-we-pay-70.000 rupiah-do we-uncle]

(We pay 70.000 rupiah for each, don't we?)

The utterance of speaker 2 contains positive politeness because speaker 2 use

“om” and “kita” to address the hearer. The form of “om” and “kita” in Kutainese use when the speaker is a close friend to the hearer.

Excerpt 4:

Speaker 1: *Apa ndak di bahas? Hati kah?*

[what-want to-discuss? Heart?]

Speaker 2: *Gimana ini piket kita?*

How-this-duty-us?

(How about our problem about daily duty?)

The utterance of speaker 2 contains positive politeness because speaker 2 use

“kita” to show that the hearer are in a same group with the speaker.

Excerpt 5:

Speaker 1: *Speedy ndia bayar januari.*

[speedy-later-paid-january]

Speedy later will be paid on January.

Speaker 2: *Sering sinyal hilang, ndi ranca kita protes kah mun hilang sinyal?*

Often-signal-lost-we-can't-protest can we- if-lost-signal

(The signal is always lost, can we protest about it?)

The utterance of speaker 2 contains positive politeness because speaker 2 use “*kita*” to show that the hearer are in a same group with the speaker.

Excerpt 6:

Speaker 1: *Waaah pizza handak tama perut sekalinya.*

[pizza-will-go into-stomach]

Looks like pizza will come to my stomach.

Speaker 2: ***Kenapa ndik kita makan ni pizzanya?***

Why-don't-you-eat-this-pizza?

(“Why you don’t eat this pizza?”)

The utterances above is considered as positive politeness because the speaker used “*kita*” as the innumerable ways to convey in-group membership to minimize the distance between them by expressing friendliness and solid interest in the hearer's need to be respected.

Excerpt 7:

Speaker 1: *Aku berarti? L kah?*

[I-become? L isn't it?]

So, what is my size? Is it L, isn't it?

Speaker 2: ***L V-neck awak tuh***

[L V-neck-you-are]

(Your size is L V-neck huh?)

The utterance of speaker 2 is considered as positive politeness because speaker 2 utterance standing as a joke in the interaction. In that utterance the terms V-neck referred to the clothes that wear by gay community.

Excerpt 8:

Speaker 1: *Aku ukuran L*

[I-size-L]

(My size clothes is L)

Speaker 2: ***Pake name-tag kah? Nomor punggung jua ya?***

[Use- name tag—is it?- number- back-also-yes]

(How about put a name tag and number on the back?)

The utterance of speaker 2 is considered as positive politeness because speaker 2 utterance standing as a joke in the interaction. Speaker 2 tried to make a joke about their T-shirt which if they put a name tag and number on the back their shirt will become a football shirt.

Excerpt 9:

Speaker 1: *Ada susu ha tu di kamar.*

[There is-milk-in-bedroom]

Speaker 2: *Oplos lah.*

Mix-it

(Mix the cola with that milk.)

The utterance of speaker 2 is considered as positive politeness because speaker 2 utterance standing as a joke in the interaction. Speaker 2 makes a joke about mixing a cola with a glass of milk, because the word 'oplos' referred to the illegal alcoholic drink in Indonesia and Kutai Kartanegara.

Excerpt 10:

Speaker 1: *Tikos handak tama kamar, lewat maha sekalnya*

[a rat-want to-enter-bedroom, passing by-just]

I think that rat would go into my bedroom, it's just passed in front of my room.

Speaker 2: *Ndak negur, awak? Beteguran lawan tikus!*

[Don't-ask-you? Talk-with-a rat!]

(You don't speak to it? Talking with a rat!)

The utterance of speaker 2 is considered as positive politeness because speaker 2 utterance standing as a joke in the interaction since in reality human can not talk to a rat but the speaker made a joke to hearer as the hearer could have a conversation with a rat.

Excerpt 11:

Speaker 1: *Awak ndak nyobain?*

[you-don't-try]
(You don't want to try it?)

Speaker 2: *Nah bagus tuh di awak.*

Yeah- good-it-on-you
(That's look good on you.)

