

## Minangkabau Traditionally Specific Language in Text of *Pasambahan Manjapuik Marapulai* Used in Solok City: a Study on Politeness Strategy

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**Abstract:** This article aims to study Text of *Pasambahan Manjapuik Marapulai (TPMM)*, a speech of traditional language of Minangkabau used in bringing-home proposal of bridegroom to bride's house. It is a culturally important and traditionally specific language on which implementation of Minangkabau traditions (ceremonies) are greatly based. The traditions cannot be implemented traditionally regardless of the language. Due to the language role, this article discusses two things, namely the strategy of positive politeness and the strategy of negative politeness in the text *pasambahan manjapuik marapulai* in Kota Solok as an effort to preserve and develop it to young generations. Additionally the study on the specific language is fewly held by scholars. This article applies qualitative descriptive research. Data are obtained from survey in Solok city that took place during the *pasambahan* ceremony, and analyzed qualitatively using socio-pragmatic theory carried out in four stages, namely data collection, data reduction, data presentation followed by conclusions of research results. The result is that PMM contains negative participant's politeness strategy including the use of indirect expressions and the use of expressions which are full of caution and pessimistic tendency, the use of the respecting words, and apology. Meanwhile, the participants' positive politeness strategy is in the form of using group identity markers, the use of niceties and the use of offers and promises.

**Keywords:** politeness strategies, Minangkabau traditionally specific language, PMM

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### I. INTRODUCTION

Minangkabau language in general can be categorized into two types, namely (1) common Minangkabau language (general variety) and (2) Minangkabau language of various customs. Minangkabau language is a common type of Minangkabau language that is used by the community in daily life. This general Minangkabau language has a variety of variations based on its area called dialects (regional). Traditionally specific Minangkabau language (TSML) refers to Minangkabau language specially used in traditional ceremonies like marriage ceremonies, death ceremonies, event ceremonies, appointment ceremonies of Datuk (tribal leaders), and other traditional formal activities. Each ceremony has its own speech called *pasambahan* of which the name is based on activity of the ceremony.

*Pasambahan*, as a Minangkabau traditional language is only used in a variety of activities related to traditional ceremonies that are customary, has its own peculiarities compared to the common Minangkabau language variety. The form of *pasambahan* language is indirect, full ado, and has a long form of speech. The structure of *pasambahan* text consists of opening, content and closing that are designed in such a way with more complex. The construction of sentences used is full of metaphors, proverbs, figures of speech and rhymes. This is reflected in proverbs like the following.

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- (1) *nankuriakiyolahkundi,*  
*nansirahiyo lahsago,*  
*nanbaiekiyolahbudi,*  
*nanindah iyolahbahaso*

'the pock one is *kundi*, the red one is *saga*, the good one is character, the beautiful one is the language'.

The expression implies that in association, good characters and good manners what Stephen C. Levinson (1987) called the politeness that good manners will create good interactions between one individual and another. This is in line with the opinion of Holmes (1992: 296) and Haugh (2011: 252) which states that politeness is a very complex thing. Language politeness is not only related to understanding about how to speak appropriately, but also needs to understand the socio-cultural values of a speech society.

The *pasambahan* ceremony is carried out by means of dialogue between two parties, namely the host and the guest to convey their intentions and objectives with respect. Each party has a spokesperson who has been determined, will be the interpreter of a group based on agreement (Djamaris, 2002: 44). In line with the above opinion, Medan (1988: 34) says that *pasambahan* is a form of language used in traditional ceremonies by the host, which is arranged regularly and rhythmically and is associated with *tambo* history, origins and good qualities to express intent, respect, a sign of greatness and a sign of glory. In the *pasambahan* ceremony it is reflected the values of politeness in language. In essence, every participant in the *pasambahan* ceremony must respect the opinions expressed by each partner. In the event of differences of opinion between the two parties, it must be resolved in polite language using figurative language. This is so that the speech partners still feel valued in the traditional ceremony. In line with the opinion above, Dahrizal (2004: 114) says that in communication, Minangkabau people often use figures of speech. The figure is used to maintain politeness in expressing opinions, arguing or advising others.

In line with the previous view, Watts (2003: 50) says that with polite language, speakers and speech partners can avoid friction in interpersonal interactions. Meanwhile, Leech (1993) and Watts (2005: 14) argue that politeness is a strategy to avoid conflict, maintain, and maintain respect. In connection with that, it can be concluded that politeness is closely related to "honorific" or the placement of someone in a "respectable" place or at least placing someone in the place they want (Ardhian, 2012: 2015). If anyone cannot maintain their self-esteem and the dignity of others in communicating, friction and conflict will emerge, Brown and Levinson call it face-threatening or Face Threatening Acts (Faser, 2005: 77). In line with the previous view, Watts (2003: 50) says that with polite language, speakers and speech partners can avoid friction in interpersonal interactions. Meanwhile, Leech (1993) and Watts (2005: 14) argue that politeness is a strategy to avoid conflict, and maintain respect.

