CHAPTER I

INTRODUCTION

1.1 Background of the Study

Islamic school in Indonesia began in thirteen century to seventeen century. While in Java, it started in fifteen century to sixteen century (Mastuhu, 1994, p. 20). It has existed in Java since three hundred years ago. The development of Islamic school in Java relates to the expansion of Islam in Indonesia. It has been spread by *Walisongo*, a group of people who extends Islam in Java. One of them is *Sunan Ampel or Raden rahmat.* He is the first son of other member of *walisongo* namely, Maulana Malik Ibrahim. He was born in Campa at 1401 M. He comes to Java in 1443 M. During his expansion, he explained the term *mo limo: moh main, moh ngombe, moh maling, moh madat, moh madon'.* That term means that Islamic people must avoid playing gambling, drinking alcohol, stealing, using drugs, and doing free sex. Then, he built *Pondok Pesantren Ampeldenta* in Surabaya. It is the earliest Islamic school in Java and becomes the center of Islamic expansion.

Mastuhu (1994, p. 55) states that Islamic school is a traditional Islamic course to learn, to understand, and to apply Islamic values. It is a place for students to learn Islam and it is a dormitory in which its students are required to live in. Most of their times are used to learn and to improve their knowledge about Islam.

In this study, the writer would like to conduct the research in an Islamic school at Madrasah Aliyah Sendang, Lamongan. It is a private school which is

built in 1989. There are several goals of Al-Ishlah Islamic school. First of all, it aims to produce young generation who have good attitude based on Islamic teaching, have huge general knowledge, and have good skill. Second, it realizes education course based on Islamic principles. Then, Al-Ishlah uses Senior High School plus diniyah (religion lesson) curriculum. In other words, this school teaches religion and general lessons to their student. Furthermore, the system of this Islamic school is similar to Gontor Islamic school system which contains four major characteristics: utilizing high discipline, using English and Arabic as the introduction language, supporting extracurricular and balancing religion and general lesson. In addition, Al-Ishlah Islamic school also adapt with their surrounding society.

The basic guidance of all Islamic school is Al-Quran. It contains visions from God to Prophet Muhammad S.A.W. It has big role in persuading the behavior of the students because it contains many things to guide human in life. For example, children must have good act to their parents as stated in Al-Quran, QS. Al-Isra, chapter 17, verses 23-24, the allowed and forbidden food as stated in QS. An-Nahl, chapter 16, verses 114-116, the way men and women act in daily life as stated in QS. An-Nur, chapter 24, verses 30-31, and other rules. Students of an Islamic school must be able to apply those guidance in their daily activities because most of their times are used to learn them. The activities of learning start from the early morning to the evening. They usually have *diniyah* or religious class after *subuh* pray. In the afternoon, they will study general and religious subject. Then, in the evening, they usually have religious class again. As a result,

religion becomes their control of life. One of their religion applications can be seen from the way students speak in daily conversation. They usually attempt to use politeness in their daily conversation. For example, they should use polite language and avoid direct eye contact or physical contact in conversation toward different sex interlocutor. Yule (1996, p. 60) states that politeness can be defined as the means employed to show awareness of another person's face in an interaction. When people have a communication, they should be able to respect each other's face. It means that the speaker or the hearer should know the way to venerate each one in an interaction in order to minimize the face threatening act (FTA).

According to Yule (1996, p. 61), Face threatening act is the utterance or action which threatens a person's public self-image. It is an act that primarily threatens either positive or negative face of the hearer in a communication.

Language as means of communication holds an important role in human interaction. It is used to socialize and to interact with each other. Without language, people will be very difficult to cooperate and understand each other. However, in human daily interaction, spoken language is used more because it can directly express the emotion, feelings, and intention to the interlocutors. By using spoken language, message can be delivered easily to the interlocutors. Then, through language, people can understand what other people wants and thoughts.

In this study, the students of an Islamic school at Pondok Pesantren Al-Ishlah Lamongan use two languages in their daily activities that are Arabic and English. They usually use one of them for a week. Then, in the next week, they

will use the other language. For example, in the first week of May, the students use Arabic then in the second week they will use English. The application of those languages is difficult at first because of some reasons. For example, they come from different places which have different vernacular, so they often mix their languages; between vernacular and Arabic or English.

As time goes by, the students of an Islamic school at Pondok Pesantren Al-Ishlah, Lamongan are able to use Arabic and English in their daily conversation. It is caused by several factors. First, the students always practice their ability in speaking Arabic or English after *subuh* pray for thirty minutes. They usually rehearse their ability in speaking and memorizing some new words. Secondly, the teachers of this Islamic school support their students to speak those languages by using them in every occasion. When the teacher speaks to the students by using Arabic or English, he or she will response by using those languages. As a result, the student also tries to speak in Arabic or English. Thirdly, in this Islamic school, there is an organization which controls the language usage for students. It manages the time to use Arabic or English.

In the relation of politeness strategies, the used of those languages in students' daily activities do not influence the choice of politeness strategies. The main factor that sways their choice is the degree of relationship or their social distance. Students who have close relationship will prefer to use positive politeness strategy, while the students who have distant relationship will prefer to use negative politeness strategies.