The utterance of speaker 2 is considered as positive politeness because the speaker notice of aspects of hearer's condition (noticeable changes) when the hearer try his new t-shirt which considered as a positive politeness also the speaker 2 give gift to the hearer by giving a compliment "*bagus tuh di awak*".

Excerpt 12:

Speaker 1: *Aku doble XL.*

[I-double-XL]
(My size is double XL)

Speaker 2: *Awak dobel XL? Sumpah awak dobel XL?*

[You- double XL?- swear-you-double XL?]
(Are you serious you are in double XL size?)

The utterance of speaker 2 is considered as positive politeness because the speaker exaggerates interest of the hearer by using "sumpah awak"

Excerpt 13:

Speaker 1: *Tu kan L! halus L-nya.*

[that-is-L! small- the L]
(I told you it is L size; the L size is so small.)

Speaker 2: *Halus L nya kan gelak semini. Carik mun makai.*

Small- the L-isn't-funny-that smallness-torn-if-wear
(The L size is too small, isn't? It will torn if we wear it.)

The utterance of speaker 2 is considered as positive politeness because the speaker avoids disagreement about the term that L size is too small. The speaker also gave a prior agreement by used 'kan'.

Excerpt 14:

Speaker 1: *Keseringan awak.*

[often-you]

(You are too often not washing your dishes)

Speaker 2: *Iya, ndia langsung basuh.*

[Yes-later-directly-washed]

(Yeah, later I will washed my dishes immediately.)

The utterance of speaker 2 is considered as positive politeness because the speaker promised to the hearer that he will wash the dishes after eat a meal that showed by the uses of “ndia”.

Excerpt 15:

Speaker 1: *Speedy bayar januari.*

[speedy-paid-january]

Speedy later will be paid on January.

Speaker 2: *Hi'ih. Ndia aku bayar cash speedy.*

Yeah. Later-I-pay-cash-the speedy

(Yeah, later I will pay cash the speedy payment.)

The utterance of speaker 2 is considered as positive politeness because the speaker 2 promised that he will pay with cash about the speedy payment. The speaker showed what hearer's wants for him, speaker promised he would do it.

Excerpt 16:

Speaker 1: *Bisa haja awak tuh nagihin, yak kan?*

[Can-exactly-you-collect the debt-can't you?]

(You can collect their debt, can't you?)

Speaker 2: *Bisa ha.*

[Can]

(Yes, I can.)

In this conversation speaker 1 utterance is considered as positive politeness because the speaker be optimistic and assume that the speaker 2 (hearer) will help speaker 1 to obtain the debt collecting. It showed by the token tag which is “bisa haja” followed by ‘yak kan?’

Excerpt 17:

Speaker 1: *Bila ngecat ni?*

[When-paint]

(when we start painting dormitory?)

Speaker 2: *Ayo ha, kawa ai, bila haja.*

Come on-can-anytime

(Just do it, I can do it at anytime.)

In this utterance, the speaker show that whenever hearer wants to do the painting duty, the speaker 2 offer to obtain the hearer wants at anytime show by “*kawa ai*” followed by “*bila haja*”.

Excerpt 18:

Speaker 1: *Apalagi handak dicarangkan?*

[what else-to-talk about]

(Is there anything to talk about?)

Speaker 2: *Itu haja untuk malam ni dah., ngantuk dah pada.*

That-just-for-tonight-sleepy-all

(I think that's all for tonight, I think everyone feel sleepy.)

In this utterance, speaker 2 utterance is considered as positive politeness because speaker 2 notice and attend to hearer wants to end the meeting because the remarkable possessions of the hearer by an offer to end the meeting by using “*itu haja*”.

4.1.2.3 Negative politeness

Negative politeness strategy depend on satisfying hearer's negative face, his basic want to be freedom to act. The writer found, there were 4 (four) utterances

that were considered as negative politeness used by Kutainese community in Kutai Kartanegara dormitory in Malang.

Excerpt 1:

Speaker 1: *Piket ini..*

[daily duty-this]

(How about our daily duty?)

Speaker 2: *Maaf ini ya, mengingatkan. Ingati ha itu piket. Jangan tegak lalu-lalu lagi, ndi nyaman jua.*

[Sorry-remembering-remember the daily duty-don't-like-yesterday-again-not-comfortable-also]

(Sorry, for a reminding. Please remember the daily duty so it's not like yesterday because it is uncomfortable.)