The Minangkabau community has a variety of indigenous languages, commonly referred to as *pasambahan*. The *pasambahan* ceremony is carried out by means of dialogue between two parties, namely the host and the guest parties to convey their intentions and objectives with respect. Each party has a spokesperson who has been determined who will be the interpreter of a group based on agreement (Djamaris, 2002: 44). Other definitions of traditional ceremonies by the emcee, which are arranged regularly and rhythmically and are associated with historical *tambo*, origins and good qualities, respect, signs of greatness and glory signs (Medan, 1988: 34).

In the *pasambahan* ceremony, it is reflected the values of politeness in language. In essence, every participant in the *pasambahan* ceremony must respect the opinions expressed by each partner. In the event of differences of opinion between the two parties, it must be resolved in polite language using figurative language. This is so that the speech partners still feel valued in the traditional ceremony. In line with the opinion above Musra Dahrizal (2004: 114) says that in communication, Minangkabau people often use figures of speech. The figure is used to maintain politeness in expressing opinions, arguing or advising others.

## II. LITERATURE Review

Penelope Brown and Stephen C. Levinson (1987) say that politeness is closely related to the problem of how one can avoid a conflict. In their theory, politeness is also related to the concept of rationality and face. Both of these are expressed as universal characteristics that all speakers and partners have. Rationality, it is reasoning or logic means-purpose, while advance means self-image consisting of two opposing desires, namely negative faces and positive faces (Kerbrat, 2005: 30).

Negative face is the desire that someone's actions are not blocked by others, while a positive face is the desire for someone to be liked by others (Pramujiono, 2011: 236). Language politeness is a way to maintain and save face. This is based on the assumption that the majority of speech acts is always threatening the face of the speaker and the spoken partner. Politeness of language is an attempt to correct the face threat. Face or self-esteem can fall due to one's own actions or the actions of others. Therefore, face or self-esteem needs to be maintained so as not to fall. One strategy that can maintain face is a speech act. Speech actions have the

potential to bring down face. For this reason, speech acts need to be complemented by self-image, namely politeness. Brown and Levinson (1987) describe five politeness language strategies, namely (1) speak bald on record, (2) speak with positive politeness, (3) speak with negative politeness (negative politeness), (4) speak vaguely (off record), and (5) do not use verbal utterances at all.

Based on the explanation above, the problem studied in this study is speech that contains positive politeness and negative politeness in the text of *pasambahan manjapuik marapulai* in Solok city. In this study, a pragmatic approach is used so that a comprehensive understanding of speech construction is used both by speakers and speaker partners when there is a communication event, especially in the text of *pasambahan manjapuik marapulai* in Solok city (hereinafter abbreviated as TPMM). The following is a description of each politeness strategy.

### **2.1.1 Positive Politeness Strategy**

Positive politeness strategy is a strategy to maintain a positive face. Positive face refers to the self-image of every rational person, who wishes what he does, what he has or what are the values he believes as a result of what he does or what he has recognized by others as a good thing, which is fun and commendable. The same thing is expressed by Oktavianus (2005) who says that positive politeness strategies are used to show familiarity to speech partners who were not close to speakers who aimed to facilitate interaction. In this case the speaker tries to give the impression of the same boat and as if he has the same desires as the speech partner and is considered as a shared desire that is truly desirable together as well. This strategy is aimed directly at the positive faces of the speech partners so that the speakers' desires are considered as shared desires between speakers and speech partners.

Brown and Levinson (1987) describe positive politeness into fifteen strategies, namely (1) paying attention to the listener's preferences, desires, and needs, (2) exaggerating attention, approval, and sympathy to the listener, (3) intensifying the listener's attention by dramaticalizing events or fact, (4) using group identity markers (forms of greeting, dialect, jargon, or slang), (5) seeking approval with general topics or repeating some or all of the utterances, (6) avoiding disapproval by pretending to agree, agreement pseudo-agreement (psedo-agreement), cheating for good (white-lies), hedging opinions (7) using small talk and presuppositions, (8) using jokes, (9) expressing an understanding of desires listeners, (10) give offers or promises, (11) show optimism, (12) involve speakers and listeners in activities, (13) ask questions or ask reasons, (14) state relationships in a way *alok* (reciprocal), and (15) giving gifts (goods, sympathy, attention, cooperation) to the listener.

