Language Politeness in the Batak Toba Community in Jambi City

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ABSTRACT

Background. Humans as social creatures use language to interact with each other. In the interaction process, language can be spoken and written. Spoken language is expressed in direct speech, while written language is expressed in written form. The Toba Batak people have local wisdom in the form of expressions, namely Pantun hangoluan, tois hamagoan. This means that if we live our lives with polite and courteous behavior, we will have a good life.

Purpose. This research aims to determine language politeness in the Toba Batak community in Jambi City.

Method. The method used in this research is a qualitative descriptive method. The data source for this research is Toba Batak speakers in Arisan Marga, Parsahutaon, Martandang, and Lapo. Data collection techniques in this research used listening and note-taking techniques. The listening technique is carried out by listening and recording the speech, then the note-taking technique is by recording important data from the informant's speech. The data analysis technique uses the Miles and Huberman method, namely data reduction, data presentation, and drawing conclusions/verification.

Results. The results of this research found 94 data that complied with the principles of language politeness maxims. In Arisan Marga there are 29 data, in Parsahutaon there are 22 data, in Martandang there are 19 data, and in Lapo there are 24 data. Compliance with language politeness is mostly dominated by the maxim of wisdom with 39 data, the maxim of agreement with 17 data, the maxim of respect with 16 data, the maxim of generosity with 14 data, the maxim of sympathy with 6 data, and the maxim of humility with 2 data.

Conclusion. From the research results it can be concluded that there are more maxims of wisdom than the maxims of humility and the maxims of sympathy.

KEYWORDS

Jambi City, Language Politeness, Toba Batak Community

INTRODUCTION

Humans as social creatures use language to interact with each other. In the interaction process, language can be spoken and written. Spoken language is expressed in direct speech, while written language is expressed in written form, such as letters. In Indonesia, there are many regional languages with their own characteristics. Based on data from the Indonesian Ministry of Education and Culture's language agency (2019), it is noted that there are 718 regional languages spread across various regions of Indonesia.

Apart from that, long form population census data (2023) states that around 73.87% of Indonesian people still use regional languages to communicate between families, and 71.93% for neighbors or relatives. One of the regional languages which has quite a large number of speakers in Indonesia is Batak. The Batak language consists of several languages, one of which is the Toba Batak language. Currently, more than 2 million people are estimated to be Toba Batak speakers (Warisman Sinaga, 2019).

The Toba Batak people have local wisdom in the form of expressions, namely *Pantun hangoluan, tois hamagoan*. This means that if we live our lives with polite and courteous behavior, we will have a good life. On the other hand, if we act indifferently towards other people, we can experience difficulties that have the potential to lead to the risk of harm. Next, *jolo nidilat lips, asa nidok hata* taught the importance of thinking before speaking. This means that before uttering words, ideas or opinions, we need to consider them first because words that have been spoken cannot be taken back. This also shows that, in speaking we must express our words with full consideration (Siahaan, 1982 dalam Simbolon dkk., 2019). Over time, the native Batak Toba speaking community has spread to many provinces, especially Jambi. Based on population census data by administrative area and ethnic group (2000), there are around 27,656 Batak tribes in Jambi City, both Toba Batak and other Batak. Meanwhile, according to the region, Toba Batak speakers can be found in every place in Jambi City, such as in Alam Barajo District, Kota Baru, Pall Merah, and so on. There is no valid data regarding the number of Toba Batak speakers in Jambi City, but research conducted by Silaban and Defrianti (2021) can show that the Toba Batak community has existed in Jambi City since 1961-2018. Therefore, research on Toba Batak language politeness is important because politeness is not something that is acquired automatically from birth, but must be learned and accustomed to as humans socialize (Watts, 2008 in Setiawati & Arista, 2018). In line with this, Sifianou (1992 in Purba, 2022) also emphasized that politeness research is seen as a form of linking the relationship between language, culture and speech communities which have related languages and cultures.

