

**POLITENESS STRATEGIES USED IN THE INTERACTION  
BETWEEN *SANTRIWATI* (FEMALE STUDENTS) AND *USTADZ* OR  
*USTADZAH* (TEACHERS) AT PESANTREN PENDIDIKAN  
PONDOK PESANTREN (PPPI) TUMPANG - MALANG**

**A THESIS**



By

**RINDRA ERMANING PUTRI**

**St. N. 121211231128**

**ENGLISH DEPARTMENT  
FACULTY OF HUMANITIES  
UNIVERSITAS AIRLANGGA  
SURABAYA**

**2016**



**POLITENESS STRATEGIES USED IN THE INTERACTION  
BETWEEN *SANTRIWATI* (FEMALE STUDENTS) AND *USTADZ* OR  
*USTADZAH* (TEACHERS) AT PESANTREN PENDIDIKAN  
PONDOK PESANTREN (PPPI) TUMPANG - MALANG**

**A THESIS**



By

**RINDRA ERMANING PUTRI**

**St. N. 121211231128**

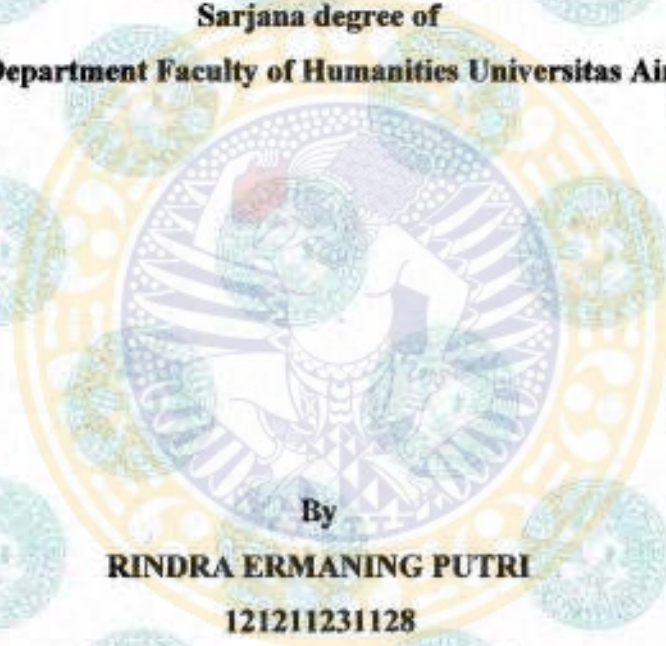
**ENGLISH DEPARTMENT  
FACULTY OF HUMANITIES  
UNIVERSITAS AIRLANGGA  
SURABAYA**

**2016**

**POLITENESS STRATEGIES USED IN THE INTERACTION  
BETWEEN *SANTRIWATI* (FEMALE STUDENTS) AND *USTADZ* OR  
*USTADZAH* (TEACHERS) AT PESANTREN PENDIDIKAN  
PONDOK PESANTREN (PPPI) TUMPANG - MALANG**

**A THESIS**

**Submitted as partial fulfillment of the requirements for the  
Sarjana degree of  
English Department Faculty of Humanities Universitas Airlangga**



**By**

**RINDRA ERMANING PUTRI**

**121211231128**

**ENGLISH DEPARTMENT  
FACULTY OF HUMANITIES  
UNIVERSITAS AIRLANGGA  
SURABAYA**

**2016**

## DECLARATION

This thesis is submitted as a partial fulfillment of the degree Sarjana Humaniora (S.Hum) of the English Department, Faculty of Humanities, Universitas Airlangga.

Hereby, I confirm the following points:

1. This thesis is entirely my own work.
2. It is not copied from any other person's work (published or unpublished).
3. I do not use the services of any professional agencies to produce this thesis.
4. It has not previously submitted for assessment either at Universitas Airlangga or elsewhere.
5. Any text, tables, figure, data or other material copied from the other sources (including but not limited to books, papers, and the internet) have been clearly acknowledged and referenced in the text. These details are also confirmed by a fuller reference in the references at the end of the text.

I understand that breaching any or all the above points will result in the withdrawal of the awarded degree and disciplinary action in accordance with the regulations at Universitas Airlangga.

Surabaya, 1<sup>st</sup> July 2016



Rindra Ermaning Putri

**Dedicated for my beloved  
parents, my older brother,  
my lovely nephew, *santri* or  
*santriwati*, *ustadz* and  
*ustadzah...***



Approved to be examined

Surabaya, July 19<sup>th</sup> 2016

Thesis Advisor,



**Masitha Achmad Syukri, M. Hum**

NIP 19701222005012001

Head of English Department,



**Deny Arnos Kwary, Ph. D**

NIP 197501011999031001

ENGLISH DEPARTMENT FACULTY OF HUMANITIES  
UNIVERSITAS AIRLANGGA  
SURABAYA  
2016

This thesis has been approved and accepted by the Board of Examiners, English  
Department, Faculty of Humanities, Universitas Airlangga

The Examiners are:

1. Drs. Jurianto, M.Ed



NIP 196505191991031003

2. Masitha Achamd Syukri, M.Hum



NIP 19701222005012001

3. Yulia Indarti, M.A.



NIP 197807272003122001

## ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

Alhamdulillahirobbil ‘alamin, all praises only for Allah the Almighty God who has given me everthing I need during my life. Allah is the one who always guides me to find ‘a light’ when I am confused and down in writing this bachelor thesis. Peace and salutation may always be given to Prophet Muhammad SAW who has been an uswatun hasanah until here-after.

My deepest gratitude goes to my thesis advisor, Mrs. Masitha Achmad Syukri, who has patiently guided and encouraged me to finish this thesis during this one semester. Her invaluable advice, suggestion, constructive comments, and guidance lead me to finish this thesis. I could not have imagined having a better thesis advisor and mentor for my thesis. No worthy award that I can give but Jazakumullah ahsanal jaza’. Thanks to my academic advisor, Mrs. Nurul Fitri Hapsari, who always there to support me. Thank you for your patience in helping me when I have any problems. Also, it is my gratitude for all lecturers of English Department for giving me new wide knowledge and insight that I can open my eyes and ‘read’ this world well.

I express this greatest thanks to my beloved mother, my father, my older brother, and also my lovely nephew (Muhamad Alif Setiawan). Thank you very much for your bunch of love, everlasting prayer, and tremendeous support in my life. Their *dua* has accompanied me every step that I take and makes me stronger all the time.



A great gratitude is also for my spiritual teachers – ustadz Choiron Zuhri and ustadz Bashori Alwi who have given me spirit, *dua*, and direction. Then, for Professor Ali Aziz – thank you for your *tausyiah* every Friday morning at El Victor FM. You inspire me a lot.

My next appreciation is addressed to Andri Nova Sanjaya, my best friend. I will never forget her support. Thank you for standing by my side, being a good listener for me, giving me buch of motivation. Whenever I got difficulty, you are always there. I am indebted to you. Hugs and kisses for Lia Safitri, Rhofiatul Badriyah, Nur Aini, Ratna, Ani, Riska Laksmita Sari and everyone that I cannot mention their names one by one.

I owe a deep sense of gratitude to Mata Air Foundation and big family of first Best of the Best (Laskar Mata Air). Thank you for Mata Air who gives me a chance to meet many wonderful people. I can get a meaningful memories from them. Lakar Mata Air, we are THE BEST! Our unforgettable moments in Yogyakarta motivate me that much.

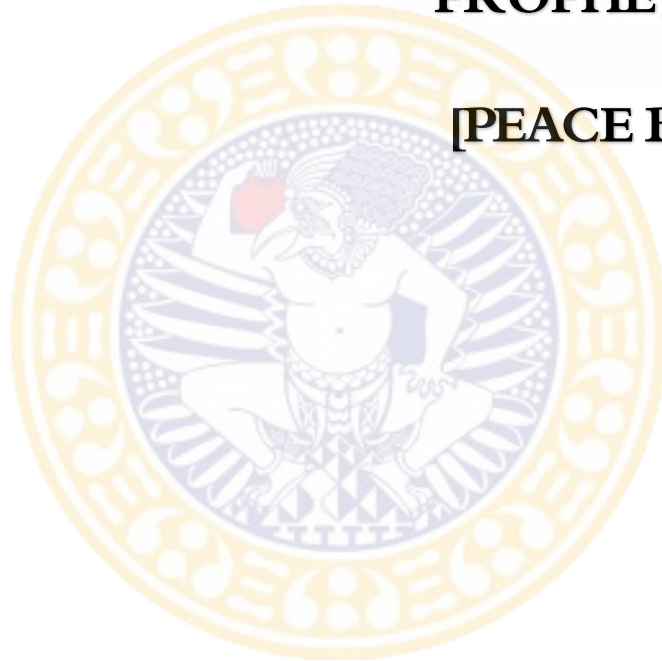
I would like to express the special gratitude to BIDIK MISI. Thank you for the financial and moral support, so I can finish my bachelor degree. Finally, my thanks goes to everyone who have become my family: Litbang (pandas), SKI, and EDSA.

Rindra Ermaning Putri

**SPEAK A  
GOOD WORD  
OR REMAIN SILENT**

**PROPHET MUHAMMAD**

**[PEACE BE UPON HIM]**



**Abstract**

**Putri, RindraErmaning.** 2016. *Politeness Strategies Used in The Interaction Between Santriwati (Female Students) and Ustadz or Ustadzah(Teachers) At Pesantren Pendidikan Pondok Pesantren Islam (PPPI) Tumpang – Malang.* English Department Faculty of Humanities Universitas Airlangga.

**Abstract**

This study on politeness in the interaction between *santriwati* (female students) and *ustadz or ustadzah* (teachers) at *Pesantren Pendidikan Pondok Pesantren Islam (PPPI) Tumpang - Malang* was conducted to examine the types of politeness strategies performed by both *santriwati* and *ustadz or ustadzah* of PPPI in their daily activity. The politeness strategies responses were given by *santriwati* and *ustadz or ustadzah* based on hypothetical situation provided. This study involved 15 *santriwatis*, 2 *ustadz*, and 2 *ustadzah*. Further, a qualitative approach by using questionnaires was employed as the method of the study. To figure out the phenomenon, Brown and Levinson's (1987) theory of politeness strategies was applied in analyzing the data. From the analysis, it was found that all types of politeness strategies were realized both in students' and teachers' answers. In formal situation, *santriwatis* tend to use negative politeness strategy with 55.06%, while *ustadz or ustadzahs* tend to use positive politeness strategy with 46.07 %. On the other hand, in informal situation, *santriwatis* tend to use negative politeness strategy with 59.22%, while *ustadz or ustadzahs* tend to use positive politeness and bald on record strategy with 45.83%. It was identified that the three social factors which are power, social distance and ranking of imposition triggered the students and teachers to perform such strategies. However, another influential factor that was found to encourage the participants to employ those strategies was that Pesantren PPPI's culture that encompasses several values, among of them is politeness, which are based upon the Islamic values declared in Al Qur'an and Al Hadith.

**Keywords :** politeness, politeness strategies, face, *santriwati*,, *ustadz*, *ustadzah*

**TABLE OF CONTENTS**

Inside cover page.....	i
Inside title page.....	ii
Declaration Page.....	iii
Dedication Page.....	vi
Advisor's Approval Page.....	v
Board Examiner's Approval.....	vi
Acknowledgements.....	vii
Epigraph.....	ix
Table of Content.....	x
List of Table.....	xii
List of Figures.....	xiii
Abstract.....	xiv
<b>CHAPTER 1 INTRODUCTION</b>	
1.1 Background of the Study.....	1
1.2 Statements of the Problem.....	5
1.3 Objectives of the Study.....	6
1.4 Significance of the Study.....	6
1.5 Definition of Key Terms.....	7
<b>CHAPTER 2 LITERATURE REVIEW</b> .....	
2.1 Theoretical Framework.....	9
2.1.1 FTA.....	9
2.1.2 Politeness Strategies.....	11
2.1.2.1. Bald on Record.....	13
2.1.2.2. Positive Politeness.....	14
2.1.2.3. Negative Politeness.....	19
2.1.2.4. Off Record.....	21

2.1.3 <i>Pesantren</i> .....	25
2.1.4 The Factors Influencing Politeness Strategies.....	27
2.2 Review of Related Studies .....	28
CHAPTER 3 METHOD OF THE STUDY .....	31
3.1 Research Approach .....	31
3.2 Location and Respondents of the study .....	32
3.3 Techniques of Data Collections .....	33
3.4 Techniques of Data Analysis .....	36
CHAPTER 4 DISCUSSIONS .....	36
4.1 Finding 1. The Politeness Strategies Used by <i>Santriwati</i> and <i>Ustadz</i> or <i>Ustadzah</i> .....	36
4.1.1 The Politeness Strategies Used by <i>Santriwati</i> .....	37
4.1.2 The Politeness Strategies Used by and <i>Ustadz</i> or <i>Ustadzah</i> .....	45
4.2. Finding 2. The Politeness Strategy Used Dominantly by <i>Santriwati</i> and <i>Ustadz</i> or <i>Ustadzah</i> .....	52
4.2.1 The Politeness Strategies Used dominantly by <i>Santriwati</i> .....	52
4.2.2 The Politeness Strategy used dominantly by <i>Santriwati</i> and <i>Ustadz</i> or <i>Ustadzah</i> .....	54
4.3 Interpretation of Findings.....	56
CHAPTER 5 CONCLUSION.....	61
REFERENCES.....	64
APPENDICES .....	66

**List of Tables**

Table 4.1. The politeness strategies used by <i>santriwati</i> in formal setting.....	38
Tabel 4.2. The politeness strategies used by <i>santriwati</i> in informal setting.....	39
Table 4.3. The politeness strategies used by <i>santriwati</i> both in formal and informal setting.....	39
Table 4.4 The politeness strategies used by <i>ustadz</i> or <i>ustadzah</i> in formal setting.....	45
Table 4.5 The politeness strategies used by <i>Ustadz</i> or <i>Ustadzah</i> in informal setting.....	46
Table 4.6 The politeness strategies used by <i>Ustadz</i> or <i>Ustadzah</i> in formal and informal setting.....	46
Table 4.7. The frequency of politeness strategies used by <i>santriwati</i> in formal setting.....	52
Table 4.8. The frequency of politeness strategies used by <i>santriwati</i> in informal setting.....	53
Table 4.9. The frequency of politeness strategies used by <i>ustadz</i> or <i>ustadzah</i> in formal setting.....	54
Table 4.10 The frequency of politeness strategies used by <i>ustadz</i> or <i>ustadzah</i> in informal setting.....	55

**List Of Figures**

Figure 4.1. politeness strategies used by *santriwati* in formal setting.....53  
Figure 4.2. . politeness strategies used by *santriwati* in informal setting.....54  
Figure 4.3. *ustadz* or *ustadzahs*' politeness strategies in formal setting.....55  
Figure 4.4. *ustadz* or *ustadzahs*' politeness strategies in informal setting.....56



## CHAPTER 1

### INTRODUCTION

#### 1.1 Background of Study

Language is generally and obviously needed by people all over the world. Without language, they cannot communicate each other. Language represents what people think, feel or represents their emotions. Language itself can be defined as “essentially a set of items, such as sounds, words, grammatical structures, and so on. By this language, people try to manage to live together using such concepts as ‘identity’, ‘power’, ‘class’, ‘status’, ‘solidarity’, ‘accommodation’, ‘face’, ‘gender’, ‘politeness’, etc.” (Wardhaugh, 2010). As a social group, people need to interact with one another besides they exist there as individuals. Therefore, a person communicates and interacts with other people to maintain and create a good relationship with others.