### **2.1.2 Negative politeness strategy**

Strategi kesantunan negatif adalah strategi bertutur yang digunakan penutur karena penutur menghendaki mitra tuturnya melakukan sesuatu sesuai dengan keinginan penutur. Hal ini dimaksudkan bahwa penutur sudah melakukan suatu tindakan menghalangi kebebasan bertutur mitra tutur.

The strategy of negative politeness is the spoken strategy used by speakers because the speaker wants his partner to do something according to the wishes of the speaker. It is intended that the speaker has taken an action to obstruct the freedom of speech of the speech partners. Brown and Levinson (1987) divide negative politeness into ten sub-strategies which include, (1) indirect expressions, (2) using fences, (3) being pessimistic by being careful, (4) minimizing the burden on opponents, (5) express respect, (6) use apologies, (7) do not mention speakers and opponents of speech, (8) state FTA as a common social rule, (9) nominate statements, and (10) state clearly that the speaker has given kindness to the partner.

## **III. RESEARCH METHODS**

This study is an attempt to carry out a description and comprehensive understanding of the values of mutual cooperation as local wisdom in the text of *pasambahan manjapuik marapulai* in Solok city. This study is conducted qualitatively by adhering to an inductive approach (Moleong, 2005).

### **3.1 Data Collection Method**

In collecting the data of the research, observations were carried out with direct participatory observation methods using senses to observe descriptions of activities, behavior, actions, social interactions, and social processes of the Minangkabau community. This is intended so that all information can be captured by the researcher so that there is an understanding and deep comprehensive appreciation of the TPMM. In making these observations, a recording device is used to record the intended activity. The skillful free listening method is used primarily to get an overview of politeness strategies used in TPMM in Solok city. In addition, interview techniques are used. This interview technique is needed to see the politeness strategy used in TPMM in Solok city. In addition, a focus group discussion (FGD) was also conducted on various domains of speech (Djajasudarma, 1993: 62; Sudaryanto: 1993: 139).

### 3.2 Participants of *Pasambahan Speech*

Participants in the *pasambahan manjapuik marapulai* ceremony consist of two parties, namely the bride and the bridegroom' party represented by the traditional leader. Besides that, it is also accompanied by *Bundo Kandung* (the name of the greatness of women in Minangkabau).

### 3.3 Types and Data Sources

There are three types of data used in this article, namely primary data, secondary data, and researcher's intuition. The primary data in this study are oral data, in the form of structured and systematic speeches or dialogues carried out by host groups and guest groups event on marriage festivities in Solok city, West Sumatra Province which were obtained by using skillful recording techniques and listening techniques (Sudaryanto, 1993: 139). Secondary data in the form of written data obtained from various sources, such as oral data that has been transcribed in the form of books, and other library media. In addition, researchers also uses intuition, in this case the native speaker of Minangkabau language.

## IV. FINDINGS AND DISCUSSION

TPMM contains the use of politeness strategy in two types: (a) a strategy of positive politeness and (b) a strategy of negative politeness. Each of the types are presented in the following discussion.

### 4.1 Positive Politeness Strategy

The positive politeness strategies found in TPMM are (i) speech using identity markers as members of the same group, (ii) speech of cause and effect, (iii) speech involving speakers and speech partners in one activity, (iv) speech seeking agreement, (v) speech multiplies sympathy (vi) speech promises, (vii) speech gives appreciation to the speech partner, (viii) indirect speech, and (ix) speech acts pessimistically.

#### 4.1.1 Using Identity as the Same Group Member

Expressions that contain symbols of identity as members of the same group can be expressed as follows.

- (1) *iyō alah ambo paiyokan kapado sagalo datuak kito,*  
'It is true that I have already negotiated with all our people,'
- (2) *baiak kapado sagalogurukitopun sakali,*  
'as well as to all our teachers, '

The expressions in the TPMM above contain identity symbols as members of the same group. The word "us" is the possession of the first plural person, which contains an inclusive expression of *iyō*, which is *ambo paiyokan*, and is really like *kito*, "I have already negotiated with all our *datuak*" (1). This indicates that both parties share the same identity, namely having customary leaders. This is indicated by the use of greetings of honorifics from the '*datuk*' and 'teacher' followed by the first plural pronouns as found in the utterances of *iyō alah ambo paiyokan*, and *baiak kapado sagalo guru kito* 'and also to all our teachers' (2).

The use of pronoun *kito*'we' indicates that the speaker is a member of the group with the partner so that there is a reason for the speaker to ask the partner to do something. That pronoun also gives a softening effect to the illocutionary power so that the speech feels polite. Greetings of honorifics from the '*datuk*' and 'teachers' in the data (1 and 2) above indicate that the speaker and the speaking partner feel very familiar so the speech is more polite.