Considering the way students who use politeness strategies in their daily conversation is what the writer pays her attention on. She points up the use of politeness strategies on refusal used by students of an Islamic school at Pondok Pesantren Al-Ishlah Lamongan in daily conversation. The writer chooses this topic because the refusal can be found in some topics in communication that are invitation, suggestion, order, and request. Then, the way the speakers deliver the messages on refusal can create a face threatening act to the hearer because when they do this act, they are threaten either a positive or negative face of the hearer. When the speakers produce an FTA, it may affect their relationship. In order to minimize the FTA, the speaker can use politeness strategies proposed by Brown and Levinson (1987). Therefore, the used of politeness strategies may help the students to keep their relationship among friends.

Refusal as one of Face Threatening Act (FTA) means an act that intimidates the face of the hearer. This act can be found in some topics in conversation between the speaker and the hearer, for example; when a speaker gives an invitation to someone, he or she wishes to be accepted, while the guest has several reasons to accept or to refuse the invitation like the host's honesty and intention. When the guest refuses it, he or she has threatened the host's positive face, that is, his or her public self image to maintain approval from others.

In addition, the use of politeness strategies in conversation is needed because it can help the speaker to reduce the effect of face threatening act. Brown and Levinson (1987) state that politeness strategies are strategies that are developed in order to save the hearer's face. They (1987, p. 61) described 'face':

> Face, the public self-image that every member wants to claim for himself, consisting in two related aspect: (a) negative face: the basic claim to territories, personal preserves, rights to non distraction –i.e. to freedom of action and freedom from imposition. (b) Positive face: the positive consistent self-image or personality (crucially including the desire that this self image be appreciated and approved of) claimed by interactants.

Politeness strategies aim to diminish the risk of speaker's loosing face. That is, the speaker should be able to avoid a potential threat to a speaker's public self-image.

There have been studies of politeness strategies on refusal. In this field are Yenliana (2004) studies the politeness strategies to refuse invitation made by the different sex of interlocutors of Petra Christian University and Nugroho (2000) studies the refusal strategies in English used by American and Indonesian university students based on age, sex, social status and social distance, while the writer studies the use of politeness strategies on refusal used by students of Al-Ishlah Lamongan Islamic School.

In this study, the writer uses the theory of politeness strategies proposed by Brown and Levinson's (1987) to analyze the refusal utterances produced by the students of an Islamic school at Pondok Pesantren Al-Ishlah Lamongan. She tries to analyze the four types of politeness strategies which found on refusal utterances. The strategies are Bald on Record, Positive Politeness, Negative Politeness, and Off Record.

Furthermore, the students of Al-Ishlah Islamic school always try to use politeness strategies in order to minimize the face threatening act which appears in their daily conversation toward their friends. Finally, the writer will examine the

politeness strategies on refusal used by the students of an Islamic school at Pondok Pesantren Al-Ishlah, Sendang, Lamongan toward their friends and what kinds of politeness strategies arise commonly.

1.2 Statements of the problems

As stated on the background of the study, it is already stated that politeness strategies on refusal has several kinds. Therefore, this study is aimed to find out:

1. What kinds of politeness strategies on refusal used by students of Al-Ishlah Islamic school?

2. Which types of politeness strategies on refusal which occur most frequently?

1.3 Objectives of the Study

Based on the statements of the problems above, the objectives of this study are:

1. To find out the types of politeness strategies on refusal used by students of Al-Ishlah Islamic school

2. To find out the types of politeness strategies on refusal which occur most frequently

1.4 Significance of the Study

By doing this study, it is expected to give information about the use of politeness strategies proposed by Brown and Levinson (1987) on refusal especially in an Islamic school area. Then, it is expected that students who are interested in doing further study on the same field could use this study as a reference.

1.5 Scope and Limitation

The scope of this study is pragmatics because it deals with meaning and language use that are dependent on the speaker, the addressee and other features of the context of utterance. To limit her study, the writer only takes politeness strategies to be studied because she is interested in knowing more about the politeness strategies on refusal used by students of an Islamic school at Pondok Pesantren Al-Ishlah Lamongan.

In addition, the participants of this study are students of Pondok Pesantren Al-Ishlah Lamongan. They are students of Madrasah Aliyah who sit in eleven (XI) class. The number of participants is twenty five students which consist of nineteen female students and six teen male students.

Then, the data are taken by the writer in three different places that are canteen, basket ball field, and class room.

1.6 Definition of Key Term

1. Politeness : It can be defined as the means employed to show awareness of another person's face in an interaction (Yule, 1996, p. 60).

2. Politeness strategies : It can be defined as the strategies that are developed in order to save the hearer's face (Brown & Levinson, 1987).

3. Face Threatening Act (FTA) : It can be defined as the acts that threaten either positive or negative face of the hearer (Brown & Levinson, 1987, p. 65).

4. Bald on record : It can be defined as an act without redressing, which involves doing it in the most direct, clear, unambiguous, and concise way (Brown & Levinson, 1987, p. 69).

5. Positive Politeness : It can be defined as redressed directly to the addressee's positive face, his perennials desire that his or her wants (or the actions, acquisitions / value resulting from them) should be thought as desirable (Brown & Levinson, 1987, p. 101).

6. Negative Politeness : It can be defined as the redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded (Brown & Levinson, 1987, p. 129).

7. Off record   : It can be defined as the strategy enables speaker to have one interpretation of his act (Brown & Levinson, 1987, p. 211)

8. Refusal   : Refusals are one of relatively small number of speech act which can be characterized as a response to another's act (e.g., to a request, invitation, offer, suggestion), rather than as an act initiated by the speaker (Gass & Houck, 1999, p. 2).