Hence, a good communication will be achieved when people deliver a message by speaking the truth, saying as much as required, being relevant and being unambiguous (Grice cited in Yule, 1996). However, a good communication is not only delivering a message, but also making interlocutors feel comfortable by the content of the message. This means that people should pay attention to the interlocutors when they are communicating and keep good social relationship to make both speaker and interlocutors feel comfortable when they are interacting or communicating in order to get their respective target.

Concerning the comfortable communication, speakers need to decide on appropriate way to convey message to the interlocutors, and one of relevant ways is



politeness. According to Holmes (2008), “a polite person makes others feel comfortable because politeness involves taking account of the feelings of others”. It means that by employing politeness strategies, people are supposed to make a good communication because the interlocutors not only receive the message effectively, but also feel comfortable in their interaction. 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 a big impact on communication especially in order to keep the interlocutors feel comfortable.

Indeed, politeness is very substantial in our communication. It is necessary to employ in the daily encounter aiming at maintaining and building a good relationship among individuals which potentially disrupt each other. Leech (1983) asserts that politeness relates to the relationship between two participants who are speaker and hearer. In addition, politeness is a behaving in a way that attempts to take into account the feeling of the people being addressed. In any languages, to be polite is very complex because it has a big deal with the understanding of the language, the social, and the cultural values of the communities (Holmes, 2008).

Moreover, politeness is also a universal matter. Most of languages construct their own politeness rule. In English, for instance, instead of using the form of imperative the speakers prefer to use indirect speech act or interrogative construction to “keep the face” or to express request implicitly. Such as “Could you open the window?” or “Would you open d window, please?” (Ryabova, 2015) Another example of politeness is also shown in France. Longer utterances are considered more

polite than shorter utterances in certain circumstances (Wardhaugh, 2010). From those two examples, these differences of language systems of being polite show us the various politeness strategies in some languages as a serious subject matter that truly exist in the society..

Regarding language and politeness, Kuntjara (2004) conveys that politeness is much influenced by the culture in a given society which must encompass several values and norms. One of politeness phenomena that much influenced by the culture shown in Javanese. Javanese people must decide on an appropriate speech style: high, middle, and low before they speak to one another. In this case, Javanese people really consider politeness as a must in daily communication as a form of honorifics (Geertz cited in Wardhaugh 2010).

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 percept by emphasizing the importance of religious moral as the guidance of daily behavior (Mastuhu, 1994:55). And also, politeness is one of 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 a term of male founder, while his wife is called *Nyai*), *ustadz* or *ustadzah* (male or female teachers), *santri* (students) which is divided into *santriwan* (male student) and *santriwati* (female students), and *pesantren* officials (Mastuhu, 1994).

Politeness is also applied in *pesantren* for female called Pendidikan Pondok Pesantren Islam (PPPI) in Tumpang – Malang. The writer conducted the study in

PPPI Islamic boarding school Tumpang – Malang because this is *pesantren salaf* or traditional *pesantren* and it is the oldest *pesantren* in the eastern Malang. This is a kind of *pesantren* consisting of only female students or *santriwati*, most of the officials are female, and also teachers. Politeness is used in every interaction between *santriwati* and *ustadz* or *ustadzah* in many occasions. In order to figure out the phenomenon happen between *santriwati* and *ustadz* or *ustadzah* in their interaction, this study applies the theory of politeness strategies proposed by Brown and Levinson. According to Brown and Levinson (1987), there are four kinds of politeness strategies: Bald On-Record, Positive Politeness, Negative Politeness and Off-Record.

Furthermore, many previous studies have been conducted on the politeness strategies. Hobjilå (2012) conducted a research entitled “Positive Politeness and Negative Politeness in Didactic Communication – Landmarks in Teaching Methodology”. The result showed a balance usage of positive and negative politeness in didactic communication used by the teachers. By applying this strategies, it becomes an effective way to communicate with students. Then, a study was carried out by Nadzifah (2011) entitled “Politeness Strategies in The Interaction between Santriwati and Ustadz/Ustadzah in Pesantren Zainul Hasan”. This study yielded all types of politeness strategies were realized in *ustadz* or *ustadzah* (teacher) utterances. In contrast, only three politeness strategies were performed by *santriwati* (female students). These findings are related to those of Fitriani (2015) that was done at Pondok Modern Al Rifa’I Gondanglegi – Malang showed that not only *santriwati*’s

parents' utterances but also *ustadzah* performed all types of politeness strategies with various sub strategies.

This study is obviously different from those three former studies for two basic reasons. Firstly, this study differs from the first previous study in the term of location of the study which takes *pesantren* as the object. Besides, although Nadzifah and Fitriani studies are conducted at *pesantren*, it would be quite distinct since this study is conducted at *pesantren salaf* or traditional *pesantren*. Further, the medium of instruction of Nadzifah's study used Madura language while this study uses Javanese language that could distinctively contribute the use of politeness strategies performed by the participants.

On the other hand, politeness shown by *santiwati* and *ustadz* or *ustadzah* in their interaction encouraged the author to conduct her study on politeness used between *santriwati* and *ustadz* or *ustadzah* from linguistics point of view. It might be the case that *santriwati* and *ustadz* or *ustadzah*'s politeness which is manifested through the language use is presumed to be one of politeness strategies in order to keep each other's face when they are communicating.

## 1.2 Statement of the Problems

Based on the background depicted above, the writer formulated these two research questions that might be of relevance to figure out the phenomenon of politeness at pesantren PPPI Tumpang-Malang. They are:

1. What kinds of politeness strategies are used in the interaction between *santriwati* and *ustadz* or *ustadzah* at *pesantren* PPPI Tumpang-Malang in both formal and formal setting?
2. Which types of politeness strategies are mostly used in the interaction between *santriwati* and *ustadz* or *ustadzah* at *pesantren* PPPI Tumpang-Malang in both formal and formal setting?

### 1.3 Objectives of The Study

The objectives of this study were organized such as follows:

1. To find out the kind of politeness strategies used by *santriwati* and *ustadz* or *ustadzah* at *pesantren* PPPI Tumpang-Malang.
2. To recognize which types of politeness strategies are mostly used in the interaction between *santriwati* and *ustadz* or *ustadzah* at *pesantren* PPPI Tumpang-Malang in both formal and informal setting.

### 1.4 Significance of The Study

This study is important to be conducted since it could contribute knowledge about *pesantren* through the linguistics point of view, especially on pragmatics in the case of politeness strategies in relation to the culture of *pesantren*. Also, it could help other researchers who want to conduct similar studies related to the politeness, primarily the studies alluded to *pesantren*. A description of *pesantren* PPPI's culture with its several values which encourage the use of politeness strategies could give a brief portrayal about *pesantren*'s life that might become a new insight for those of non-*pesanten* people.

Practically, this study is able to be a reference for *santri* and *ustadz* or *ustadzah* or even ‘outsiders’ who are willing to come to *pesantren* to have a certain pattern and effective strategy to communicate with *pesantren* people that still maintain politeness value within. It, as well, may be useful for *ustadz* or *ustadzah* to find out a certain approach in teaching and educating *santri*.

### 1.5 Definition of Key Terms

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

- 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 (Brown and Levinson, 1987)
- Face : the self-image that every person wants to claim for himself or herself (Brown and Levinson, 1987)
- Pesantren : An islamic educational 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 called as *pondok* or *pondok pesantren*.
- Ustadz : Male 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* development along their study in *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* 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).

## CHAPTER 2

### LITERATURE REVIEW

This chapter presents theories that underlie the analysis of this study. First, the main theory used comes from Brown and Levinson, which is theory of politeness strategies. Then, the social factors in influencing the choice of politeness strategies proposed by Brown and Levinson are used in interpreting result of the analysis of this study. Finally, it explains some related studies concerning politeness strategies at *pesantren* that are done previously. Thus, this section is divided into two, they are theoretical framework and review of related studies.

#### 2.1 Theoretical Framework

This study uses the theory of politeness strategies proposed by Brown and Levinson (1987) to analyze the data. These strategies are proposed by them in order to minimize face threatening act (FTA). Thus, it is important to discuss the FTA first in this chapter. Further, Brown and Levinson (1987) stated that politeness strategies are divided into four types, they are Bald On-Record, Positive Politeness, Negative Politeness, and Off-Record.

##### 2.1.1 FTA (Face Threatening Act)

According to Brown and Levinson (1987, p.65), every human's act potentially causes FTA (Face Threatening Act), the action of which the speaker (S) or the hearer (H) tries to threaten each other's face. Face is a mask that changes depending on the audience and the social interaction (Goffman cited in Brown and Levinson, 1987). There are two classification of face. A person's negative face is their claim to territories, a freedom of action and freedom from imposition. In



contrast, a person's positive face needs to be treated as a member of the same group and wants to be appreciated. In everyday social interaction, generally people behave as their expectations concerning their public self-image will be respected. In line with this statement, based on Holmes (2008), 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 (FTA).

Intrinsically, there are two distinction of FTA based on Brown and Levinson (1987). First distinction is 'kinds of face threatened'. This distinction can be divided into two kinds of face threatened, namely:

- a. Those acts that primarily threaten the hearer's negative face want, include: orders and requests, suggestions, reminders, warnings, offers, promises, compliments, and anger.
- b. Those acts that threaten the positive-face want, include: expression of disapproval, criticism, complains and reprimands, accusations, insults, contradictions, challenges, expressions of violent, irreverence, bringing a bad news about hearer, raising of dangerously emotional or divisive topics, interruptions, using address terms in initial encounters.

While second distinction is 'threats to hearer's face versus threats to speaker's face' which is distinguished between acts that primarily threaten hearer's face and that threaten primarily speaker's face. This distinction is also divided into two kinds of FTA that are threatening to speaker:

- a. Those that offend speaker's negative face include: expressing thanks, acceptance of hearer's thanks or hearer's apology, excuses, acceptance of offers, responses to hearer's faux pas, unwilling promises and offers.
- b. Those that are directly damage speaker's positive face, include: apologies, acceptance of a compliment, confessions, admissions of guilt or responsibility, and emotion leakage.

Those two distinctions of FTA give rise to the ways which offer the possibility of cross-classifying at least some of the above FTA. In short, FTA can be categorized according to whether they threaten negative or positive face. This kind of FTA can be minimized by certain strategies to the addressee. In order to minimize the risk of such threat, Brown and Levinson (1987) presented a theory of politeness strategies to alleviate these two kinds of FTA when 'giving face' to the addressee.

### 2.1.2 Politeness Strategies

Brown and Levinson (1987) pointed out that "Politeness strategies are means that are developed in order to save the hearer's face". In another words, politeness strategies could be means to satisfy the hearer's face either positive or negative face. Since such strategies consist of any attempts to maintain the hearer's face, it thereby allows people to perform many interpersonally sensitive actions in a nonthreatening or less threatening manner.

They proposed that there are four kinds of politeness strategies. They are bald on-record (with 2 major kinds), positive politeness (with 15 sub strategies),

negative politeness (with 10 sub strategies), and off record (with 15 sub strategies). This theory will be used to analyze the data in this study. The possible strategies for doing FTA can be seen in the following figure:

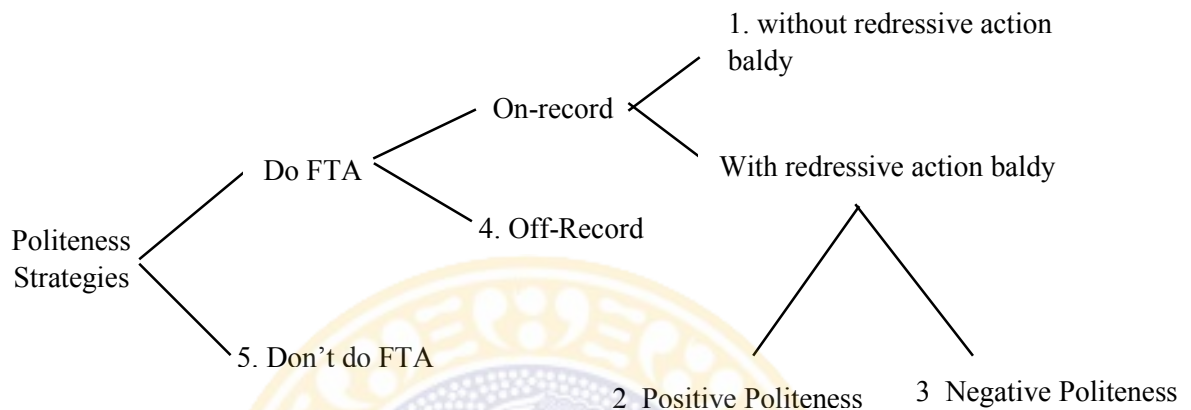


Figure 2.1 Possible strategies for doing FTAs (drawn by Brown and Levinson, 1987, p.69)

A speaker goes on record in doing an act if it is clear to hearers what communicative intention led the hearers to do an act. In contrast, if a speaker only goes off record in doing act, then there us more than one unambiguously attribute intention so that the speaker cannot be held to have committed himself to that intent. While doing act baldy, without redress, involves doing it in the most direct, clear, unambiguous and concise way possible. By redressive action, Brown and Levinson (1987) mean action that ‘gives face’ to the addressee. Such redressive action takes two forms, depending on which aspect of face (negative or positive) is being stressed. Positive politeness is oriented toward the positive face of hearer, the positive self-image that he claims for himself. On the other hand, negative

politeness is oriented mainly toward partially satisfying hearers' negative face, his basic wants to be maintain claim of territory and self-determination.