#### 4.1.2 Cause and Effect

Cause and effect strategies are two related conditions that state a reason or cause of an effect. In the Minangkabau language there are a number of reasons and causes such as *dek*'due', *karano* 'because', *karano dek*'because of'. This can be observed as follows.

- (3) *Dek talambektibo di bandara, inyo katinggalan kapa tabang.*  
'Because of arriving late at the airport, he missed the flight'.

The phrase (3) above is a sentence with a pattern of causation. The sentence consists of two clauses associated with the conjunction *dek*. The first clause is the cause and the second clause is the result. The first clause explains that *inyo* 'he' is late at the station. As a result, *inyo* 'he' missed the flight '. In TPMM it is also found sentences with the pattern as above. This can be observed as follows.

- (4) *dek nan dijuluak lah dareh, nan dijapuik lah tabao,*  
'because the requested one has been approved, the one picked up has already arrived'
- (5) *baa di nan pitaruah indak kabahunian,*  
'the entrusted one will not be watched out '
- (6) *pakirim indak kabaturuiki,*  
'the shipped one will not be followed'
- (7) *nak samo-samo kito amakan pulo Malin*

- 'in order to be practiced together by us and Malin'  
(8) *karano dek Malin alah takiro-kiro,*  
'because Malin has thought it'  
(9) *di hambo lah manjadi agak-agak pulo,*  
'I have aslo thought it'  
(10) *rasonyo iyo lah elok kito baparantian pulo Malin.*  
'It's better to end our speech, Malin'

The same thing as expression (3) above, phrase (4-10) are politeness strategy sentences that use sentence with causal pattern. The sentence consists of two clauses associated with the *dek'due'* conjunction. The expression of *dek nan dijuluak lah dareh, nan dijapuik lah tabao*, 'because the dubbed one has fallen, the one picked up has been carried away' (the request has been granted) (4) is the reason for something that both parties agree to hold both orders that the parties (bride and bridegroom parties) will always get along well.

This is reinforced by the expression on (5) *baadi nan pitaruah indak kabahunian* 'how about the entrusted entrusted (trust)' and *pakirim indak kabaturuikshipments* will not be complied with 'entrusted items' (trust) and (6) *nak samo-samo kito amakan pulo Malin* 'so that we will adopt together, Malin' (both guarding the mandate). Talking about trust, the word *amanah* means to be trusted or trusted. As for the term *aqeedah* and *shari'ah* religion, trust is all things that are accountable to someone, both those rights belong to Allah *subhanahu wa ta'ala* and human rights to other humans, whether in the form of objects, jobs, words, or confidence.

In terms of the style of language used, the expression (4) is in the form of a metaphor about the activity of dubbing fruits so that the fruits fall from the tree. The word *juluak 'juluk'* is an activity of dubbing fruits and the word *dareh* means 'to fall'. The phrase is explained to someone who has succeeded in trying to get something by calling. In this context the activity of *manjuluak* is to pick up *marapulai*. This is reinforced by the phrase that the *tabao* 'picked up has been carried away'. Because both parties had agreed to bring the *marapulai* to the house of the prospective daro child to be married and juxtaposed in the house of the prospective daro child, both parties agreed to hold the mandate of both parties.

#### 4.1.3 Speech Involving Speakers and Speech Partner in One Activity

A positive politeness strategy that involves a speech partner in an activity is found in TPMM as follows.

- (11) *balau datuak nan gadang basa batuah,*  
'He is datuk (headman), a highly honorable one'  
(12) *baiak sagalo datuak kito, maupun sagalo guru kito*  
'both of our datuk and teachers'  
(13) *karano dek Malin alah takiro-kiro*  
'because it has been thought by Malin'  
(14) *di hambo lah manjadi agak-agak pulo,*  
'for me, it has also been thought'  
(15) *rasonyo iyo lah elok kito baparantian pulo Malin*  
'I think it is time for us to end our speech, Malin'

The context of dialogue (11-15) above is an excerpt of dialogue carried out by two parties between the prospective bridegroom and prospective bride. The dialogue was a continuation of the dialogue on the main issues that had been agreed upon beforehand, so that both parties agreed together to stop the conversation. The expressions (11-15) above illustrate that speakers involve speech partners. This is indicated by the use of inclusiveness such as *baiak sagalo datuak kito*, and *sagalo guru kito* 'both all our *datuak*, as well as all of our teachers' (12) show that the speaker involves a partner.