In this utterance, speaker 2 utterance is considered as negative politeness because speaker 2 apologizes to reminding the hearer about the daily duty.

Speaker 2 use “*maaf ini ya*” then followed by “*Ingati ha itu piket*” to avoid interfering hearer's freedom.

Excerpt 2:

Speaker 1: *Aku bayar kaos nih.*

[I-pay-the T-shirt]

(I would like to pay the T shirt)

Speaker 2: *Maaf haja nih, mun ndik orang ndik bayar ndik usah di polahkan baju.*

Sorry-if-don't- pay- don't-made-the T-shirt

(Sorry to tell, if he doesn't pay the payment, no need to make one for him.)

In this utterance, speaker 2 utterance is considered as negative politeness because speaker 2 utterance contain expressions of apology by using “*maaf haja nih*” while deliver the consequence of the hearer by using “*mun ndik*” whose not pay the T-shirt debt.

Excerpt 3:

Speaker 1: *Gimana keuangan?*

[How- financial]

(How's our financial condition?)

Speaker 2: *Mampu ndik awak nangani dua?*

Able-not-you-handle-two?

(Could you handle two finance reports?)

In this utterance, speaker 2 utterance is considered as negative politeness because speaker 2 be pessimistic about the ability of the hearer to handle two finance reports shown by "mampu ndik"

Excerpt 4:

Speaker 1: *Keluhan-keluhan.*

[complaint]

(Is there any complaint to say?)

Speaker 2: *Bisakah minta tolong ndia mun piket, sampah dibuang jam lima sore.*

[Can-request-help-later-if-doa daily duty-garbage-throw-5 pm]

(Could you later throw the garbage at 5 p.m.)

In this utterance, In this utterance, speaker 2 utterance is considered as negative politeness because speaker use "bisakah" followed by 'mun' as an if clause for complaints about the time of throwing the garbage that tend to minimize the imposition.

4.1.2.4 Off record

Off record strategy uses indirect language in order to prevent face damaging, but the ambiguity is higher than the others. In this strategy, the hearer is given freedom to interpret speaker's utterance. The writer found, there were 9(nine.)

utterances that were considered as off record used by Kutainese community in Kutai Kartanegara dormitory in Malang.

Excerpt 1:

Speaker 1: *Ini kita bayar tujuh puluh ribu kan om?*

[This-we-pay-seventy thousands rupiah-don't we uncle?

We pay seventy thousand rupiah for the T-shirt don't we?

Speaker 2: ***Tujuh puluh ribu, enak tujuh puluh ribu.***

70.000 thousand rupiahs-pleasant-70.000 thousand rupiahs.

(It's nice if the price 70.000)

In this utterance, speaker 2 utterance is considered as off record because speaker 2 choose to be ironic by saying the opposite of what he means show by “enak tujuh puluh ribu” which means that it is to cheap for a T-shirt in such price.

Excerpt 2:

Speaker 1: *Gimana keuangan? Baik ha?*

[How-financial-is is fine?]

(How's dormitory financial? Is it good?)

Speaker 2: ***Baik ha mun lunas.***

[Fine-if-paid]

(Yes it is, if it done paid.)

In this utterance, speaker 2 utterance is considered as off record because speaker 2 do a criticism toward the payment debt that was used to be forget by the member. The speaker shows the opposite of what he means by “ha” and “mun”, which the dormitory financial is in a bad situation.

Excerpt 3:

Speaker 1: *Gimana ni piket?*

[How-daily duty?]

(How about our daily duty?)

Speaker 2: *Ndik tau lagi. Masa kawan harus madahi tiap piket?*

Don't-know-anymore. Should-friend-notify-each-daily duty.

(I don't know anymore. Should friend notify everyday about the daily duty?)

In this utterance, speaker 2 utterance is considered as off record because speaker 2 does a criticism about the daily duty that was used to be forgotten by the member of Kutai Kartanegara dormitory. Speaker 2 expressed the criticism via question "masa kawan harus.." as a non-informative utterances that take the form of necessary truths.