### **2.1.2.1 Bald on Record**

Bald on-Record is a politeness strategy which is used more direct, clear, unambiguously and concise way (Brown and Levinson, 1987:69). Redressive action is not necessary in this strategy because such strategy is either performed by a powerful speaker who does not fear non-cooperation from the hearer, or the need for efficiency overrides face concern. Therefore, there is no risk involved in this strategy. According to Brown and Levinson (1987) "There are, however, kinds of bald on record usage in different circumstances, because S can have different motives for his want to do the FTA with maximum efficiency" (p.95). They argued that there are two major classes in doing this strategy, such as:

#### **a. Cases of non minimization of the face threat**

In this type of strategy, both speakers (S) and hearers (H) have already known that the maximum efficiency is very important and no face redress is necessary. Using this strategy does not require S to elaborate his simple utterance since it is assumed that H knows its meaning well. This strategy is usually applied in a situation where the utterance is considered much more important than H's face. Thus, face redress would even decrease the communicated urgency of the utterance. Speaker provides metaphorical urgency for emphasizing. For example: "*Listen, I've got an idea...*"

### **b. Cases of FTA-oriented bald-on-record usage**

Another use of bald on record is more oriented to the face. This properly portrays the way in which respect for face involves mutual orientation, so that each participant tries to foresee what the other participant is trying to foresee. For certain circumstances it is reasonable for S to assume that H will be especially worried to H's potential infringements of S's preserve. This kind of strategy is often utilized in several circumstances such as in welcoming (or post-greeting) where speaker insists that hearer may impose on his negative face, for instance: "*Come in, don't hesitate, I'm not busy.*"

#### **2.1.2.2 Positive Politeness**

Positive politeness is strategy that is redress directed to the addressee's positive face, his perennial desire that his wants (or the actions, acquisitions or values resulting from them) should be thought of as desirable (Brown and Levinson, 1987: 101-103). This strategy attempts to minimize the threat to the hearer's positive face. Some statements are usually employed in positive politeness strategies to avoid or minimize the conflict caused by the imposition of one's face. They are: statement of friendship, solidarity and compliments. This strategy is commonly used by people who have already known each other fairly well like members of the same group or community. Several following sub strategies are considered as the outputs of this strategy:

**a. Sub strategy 1 : Notice and attend to H (his interest, wants, needs, goods)**

It means that S should take notice of aspects of H's condition (noticeable changes, remarkable possessions, anything which looks as if H would want S to notice and approve it). For example: *'You must be hungry, it's a long time since breakfast. How about some lunch?'*

**b. Sub strategy 2 : Exaggerate (interest, approval, sympathy with H)**

In this strategy, S likely to show his greater interest to H. It could be done by giving a compliment or sympathy by agreeing the interlocutor's utterance. It is sometimes uttered with exaggerate intonation, stress and other aspect of prosodic, as well as with intensifying modifiers. For example: *'What a fantastic garden you have!'*

**c. 'Sub strategy 3 : Intensify interest to H**

This sub strategy is shown by involving H into the middle of the events being discussed to intensify the interest of speaker's contribution by "making a good story." For example: *'I came down the stairs, and what do you think I see? – A huge mess over the place, the phone's off the hook and the clothes are scattered all over...'*

**d. Sub strategy 4 : Use in-group identity makers**

It is accentuated by employing some words, address form or language that marks a certain identity or membership. The aim of S using such words is to claim that he is the same of H in a group or community. Therefore, it is possible for S to share his wants to H easily since the distance between two persons who

are the same ethnic or community are considered as a well distance. For example: *'Help me with this bag here, will you buddy?'*

**e. Sub strategy 5 : Seek agreement**

S seeks several ways in which it is possible to agree with H. The raising of 'safe topic' – a topic that both of them are familiar with- allows S to stress his agreement with H and therefore to satisfy H's desire to be 'right', or to be collaborated in his opinions. For example:

*A: I had a flat tire on the way home.*

*B: Oh my God, a flat tire?*

**f. Sub strategy 6 : Avoid disagreement**

S avoid to utter his disagreement through some ways: twisting his utterances so as to appear to agree or to hide disagreement, uttering social 'white lie' where S wants to lie rather than damage H's positive face. For example:

*A: Can you hear me?*

*B: Barely.*

**g. Sub strategy 7 : Presuppose/ raise/ assert common ground**

Presupposing some similarities between S and H through some interesting topic that can attract H's attention. An attempt to bring together or merge the points of view of speaker and addressee is described here. For example: *'Look, you know I've got this test coming up, well how about lending me your Encyclopedia Britannica?'*

**h. Sub strategy 8 : Joke**

Since jokes are based on mutual shared background knowledge and values, jokes may be used to stress that shared background or those shared values. Joking is a basic positive-politeness technique for putting H 'at ease' for example in response to a *faux pas* of H's, S may joke. For example: '*OK if I tackle those cookies now?*'

**i. Sub strategy 9 : Assert or presuppose S's knowledge of and concern for H's wants**

Presupposing that knows H's wants and is taking them into account. S does such thing because he wants to assert that S and H are cooperator and thus potentially to put pressure on H to cooperate with S. For example: '*I know, you can't bear the parties, but this one will really be good – do come!*' (Request/offer)

**j. Sub Strategy 10 : Offer, promise**

In order to redress the potential threat of some FTA's, S may choose to stress his cooperation with H by claiming that whatever H wants, S wants for him and will help to obtain. Offers and promise are manifestations of it. Even if they are false, they demonstrate S's good intention in satisfying H's positive-face wants. For example: '*I promise I'll drop you by sometime next week.*'

**k. Sub strategy 11 : Be optimistic**

S assume that H wants S's wants for S (or for S and H) and will help him to obtain them. S is so presumptuous as to assume H will cooperate with him may carry an implied commitment for S to cooperate with H as well, or at least an



implicit claim that H will cooperate with S because it will be in their mutual shared interest. For example: *'You'll lend me your lawnmower for weekend, I hope.'*

**l. Sub strategy 12 : Include both S and H in the activity**

An attempt to involve H and S into a certain activity that S can call upon the cooperative assumption and thereby redress FTA's. It is indicated by the use of the word 'we' or 'let's'. For example: *'Shall we (inclusive) eat.'*

**m. Sub strategy 13 : Give (or ask for) reasons**

Giving or asking reasons by including H in the activity. It is indicated by using question words of demanding reasons 'why not'. It is kind of suggestion either for H or both S and H. For example: *'Why didn't you do the dishes?'*

**n. Sub strategy 14 : Assume or assert reciprocity**

The existence of cooperation between S and H may also be claimed by giving evidence of reciprocal rights between S and H. By pointing to the reciprocal right of doing FTA to each other, S may soften his FTA by negating the debt aspect and/or the face-threatening aspect of speech acts such as criticism and complains. For example: *'I'll do X for you if you do Y for me.'*

**o. Sub strategy 15 : Give gift to H (sympathy, understanding, cooperation)**

S may satisfy H's positive want by actually satisfying some of H's wants. It is shown by an action of gift-giving, not only tangible gifts (which demonstrate that S knows H's wants and wants them to be satisfied), but human-relation wants – the wants to be liked, admired, cared about, understood, listened to and so on. For example: *'Thank you for listening.'*

### 2.1.2.3 Negative Politeness

Brown and Levinson (1987:129-210) stated that negative politeness is redressive action to address to addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded. This strategy orients toward satisfying the listener's negative face and emphasizes avoidance of imposition on the hearer. This strategy is usually employed by then who have a social distance that might produce awkwardness in the situation. The output are all forms that are useful in general for social 'distancing'. They are:

#### a. Sub strategy 1: be conventionally indirect

S tends to indirectly utter his intended message to avoid the threat of face imposition by using of phrases and sentences that have contextually unambiguous meanings which are different from their literal meaning. For example: *'Why for God's sake are you painting your house purple?'*

#### b. Sub strategy 2: hedge

S employs a particle, word or phrase that modifies the degree of membership of a predicate or noun phrase in a set. It is used whenever S aims to say something that is only true in a certain respect or that it is more true and complete than perhaps might be expected. For example: *'Won't you open the door?'* (Which could be glossed as *'I hedgely request that you open the door'*).

**c. Sub strategy 3: be pessimistic**

This strategy is shown as to give redress to H's negative face by carefully expressing doubt toward S's utterances. For example: *'Here you wouldn't have brought any money here, would you?'*

**d. Sub strategy 4: minimizing imposition**

An attempt of S to decrease the rank of imposition of his utterances that can possibly threaten H's face. For example: *'I just want to ask you if I can borrow a single sheet of paper.'*

**e. Sub strategy 5: give deference**

There are two sides to realize this strategy: one in which S humbles and abase himself, and another where S raises H by satisfying H's want to be treated as superior. For example: *'We look forward very much to dining with you'*, or *'We look forward very much to eat with you'*.

**f. Sub strategy 6: apologizing**

Employing this kind of utterance indicates S's reluctance to impinge on H's negative face. It can be performed by employing the deferential use of hesitation and bluntness. For example: *'I am sorry to bother you, but..'*

**g. Sub strategy 7: impersonalize both S and H**

One way of indicating that S does not want to impinge on H's face whenever S utters something related to H, he does not mention H as the interlocutor; rather he phrases the object as if the addressee were other than H. For example: *'It is impossible (you or I do that).'*

**h. Sub strategy 8: claim common FTA**

To disassociate S and H from the particular imposition is to convey that the utterance which is uttered implying an FTA as a general social rule, regulation or obligation. For example: *'Passengers will please refrain from flushing toilets of the train.'*

**i. Sub strategy 9: nominalize**

As far as FTA are concerned, with the progressive removal of the active 'doing' part of an expression, the less dangerous it seems to be, because the more nouny an expression, the more removed an actor from doing or feeling or being something. For example: *'Your good performance on the presentation impressed us favorably.'*

**j. Sub strategy 10: go on record as incurring a debt, or as not indebted H**

S can mitigate an FTA by directly utters that he incurs debt or indebted to H, therefore he wants to return it with the like. For example: *'Please have pity on me, we (inclusively) borrow your mouth' (Please do me a favor of taking a message to someone).*

**2.1.2.4 Off Record**

The final strategy proposed by Brown and Levinson is off record. It uses indirect language and removes the speaker from the potential to be imposing. Therefore, whenever the speaker wants to do FTA while avoiding the responsibility

in doing it, he can do it off record and leave it up to the addressee to decide how to interpret it. Off record strategy also has several sub strategies and its outputs:

**a. Sub strategy 1: give hints**

S says something that can invite H to search for interpretation of the possible relevance of the it. For example: *'It's cold here. (Shut the window).'*

**b. Sub strategy 2: give association clue**

S mentions something associated with the act requires of H. It is usually done by employing mutual knowledge irrespective of their interactional experience. For example: *'My house is not very far away, ..... There is the path that leads to my house. (Please come to visit me).'*

**c. Sub strategy 3: presuppose**

It is done by presupposing the intention of S expressing an utterance that is almost wholly relevant in context but is implying S's presupposition which may implicate a criticism. For example: *'I washed the car again today.'*

**d. Sub strategy 4: understate**

It could be indicated by expressing something that is less than is required. It is done by alleviating some attributes attached to the action. Typical ways of constructing understatements are to choose point of scalar predicate that is well below the point that actually describes the state of affairs. For example: *'This building needs a touch of paint* (about a peeling slum, it means *'lots of works'*).

**e. Sub strategy 5: overstate**

This sub strategy could be expressed by conveying something that is more than it really is. It is done by a exaggerating or choosing a point on scale which is higer than the actual state of affairs. For example: ‘There were a *million* people at this party tonight’.

**f. Sub strategy 6: tautology**

It is performed by repeating previous utterance without any further clear explanation. It is usually expressed by saying a patent and important truth. By uttering a tautology, S encourages H to look for an informative interpretation of the non-informative utterances. For example: ‘*War is war*’.

**g. Sub strategy 7: use contradiction**

It is aimed at conveying the truth by using the opposite utterance which implies a message of act required of H.

*X: Are you regret about that?*

*Y: Well, I am and I am not.*

**h. Sub strategy 8: be ironic**

This is shown by establishing satire toward H by employing a certain utterance that means the opposite of it. In conveying such strategy, there is usually a given clue following the utterance such as: prosodic (e.g. nasality), kinesic (e.g. smirk), or simply contextual. For example: ‘*Lovely neighborhood, eh?*’ (In a slum).

**i. Sub strategy 9: metaphor**

It is indicated by using some metaphors to describe the intended message of speaker which is potentially causing an FTA. It is sometimes marked with hedging that makes their metaphorical status explicit. For example: *'Henry is a fish'* (Swims like a fish).

**j. Sub strategy 10: use rhetorical question**

It is marked by asking a question with no intention of obtaining an answer. For example: *'What can I say?'* (Nothing, it's too bad).

**k. Sub strategy 11: be ambiguous**

Expressing some utterances that may imply several meanings is considered as being ambiguous. For example: *'John is a pretty sharp cookie'* could be either compliment or insult, depending on which of connotations of sharp are latched on to.

**l. Sub strategy 12: be vague**

It appears by making the object of FTA or the infringement seems vague – who the object of FTA is, or what the offence is. For example: *'I am going you-know-where'*.

**m. Sub strategy 13: over generalize**

This is described by over generalizing the utterance in order to avoid an FTA. It includes in rule instantiation that may leave H to have a choice of deciding whether the general rule applies to him. For example: *'Mature people sometimes help do the dishes'*.