This is reinforced by the expression *karano dek Malin alah takiro-kiro* 'because it has been thought by Malin' (13), and *di hambo lah manjadi agak-agak pulo* 'for me, it has also been thought' (14). The expressions at (13 and 14) use the style of synonymy.

Lexical *takiro-kiro* on *karano dek Malin alah takiro-kiro* and *agak-agak* 'rather in the phrase *di hambo alah manjadi agak-agak pulo* 'for me, it has also been thought' which is equally unthinkable. This is revealed by the speaker because according to the speakers all the activities is finished and it is time to stop the conversation. The conversation is continued with the expression *rasonyo iyo lah elok kito baparantian pulo Malin* 'I think it is time for us to stop, Malin' (15). The phrase (15) illustrates that speakers involve speech

partner to stop the conversation. In addition to use sentences with a causal pattern, speakers also use indirect imperative sentences such as (15). This softened the illocutionary power, so that communication became smooth.

#### 4.1.4 Speech Seeking Agreement

A politeness strategy that involves speakers and speech partner in finding an agreement is also found in TPMM. This can be observed as follows.

- (16) *ambo maanta bakeh datuak, iyo juo bak pitua di nan tuo*  
'I talk to datuk as advised by old men (leaders)'
- (17) *bakaua bakeh nan kiramaik, mamintak bakeh nan ka buliah*  
'vowing in a sacred place, asking to those who grant'
- (18) *kok pintak lah buliah, kandak lah balaku.*  
'the request and wish have been approved'
- (19) *kami lapeh jo hati nan suci, sarato muko nan janiah.*  
'we approve with a pure heart and clear face'

The expression (16-19) is a fragment of TPMM about seeking agreement between the two parties. The expression is the answer to the request of the guest in this case the group of the bride to bring prospective bridegroom to be married and juxtaposed at the house of the the bride. The host party, in this case the group of bgridegroom agreed the request of the group of of the bride.

The phrase *kok pintak lah buliah, kandak balaku* 'the request has been granted, the wish has been granted' (18) shows that both parties have both agreed to do all activities to carry out the bridegroom. This is reinforced by the expression *kami lapeh jo hati nan suci, sarato muko nan janiah* 'w approve with a pure heart and clear face' (19). The expression (19) indicates that the prospective bridegroom's party has agreed to grant the request of the prospective bride's party to bring the prospective bridegroom to be juxtaposed and married in the house of the prospective bride.

#### 4.1.5 Speeches of Multiplying Sympathy

The next strategy is to multiply sympathy. By using this strategy, the speech participants can maximize the attitude of sympathy between one party and the other. In TPMM, the use of this strategy is found as follows.

- (20) *jokok nan ka bababan di sagalo datuakkito*  
'if there is a burden, it will be imposed on our datuk, '
- (21) *baiak sagalo guru kito pun sakali,*  
'and on all our teachers, '
- (22) *alah di ateh rupo nan sapancaliakan,*  
'it has been clearly seen by us'
- (23) *bunyi lah sapandangan hanyo datuak*  
'it has been equally understandable (by us), Datuak

The expression (20-23) above is a fragment of dialogue between guests (in this case the prospective bride) with the host (in this case the prospective bridegroom). In that phrase, the prospective bride expresses his sympathy towards the prospective bridegroom party that prospective bride is also sympathetic to the burden borne by the prospective bride for the implementation of the ceremony.

This can be seen in the phrase (20-23). The word 'burden' on the phrase *jokok nan ka bababan di sagalo datuakkito* 'if there is a burden on all our datuak' (20) that is being borne in that context is the marriage feast that is being carried out. The task or "burden" meant in the expression is essentially the responsibility of all parties or joint responsibilities. This is reflected in the use of pronoun *kito* 'our'. As mentioned earlier, the marriage procession in Minangkabau customary is a shared responsibility.

The lingual phenomenon is reinforced by the speech of *datuak kito* 'our datuk' and *bunyi lah sapandangan hanyo datuak* 'sound has been heard only datuk' (both are understandable) which reflects a sense of sympathy for the burden borne by his partner. The sympathy is also found in the following expression.

(23) *apobilo kaciak utang diangsuran,*  
'a small debt can be paid in installment'

(24) *lansainyo dibayaran hanyo datuk.*  
'paid debt is due to being paid, datuk'

The expression of sympathy is strengthened by the speech partner with the phrase *apobilo kaciak utang diangsuran* 'if a small debt due in installments' (23). The word *utang* 'debt' (23) has a symbol of burden that must be carried out in installments' (gradual). The task will be 'paid off' or implemented properly if the payment is 'paid / done together' (24).