Excerpt 4:

Speaker 1: *Bisakah aku minta tolong ndia mun makan, piringnya lah.*

[Could-I-ask-help-later-if-eat-the plate.]

(Could you wash your dishes after you eat?)

Speaker 2: *Kalo makan sisanya dibuang ndik datang ha tikos.*

[if-eat-the rest-threw-not-come-a rat]

(If you throw the rest of your meal, the rat wouldn't come.)

In this conversation, speaker 1 utterance is considered as off record because, speaker 1 do a criticism about the dish left over with an incomplete sentence about the plate by using "piringnya lah"

Excerpt 5:

Speaker 1: *Piring makan sisanya langsung di buang, ya di Diat? Liat piring awak mun habis makan.*

[Plate-eat-residue-direct-throw-Diat(name) Look- your plate-if you finished your meal.]

(Please take the left over out in garbage. You never wash your dishes)

Speaker 2: *Jaka nanya bekas piring siapa ni? Diat.*

[if-asking-used-plate-whose-this? Diat.]

(Whenever I'm asking who used this plate before, the answer is always Diat.)

In this conversation, speaker 1 utterance is considered as off record because speaker 1 use tautologies by encourages hearer to look for an informative understanding of the non-informative "*liat piring awak*".

Excerpt 6:

Speaker 1: ***Mun naruh sepatu samping tangga, liat lok ada rak disitu. Liat punya awak.***

If- put-shoes-beside-the stair-look-there is a shelf shoes.-look-yours.

(When you put your shoes beside the stair, look there is a shelf shoes. Look at yours!)

Speaker 2: *iya, buru-buru tu.*

[yes-in hurry]

Yeah, because I'm in hurry.

In conversation 6, the speaker also use tautologies which considered as off record. By uttering a tautology, speaker encourages hearer to look for an informative understanding of the non-informative utterance "*liat punya awak*".

Excerpt 7:

Speaker 1 : ***Tegak apa keuangan?***

[How-financial-is is fine?]

(How's dormitory financial?)

Speaker 2: ***Coba kah jua dibagi-bagikan kertas laporan keuangan.***

[Try-too-distributed-paper of financial report]

Why don't you try to distribute the financial report for us

In conversation 7, speaker 2 utterance considered as off record because he mentioning "*coba kah*" to precedent b the hearer without implying an imposition.

Excerpt 8:

Speaker 1: ***Jaka nanya bekas piring siapa- ni? Diat.***

[if-asking-used-plate-whose-this? Diat.

(Whenever I'm asking who used this plate before, the answer is always Diat.)

Speaker 2: ***Banyak tegak tu, segalanya.***

Many-like-that, all of.
(There are so many like that, almost all.)

In conversation 8, speaker 2 uses the strategy of overstate which considered as off record. The speaker in this utterance. Speaker exaggerates or chooses a point on a scale, which is higher than the real situation shown by “segalanya” as an excuse.

Excerpt 9:

Speaker 1: *Asap ni.*

[Smoke-this]

(This smoke.)

Speaker 2: *Apa handak dikisahkan?*

[what else-to-talk about]

(Is there anything to talk about?)

In conversation 9, speaker 2 uses hints to do the face threatening act because speaker says something that is not explicitly relevant, he invites hearer to search for an interpretation of the possible relevance in which speaker 1 wants the hearer to look at their smoke because he is disturbed by the smoke by using “asap ni”

From the analysis of face threatening act strategies used by Kutainese community in Kutai Kartanegara dormitory in Malang before, the writer concludes that the bald on record strategy used by Kutainese community provided no effort by the speaker to minimize the impact of the face threatening act by using maximum efficiency such as by using direct imperative. Positive politeness used by treating hearer as a member of in a group membership, notice the other member's wants, joke, exaggerates facts, avoid disagreement, be optimistic, state a promise to the hearer, and giving a gift. Negative politeness used by apologize, be pessimistic, and be conventionally indirect. Moreover, off record strategy used by ironic utterance, hints, use tautology, overstate and be vague criticism which

can be interpreted as not implying an imposition at all. Types face threatening act strategies that were mostly used by Kutainese community is positive politeness.