**n. Sub strategy 14: displace H**

S may address another person who is impossibly received that kind of utterances as the object and hope the *real* target will see that the FTA is aimed at him. For example: *'A secretary at an office asks another - but with negative politeness to pass a clip, in circumstances where a professor is much closer to the clip than the other secretary. His face is not threatened and he can choose to do it himself as a bonus free gift.'*

**o. Sub strategy 15: be incomplete, use ellipsis**

By leaving an FTA half done, S can leave the implicature 'hanging in the air'. It could be done by using some ellipsis that will result several interpretations of it. For example, *'Well, I didn't see you...'*

**2.1.3 Pesantren**

Apart from the theory of politeness strategies as well as the three social factors that could be trigger the emergence the use of politeness, Shodiq (2011) pointed out that pondok pesantren came from arabic noun "*funduq*" means dormintory. And "*pesantren*" came from javanese "*santri*" means pupil who study islamic knowledge. It becomes a noun after added by Indonesian prefix and suffix "*pe-santri-an*" become "*pesantren*". So from the terminology, we can say that pondok pesantren means a place/dormintory for santri to study about knowledge, especially religion. *Pesantren* can be called as *pondok* or *pondok pesantren*. Further, there are two kinds major 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's curriculum. Because of those terms, *pesantren* itself can be called as either *pesantren salafi* and *pesantren modern* or *pondok salafi* or *pondok modern* (Tuanaya et al, 2007)

Furthermore, according to Mastuhu (1994), *santri* are divided into two types: *santri mukim* and *santri kalong*. *Santri mukim* are students who learn and stay in *pesantren*. In contrast, *santri kalong* are those students who only learn in *pesantren* institution without staying there. The first type is chosen to be the participants of this study with a consideration of *pesantren* insight, especially that of about *akhlak*. In other word, *santri kalong* is considered as having less knowledge about *akhlak* or other religious knowledge that can lead them to perform different attitude compare to those of *santri mukim*. This happens since they merely get the knowledge in formal class only. On the other hand, *santri mukim* get more religious knowledge in several informal classes such as some *pengajian* that are supervised by *Kyai*, *Bu Nyai* or *ustadz* or *ustadzah* in *pesantren* outside daily class school. Besides, the interaction between *santriwati* and *ustadz* or *udtadzah* outside formal class at school is considered to be more influential in shaping *santri*'s character. Hence, *pesantren* values are easily internalized into each individual of *santri mukim* through such kind of learning process. Concerning this, a paradigm which prevailed among Pendidikan Pondok Pesantren Islam people that is conveyed that *santri kalong* is a kind of common students that only learn in a class of religion teaching in MADIN (Madrasah Diniyah) of *Pesantren*. Thus, this study focuses on the *santri kalong*.

#### 2.1.4 Factors in Influencing the Choice of Politeness Strategies

Brown and Levinson (1978) argued that there are some social variables that underlie both speakers and hearers in determining the use politeness strategies. They are social distance (D), relative power (P) and ranking of imposition (R). Distance can be seen most easily in egalitarian relationship. For example, two close friends would be classified as  $-D$  ( $D$ =Distance) which meant of close distance. While two government officials of different nations would be classified as  $+D$ , which meant of keep of distance. The social distance between speakers has an impact on how they speak to each other. People would have a low degree of social distance if they are very close. Otherwise, people have a high degree of social distance if they are strangers or don't know each other.

The second factor that could trigger speaker in determining politeness strategies is power (P). P is vertical relationship between speaker and hearer. Brown and Levinson (1987) pointed out that P is a value attached not to individuals at all, but to roles or role-sets" (p.77). Thus, relative power for every person will be diverse depends on the role of someone in a given context. Sometimes, someone will have an equal power to his interlocutors. In another occasion, he possibly has more power or even lower position than the interlocutors. Gray (2009) argued that factors contributing to power can be institutional, such as employer-employee that one of them is more powerful than the other. Once, someone becomes a boss in a certain workplace and at the same time, he is also a friend of another and in so doing, he

could also become an ordinary citizen that should obey the government whose the rule in the country.

The third factor is ranking of imposition (R). According to Center for Advanced Research on Language Acquisition (CARLA), ranking of imposition (R) refers to the importance or degree of difficulty in the situation. Even if some participants in speech event have a very fixed relationship between them, the use of the face strategies depends on how important the topic of discussion for them. For instance, in request, a large rank of imposition would occur if someone were asking for a big favor, whereas a small rank of imposition would exist when the request is small. So, asking someone for the time is generally considered a minor imposition. While asking money is considered as a high imposition.

## 2.2 Review of Related Studies

Some previous studies have been conducted on the same topic of politeness strategies. Hobjilă (2012) conducted a research entitled “*Positive Politeness and Negative Politeness in Didactic Communication – Landmarks in Teaching Methodology*”. This study examined the usage of positive and negative politeness in didactic communication in interaction between teacher and student at pre-school and primary school education inside Alexandru Ioan Cuza, Romania. This study showed that a balance usage of positive and negative politeness in didactic communication used by the teachers. By applying these strategies, it becomes an effective way to communicate with students.

Another study was conducted by Nadzifah (2012) entitled “*Politeness Strategies in the Interaction between Santriwati and Ustadz/Ustadzah in Pesantren Zainul Hasan.*” In her study, she investigated the use of politeness strategies proposed by Brown and Levinson (1987) by focusing on all types of politeness strategies and related it to *pesantren* culture as the factor underlays *santriwati* and *ustadz* or *ustadzah* to use such strategies. The participants she chose were six *ustadz* or *ustadzah* and 16 *santriwati* of Pesantren Zainul Hasan. This study employed qualitative approach by doing observation and interview. Next, the data were collected by recording participants’ conversation in their formal and informal situation. The finding shows that all types of politeness strategies are realized in *ustadz* or *ustadzah*’s (teacher) utterances. In contrast, only three politeness strategies were performed by *santriwati* (students). It also showed an influential factor that was found to affect those strategies that was culture. It encompasses several values which are based upon the Islamic values.

Another study comes from Fitriani (2015) whose study entitled “*Politeness Strategies Used by Both Santriwati’s parents and Their Ustadzah in Their communication at Pondok Modern Al Rifa’I Gondanglegi – Malang.*” In her study, she examined the types of politeness strategies employed by both *santriwati*’s parents and *ustadzah* concerning *santriwati*’s matters in several occasions such as asking permission, complaining, and sharing. This study involved six *ustadzah* of Pondok modern Al Rifa’ie and twenty parents of new *santriwati*. Further, observation was employed as the technique of data collection of this study. The

result shows that positive politeness is the mostly used, and the second place is occupied by negative politeness which is followed by bald on-record.

This study is similar to those previous studies in the terms of the wide topic of politeness. In addition, the main theory employed are also from Brown and Levinson (1987) theory of politeness strategies. However, there are several differences that can be found in the some aspects. First, it is from the first previous study in the term of location of the study which takes *pesantren* as the object. Second, even though Nadzifah (2012) and Fitriani (2015) studies are conducted at *pesantren* it would be quite distinct since this study is conducted at *salaf* or traditional *pesantren*. Moreover, the medium of instruction of Nadzifah's study used Madura language while this study uses Javanese language that could distinctively contribute the use of politeness strategies performed by the participants.

## CHAPTER III

### METHOD OF THE STUDY

#### 3.1 Research Approach

The study employs a qualitative approach in conducting this study. It was chosen since the aim of this study is to examine the daily life of certain community named *pesantren* in the terms of linguistic phenomenon. Then, according to Dörnyei (2007), qualitative approach describes social phenomena as they occur naturally and take place in a natural setting without any attempts to manipulate the situation under study. As appropriate to the statement, this study focuses on a social phenomenon of life in a natural setting of a certain community namely *pesantren* Pendidikan Pondok Pesantren Islam (PPPI).

Besides, Yin (2009) adds this kind of method is of relevance for social phenomenon which requires extensive and in-depth description that is aimed at exploring and explaining a certain phenomenon. It is thereby suited this study which tries to investigate politeness strategies usage. Yin elaborates further that this method could be done by several techniques such as observation, interview, and reading several relevant literatures. Therefore, observing by asking questionnaires to female students and teachers of *pesantren* Pendidikan Pondok Pesantren Islam (PPPI) was conducted to profoundly explore the values prevailed in this *pesantren*. Besides, reading several *pesantren* literature also should be done to strengthen the idea about Pesantren Pendidikan Pondok Pesantren Islam (PPPI)'s values. In conducting this study, the writer tried not to disturb the scene and unobtrusive in

his methods. It is an attempt to ensure the data and its analysis closely reflected what is happening.

### 3.2 Location and Respondents of the Study

This study was conducted in the Islamic boarding school or *pesantren* called “Pendidikan Pondok Pesantren Islam” which is also known as PPPI. It is located in Tumpang - Malang, East Java. This is a kind of *salaf* or traditional *pesantren* and it is the oldest *pesantren* in Malang. It consists of only female students or *santriwati* and most of the officials are female, including the teachers that called as *ustadz* or *ustadzah*. Since this *pesantren* is traditional *pesantren*, the writer aims at finding out whether or not this *pesantren* still maintains the values of politeness through their verbal activities while new insight of modern life is undergoing.

Furthermore, the respondents of this study were 15 *santriwati* and 2 *ustadz* and 2 *ustadzah*. In determining the respondents, the writer chose *santriwati* only as the rule of *pesantren* that prohibits women to enter the men’s area. In this study, the type of *santriwati* and the place in which they stay in *pesantren* are taken into consideration since these two points are assumed to influence the result of the data. In other word, the type of *santriwati* which is much influenced by the place where they live, whether at home or *pesantren* dormitory.

Thereby, in getting the most appropriate respondents, the writer observed MADIN (Madrasah Diniyah) of *pesantren* which have classes that consist of *santri mukim* and *santri kalong*. As the result, it is figured out that the second grade of Madrasah Ibtidaiyah (Elementary religious class) is the most appropriate participant because they are are *santri mukim* who stay in the same dormintory, even in the

same room. There are 15 *santriwati*. They are unlike other *santriwati* that are not specified in terms of place where they stay in *pesantren*. Therefore, it made the writer easier to observe and collect the data.

On the other hand, for the respondents of *ustadz* or *ustadzah*, the writer took 4 teachers based on the subject they taught, which are *Fiqih* for women, *Al-Qur'an*, *Hadits*, and *Nahwu* (Arabic grammar) because they taught the most influential subjects concerning to the politeness. There were 2 *ustadz* and 2 *ustadzah*. Then, gender of *ustadz* or *ustadzah* is not considered since this study does not concern in gender matter. Furthermore the respondents are Javanese-speaking people, then the data gained are sometimes in the form of code switching between Bahasa Indonesia and Javanese language

### 3.3 Techniques of Data Collection

The data were collected for a week, April 11<sup>th</sup> – 18<sup>th</sup> 2016. This length of study is carefully considered as this study does not merely examine the type of politeness strategies used by students and teachers, but also the culture of *pesantren*, a culture which is influenced more by the Islamic religion, which was assumed to be influential in determining the politeness strategies type. Several steps were undertaken in obtaining the data.

In collecting the data, the writer conducted the several steps. Firstly, the writer asked the letter of permission from Faculty of Humanities of Universitas Airlangga to do research at *pesantren* PPPI Tumpang – Malang. Then, the writer also followed the tradition of *pesantren* which is commonly done by every guest



who come to *pesantren*. That is, the writer came to *Kyai*'s house and explained what she would do at *pesantren*. This activity is called *sowan*. After that, the writer did the observation in order to arrange the questions for the questionnaires. Then, the writer asked the selected respondents to give their responses based on their language used in their interaction which were packed in the form of questionnaires. The writer did not give any treatment to the respondents involved.

As stated by Wray and Bloomer (2012) that questionnaire are suitable for a range of research questions, including ones that require several types of information. The questionnaire consists of 10 questions which contain a formal and informal settings. The first 5 questions ask about respondents' answers during joining formal class, and the rest 5 questions describe about their informal activities between *ustadz* or *ustadzah* and *santriwati*. There are two kinds of questionnaire, the first is for *santriwati* coded with 'FS' and the other is for *ustadz* or *ustadzah* coded 'T'. They have the same point of each other which is for describing their daily activities at *pesantren* in both formal and informal settings.

By questionnaire, data obtained would be able to cover all the information needed by the writer in the same time. Also, large amounts of information can be collected from a large number of people in a short period of time and in a relatively cost effective way. Thus, the results of the questionnaires can be quickly and easily identified by the researcher. In arranging the questionnaire, the writer did the observation in order to know the context of the daily life of the respondents as the hypothetical situation. This hypothetical situation was for the instrument in arranging the questions in the questionnaire.

Based on the hypothetical situation, the writer formulated questions in the questionnaire with the contexts such as: in the first question was when *santriwati* was given a question by *ustad* or *ustadzah* and they cannot answer. This occurs in situations when the formal lessons. While in the second question was also about how *santriwati* asked to their *ustadz* or *ustadzah* on their own initiative. The question for *ustadz* or *ustadzah* was also proposed to find out how teachers reprimand *santriwati* who commit violations. Both of these questions have the same intent that is to know how they express a sentence that comes from their own initiative. Next, the third question was about the expression of how the way *santriwatis* ask permission their *ustadz* or *ustadzah* and *ustadz* or *ustadzahs'* responses to their *santriwatis'* permission to leave the classroom. Afterward, in the fourth question aimed to find out how *santriwatis* remind or reprimand their *ustadz* or *ustadzah* and how the response of *ustadz* or *ustadzah* when they are reprimanded by *santriwati*. And in the question number 5 was to know how *ustadz* or *ustadzahs* reprimand their *santriwati* and their responses toward the reprimanding when they made a mistake in the class.

In the question number 6, was intended to determine how *ustadz* or *ustadzahs'* responses knowing their *santriwati* committed a violence and vice versa, how *santriwatis'* response who caught doing a foul by *ustadz* or *ustadzah*. While in the seventh question, was aimed to know the response of *ustadz* or *ustadzah* who have their *santriwati* come back lately to the dormitory for certain reasons. Also to find out the *santriwatis'* responses as latecomers. Next, in the eight question was addressed about how *santriwatis'* responses when they get an extra duty which

burdensome them and how *ustadz* or *ustadzahs*' responses when *santriwati* reluctantly finds the task. Afterward, question number 9 examined about how *santriwatis*' way in asking permission to their *ustadz* or *ustadzah* and how *ustadz* or *ustadzahs*' respond. And the last question was to explain how *santriwatis*' responses when reprimanded about cleanliness of their room by their *ustadz* or *ustadzah* and how their response.

### 3.4 Techniques of Data Analysis

In analyzing the data, the writer applies several steps. First of all, she identified on *santriwati*'s answers, and then on *ustadz* or *ustadzah*'s answers in the questionnaires. After that, the writer classified them both in formal setting and in informal setting into four steps of politeness strategies with the sub strategies proposed by Brown and Levinson (1987), they are: Bald on Record (with two major kinds); Positive Politeness (with 15 sub strategies); Negative Politeness (with 10 sub strategies); and Off-Record (with 17 sub strategies).

After identifying and classifying the data, the writer investigated which politeness strategies that are mostly used by them both in formal setting and in informal setting. Then, the interpretation of the use of politeness strategies in interaction between *santriwati* and *ustadz* or *ustadzah* was made. Finally, the writer drew a conclusion of the use of politeness strategies in the interaction between *santriwati* and *ustadz* or *ustadzah* in relation with the cultural value of *pesantren*.