#### 4.1.6 Speech of Promise

Speech action of promise is the action that is spoken by speakers to partners about their willingness to promise or say promises to do something. Actions in speech acts are promised in the future. The following is an analysis of the politeness of promised speech acts in TPMM.

(25) *kato dahulu batapeki, kato kudian indak bacari,*  
'promise should be kept, denying words should be avoided'

(26) *pihak dek kami nan datang, nak manapeki kato nan dahulu.*  
'we come to keep our previous words (promise)'

(27) *manjuluak nak nyo lareh, mamanggang nak nyo masak,*  
'picking up with stick in order to make it fall down, baking thing in order to be cooked'

(28) *manjapuik nak tabao*  
'picking up in order to get it carried away'

(29) *nak manjapuik rang sumando/ manantu kami nan banamo ... bagala ...*  
'to pick up our son-in-law named .....and customarily entitled .....

The speech events (25-29) above were told by the prospective bride to pick up prospective bridegroom to be juxtaposed and married in the house of the bride's house. The statement was revealed because there had been an agreement agreed by both parties before. This can be observed as uttered by the bride's party as *kato dahulu batapeki, kato kudian indak bacari* (25). In the agreement that has been agreed upon before it is to pick up prospective bridegroom. In the speech, speakers use metaphors. This can be observed as the expression *manjuluak nak nyo lareh, mamanggang nak nyo masak* 'sticking to fall, grilling to cook' (27). This is explained by someone's effort to get something he wants.

In this context, the phrase (27-29) is figured by the arrival of bride from the bride's homes in order to be able to pick up prospective bridegroom. This is confirmed by the expression *manjapuik nak tabao*, 'picking up to be carried away' (28) and *nak manjapuik sumando / manantu* 'to pick up our fines / son-in-law named ... holding a title ...' (29). An interesting thing to look at is the use of pronoun *our* at *manantu kami* 'our son-in-law's' by speakers (prospective bride) (29). The use of pronoun *our* (inclusive) by prospective bride parties serve to soften illocutionary power. Based on the politeness principle proposed by Leech (1983), the speech spoken by the speaker include promising commissive actions which include polite speech, namely maxim (agreement maxim). This maxim emphasizes the participants to be able to mutually foster compatibility and / or agreement in the activities of parents.

#### 4.1.7 Speech Giving Award to Speech Partners

The strategy of positive politeness can also be done by giving awards to the speech partners. The strategy is also found in TPMM as follows.

(30) *baliau datuak nan gadang basa batuah,*  
'He is a highly honorable and respectful Datuak'

(31) *nan cadiaik tau pandai, cadiaik buliah bakeh batanyo,*  
'the smart and clever one as a place to have question'

- (32) *pandai buliah bakeh baiyo,*  
'the clever one as a place to have a discussion'
- (33) *pusek jalo pumpunan ikan, ulu aia impunan buluah.*  
'the center for fish-casting net, upper course at which the reeds grow'

The expression (30-33) above is *pasambahan* which is generally spoken at the opening or initiating of conversation in a *pasambahan* by using honorifics, i.e. *datuak 'datuk'*. In Minangkabau traditional ceremonies, each participant must use honorific greetings, in this case the customary title inherent in each participant, such as *datuk, Sutan, Sutan Rajo Ameh*, and other custom titles given to married men. It is a taboo thing in traditional ceremonies to call the names of other participants. This is to give appreciation to the speech partners. By using the honorific greeting, the sentence is more polite that can soften illocutionary power (Martin Joos, 1985; Searle, 1996).

#### 4.1.8 Indirect Speech

Indirect speech is a strategy for creating polite communication in communication. This is so that the speech delivered by the speaker does not offend or threaten the face of the partner. As stated earlier that the Minangkabau people in general tend to use indirect speeches such as metaphors and other figures of speech.

This is so that the partners do not feel offended. The sensitivity of the Minangkabau people to figurative speech is reflected in the Minangkabau proverb *alun takilek alah takalam, takilek ikan di aia alah jaleh jantan batinonyo* 'not shiny / glowing yet, it is dark again, the fish in the water have been known whether they are males or females'.

The adage reflects that the Minangkabau people understood and understood the speech intentions of their partners and did not have to be given a lengthy explanation. This is also reflected in the variety of Minangkabau indigenous languages, in this case such as the following TPMM.