4.2 Discussions

The data that have been analyzed before shows that face threatening act strategies exist and applied by Kutainese community in Kutai Kartanegara dormitory in Malang to make the communication goes smoothly. In the findings, the writer showed the face threatening act used by Kutainese community who are the member of Kutai Kartanegara dormitory in Malang. The writer found 40 (forty) utterances produced by the Kutainese community in Kutai Kartanegara dormitory. There were four types of face threatening act strategies based on Brown and Levinson (1987) theory. They were 9 (nine) utterances that were considered as bald on record, 4 (four) utterances that were considered as negative politeness, 18 (eighteen) utterances that were considered as positive politeness, and 9 (nine) utterances were considered as off record.

The face threatening act strategies based on Brown and Levinson that were mostly used by the Kutainese community in Kutai Kartanegara dormitory were positive politeness, that the writer found 18 (eighteen) utterances, followed by 9 (nine) utterances that were considered as bald on record, then 8 (eight) utterances were considered as off record, and the least is were 5 (five) utterances that were considered as negative politeness. From the findings, it can be seen that the mostly used type of face threatening act strategies is positive politeness.

Face threatening act bald on record strategy used by Kutainese community provided no effort by the speaker to minimize the impact of the face threatening act by using maximum efficiency such as using direct imperatives. Kutainese community used some strategies of bald on record such as task oriented and in the interests of urgency or efficiency. For example, in excerpt 4 in sub-chapter bald on record, the focus of interaction is task-oriented, face redress may be felt to irrelevant to speaker 1 so the speaker use form of direct imperatives “setor ukuran”. In excerpt 6 where the cigarette in a danger situation, Kutainese does not redress the hearer because redress would actually decrease the communicated urgency, thus speaker 1 use sub strategies maximum efficiency.

Positive politeness that used by Kutainese community in Kurtai Kartanegara dormitory is oriented toward the positive face of the hearer. Kutainese address the other member by treating them as a member of in a group membership, notice the other member's wants, joke, exaggerates facts, avoid disagreement, be optimistic, give a gift and state a promised to the hearer. For example in the excerpt 1 up to 6 in sub chapter positive politeness, Kutainese uses positive politeness by treating them as a member in a group by using “kita”, “bos”, “om” to satisfied positive face of the other member. Moreover, in the finding excerpt 11 sub-chapter positive politeness, Kutainese giving a gift to the hearer by using “*bagus tuh di awak*” to show good intention in order to make the hearer feel good in the meeting. Speaker 2 shows that he is interested toward hearer by using compliments that attending to the hearer's positive face wants.

Negative politeness that used by Kutainese community in Kutai Kartanegara dormitory is oriented towards a hearer's negative face. Negative politeness is the least face threatening act strategies that used by Kutainese community since awkwardness situation rarely appear and the gap between them is not high because they come from the same district and live in Kutai Kartanegara dormitory for a past few year in Malang as a student . Kutainese community use negative politeness when they reminding the other member as shown in excerpt 1 using apologize "*maaf haja nih*" to avoid any threats to hearer. Moreover, negative politeness also use when Kutainese tell about the consequence, become pessimistic by using a question, and request by using "*bisakah*" followed by "*mun*" to expecting the listener to do daily duty without imposing the hearer.

Off record strategy used by Kutainese community in ironic utterance, hints, use tautology, exaggerate and be vague criticism which can be interpreted as not implying an imposition at all. For example in excerpt 5 sub-chapter off record Kutainese use tautologies to complain about the hearer's dishes in such a way that no single and clear communicative intention while speaker actually force the hearer to wash the dishes. Kutainese doing off record for the purpose of taking some pressures off of the hearer.

The possible reasons of using positive politeness as the mostly used in doing face threatening act is to show concern to friends. Solidarity in the Kutainese community more influential than power or social status because positive politeness is used to show closeness to the other member in Kutai Kartanegara dormitory since it shows that the member recognize that the other member has a

desire to be respected. It also confirms that the relationship is friendly and expresses group reciprocity for instance by using “kita”, “om”, ‘bos”. Here, the writer did not find that power of individual such as age, status within the community, ethnicity effect the interaction within the member. Since power is asymmetric and represent unequal power relationship between interactants, an awareness of individual power later will make a higher distance. Further, distance developed well in the Kutainese community since they know each other, they are related, and share same dialect. Kutainese community share this three aspect of distance that made they have low degree of distance. Thus, positive politeness is more frequent as a reflection that social relationship between the member is constant.