## CHAPTER 4 DISCUSSIONS

This chapter is divided into three parts: findings 1, findings 2, and the interpretation. The data provides was taken from two settings, they are formal and informal setting. In the formal setting is in which *santriwati* learnt at the class while in informal setting is when *santriwati* had their leisure time. The writer used bold text to determine the type of politeness that appear in the respondents' answers and italic is used when the respondents undergo code-switching in their answers. In the last of this chapter, the writer provides the interpretation of the findings which is related to the culture of Pesantren Pendidikan Pondok Pesantren Islam (PPPI) Tumpang – Malang.

### 4.1 Finding 1. The Politeness Strategies Used By *Santriwati* And *Ustadz Or Ustadzah*

In this study, the respondents are *santriwati* and *Ustadz or Ustadzah* of *pesantren* PPPI Tumpang- Malang. The total of the respondents is 19, consisting 15 *santriwati* and 4 *ustadz or ustadzah* of the second grade of Madrasah Ibtidaiyah (Elementary religious class). Because this study focuses on pragmatic approach, the context is important to be taken into account. Then, this study uses questionnaires as the instrument. The questionnaire is designed to be answered without any leading answer and it consists of 10 questions which contains a formal and informal settings. Those settings were chosen because the writer wanted to know in-depth of the use of politeness strategies interaction between *santriwati* and

*ustadz* or *ustadzah* at *pesantren* PPPI Tumpang-Malang comprehensively in their daily communication. Further, there are two types of questionnaire used: the first questionnaire for *santriwati* and for *ustadz* or *ustadzah*. Besides, it contains 10 questions: the first 5 questions describe about their sentences during joining formal class, and the rest 5 questions describe about their informal activities. The writer arranged the questions based on respondents' daily activity. Consequently, the result of the questionnaire shows that the respondents use code switching between Javanese language and Bahasa Indonesia in answering the questionnaire.

#### 4.1.1 The politeness strategies used by *Santriwati*

Table 4.1. The politeness strategies used by *santriwati* in formal setting

Question number	Bald On Record	Positive Politeness	Negative Politeness	Off Record
1			✓	-
2	✓	✓	✓	✓
3	✓	✓	✓	✓
4	✓		✓	✓
5		✓	✓	-
Total	2	3	5	3

The table above is the result of the politeness strategies used by *santriwati* at *pesantren* PPPI Tumpang - Malang in formal setting which is in the classroom. It is shown that in the formal setting, *santriwati* mostly employed negative politeness strategies. Then, positive politeness and off record strategy in the second place. The last is bald on record strategy.

Tabel 4.2. The politeness strategies used by *Santriwati* in informal setting

Question number	Bald On Record	Positive Politeness	Negative Politeness	Off Record
6		✓	✓	
7		✓	✓	
8	✓	✓	✓	✓
9		✓	✓	
10		✓	✓	
Total	1	5	5	1

As we could see from the table above, the use of politeness strategies by *santriwati* in informal setting is quite different from formal setting. The *santriwati* mostly employed both negative politeness and positive politeness strategies in their leisure time. Besides, they also employed bald on record strategy and off record strategy. However, those two strategies are rarely used by them.

Table 4.3. The politeness strategies used by *Santriwati* both in formal and informal setting

Question number	Situation	Bald On Record	Positive Politeness	Negative Politeness	Off Record
1	Formal			✓	
2		✓	✓	✓	✓
3		✓	✓	✓	✓
4				✓	✓
5				✓	✓
6	Informal		✓	✓	
7			✓	✓	
8		✓	✓	✓	✓
9				✓	✓
10				✓	✓
Total		3	8	10	4

From the data above shows us the use of politeness strategies by *santriwati* in their interaction at *pesantren* PPPI Tumpang - Malang either in formal setting

or in informal setting. In any circumstances, the female students preferred to employ negative politeness strategy. Then, followed by positive politeness strategy which usually performed by female students. Finally, bald on record and off record has the same position

#### 4.1.1.1. The Strategy of Bald On-Record used by *santriwati*

Brown and Levinson stated that doing act baldy means it is done without redressing, the act is done in the most direct, unambiguous, and concise way. In general, whenever a speaker wants to do the FTA with maximum efficiency more than she wants to satisfy the hearer's face. To any degree, she will choose bald on record strategy. It can be seen from the following data:

- FS(1).Q(2) : Pak **tolong dijelaskan lagi**, saya belum paham  
 FS(6).Q(2) : Ustadzah, **bade tangglet**  
 FS(4).Q(4) : Maaf bu **jurnalnya mohon diisi**

Bald on record strategy appeared in formal setting during the class. When the *santriwati* do not understand about a particular subject during the class. Or when the *ustadz* or *ustadzah* forgot to write on the journal after they taught. They use this strategy to avoid the ambiguity and also because the maximum efficiency is very important. This is mutually known to both *santriwati* and *ustadz* or *ustadzah*, thus no face redress is necessary.

Moreover, the aim of the second question is to know how the way *santriwati* ask to their teacher during the class. In this situation, it is clear that where *santriwatis* speak as if maximum efficiency were very important, it is the characteristic of bald on record strategy with the case of non-minimization of the face threat. But, from the data show that bald on record is rarely used by the

*santriwati*. This might happen because the *santriwati* are powerless than their *ustadz* or *ustadzah*. As stated by Brown and Levinson (1987) that bald on record is used by someone who has more powerful than the interlocutor. However, in this case the *santriwati* emphasized on the great urgency.

#### 4.1.1.2 The Strategy of Positive Politeness used by *santriwati*

This kind of strategy is oriented to satisfy the positive face of the hearer. It usually tries to minimize the distance (D) between the hearer and speaker by expressing friendliness and solid interest to the hearer's need to be appreciated, respected, approved of and liked which can make the hearer feels good about herself, her interests or her possession. The speaker treats the hearer as a member of in a group, a friend or a person whose wants and personality traits are known and liked.

In the study, the writer found out several positive politeness strategies were employed by *santriwati* with two various sub strategies such as: strategy 10, offer, promise, and sub strategy 13: give (or ask for) reasons. These politeness strategies are used by *santriwati* in the formal and informal situation. It can be seen from the data below:

- a. Sub strategy 10: offer, promise  
 FS(2).Q(6) : Maaf, ustadzah. **Saya tidak akan mengulangi lagi**  
 FS(8).Q(10) :Ustadzah maaf belum saya bersihkan, **habis ini saya bersihkan**

In the question number 6, the context is when *santriwati* were late to come to the *pesantren*. Then they give a promise not to come late again. While in the



question number 10, the context is informal setting when they are reprimanded by *ustadz* or *ustadzah* about the cleanliness of the room. This strategy is employed in order to redress the potential threat of some FTA, *santriwati* may choose to stress their cooperation with their teacher. Promises are the natural outcome of choosing this strategy, even they are false (coming late to *pesantren* and not keeping the room clean), they demonstrate good intentions in satisfying hearer's positive-face.

b. Sub strategy 13: give (or ask for) reasons

- FS(9). Q(2) : Bu boleh saya bertanya **karena saya belum faham tentang pelajaran ini**
- FS(14).Q(3) : Bu, saya izin keluar **karena ada keperluan**
- FS(7).Q(5) : Maaf bu saya tertidur **karena kemarin tidurnya kemalaman**
- FS(15).Q(7) : *Sepunten e*, ustadzah. kulo terlambat **amargi wonten tugas tambahan ten sekolah**
- FS(3).Q(8) : Ustadzah, kulo badhe ijin wangsul teng griyo **soale wonten keperluan**
- FS(4). Q(9) : Mohon maaf, saya tidak atau belum siap menjadi ketua pelaksana **karena masih ada yang lebih siap dibanding saya.**
- FS(4). Q(10) : Maaf kamarnya sedang berantakan, **karena belum dipiketi atau sudah dipiketi tapi kotor lagi.**

The sub strategy 13: give (or ask for) reasons occur both in formal and in informal situation. In the question number 3, it is intended to know how the way students ask to the teacher about the lesson that they do not understand, in the question number 3, the *santriwati* were asked the way they ask a permission to their teacher during the class. In the fifth question, the context is when the students fall asleep during the class and they are reprimanded by their *ustadz* or *ustadzah*. In the seventh question, it is aimed to know how *santriwatis'* expression when they come back late to the *pesantren*. In the eight question, it is about the way

*santriwatis* ask a permission to their teacher. In the ninth question, the context is when the teacher gives an extra duty to the *santriwatis*, how they deal with it. In the tenth question, it is occurred when the teacher suddenly comes to the room. But at that moment, they room is dirty.

#### 4.1.1.3 The Strategy of Negative Politeness Used by *Santriwati*

Negative politeness is oriented mainly to satisfy the hearer's negative face, its basic want to claim territory and self-determination. In other word, this strategy is the desire to remain autonomous so the speaker is more apt to include an out for the hearer, through distancing style like apologies or it is the kernel of respect behavior. Therefore, the tendency to use of the negative politeness is the speaker is aware of and respect the social distance between the speaker and the hearer. In this case, the *santriwati* tend to show their respect toward their *ustadz* or *ustadzah* by using this negative politeness strategy. It was figured out in the two different sub strategy such as sub strategy 1: be conventionally indirect and sub strategy 6: apologize. It shown in the following data:

- a) Sub strategy 1: be conventionally indirect
  - FS(11).Q(2) :Maaf bu saya belum paham **apakah saya boleh bertanya?**
- b) Sub strategy 6: apologize
  - FS(3).Q(1) : **Ngapunten** ustadzah, kulo mboten semerap
  - FS(10).Q(2) : **Maaf** bu, saya belum mehamai materi pelajaran tadi
  - FS(11).Q(3) : **Maaf** bu, saya minta izin keluar untuk keperluan ke kamar mandi
  - FS(5).Q(4) : Ustadz, **ngapunten**. Journale dereng diisi
  - FS(12).Q(5) : **Ngapunten**, ustadzah. Ngantuk
  - FS(7).Q(6) : **Maaf** bu saya telah melanggar

- FS(12).Q(7) : **Ngapunten**, telat ustadzah.  
 FS(4). Q(8) : **Maaf**\_ning, mau izin pulang.  
 FS(6).Q(9) : **Ngapunten**, kulo tasek dereng siap  
 FS(13).Q(10) : **Maaf** kamarnya berantakan

This negative politeness strategy is the politeness strategy that mostly used by the *santriwati*. The word ‘*maaf*’ and *ngapunten*’ (sorry) was used by the *santriwati* to show their apology for the mistake that they have done, to ask a permission as in the question number 8, and to express their regret as stated by FS7. They employed this strategy in order to keep hearer’s face, minimize the imposition, and it will not bother the interlocutor’s face.

#### 4.1.1.4 The Strategy of Off Record used by *santriwati*

Such strategy is mostly used when the speaker wants to say something that is not explicitly relevant with the reality. When speaker chooses this strategy, it means that she or he tries to avoid direct FTA toward hearer’s wants. This strategy uses indirect language and removes the speaker from the potential imposing. This kind of strategy was found in *santriwati* sentences. There are fifteen sub strategies of this strategy, but the writer only found four sub strategies which are sub strategy 2: give association clues, sub strategy 4: understate, sub strategy 7: use contradiction, sub strategy 10: use rhetorical question, as following data:

- a. Sub strategy 1: give hints  
 FS(2).Q(4) : Ustadzah, maaf, **jurnalnya belum diisi**
- b. sub strategy 2: give association clues  
 FS(15).Q(3) : Ustadzah, ngapunten bade ijin ten **wingking**
- c. sub strategy 7: use contradiction

FS(17).Q(10) : Ngapunten tadz, **tadi baru akan dibersihkan dan anda langsung datang**

d. sub strategy 10: use rhetorical question

FS(5).Q(4) : Ustadz, ngapunten. **Jurnal e dereng diisi, nggeh?**

This kind of politeness strategy occurs both in formal and formal situation. For example: when the *santriwati* asked permission during the class (question number 2), when the *santriwati* reprimand the *ustadz* or *ustadzah* who forgot to fill the journal (question number 4), and when the teacher suddenly visit the *santriwati*'s room (question number 10). Since this strategy uses indirect language, it removes the speaker from the potential to be imposing.

#### 4.1.2 The politeness strategies used by *Ustadz* or *Ustadzah*

Table 4.4 The politeness strategies used by *ustadz* or *ustadzah* in formal setting

Question number	Bald On Record	Positive Politeness	Negative Politeness	Off Record
1		✓		
2		✓		✓
3	✓	✓		
4		✓		
5	✓			✓
<b>Total</b>	<b>2</b>	<b>4</b>	<b>0</b>	<b>2</b>

The table above shows the use of politeness strategies employed by *ustadz* or *ustadzah* of *pesantren* PPPI Tumpang– Malang. We could see, in the formal situation *ustadz* or *ustadzah* mostly employed positive politeness. Then, at the second place is balance. The usage between bald on record strategy and off record strategy has the same result. However, *ustadz* or *ustadzah* do not employ negative politeness.

Table 4.5 The politeness strategies used by *ustadz* or *ustadzah* in informal setting

Question number	Bald On Record	Positive Politeness	Negative Politeness	Off Record
6	✓			✓
7		✓	✓	
8	✓	✓		
9	✓	✓		
10	✓	✓		
<b>Total</b>	<b>4</b>	<b>4</b>	<b>1</b>	<b>1</b>

We could see the use of politeness strategies by *ustadz* or *ustadzah* of *pesantren* PPPI Tumpang - Malang in the leisure time. When outside the class, *ustadz* or *ustadzah* mostly employed positive politeness strategy and bald on record strategy. Then, the strategy rarely used by them are negative and off record strategy. From the result, *ustadz* or *ustadzah* used the politeness strategies in the same rate.

Table 4.6 The politeness strategies used by *ustadz* or *ustadzah* in formal and informal setting

Question number	Situation	Bald On Record	Positive Politeness	Negative Politeness	Off Record
1	Formal		✓		
2			✓		✓
3		✓	✓		
4			✓		✓
5		✓			✓
6	Informal	✓			✓
7			✓	✓	
8		✓	✓		
9		✓	✓		
10		✓	✓		
<b>Total</b>		<b>6</b>	<b>8</b>	<b>1</b>	<b>3</b>

Finally, the data above shows about the use of politeness strategies employed by *ustadz* or *ustadzah* of *pesantren* PPPI Tumpang - Malang. It is found that teachers employed all kinds of politeness strategies in their activity, both in formal and in informal situation. During the class or leisure time, the positive politeness is the strategy mostly used by them. The second strategy used by them is bald on record strategy. In the third position is off record strategy. On the other hand, negative politeness is rarely used by them.