There have been previous studies regarding language politeness, including research conducted by Cahyanigrum et al., (2018) entitled *Kesantunan Berbahasa Siswa dalam Berdiskusi*. Then research conducted by Nugroho et al., (2021) entitled *Kesantunan Berbahasa Dalam Percakapan Antar mahasiswa Semester Delapan STKIP PGRI Ponorogo*. Then research conducted by Tubi et al., (2021) entitled *Analisis Kesantunan Bahasa Mahasiswa Dalam Pesan WhatsApp Terhadap Dosen Program Studi Pendidikan Bahasa Indonesia*. Previous research has provided a lot of valuable knowledge about language politeness in different contexts. However, there are still research gaps that need to be filled, especially related to Toba Batak language politeness. This research is expected to explore the application of politeness in a cultural context and will focus on daily interaction speech in the Toba Batak community in Jambi City, in *Arisan Marga, Parsahutaon, Martandang,* and *Lapo*.

Theoretical Studies

According to Kridalaksana (2008), language is a system of arbitrary sound symbols used by individuals in a social group to communicate, collaborate and identify themselves. Leech (1993 in Purba, 2022) said that someone will not be able to understand the nature of language if they do not understand pragmatics. The term pragmatics was first introduced by Charles Morris in 1938, who reviewed the thinking of his predecessors, namely John Lock and Charles Peirce. Pragmatics can be said to be a branch of linguistics that focuses on how someone understands the meaning of speech by connecting it to things such as context, communication goals, and situations of language use. Morris' initial views became the forerunner of the science of pragmatics, which was later developed by Austin and he introduced the concept of speech act, with the belief that when someone speaks, they also take action (Yuliantoro, 2020). Speech acts are divided into three types, namely locutionary speech acts, illocutionary speech acts, and perlocutionary speech acts (Searle, 1969 in Purba, 2022).

Politeness is the study of language use in a particular society (Rahardi, 2008 in Kusumaswarih, 2018). Politeness principles can also be a guide in speaking, directing speakers and message recipients to pay attention to polite ethics in conversation (Leech, 1983 in Doko et al., 2017). In the context of language politeness research, pragmatic parameters are needed as a benchmark to determine whether a conversation is polite or not. Leech (1993 in Purba, 2022) what is meant by pragmatic parameters are divided into 3 types, namely the level of social distance (distance rating), the level of social status (power rating), and the level of speech act ranking (rank rating). The principle of politeness is designed to ensure that participants in the interaction do not cause conflict. For Leech (1983 in Saifudin, 2020), the principle of politeness states that a person must maximize polite expressions of beliefs and minimize impolite expressions of beliefs. Based on the principles of politeness in Purba (2022), Leech divides the theory of politeness into six maxims, namely, (1) Tact Maxim is a rule in speaking in a way that minimizes losses for others and maximizes benefits for others, (2) Maxims. Generosity maxim is a rule of speaking in a way that minimizes benefits for oneself and maximizes losses for oneself, (3) Approbation maxim is a rule of speaking that minimizes disrespect for others and maximizes praise for others, (4) The modesty maxim is a rule in speech that maximizes self-deprecation and minimizes self-praise, (5) The agreement maxim is a maxim that requires every speaker and speech partner to be able to make an effort to reach an agreement. as much as possible and make efforts for disagreements to occur as little as possible, (6) Sympathy maxim is a maxim that requires each participant in the speech to be able to maximize feelings of sympathy for other people and minimize feelings of antipathy towards other people.

The Batak tribe is an ethnic group that inhabits Indonesia, especially in the province of North Sumatra. The Batak tribe is divided into six groups, one of which is the Toba Batak. Over time, the Batak tribe has spread to various provinces in Indonesia, including Jambi province. The Toba Batak population has existed in Jambi City since the 1960s until now. Even though the Toba Batak language has not been included in the Jambi Province language map data, Toba Batak speakers can be found in every area in Jambi City. To maintain cultural customs and strengthen feelings of brotherhood, the Toba Batak community in Jambi City formed an association or community such as (1) *Arisan Marga*, defined as an association of Batak people who have close clan ties (brothers), (2) *Parsahutaon*, defined as an association. Batak people who live sedentary and close together in the same area, (3) *Martandang*, defined as visiting someone else's house, and (4) *Lapo*, defined as a shop. Therefore, it can be described that when Batak people meet and interact with each other, they tend to communicate using Batak language, both during formal and informal events.