On the contrary, negative politeness is the least face threatening act strategy that used by Kutainese community. The notion of negative politeness is to maintain distance between the interactant meanwhile the distance degree of Kutainese in Kutai Kartanegara dormitory is less so the tendency to be indirect is not show more than the positive politeness since they share same ethnicity.

Compared with the first previous study from Muti'ah (2014) the frequency of the use of face threatening act strategy in Bald record and off record could be concluded as follows: give association clues was 1.9%, presuppose was 14.2%, overstate was 5.8%, tautologies was 48.8%, contradiction was 2.8%, metaphors was 1.9% and use of rhetorical question was 2.8% and then use vague was 34.8%.

While the present study found there were 10 (ten) utterances that were considered as bald on record, 5 (five) utterances that were considered as negative politeness,

18 (eighteen) utterances that were considered as positive politeness, and 8 (eight) utterances were considered as off record. proposed by Brown and Levinson used by Kutainese Community in Kutai kartanegara Dormitory in Malang.

The second previous study is from Siregar (2014) entitled “Politeness Strategies Used By Toba Batak Sellers In Samosir”. This study show that there are four types of Politeness Strategies used by Toba Batak Sellers in Samosir, namely: Bald on record 4 utterances (2.53%), Off record 17 utterances (10.75%), Positive politeness 129 utterances (81.64%) and Negative politeness 8 utterances (5.06%). Positive politeness is the most dominant type of Politeness Strategies used by Toba Batak sellers in Samosir. While for the present study, different scope in which the subject is study of politeness used in the Kutai community in Kutai Kartanegara Dormitory in Malang base don Brown and Leivnson Theory (1978) and found that the positive politeness is the dominant type in performing face threatening act strategy.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter consists of the conclusions of this research and the suggestions for the further research.

5.1 Conclusions

This study discusses the face threatening act strategies. Here, the writer raised in how face threatening act strategies work in Kutainese community in the Kutai Kartanegara dormitory in Malang as problems of the study. The writer uses the theory of Brown and Levinson theory of face threatening act strategies.

Here, the writer draws conclusions and suggestions as the last part of this study. The conclusions are based on the findings about the face threatening act strategies that were used by Kutainese community in the Kutai Kartanegara dormitory in Malang in meeting agenda. The writer found out some face threatening act strategies used by Kutainese community in the Kutai Kartanegara dormitory in Malang. They were 9 (nine) utterances that were considered as bald on record, 4 (four) utterances that were considered as negative politeness, 18 (eighteen) utterances that were considered as positive politeness, and 9 (nine) utterances were considered as off record. The most types of face threatening act strategy that was used by Kutainese community was positive politeness (18 utterances) since the writer found many utterances that show a close relationship among the member. The least type of face threatening act strategy that was used

by Kutainese community was negative politeness 4 (four) utterances in which show that the distance between Kutainese community in Kutai Kartanegara dormitory is less.

The writer also found that actually power of individual such as age, status within the community, ethnicity does not effect the interaction within the member, since power is asymmetric and represent unequal power relationship between interactans, an awareness of individual power later will make a higher distance.

Beside, the distance among dormitory member was low that effect the usage of positive politeness.

5.2 Suggestions

The writer suggests the further researcher investigate the face threatening act strategies which are influenced by other factors, for example social status, age, and personal aim from the participant, and also the occasion.

The writer also realizes there are many interesting objects that can be used beside Kutainese community. The writer expects that the further research can conduct a research about face threatening act strategies in different objects that can give more influence or impact to the readers.

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APPENDIX



Appendix, The Transcription of the Utterances of Kutainese Community in Kutai Kartanegara Dormitory in Malang

Meeting Agenda, December, 23rd 2015

Bald on record:

Conversation 1:

Speaker 1: **Mulai yoh rapatnya.**

Speaker 2: Ayo dimulai.