#### 4.1.2.1 The Strategy of Bald On-Record used by *Ustadz* or *Ustadzah*

This strategy is used more directly and unambiguously as though the hearer already understood what is meant by the speaker. As it is already explained in the previous chapter, bald on record is a politeness strategy which usually does not attempt to minimize the threat to the interlocutor's face, no redressive action is performed in this strategy. Furthermore, direct imperatives stand out as clear example of bald on record usage. As in this following data, bald on record strategy is frequently used by the *Ustadz* or *Ustadzah* in the form of imperative.

- T(4).Q(2) : Mbak, ***pun contoan!***  
 T(2).Q(5) : ***Mboten angsal tilem!***  
 T(1).Q(5) : ***Jangan tidur***, perhatikan.

In the question number 2, the *Ustadz* or *Ustadzah* were asked how they reprimanded students because of cheating during the exam. The *ustadz* or *ustadzah* used bald on record in maximum efficiency. They had to say directly using imperative such as: *pun contoan!*, *mboten angsal tilem!*, *jangan tidur*. This is

clearly stated without taking attention to the hearer's face. Because cheating during exam and sleeping during a class are forbidden.

#### 4.1.2.2 The Strategy of Positive Politeness Used by Ustadz or Ustadzah

As stated by Brown and Levinson (1987) that positive politeness involves addressing positive face needs and shows that someone likes or empathizes with others. In this case, the *ustadz* or *ustadzah* try to minimize the distance between their *santriwati* by claim 'common ground', convey that speaker and hearer are cooperators, and fulfill H's want (for some X). The writer found several sub strategy, for example: Sub strategy 1: Notice and attend to H (his interest, wants, needs, goods), sub strategy 12, Include both S and H in the activity, sub strategy 13: give (or ask for) reasons, sub strategy 15: give gift to H (sympathy, understanding, cooperation). It can be seen from the following data:

- a. sub strategy 1: Notice and attend to H (his interest, wants, needs, goods)  
T(3).Q(1) : **Tasek dereng paham faham, nggeh? Dipelajari maleh, nggeh.**
- b. sub strategy 2, Exaggerate (interest, approval, sympathy with H)  
T(2).Q(10) : **Astaghfirullah, monggo dibersihi kamare!**
- c. sub strategy 12, Include both S and H in the activity  
T(4).Q(9) : **Ayo kerja bakti!**
- d. sub strategy 13: give (or ask for) reasons  
T(1).Q(7) : Kalau ada urusan izin dulu. **Kenapa kok telat?**
- e. sub strategy 15: give gift to H (sympathy, understanding, cooperation)  
T(4).Q(4) : **Matur nuwun pun diingetaken.**

In the question number 1, *ustadz* or *ustadzah* are asked how their response when the *santriwati* cannot answer the question. From the questionnaire, the teacher could take notice of aspects of *santriwati*' condition. The teacher did not scold the

*santriwati*. It denoted that teacher attempted to satisfy the positive face of their *santriwati* by noticing the *santriwati*' need - to study the lesson again. Thus, the teacher did not criticize or even scold the *santriwati*, power of the teacher inherently influenced the teacher to apply this strategy.

Then in the question number 7, the context is when the *santriwati* come late to the *pesantren* and the teacher employed such strategy which by asking a reason. This shows that *ustadz* or *ustadzah* are caring to their *santriwati*. While in the question number 4, it is occurred when the *ustadz* or *ustadzah* forgot to fill in the journal after teaching and the *santriwati* reprimanded them. *Ustadz* or *ustadzah* performed that sub strategy in order to satisfy *santriwati*' positive face.

Besides, in the question number 10 is about how *ustadz* or *ustadzah*'s reprimand about the cleanliness of *santriwatis*' room. The *ustadzah* stated 'Astaghfirullah (I ask forgiveness from Allah)'. In Islam, this word is used when someone realizes that he or she makes a mistake. In this context, *ustadzah* tries to emphasize that dirty room is bad. She showed her caring by stating that word. Furthermore, in positive politeness strategy, power is not always attached to command and order someone to do something. It could appear by showing someone's care to the others as the teacher did to the *santriwati* (notice what they want, give gifts to them). Such relationship is the ideal relationship between teacher and student.

#### **4.1.2.3 The Strategy of Negative Politeness Used by *Ustadz* or *Ustadzah***

As it has already explained in the previous chapter that negative politeness is the strategy with a mitigating action to maintain and satisfy the negative face of the



hearer. It is intended to avoid any imposition toward the interlocutor. This strategy is exemplified in the interaction between *santriwati* and teacher in informal situation. It was figured out in strategy 7: impersonalized both S and H. The data as the following:

- a. sub strategy 4: minimizing the imposition  
T(1).Q(3) : **Silahkan**, cepat kembali.
- b. sub strategy 7: impersonalized both S and H  
T(3).Q(7) : *Nggeh, mboten nopo-nopo. Lain kali izin dulu.*

This strategy occurs in formal and formal situation. In formal situation (question number 3), it occurs when the *santriwati* asked a permission during the class. The word '*silahkan*' (please) was stated by *ustadz* or *ustadzah* toward *santriwati*. Whereas, such word is usually employed by a younger to the older or someone to anyone else that is very closed. In this case, the teacher was likely to use the word '*silahkan*' (please) to minimize the imposition toward *santriwati*. After the word '*silahkan*' is '*cepat kembali*' that expressed an order. This order might impose the *santriwati*' negative face. Therefore, the teacher did minimize it by using the word "please" in the initial sentence. It means that the teacher attempted to defuse the FTA she performed – giving an order – by indicating that the ranking of imposition was not in itself great. The factor which encourage her to perform this strategy was ranking of imposition as the name of this sub strategy.

In the question number 7, the context is outside classroom when the *santriwati* come late to the *pesantren* because of certain reasons. Then, this sub strategy is one of the way indicating that the teacher does not want to impinge on *santriwati*' face. Using the word "lain kali" instead of "kamu lain kali izin dulu ya" shows that

teacher seemed to satisfy the *santriwati*' negative face by impersonalizing them by stating "lain kali" that lead the rank of imposition being decreased.

#### 4.1.2.4 The Strategy of Off Record Used by *Ustadz* or *Ustadzah*

As it is stated before that this strategy is mostly used when the speaker wants to say something that is not explicitly relevant with the reality. It could be critics or anything that is uttered indirectly. This two kinds of sub strategy were found, they are: sub strategy 1: give hints and sub strategy 2: give association clue.

It can be seen from the following data:

- a. sub strategy 1: give hints  
T(3).Q(5) : Mbak, *cobak wudlu riyin*
- b. sub strategy 2: give association clue  
T(2).Q(2) : *Supa ta peraturan ujian pondok yoknopo?*

In the question number 5, *ustadz* or *ustadzahs* were asked about how they reprimanded the female students who fell asleep during the class. T3 stated "*coba wudlu riyin*". That sentence conveyed by the teacher as an alert that something wrong. It was give a hint for the female students who asleep during a class. The hint given by the teacher indicated that she applied off record strategy. It means that the teacher invited the female students to search for an interpretation of the possible relevance for such hint. The teacher tended to use this strategy rather than uttering it directly because she did not want to impose the female students in direct way. Off record emerge as the result of the teacher's power over the female students which allowing her to use any hints in denoting something.

While in the question number 2, *ustadz* or *ustazahs* were asked how they reprimanded the female students' cheating in the exam. Then, the teacher gave an association clue that was implied that cheating is not allowed during exam. By

giving such a clue means the teacher performed off record strategy that left the *santriwatis*' to interpret the sentence themselves.

#### 4.2. Finding 2 The Politeness Strategy Used Dominantly by *Santriwati* and *Ustadz* or *Ustadzah*

In this section, the writer described the frequency of politeness strategies used by *santriwati* and *ustadz* or *ustadzah* in their interaction both in formal and informal situation. The author found out that there are *santriwatis*' answers that contain several strategies. For example:

- a. FS (13).Q(6) : **Saya minta maaf karena melanggar peraturan. Saya berjanji tidak akan mengulangi lagi.**  
Negative politeness (apologize), positive politeness (give reasons), positive politeness (offer, promise)
- b. FS (4).Q(4) : **Maaf bu jurnalnya mohon diisi**  
Negative politeness (apologize), bald on record

Because of there are two strategies appeared in the one sentence. Therefore, the writer divided them into two categories of politeness strategies.

##### 4.2.1 The politeness strategy used dominantly by *santriwati*

Table 4.7. The frequency of politeness strategies used by *santriwati* in formal setting

Question number	Bald On Record	%	Positive Politeness	%	Negative Politeness	%	Off Record	%
1	0	0	0	0	15	16.85	0	0
2	1	1.12	7	7.9	7	7.87	1	1.10
3	3	3.37	6	6.7	4	4.49	6	6.59
4	1	1.12	0	0	8	8.99	12	13.19
5	0	0	5	5.6	15	16.85	0	0
<b>Total</b>	<b>5</b>	<b>5.62</b>	<b>18</b>	<b>20.2</b>	<b>49</b>	<b>55.06</b>	<b>19</b>	<b>20.88</b>

The table shows the result of the use of politeness strategies employed by *santriwati* of *pesantren* PPPI Tumpang - Malang. The data were taken from the observation by giving the questionnaires to the respondents. The respondents were 15 *santriwati*. In the formal setting, the *santriwati* mostly employed negative politeness strategies with 55.06%. Besides, they also employed off record strategy with 20.88%. And in the third position, the positive politeness is frequently used by them with 20.2%. And then, the strategy rarely used by them is bald on record strategy with 5.62%. The percentage of the four politeness strategies used by *santriwati* in formal setting can be seen from the following chart:

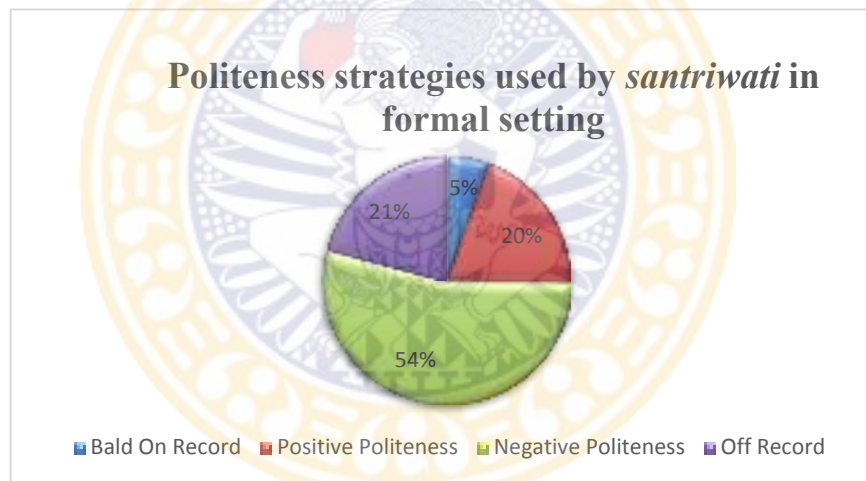


Figure 4.1. politeness strategies used by *santriwati* in formal setting

Table 4.8. The frequency of politeness strategies used by *santriwati* in informal setting

Question number	Bald On Record	%	Positive Politeness	%	Negative Politeness	%	Off Record	%
6	0	0	7	6.80	14	13.59	0	0
7	0	0	10	9.72	15	14.56	0	0
8	1	0.97	14	13.59	3	2.91	2	1.94
9	0	0	2	1.94	15	14.56	0	0
10	0	0	6	5.83	14	13.59	0	0
<b>Total</b>	<b>1</b>	<b>0.97</b>	<b>39</b>	<b>37.83</b>	<b>61</b>	<b>59.22</b>	<b>2</b>	<b>1.94</b>

The table above shows the use of politeness strategies employed by *santriwati* in informal setting. We could see that negative politeness strategy still at the first position. The negative politeness strategy is the strategy mostly used by them with 59.22%. After that, followed by positive politeness with 37.83%. Then, the third strategy is off record with 1.94%. Finally, the least strategy they used is bald on record strategy with 0.97%. The percentage of the four politeness strategies used by *santriwati* in informal setting can be seen from the chart below:

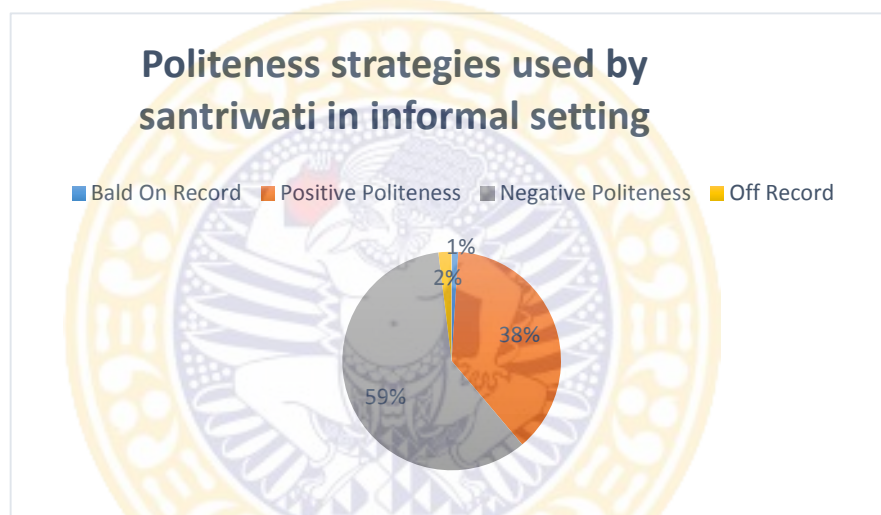


Figure 4.2. Politeness strategies used by *santriwati* in informal setting

#### 4.2.2 The Politeness Strategy Used Dominantly by *Ustadz* or *Ustadzah*

Table 4.9. The frequency of politeness strategies used by *ustadz* or *ustadzah* in formal setting

Question number	Bald On Record	%	Positive Politeness	%	Negative Politeness	%	Off Record	%
1	0	0	4	13.33	0	0	0	0
2	0	0	3	10	0	0	1	3.33
3	2	6.67	3	10	0	0	0	0
4	0	0	4	13.33	0	0	0	0
5	3	10	0	0	0	0	10	33.33
<b>Total</b>	<b>5</b>	<b>16.67</b>	<b>14</b>	<b>46.67</b>	<b>0</b>	<b>0</b>	<b>11</b>	<b>36.67</b>

The table above is the result from *Ustadz* or *Ustadzah*' questionnaires. There were 4 *Ustadz* or *Ustadzah* as the respondents in this study. The data were gained from the observation by giving the questionnaires o the selected respondents. We could see from the table the use of politeness strategies performed by teacher in the formal class. The teachers mostly used positive politeness strategy with 46.67%. And at the second position is off record strategy with 36.67%. Then, the third position is bald on record strategy with 16.67%. However, the teachers do not perform any negative politeness strategy during this situation. The percentage of *ustadz* or *ustadzah*'s politeness strategies in formal situation could be found in the following diagram.