- (34) *tantangan hidangan nan ka tangah,*  
'dealing with the dish having already been served'
- (35) *kok dipandang hilia jo mudiak, kok dihengong suok kida,*  
'if the dish is viewed back and forth, and glanced right and left'
- (36) *hidangan ka tangah rasonyo lah cukuik.*  
'the served dish has been complete'
- (37) *limbak nan dari pado itu, tabiklah kato di nan tuo,*  
'the old ones (men) are respectfully pleased to begin'
- (38) *di hujan nan bapuhun, di paneh nan barasa,*  
'doe to thesoaking-wet rain and stinging heat'
- (39) *ateh karajo nan bapokok,*  
'on progress work'
- (40) *aia talatak mintak diminum, nasi tahidang mintak dimakan,*  
'the served water wants to be drunk, the served rice wants to be eaten'
- (41) *ambiak aia basuahlah tangan*  
'please take the hand-washing water, and wash the hands!'
- (42) *dek niniak jo mamak, sarato alek nan basamo,*  
'by niniakmamak (male leaders) and all attendees'
- (43) *kandak buliah pintak balaku,*  
'the request and wish are well approved'
- (44) *sakitu sambahan tibo ka haribaan St. Rajo Ameh.*  
'that is all the speech addressed to Mr. Rajo Ameh'



The phrase (34-44) above is a fragment of TPMM to allow food to drink. One thing that has become a tradition in traditional ceremonies is eating. This eating activity is carried out before the core event is discussed. This is in accordance with the Minangkabau traditional *barundiang sasudah makan* 'negotiating after eating'. In this context, the core ceremony of the customary is *pasambahan manjapuik marapulai* 'pasambahan picking up the bridegroom'. As mentioned earlier that picking up the bridegroom event was held at the house of the prospective bridegroom. The prospective bridegroom's, as the host, invited the prospective bride to eat the dishes that had been provided by the prospective bridegroom's party. The essence of the phrase (34-44) is the host's invitation to guests to eat available dishes.

In its delivery, the host spokesman uses indirect speech, namely dealing with the dishes' serve (34), how come it is considered, how come it is looked down on' how come it is looked back and forth (35), and regarding the dish served, it seems that it is enough' (36) indicating that the host is ready to serve the dish. Because the dish has been served perfectly, the host invited the guests to start tasting the dish. The interesting thing here, the host does not use direct speech to order the guest. But the host uses wise and figurative words as found in the phrase (37-40). The phrase (37-40) is in the form of declarative imperatives. This is said because it is grammatically in the form of declarative, but pragmatically has the meaning of telling (imperative). This is reinforced by the expression *aia talatak mintak, nasi mintak dimakan* 'the available water wants to be drunk, rice served wants to be eaten please' (40).

The politeness of the text above was built through the completeness and detail of the utterances. What is meant by the utterance of speech includes the design of a text by describing an event chronologically and in detail. The mention of each series of events can be interpreted as giving appreciation for everything that took place at the customary event. The parties mentioned will feel appreciated. This method can also lead to image and create a harmonious and pleasant atmosphere for various parties. This can be observed in expressions (34-44).

#### **4.2 Negative politeness strategies**

Based on the results of the analysis, in TPMM two negative politeness strategies were found, namely (i) politeness is vague, and (ii) politeness is pessimistic.

##### **4.2.1 Vague politeness strategies**

The vaguely politeness strategy is the strategy which allows the speech partner speaks indirectly to decide how to interpret the speech of the speaker. This is in accordance with one of the traditions of the Minangkabau people, especially the people in Solok city who still seem to be attached so strongly that they are not forthcoming, especially attitude in speaking. The attitude is a civilization which has its own value (Octavianus, 2005). According to ethics or values, those who speak frankly are 'children' who cannot speak and do not understand figurative language, symbols or symbols, only know to use language to speak only, have not reached the level of language arts, language adab and manners. People who speak frankly are considered uncivilized. This is reflected in the Minangkabau proverb as follows.

- (51) *nan ka dipulangkan kapado Datuak,*  
'the words to be addressed back to Datuk'
- (52) *dek capek si rajo janang, alah mudiak carano jo lungguai,*  
'Doe to the fast movement by Raja Janang, the filled metal container (cerano) has come'
- (53) *lai barisi siriah pinang, lah talatak di hadapan Datuak,*  
'the betel and nut-filled carano has already been in front of Datuk'
- (54) *sarato di hadapan marapulai*  
'as well as in front of the bridegroom'

The speech event (51-54) is speech (pasambahan) serving betel and areca nut with carano 'cerana'. This event is usually carried out by guests. In Minangkabau ceremonies, betel nut, areca nut tobacco, gambir, betel lime placed on the cerana is a symbol of respect for the guests. This implies that the guest hopes that his arrival will be appreciated by the host. In the event mentioned above, the guest presented betel and their equipment to the host.