Conversation 2:

Speaker 1: **Neh, setelan baju tegak ni neh.**

Speaker 2: Setelan tegak tu kah.

Conversation 3:

Speaker 1: **Sini nah bal.**

Speaker 2: Duduk mun bejauhan tegak apa mendengarkan.

Conversation 4 :

Speaker 1: **Setor ukuran.**

Speaker 2: **Setumat**

Conversation 5:

Speaker 1: Eh, supan nih coca cola nih.

Speaker 2: **Ambilkan pang sebuting.**

Conversation 6:

Speaker 1: Tegak tu.

Speaker2 : **Rokok awak tu jatuh!**

Conversation 7:

Speaker 1: Eh, supan nih coca cola nih

Speaker 2: **Tuangkan segelas.**

Conversation 8 :

Speaker 1: Apa handak dikisahkan?

Speaker 2: **Speedy tu nah.**

Positive Politeness

Conversation 1 :

Speaker 1: **Anu neh, nyawa ni handak menyampaikan ya kan, bos..**

Speaker 2: Menyampaikan

Conversation 2:

Speaker 1: Pitting baju

Speaker 2: **Bos Jek, kita apa Bos Jek?**

Conversation 3:

Speaker 1: Kena berapa ini baju?

Speaker 2 : **Ini kita bayar tujuh puluh ribu kan om?**

Conversation 4:

Speaker 1: Apa ndak di bahas? Hati kah?

Speaker 2: **Gimana ini piket kita?**

Conversation 5:

Speaker 1: Speedy ndia bayar januari.

Speaker 2: **Sering sinyal hilang, ndi ranca kita protes kah mun hilang sinyal.**

Conversation 6:

Speaker 1: Waaah pizza handak tama perut sekalnya.

Speaker 2: Kenapa ndik kita makan ni pizzanya?

Conversation 7:

Speaker 1: Aku berarti? L kah?

Speaker 2: **L V-neck**

Conversation 8:

Speaker 1: Aku ukuran L

Speaker 2: **Pake name-tag kah? Nomor punggung jua ya?**

Conversation 9 :

Speaker 1: Ada susu ha tu di kamar.

Speaker 2: **Oplos lah.**

Conversation 10:

Speaker 1: Tikos handak tama kamar, lewat maha sekalnya

Speaker 2: **Ndak negur, awak? Beteguran lawan tikus!**

Conversation 11:

Speaker 1: Awak ndak nyobain?

Speaker 2: **Nah bagus tuh di awak.**

Conversation 12:

Speaker 1: Aku doble XL.

Speaker 2: **Awak dobel XL? Sumpah awak dobel XL?**

Conversation 13:

Speaker 1: Tu kan L! halus L-nya.

Speaker 2: **Halus L nya kan gelak semini. Carik mun makai.**

Conversation 14:

Speaker 1: Keseringan awak.

Speaker 2: **Iya, ndia langsung basuh.**

Conversation 15:

Speaker 1: Speedy ndia bayar januari

Speaker 2: **Hi'ih. Ndia aku bayar cash speedy.**

Conversation 16:

Speaker 1: **Bisa haja awak tuh nagihin, yak kan?**

Speaker 2: Bisa ha.

Conversation 17:

Speaker 1: Bila ngecat ni?

Speaker 2: **Ayo ha, kawa ai, bila haja.**

Conversation 18:

Speaker 1: Apalai handak dicarangkan?

Speaker 2: **Itu haja untuk malam ni dah., ngantuk dah pada.**

Negative politeness

Conversation 1:

Speaker 1: Piket ini..

Speaker 2: **Maaf ini ya, mengingatkan. Ingati ha itu piket. Jangan tegak lalu-lalu lagi, ndi nyaman jua.**

Conversation 2:

Speaker 1: Aku bayar kaos nih

Speaker 2: **Maaf haja nih, mun ndik orang ndik bayar ndik usah di polahkan baju.**

Conversation 3:

Speaker 1: Gimana keungan?

Speaker 2: **Mampu ndik awak nangani dua?**

Conversation 4:

Speaker 1: Keluhan-keluhan.