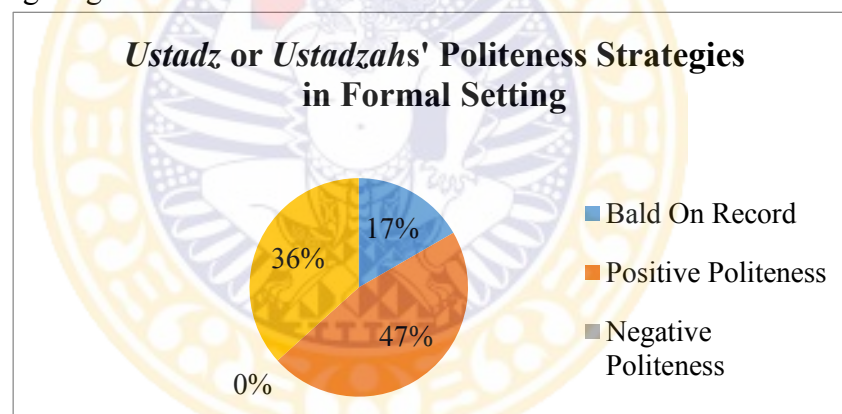


Figure 4.3. *ustadz* or *ustadzahs*' politeness strategies in formal setting

Table 4.10 The frequency of politeness strategies used by *ustadz* or *ustadzah* in informal setting

Question number	Bald On Record	%	Positive Politeness	%	Negative Politeness	%	Off Record	%
6	3	12.50	0	0	0	0	1	4.17
7	0	0	3	12.50	1	4.17	0	0
8	2	8.33	3	12.50	0	0	0	0
9	3	12.50	3	12.50	0	0	0	0
10	3	12.50	2	8.33	0	0	0	0
<b>Total</b>	<b>11</b>	<b>45.83</b>	<b>11</b>	<b>45.83</b>	<b>1</b>	<b>4.17</b>	<b>1</b>	<b>4.17</b>

In informal setting, the writer found a unique phenomenon. The data show that there are a balance use of politeness strategy. Firstly, positive politeness and bald on record strategy occupied the same degree with 45.83%. Those two strategies are the most frequently used by *Ustadz* or *Ustadzah*. In contrast, the negative politeness and off record strategy were the strategy rarely used by them during this situation with 4.17%. The percentage of ustadz or ustadzah's politeness strategies in formal situation could be found in the following diagram.

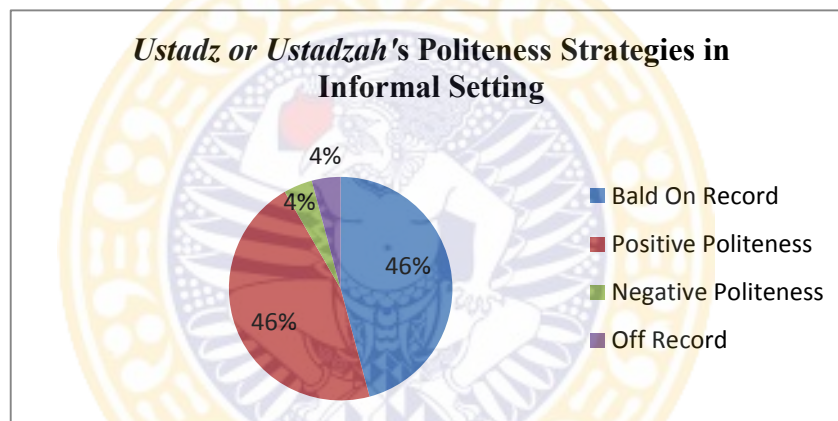


Figure 4.4. *ustadz* or *ustadzahs*' politeness strategies in informal setting

### 4.3. Interpretation

In this study found the use of politeness strategies which proposed by Brown and Levinson (1987). This study conducted at *pesanten* PPPI Tumpang - Malang. The respondents of this study were *santriwati* and *ustadz* or *ustadzah*. The overall results could be seen in the table below:

Table 4.13. The frequency of politeness strategies used by *santriwati* and *ustadz* or *ustadzah* both in formal and informal situation

Respondents	Situation	Bald On Record	%	Positive Politeness	%	Negative Politeness	%	Off Record	%
Santriwati	Formal	19	20.88	18	20.22	49	55.06	19	20.88
Ustadz/Ustadzah		5	16.67	14	46.67	0	0	11	36.67
Santriwati	Informal	1	0.97	39	37.83	61	59.22	2	1.94
Ustadz/Ustadzah		11	45.83	11	45.83	1	4.17	1	4.17

Those politeness strategies were employed either by *santriwati* or the *Ustadz* or *Ustadzah* in any situations both formal and informal. Based on the result, negative politeness occupied the first rate of politeness strategies used by the *santriwati*. The second rate was occupied by positive politeness. Then at the third rate was followed by bald on record. And the last, off record was on the lowest rate of politeness strategies usage.

Furthermore, Brown and Levinson (1987) asserted that there are three social factors that underlie both speakers and hearers in determining the use of politeness strategies. They are social distance (D), relative power (P), and ranking of imposition (R). The distance can be seen most easily in egalitarian relationship. The social distance between speakers has an impact on how they speak to each other. We are generally more polite to people who we do not know very well, and we generally feel we can be more abrupt with people who are close friend. While power refers to the vertical disparity between respondents in hierarchical structure. Power determines what kind of redressive action; the speaker might take with FTA.



And ranking of imposition is a status that arise because of certain condition in communication.

Further, those three social factors also have a big role in the use of politeness strategies. But, after the writer observed the *pesantren* and read some several references related to the *pesantren*. There was unique phenomenon that *pesantren* has ‘idea’ and ‘culture’ that is influential to trigger them employing such politeness strategies. Like *pesantren* PPPI’s culture with its own value that has internalized in each individual of this *pesantren* was regarded as the most influential one.

From data analysis above, negative politeness was the first rate of politeness strategies that mostly used in the interaction. The *santriwati* were the ones who employed it. *Santriwatis* seem to satisfy listener’s negative face and minimize or even avoid the imposition on hearer because here *santriwati* and *ustadz* or *ustadzah* also have different power (P). It was caused by the occupancy, *santriwati* as a students and *ustadz* or *ustadzah* as a teacher. In this case, *ustadz* and *ustadzah* as the official of *peantren* has more power than *santriwatis*.

. Moreover, *santriwati* are preferred to choose negative politeness strategy to give hearer’s authority to freedom of act or freedom of any imposition by keeping the distance (D) as a symbol of respect to their *ustadz* or *ustadzahs*. Based on the data above, the rank of imposition (R) from the *santriwatis* was not a heavy demand because the sentences that they used in the interaction are just around the daily life at *pesantren*.

Interestingly, based on the data it is found that mostly *santriwati* employed apologize sub strategy. For example, when they asked permission, they stated “*maaf bu, permisi mau ke belakang*” (sorry mam, I want to go to toilet) or when they reprimanded the teacher who forgot to fill out the journal they stated “*maaf bu, jurnalnya belum diisi*” (sorry mam, you have not filled out the journal yet). This apologize was the sub strategy of negative politeness. They performed this strategy to express their respect toward *ustadz* or *ustadzah*.

On the other hand, the politeness strategy frequently used by *ustadz* or *ustadzah* is positive politeness. They tended to take notice of aspects of *santriwati*' condition. For example, when one of their students cannot answer a question from them, they did not criticize or even scold the *santriwati*. Even they has such kind of power to do it. However, *ustadz* or *ustadzah* show their caring. It also might happen because the *ustadz* or *ustadzah* tries to minimize the distance by expressing their friendliness and caring.

Additionally, the *pesantren* is not a place to show off one's power, it is then a challenge for *ustadz* or *ustadzah* to endeavor creating the atmosphere of the daily interaction unlike in the office between powerful superordinate and powerless subordinate. Such effort was well achieved by the *ustadz* or *ustadzah* through the use of politeness strategies which function to minimize the distance because the distance (D) among them is high. As from data obtained that *santriwatis* use more formal language toward their *ustadz* or *ustadzah* during their interaction. Such effort was well achieved by the *ustadz* or *ustadzah* through the use of politeness strategies which function to minimize the distance between them who are

considered as powerful and the *santriwati* who are powerless. The ranking of imposition also was not heavy demand because the topic used in interaction just about daily routine at *pesantren*.

Moreover, the positive politeness strategy is also frequently used by the *santriwati*. It was occupied at the second rank. As from the data obtained, *santriwati* seemed to give a reason in the interaction. As from the analysis above, it happened when *santriwati* asked for a permission. Or when they late came to the *pesantren*. They employed this sub strategy in order to avoid any conflicts. By giving a reason such as “*ngapunten kulo telat amargi wonten tugas tambahan*” (I’m sorry coming late because there was additional assignment). That kind of sub strategy was performed to prevent misunderstandings to the *ustadz* or *ustadzah*.

The bald on record strategy was also frequently used by *ustadz* or *ustadzah*. The expressions like “*mbak, pun contoan*” and “*mbak mboten angsal tilem*” indicated command and warning. According to Kreidler (1998) a command is effective if only the speaker has position and control, or even the authority to get hearer perform or refrain from action. In line with statement, *ustadz* or *ustadzah* has position and authority to command the students. *Ustadz* or *ustadzah* tend to be more assertive in educating their *santriwati*. In this case, cheating is a something bad. Thus they give such kind of prohibition. Because insofar the *ustadz* or *ustadzah* will be asked the responsibility by Allah in-hereafter, they are obligated to undoubtedly command students to do something good and forbid them to do something bad (*amar ma'ruf nahi munkar*).

Then, the finding of this study is different from two previous study which also conducted at *pesantren*. The two former studies show that positive politeness is the strategy that mostly used by respondents. However, this study found that negative politeness is the one which mostly used by respondents. Then, the sub strategy 6 (apologize) is mostly emerged in any situations. This is might be one of the characteristics of traditional *pesantren* which the students seem to show their respect toward their *ustadz* or *ustadzah*. It could be seen from the use word “*maaf, ngapunten, sepunten e*” (sorry) in the interaction.

From the overall analysis, all politeness strategies are emerged in the interaction between *santriwati* and *ustadz* or *ustadzah*. The use of politeness strategies is triggered by power, distance, ranking of imposition as well as values of *pesantren* PPPI or the culture prevailed in this *pesantren*. Since *pesantren* PPPI is traditional *pesantren*, this *pesantren* still maintains *salaf* values and the value of politeness through their daily interaction although new modern insight is undergoing.

## CHAPTER 5

### CONCLUSION

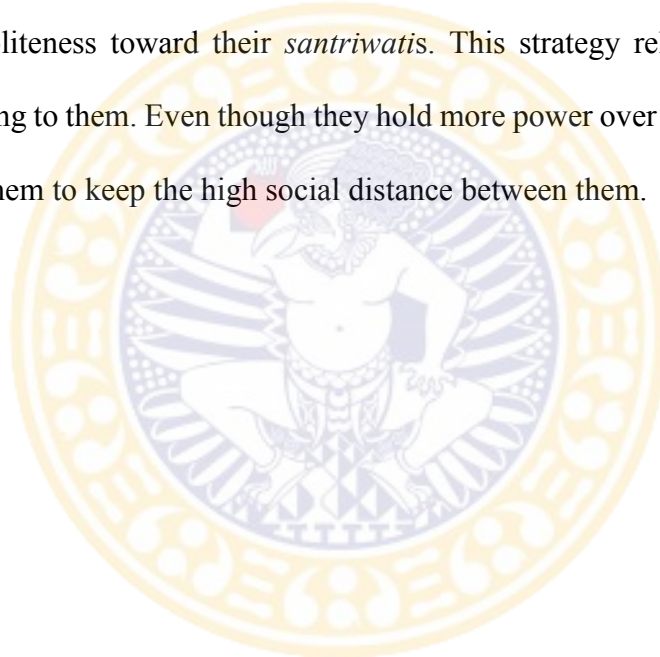
The concept of politeness as the element to maintain and build a social relationship as well as avoid any conflict is corresponding with the concept of politeness at *pesantren* PPPI Tumpang - Malang that always maintain a good relationship among *santriwati* and *ustadz* and *ustadzah*. From the analysis of the sentences they used, it is found that all politeness strategies are emerged variously in the interaction between female students and teachers. In formal situation, *santriwatis* tend to use negative politeness strategy with 55.06%, while *ustadz* or *ustadzahs* tend to use positive politeness strategy with 46.07 %. On the other hand, in informal situation, *santriwatis* tend to use negative politeness strategy with 59.22%, while *ustadz* or *ustadzahs* tend to use positive politeness and bald on record strategy with 45.83%.

Furthermore, the three social factors – social distance (D), power (P), and ranking of imposition (R) - also hold a big role in determining the participants to use those kinds of politeness strategies. However, *pesanteren* PPPI as the oldest *pesantren* in eastern Malang has its own culture which encompasses several values within was another factor that contribute to influence the use of politeness strategies between *santriwati* and *ustadz* or *ustadzah* in their daily activity.

Those such factor related to several values internalized in each individual of *pesantren* people which is dictated classical instruction book (*kitab kuning*) which adopted from two canonical Islamic sources. Those values are kinds of

attitude and behavior of which *santriwati* and *ustadz* or *ustadzah* in *pesantren* PPPI should perform so as they could get Allah's blessing.

In this study, the data indicated the *santriwatis* tend to satisfy *ustadz* or *ustadzahs'* negative face by apologize strategy. They even minimize the imposition on *ustadz* or *ustadzah*. They show their respect to the *ustadz* or *ustadzah* by employing negative politeness strategy. On the other hand, the data of *ustadz* or *ustadzahs'* sentences from the questionnaires indicated that they tend to perform positive politeness toward their *santriwatis*. This strategy related to the power which belong to them. Even though they hold more power over *santriwatis*, it does not make them to keep the high social distance between them.