In utterances (51-54), speakers use politeness strategies of speaking vaguely. The speakers assume that their speech partners can interpret their speech containing figurative expressions. The phrase that is sent back by the Datuak captain, 'which will be delivered to datuk' (51) is an expression that is often done by the interpreter in each episode or each will deliver his statement. In this context, the interpreter wants to present betel nut to his

partner. This can be seen in the utterance (52). The words *janang* 'janang' and *carano* 'cerana' in (52) above are two words that have very important meanings. *Janang* is another term for speaker of *pasambahan*. The speaker always begins *pasambahan* by presenting a 'complete betel nut' containing betel, areca nut, gambier, tobacco, and betel nut placed in metal container called *cerano*. This is a symbol of guest respect for the host. This is evidenced by the utterances (53) and (54).

#### 4.2.2 Pessimistic Speeches

Being pessimistic when expressing intent is one strategy to create politeness in communication. The following examples of speech directives are pessimistic.

- (45) *di pihak diri marapulai, raso manitiak niro pinang*  
'in bridegroom side, it feels the nut sap dripping'
- (46) *antah baraia antah tidak,*  
'it's unknown if the nut's watery or not'
- (47) *ibo nan bak padi salibu, awak tumbuhan musim talampau,*  
'it's a pity like *salibu* rices which grow after the rice season'
- (48) *urek tagantuang ka jarami, rangkiang tinggi nan dicinto,*  
'its root hangs on straw, which cannot reach the loved high rice granary'
- (49) *supayo datuak tarimo elok-elok,*  
'in order that Datuk receives it well'
- (50) *iyu di dalam tapak tangan..., sakan sambah pado datuak.*  
'well received in the palm ....., that's all the speech to datuk'

(Source: *Pidato Alua Pasambahan adat* -Idrus Hakimy Dt Penghulu-LKAAM Sumbar-1974)

The context of the above phrase is a fragment of the dialogue that took place at the home of the bridegroom party spoken by speakers (the leading old men) of the bridegroom party when they are about to release the bridegroom candidates to be brought by the prospective bride party. The above statement shows the pessimistic attitude of the speaker when expressing his intentions. This pessimistic attitude shows politeness because it aims to maintain the feelings of the partners. This can be seen in the expression of 45, 46, 47, 48, 49 and 50.

By using the metaphoric language style, the spokesman of the bridegroom party expressed his anxiety on the prospective bridegroom having no knowledge yet in leading a family. This can be seen through the expression of 45 supported by utterance of 46. The expression of the dripping sap-palm metaphorically symbolizes young people who do not have knowledge on leading and managing a family. The spokesman also uses the millennial rice metaphor such as indicated by expression of data 47-48. The saying implies pessimism metaphorically expressed through the words *salibu*-rice, a rice-like plant growing in rice fields after harvest. The plant life depends on straw / rice stalks that have been cut off (the harvest). The plant cannot produce rice, and its life is shortly seasonal during the rice harvest season, and highly dependent on the cut off-rice stalks. Usually when the season of rice-planting arrives, the straw/stalks together with the *salibu*-rices are burnt, ploughed or buried into the mood by rice-farmers.

The expression of 49 contains pessimistic feeling on the bridegroom who may still depend on his parents. The big family of the bridegroom hopes so much that the sincerity of the bride side (party) to accept the bridegroom as son-in-law in the life of the bride family. This can be seen in the expression of 49. The spokesman's pessimistic attitude is aimed to make his listeners' courtesy emerge so as to facilitate communication. This is one of the negative politeness strategies as proposed by Brown and Levinson (1987).

## V. Conclusion and recommendation

Results of data analysis show the text of picking up the bridegroom (TPMM) there were eight positive politeness strategies, namely (i) using identity as a member of the same group; (ii) cause and effect; (iii) speech involving speakers and speaking partners in an activity; (iv) speech seeking agreement; (v) speech multiplies sympathy; (vi) promised speech; (vii) the speech gives appreciation to the speaking partner; and (viii) indirect speech. In addition, it is also found two negative politeness strategies which involve politeness strategies of speaking vaguely and pessimistic speeches. TPMM uses the politeness strategies to show courtesy and high

respect due to that the ceremonial activity of picking up the bridegroom is a very highly customary event which supports very much traditional norms of marriage one of which is the traditional norm in speaking of picking up the bridegroom. Ignoring the courtesy and respect showing-politeness strategy in TPMM may cause a fatal impact on the marriage. The marriage in Minangkabau culture may be broken apart due to the ignorance. Thus, understanding and using the specific language of Minangkabau well is greatly important. Since Minangkabau people have many kinds of ceremonies using the specific languages, it is suggested to do the study on them with other focuses.

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