Speaker 2: **Bisakah minta tolong ndia mun piket, sampah dibuang jam lima sore.**

Off record

Conversation 1:

Speaker 1: Ini kita bayar tujuh puluh ribu kan om?

Speaker 2: **Tujuh puluh ribu, enak tujuh puluh ribu.**

Conversation 2:

Speaker 1: Gimana keuangan? Bak ha?

Speaker 2: **Baik ha mun lunas.**

Conversation 3:

Speaker 1: Gimana ni piket?

Speaker 2: **Ndik tau lagi. Masa kawan harus madahi tiap piket?**

Conversation 4:

Speaker 1: **Bisakah aku minta tolong ndia mun makan, piringnya lah.**

Speaker 2: Makan sisanya dibuang ndik datang ha tikos

Conversation 5:

Speaker 1: **Piring makan sisanya langsung di buang, ya di Diat? Liat piring awak mun habis makan.**

Speaker 2: Jaka nanya bekas piring siapa ni? Diat

Conversation 6:

Speaker 1: **Mun naruh sepatu samping tangga, liat lok ada rak disitu. Liat punyamu.**

Speaker 2: iya, buru-buru tu.

Conversation 7:

Speaker 1 : Tegak apa keuangan?

Speaker 2: **Coba kah jua dibagi-bagikan kertas laporan keuangan**

Conversation 8:

Speaker 1: Jaka nanya bekas piring siapa ni? Diat.

Speaker 2: **Banyak tegak tu, segalanya.**

Conversation 9:

Speaker 1: **Asap ni.**

Speaker 2: Apa handak dikisahkan?



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4. Topik Skripsi : Sociolinguistics
5. Judul Skripsi : Face Threatening Act Strategies Used by
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6. Tanggal Mengajukan : 29 Juni 2015
7. Tanggal Selesai : 27 Januari 2016
8. Nama Pembimbing : I. Tantri Refa Indhiarti, M.A
9. Keterangan Konsultasi :

No.	Tanggal	Materi	Pembimbing	Paraf
1.	29 Juni 2015	Pengajuan Judul	Pembimbing I	
3.	18 November 2015	Pengajuan Bab I, II, III	Pembimbing I	
5.	1 Desember 2015	Revisi Bab I, II, III	Pembimbing I	
6.	3 Desember 2015	Revisi Bab I, II, III	Pembimbing I	
7.	8 Desember 2015	Revisi Bab I, II, III	Pembimbing I	
8.	11 Desember 2015	Revisi Bab I, II, III	Pembimbing I	
9.	14 Desember 2015	ACC Seminar Proposal	Pembimbing I	
10.	22 Desember 2015	Revisi Seminar Proposal	Pembimbing I	
11.	4 Januari 2016	Pengajuan Bab IV dan V	Pembimbing I	
12.	5 Januari 2016	IV dan V	Pembimbing I	
13.	6 Januari 2016	Revisi Bab IV dan V	Pembimbing I	
14.	7 Januari 2016	Pengajuan Abstraksi, Kata pengantar, Bab I – V, dan Referensi.	Pembimbing I	
15.	8 Januari 2016	ACC Seminar Hasil	Pembimbing I	
16.	11 Januari 2016	Revisi Abstraksi, Kata pengantar, Bab I – V, dan Referensi.	Pembimbing I	
17.	12 Januari 2016	Revisi Abstraksi, Kata pengantar, Bab I – V, dan Referensi.	Pembimbing I	
18.	15 Januari 2016	Revisi Seminar Hasil	Pembimbing I	

19.	18 Januari 2016	Revisi Seminar Hasil	Penguji	
20.	19 Januari 2016	ACC Ujian Skripsi	Pembimbing I	
21.	27 Januari 2016	ACC Revisi Ujian Skripsi	Pembimbing I	
22.	28 Januari 2016	ACC Revisi Ujian Skripsi	Penguji	
23.	28 Januari 2016	ACC Penjilidan	Pembimbing I	
24.	28 Januari 2016	ACC Penjilidan	Penguji	

10. Telah dievaluasi dan diuji dengan nilai

Mengetahui,
Ketua Jurusan

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