

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

People definitely attempt to construct certain manner in conveying message to the interlocutors in order to make their message delivered well. People might get a good communication in their interaction with the interlocutors when they obey four Gricean maxims: maxim of quality, quantity, relation, and manner (Grice: 1975). A good communication will be achieved when people deliver message by speaking the truth, saying as much as required, being relevant, and being unambiguous (Grice: 1975). However, a good communication is not merely to deliver message, but also to make interlocutors feel comfortable by the content of message. It means that people should pay attention to the interlocutors when they are communicating and keep good social relationship to make both speakers and interlocutors feel comfortable when they are interacting or communicating in order to get their respective target.

Concerning the comfortable communication, speakers have to choose the appropriate way to convey the message to the interlocutors, and one relevant way is politeness. Politeness can be defined as the means employed to show awareness of another person's face in an interaction (Yule, 1996: 60). Holmes (2008: 281) stated that 'a polite person makes other feel comfortable because politeness involves taking account of the feelings of others'. It means that by doing politeness strategies, people are supported to make a good communication

because the interlocutors not only can receive the message effectively, but also feel comfortable in their interaction. Moreover, Brown and Levinson (1987) pointed out that politeness strategies are the strategies that are developed in order to save the hearer's face. It means that politeness has big impact on communication especially in order to keep the interlocutors feel comfortable.

Indeed, 'different speech communities use different politeness strategies because linguistic politeness is culturally determined' (Holmes, 2008: 281). It proves that politeness is necessary in building good communication in every culture around the world. It means that every culture categorizes politeness as positive thing rather than negative although they will be different in a society to another. Because rules for polite behavior differ from one speech community to another, speakers should adapt their politeness strategies to the politeness strategies used in the community where they would like to convey the message to the interlocutors so that they can make mutual understanding in a communication.

Furthermore, one of societies where politeness is to be prevailed is a *pesantren*. *Pesantren* is an Islamic education institution to learn, comprehend, involve, and practice Islamic precept by emphasizing the importance of religious moral as the guidance of daily behavior (Mastuhu, 1994: 55). Moreover, politeness is one of the values which appears in this institution in every activity that is done by all of the elements of *pesantren*. The elements of *pesantren* are: *Kyai* (founder and master of *pesantren*. *Kyai* is the term of male founder, while his wife is called *Nyai*), *ustadz/ustadzah* (male/female teachers), *santri* (students) which is divided into *santriwan* (male students) and *santriwati* (female students),

and *pesantren* officials (Mastuhu, 1994). *Pesantren* can be called as *pondok* or *pondok pesantren*. Further, there are two major kinds of *pesantren*: *pesantren salafi* which only keeps Islamic education by learning classical Islamic books called *kitab kuning* without giving general or formal education, and modern *pesantren* which gives both Islamic and general or formal education based on the government curriculum. Because of those terms, *pesantren* itself can be called as either *pesantren salafi* and *pesantren modern* or *pondok salafi* and *pondok modern* (Tuanaya *et al*, 2007).

Politeness also applied in a *pesantren* for female called Pondok Modern Al – Rifa’ie in Gondanglegi Malang. This is a kind of modern *pesantren* consisting of only female students or *santriwati* and most of the officials are female, including the teachers are female or they called *ustadzah*. Politeness is used in every interaction between *santriwati* and *ustadzah* in many occasions.

Besides *santriwati*, *santriwati*'s parents also have to respect their children's teacher in order to get *ridlo* (blessing) from their teacher and the children become what the parents want to be and can be a pride for the parents and family. Zarnuji (1982/1996: 35) stated that a person who teaches you a letter that you need in your religion, is your dad in your religious life. It means that parents should respect the teacher because a teacher is the second parent for the students when their parents have already entrusted their children to be taught by the teacher and they have full responsibility to the students. In line with those statements, in Pondok Modern Al – Rifa’ie, parents often come to *pesantren* and communicate with *ustadzah* concerning their daughter's matters. In those

occasions, politeness may have a significant role in their interaction in order to keep their communication.

In order to figure out the phenomenon happened between *santriwati*'s parents and *ustadzah* in their interaction, the writer used politeness strategies proposed by Brown and Levinson. According to Brown and Levinson (1987), there are four types of politeness strategies, they are: Bald On-Record, Positive Politeness, Negative Politeness, and Off-Record.

Moreover, many previous studies have been conducted on the same topic of politeness strategies. However, the writer only found two studies about politeness strategies in *pesantren*. Hikmah (2010) found two key findings of politeness strategies in *pesantren* that was done in the interaction by all students. First, the students used all politeness strategies on refusal. Second, the politeness strategies which occur most frequently on refusal are negative politeness. These findings are related to those of Nadzifah (2012) that was done in *Pesantren Zainul Hasan* shows that all types of politeness strategies were realized in *ustadz/ustadzah* (teacher) utterances. In contrast, only three politeness strategies were performed by *santriwati* (female students). It also showed an influential factor that was found to affect those strategies was culture that encompasses several values which are based upon the Islamic values.