### References

- Brown, P. and Stephen C.L. (1987). *Politeness: Some Universal in Language*. New York: Cambridge University Press.
- Dö rnyei, Z. (2007). *Research Methods in Applied Linguistics*. Oxford: Oxford Universtity Press
- Fitriani, S. (2015). *Politeness Strategies Used by Both Santriwati's Parents and Ustadzah in Their Communication at Pondok Modern Al Rifa'I Gondang Legi-Malang*. Unpublished Thesis. Universitas Airlangga.
- Gray, K.M. (2009). *Politeness in Increasing Degrees of Imposition: A Sociolinguistic study of politeness in Political Conversation*. Postgraduate thesis. The University of Utah.
- Hobjilå, A. (2012). *Positive Politeness and Negative Politeness in Didactic Communication – Landmarks in Teaching Methodology*. SciVerse ScienceDirect, 213-222.
- Holmes, J. (2008). *An Introduction to Sociolinguistics*, 3<sup>rd</sup> edition. England. Pearson Longman
- Kuntjara, E. (2004). *Gender dan Kekuasaan*. Jakarta: BPK Gunung Mulia
- Kreidler, C.W. (1998). *Introducing English Semantics*. London: Routledge
- Leech, G. (1983). *Principles of Pragmatics*. New York: Longman Inc.
- Mastuhu. (1994). *Dinamika sistem pendidikan pesantren*. Jakarta: INIS
- Nadzifah, W. (2011). *Politeness Strategies In The Interaction Between Santriwati And Ustadz/Ustadzah In Pesantren Zainul Hasan*. Unpublished Thesis. Airlangga University.
- Politeness Pragmatic. (2010). *Center for advanced research on language acquisition*. Retrieved on May, 6 2016 from [http://www.carla.umn.edu/speechacts/sp\\_pragmatics/considerations/politeness.html](http://www.carla.umn.edu/speechacts/sp_pragmatics/considerations/politeness.html)
- Ryabova, M. (2015). *Politeness Strategy in Everyday Communication*. *Procedia Social and Behavioral Sciences*, 90-95.
- Shodiq, M. (2011). *Pesantren dan Perubahan Sosial*. *Jurnal Sosiologi Islam*, 1, 115-117.

- Tuanaya, et al. (2007). *Modernisasi Pesantren*. Jakarta: Balai Penelitian dan Pengembangan agama
- Wardhaugh, R. (2010). *An Introduction to Sociolinguistics* 6<sup>th</sup> Edition. Oxford: A John Wiley & Sons, Ltd
- Wray, A and Bloomer S. (2012). *Project on Linguistics and Language Studies* (3<sup>rd</sup> ed). Cornwell: MPG Books
- Yin, R.K. (2009). *Case Study Research: Design and Methods*. 4<sup>th</sup> ed. Thousand Oaks, CA: Sage Publication
- Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.





**APPENDICES**



Nama : Eka Norma

1. Ketika pelajaran berlangsung, Anda bertanya tentang materi pelajaran kepada santriwati dan dia tidak bisa menjawabnya. Apa yang Anda katakan?  
Loh, mboten dipelajari tah sok derenge masok kelas? nopo sing defeng paham?
2. Ketika ulangan berlangsung, ada santriwati yang mencontek. Apa yang Anda katakan?  
Haya lahnopo? Sape tah peraturan ujian pondok yokaopo? kulo rampas loh jawaban.e
3. Apa yang Anda katakan ketika ada santriwati yang hendak izin keluar ketika pelajaran berlangsung?  
Bade lahnopo? dururat tah? eman loh ketibagaban pelajaran.
4. Anda telah mengisi pelajaran dan lupa mengisi jurnal. Kemudian santriwati mengingatkan untuk mengisinya. Apa yang Anda katakan? Oh nggeh. matur suwan di ingetaken.
5. Anda sedang menjelaskan materi dan ada santriwati yang tertidur. Apa yang Anda katakan kepada santriwati Anda?  
Dzolim loh tidur fen kelas mboten anggal talem! ayo tanggi = !
6. Anda mendapati santriwati Anda melakukan pelanggaran (misalnya membawa HP di pondok atau membolos). Apa yang Anda katakan?  
Pundi hp.e. pun ngertos peraturan pondok kan?
7. Ada santriwati yang telat kembali ke pondok karena ada urusan mendadak. Apa yang Anda katakan kepada santriwati Anda?  
Nopo. o kof klat? di usaha aken Ijin Riyen nggeh!
8. Santriwati meminta izin kepada Anda untuk pulang karena ada keperluan. Apa yang Anda katakan?  
Keperluan e penting tah? menggo, asal kan mboten melanggar peraturan batasan Ijin pulang
9. Ketika kerja bakti, ada santriwati yang masih di kamar dan enggan ikut kerja bakti. Apa yang Anda katakan kepada santriwati Anda?  
Matur nugas = ! manggo ngrencangi tenlang-e niku kerja bakti sedoyo
10. Suatu Saat, Anda sedang mengecek kamar santri, dan kamar sedang beramakan. Apa yang Anda katakan kepada santri Anda?  
Astagfirillah, manggo di berakhi kamar-e! kof berantakan ngeter

Nama : Sirojul Umam

1. Ketika pelajaran berlangsung, Anda bertanya tentang materi pelajaran kepada santriwati dan dia tidak bisa menjawabnya. Apa yang Anda katakan?  
tasek dereng paham paham, ngggeh? dipelejeri  
malah nggeh
2. Ketika ulangan berlangsung, ada santriwati yang mencontek. Apa yang Anda katakan?  
jangan nyontek!
3. Apa yang Anda katakan ketika ada santriwati yang hendak izin keluar ketika pelajaran berlangsung?  
iya, ada perlu apa?
4. Anda telah mengisi pelajaran dan lupa mengisi jurnal. Kemudian santriwati mengingatkan untuk mengisinya. Apa yang Anda katakan?  
Terima kasih sudah mengingatkan
5. Anda sedang menjelaskan materi dan ada santriwati yang tertidur. Apa yang Anda katakan kepada santriwati Anda?  
Mbak, cobaak wudhu riyin
6. Anda mendapati santriwati Anda melakukan pelanggaran (misalnya membawa HP di pondok atau membolos). Apa yang Anda katakan?  
Sini HPnya, tak bawa dulu ya. Orang tua sampean suruh ke sini
7. Ada santriwati yang telat kembali ke pondok karena ada urusan mendadak. Apa yang Anda katakan kepada santriwati Anda?  
nggeh, mbolen nepo-nepo. lain kali izin dulu
8. Santriwati meminta izin kepada Anda untuk pulang karena ada keperluan. Apa yang Anda katakan?  
nggeh, ada perlu apa?
9. Ketika kerja bakti, ada santriwati yang masih di kamar dan enggan ikut kerja bakti. Apa yang Anda katakan kepada santriwati Anda?  
Kenapa kok nggak ikut kerja bakti?
10. Suatu Saat, Anda sedang mengecek kamar santri, dan kamar sedang berantakan. Apa yang Anda katakan kepada santri Anda?  
kamare sinten ruti? lung dipiket

Nama : EKA Galia Kadiyanti

1. Anda tidak bisa menjawab pertanyaan yang diberikan oleh guru ketika pelajaran sedang berlangsung. Apa yang Anda katakan?  
"Maaf bu, saya tidak bisa menjawabnya."
2. Anda hendak bertanya tentang pelajaran yang belum Anda pahami kepada guru Anda. Apa yang Anda katakan?  
"Bu, saya mau tanya, maaf saya tidak mengerti pelajaran itu."
3. Anda hendak izin keluar kelas saat pelajaran sedang berlangsung. Apa yang Anda katakan kepada guru Anda?  
"Angkat tangan / maju kedepan atau bilang bu maaf mau izin kebelakang / keluar sebentar."
4. Guru Anda lupa mengisi jurnal, apa yang Anda katakan?  
"Maaf bu jurnalnya mohon diisi."
5. Anda tertidur dikelas dan guru Anda menegur. Apa yang Anda katakan?  
"Maaf bu saya mengantuk."
6. Anda melakukan salah satu pelanggaran di pesantren (misalnya membawa HP / membolos). Kemudian guru Anda mengetahui bahwa Anda melanggar peraturan tersebut. Apa yang Anda katakan?  
"Maaf saya telah melanggar... saya sudah berhenti keadaun memperbaiki lagi."
7. Anda terlambat kembali ke pesantren karena ada tugas tambahan disekolah, Apa yang Anda katakan?  
"Maaf, saya terlambat kembali kepesantren karena ada tugas tambahan di sekolah."
8. Anda ada kepentingan dirumah sehingga Anda ingin izin untuk pulang. Apa yang Anda katakan?  
"Maaf mung, mau izin pulang, karena ada kepentingan di rumah yang tidak bisa ditinggal."
9. Anda ditunjuk sebagai ketua pelaksana dalam suatu acara, namun Anda belum siap. Apa yang Anda katakan?  
"Mohon maaf saya tidak / belum siap menjadi ketua pelaksana karena memang ada yang lebih siap & bersedia saya."
10. Kamar Anda dalam keadaan kotor dan berantakan. Tiba-tiba guru Anda datang ke kamar Anda dan menegur. Apa yang Anda katakan?  
"Maaf kamarnya sedang berantakan, karena belum di pakeh atau ~~tidak~~ sudah di pakeh tapi di kotor lagi. saya beserta teman-teman akan segera membersihkannya."

Nama : Rera Kamila

1. Anda tidak bisa menjawab pertanyaan yang diberikan oleh guru ketika pelajaran sedang berlangsung. Apa yang Anda katakan?  
Halu... Ngapunten Ustadz, kalo wotken seajet
2. Anda hendak bertanya tentang pelajaran yang belum Anda pahami kepada guru Anda. Apa yang Anda katakan?  
Niyaman sawu, ustadz, kalo bade tanglet. kalo tasek berang pahan bab nilai. v
3. Anda hendak izin keluar kelas saat pelajaran sedang berlangsung. Apa yang Anda katakan kepada guru Anda?  
Niyaman sawu, ustadz. Bada neati izin ten wengluang sebagai
4. Guru Anda lupa mengisi jurnal, apa yang Anda katakan?  
Ustadz, ngapunten. Jurnal e bereng diti, nggah?
5. Anda tertidur dikelas dan guru Anda menegur. Apa yang Anda katakan?  
Ngapunten, ustadz. Kalo ngantuk
6. Anda melakukan salah satu pelanggaran di pesantren (misalnya membawa HP / membolos). Kemudian guru Anda mengetahui bahwa Anda melanggar peraturan tersebut. Apa yang Anda katakan?  
Ngapunten ustadz, karo walaf. Ateke
7. Anda terlambat kembali ke pesantren karena ada tugas tambahan disekolah, Apa yang Anda katakan?  
Ngapunten, karo terlambat amangi wotken ngas tembehan
8. Anda ada kepentingan dirumah sehingga Anda ingin izin untuk pulang. Apa yang Anda katakan?  
Niyaman sawu, ustadz. Kalo bade izin wangsul
9. Anda ditunjuk sebagai ketua pelaksana dalam suatu acara, namun Anda belum siap. Apa yang Anda katakan?  
Kilo tasek geresy siap, ngapunten
10. Kamar Anda dalam keadaan kotor dan berantakan. Tiba-tiba guru Anda datang ke kamar Anda dan menegur. Apa yang Anda katakan?  
Ngapunten, kamare derang dipiket

Nama : Ine Sifiatuz Zahroh

1. Anda tidak bisa menjawab pertanyaan yang diberikan oleh guru ketika pelajaran sedang berlangsung. Apa yang Anda katakan?  
*ngapuren, mboten ngertos*
2. Anda hendak bertanya tentang pelajaran yang belum Anda pahami kepada guru Anda. Apa yang Anda katakan?  
*Ustadzah, bade tangget*
3. Anda hendak izin keluar kelas saat pelajaran sedang berlangsung. Apa yang Anda katakan kepada guru Anda?  
*Ustadzah, bade jin teng wongkeng*
4. Guru Anda lupa mengisi jurnal, apa yang Anda katakan?  
*Jurnalnya diting diisi, ustadzah*
5. Anda tertidur dikelas dan guru Anda menegur. Apa yang Anda katakan?  
*ngapuren, ustadzah.*
6. Anda melakukan salah satu pelanggaran di pesantren (misalnya membawa HP / membolos). Kemudian guru Anda mengetahui bahwa Anda melanggar peraturan tersebut. Apa yang Anda katakan?  
*Ustadzah, ngapuren*
7. Anda terlambat kembali ke pesantren karena ada tugas tambahan disekolah. Apa yang Anda katakan?  
*ngapuren, ustadzah. Telet soale wonten tugas tambahan*
8. Anda ada kepentingan dirumah sehingga Anda ingin izin untuk pulang. Apa yang Anda katakan?  
*Ustadzah, bade jin wangsul, soale wonten acara keluarga*
9. Anda ditunjuk sebagai ketua pelaksana dalam suatu acara, namun Anda belum siap. Apa yang Anda katakan?  
*ngapuren, kulo taseki dereng simp.*
10. Kamar Anda dalam keadaan kotor dan berantakan. Tiba-tiba guru Anda datang ke kamar Anda dan menegur. Apa yang Anda katakan?  
*ngapuren, komare berantakan ustadzah*



المعهد الإسلامي السلفي بجره تومبانج

**PONDOK PESANTREN PPPI JERU**

Jalan Masjid No. 49 Jeru Telp. 0341-789037 Tumpang Kab. Malang

**SURAT KETERANGAN**

Nomor : 72/Y.PPPI/IV/2016

*Bismillahirrahmaanirrahiim.*

Yang bertandatangan dibawah ini :

nama : **KH. Kholil Fanani**  
alamat : Jalan Masjid No. 49 Jeru Telp. 0341-789037 Tumpang Kab. Malang  
jabatan : Pengasuh PPPI Jeru Tumpang Malang

menerangkan dengan sebenarnya bahwa :

nama : Rindra Ermaning Putri  
alamat : Sidoarjo

pada tanggal 17-18 April 2016 telah benar-benar melakukan penelitian di lembaga kami sebagai bahan materi skripsi dengan judul **"The Politeness Strategies Used in the interaction between Santriwati (Female Students) and Ustadz or Ustadzah (Teachers) at Pesantren Pendidikan Pondok Pesantren Islam (PPPI) Tumpang - Malang "** untuk menempuh sarjana humaniora pada jurusan Sastra Inggris Fakultas Ilmu Budaya Universitas Airlangga Surabaya.

Demikian surat ini kami buat dengan sebenarnya dan untuk dipergunakan sebagaimana mestinya.

Tumpang, 20 April 2016

Pengasuh  
  
**KH. KHOLIL FANANI**