In terms of politeness strategies, however, almost all researchers focused on all kinds of the politeness strategies used in an educational institution whether it is used by teachers to students, students to teachers, or students to students by using theory of Brown and Levinson (1987). In this study, the writer decided to

make the different focus on politeness strategies in *pesantren*. Although Nadzifah (2012) and Hikmah (2010) conduct the same research in *pesantren*, the writer has different focus on the communication between *santriwati*'s parents and *ustadzah* concerning *santriwati*'s matters at Pondok Modern Al – Rifa'ie Gondanglegi Malang.

Furthermore, politeness shown by *santriwati*'s parents and *ustadzah* in their communication encouraged the writer to conduct her study on politeness between *santriwati*'s parents and *ustadzah* from the point of view of linguistics. It may be the case that *santriwati*'s parents' and *ustadzah*'s politeness which is manifested through the language use is presumed to be one of politeness strategies in order to keeping face each other when they are communicating. However, this study did not only focus on *santriwati*'s parents' politeness, but also *ustadzah*'s. The writer wanted to know kinds of politeness mostly used by both *santriwati*'s parents and *ustadzah* when they are communicating. She conducted the study in Pondok Modern Al Rifa'ie because this is a *pesantren* for female where *santriwati* are treated almost the same by both their parents and *ustadzah* as the secondary parents.

## 2.2 Research Questions

Based on the background described above, the writer formulated two research questions which seem to be relevant to figure out the phenomenon of politeness between *ustadzah* and *santriwati*'s parents concerning *santriwati*'s matters in Pondok Modern Al – Rifa'ie Gondanglegi Malang.



1. What kinds of politeness strategies used by both *santriwati*'s parents and *ustadzah* in their communication concerning *santriwati*'s matters in Pondok Modern Al – Rifa'ie Gondanglegi Malang?
2. Which types of politeness strategies are mostly used by both *santriwati*'s parents and *ustadzah* concerning *santriwati*'s matters in Pondok Modern Al – Rifa'ie Gondanglegi Malang in keeping face each other?

### 2.3 Objective of the Study

The objectives of this study based on the two research questions formulated above are organized as follows:

1. To find out the kinds of politeness strategies used by both *santriwati*'s parents and *ustadzah* in their communication concerning *santriwati*'s matters in Pondok Modern Al – Rifa'ie Gondanglegi Malang.
2. To recognize which types of politeness strategies are mostly used by both *santriwati*'s parents and *ustadzah* concerning *santriwati*'s matters in Pondok Modern Al – Rifa'ie Gondanglegi Malang in keeping face each other.

### 2.4 Significance of the Study

This study is important to be conducted since it could contribute on certain field of linguistics especially pragmatics on study about politeness strategies in *pesantren*. It also could give new knowledge about *pesantren* through the point of view of linguistics, especially in term of politeness strategies used in the interaction between *ustadzah* and *santriwati*'s parents in *pesantren*. It also can

help other researchers who want to conduct similar studies related to the politeness strategies in *pesantren*.

Practically, it may be useful not only for *ustadzah* to find out a certain approach in interaction with *santriwati*'s parents concerning *santriwati*, but also for parents who either always or never interact with *ustadzah* in order to recognize the best strategy in their interaction with *ustadzah*. In addition, it may be useful for non-*pesantren* people to know the politeness strategies used in *pesantren*. Finally it may be useful for another researcher who wants to conduct the same study about politeness strategy in *pesantren*.

## 2.5 Definition of Key Terms

Based on the background described above, the writer formulated these several definition of key terms.

Face Threatening : person's self-image that is threaten by interlocutors either it is negative or positive (Brown and Levinson, 1987)

Politeness : the means employed to show awareness of another person's face in an interaction (Yule, 1996: 60)

Politeness strategies : the strategies that are developed in order to save the hearer's face. There are four types of politeness strategies, they are Bald On-Record, Positive Politeness, Negative Politeness, and Off-Record (Brown and Levinson, 1987).

*Pesantren* : an Islamic education institution to learn, comprehend, involve, and practice Islamic precept by emphasizing the important of religious moral as the guidance of daily

behavior. It can also be called as *pondok* or *pondok pesantren* (Mastuhu, 1996).

*Ustadzah* : female teacher who is believed by cleric of a *pesantren* to teach Islamic values to *santriwati* and they are supervised by cleric in teaching and keeping *santriwati* during their study in *pesantren*. They have responsibility of *santriwati*'s development along their study in *pesantren* (Mastuhu, 1996).

*Santriwati* : female students who learn Islamic values in *pesantren* and live in dormitories during their study. They are accompanied by *ustadzah* and they have to obey all of regulation of *pesantren*, follow all of Islamic values that have been taught, and apply them in their life (Mastuhu, 1996).

*Santriwati*'s matters : all *santriwati*'s needs along their study in *pesantren*, including their needs for going home either for sickness or another requirements, their internal and external problems in *pesantren*, their development during study, and another needs.

*Santriwati*'s parents : *santriwati*'s father and mother who take care of her since she was born.