RESEARCH METHODOLOGY

This research uses a qualitative descriptive approach. This research data is spoken language data produced from the speech communication of the Toba Batak community which reflects compliance with language politeness in 4 resources, namely *Arisan Marga*, *Parsahutaon*, *Martandang*, and *Lapo*. The data collection technique used is the listening technique, by listening to and recording the informants' language use when gathered using Toba Batak language speech. Then, note-taking techniques will record important data and transcribe the data by codifying the types of maxims. Data analysis in this research uses the Miles and Huberman method (in Gunawan, 2013) which consists of three, namely (1) Data reduction, namely summarizing the data, discarding unnecessary data, coding according to the type of maxims, and making notes. important matters related to research, (2) Presentation of data that will be described in the form of narrative text to make it easier to manage and compile the reduced data, so that it becomes systematic and easy to understand, (3) Drawing conclusions or verification based on results from the field, examination analysis results, data presentation, data collection techniques, then drawing conclusions gradually until the final conclusion.

RESULT AND DISCUSSION

Maxim of Sympathy at Arisan Marga

DATA 5

Context: OA asked OE about the name of the mother who did not come to the social gathering because they were neighbors. OE provided information that his neighbor was sick, so he could not come, and OE had also given rice and side dishes to his neighbor because he only lived with his baby child, his husband worked and was not at home, so OE felt sorry for him and finally delivered rice. (OA and OU call OE Eda because they are old, then OU calls OA brother because they are both boring Nainggolan).

OA : *Omak ni si aha do panggoran i* (Who does she call her mother?).

OU : *Ise?* (Who?)

OA : *Nabaru ison i* (That's new here).

OE : *Marsahit, na baru masuk i do kan. marsahit, ito i karejo dope, soang boi dope mulak i* (It hurts, it's the new one that hurts, right? It hurts, it's still working, I can't do that yet).

OA : Oh.

OE : *Makana hutaruhon nangkin, hu suru i taruhon si Edi indahan isi.* (That's why I brought it earlier, I told Edi to deliver the rice there).

OA : Bah.

Data conversation 5 above is included in the maxim of sympathy. OA speech *"Omak ni si aha do panggoran i"* "Who does she call her mother?" asked for the call of the mother who did not come to the social gathering, and OE gave information that the person was sick *"Marsahit, na baru masuk i do kan. Marsahit, ito i karejo dope, soang boi dope mulak i"* "It hurts, it's the new one that hurts, right? I'm sick, I'm still working, I can't go home yet". Then, OE shows his sympathy by giving rice and side dishes to his sick neighbor, and OA responds with an expression *"Bah"* depicting sympathy or understanding of the situation. OE understands her neighbor's difficult situation because she has to take care of her baby alone without her husband because he is working and not at home, so OE delivers rice and side dishes to her neighbor. Thus, it can be concluded that the conversation above includes the maxim of sympathy because OE has sympathized with his neighbor who was sick, by giving him food in the form of rice and side dishes. Data 5 above is included in the directive speech act of asking because OA is asking about the person he is looking for.

Maxim of Wisdom in Arisan clan

DATA 14

Context: MA told everyone in his arisan, most of whom work as farmers, that now a lot of cassava is not selling because there are many people selling it in the market. (MA calls OE inanguda because her mother is MA boru Sinaga which means OE's older sister).

MA : *Gadong nuaeng bahat manjual di Angso* (Cassava is now widely sold in Angso).

OE : *Gadong aha*? (What cassava?)

MA : *Dari adui do hape sude* (From there it all turned out).

OA : Bah.

MA : *Kan masuk ke Angso kan jadi buka kios-kios kecil na di dalani* (When you enter Ansa, you open the small stalls on the street)

OA : *Heem* (Yes).

Conversation data 14 above includes the maxim of wisdom, MA's speech *"Gadong nuaeng bahat manjual di Angso"* "Cassava is now widely sold in Angso". In this speech, MA shares useful information with his interlocutor, namely by informing him that currently cassava is widely sold in Angso. This information is useful for his friends who mostly work as farmers because it can help them make decisions about when and how much cassava they will sell. Thus, the conversation above includes the maxim of wisdom because MA tries to make his friends' losses as small as possible by providing information about the large supply of cassava and makes his friends' profits large by not holding back his cassava at a high selling price because of the flood of cassava in Angso. Data 14 above is included in the assertive speech act of telling because MA told his friends about cassava which was widely sold in the market.

Maxim of Agreement in Parsahutaon

DATA 47

Context: BM briefly explains again about the Parsahutaon bona taon contributions for 2024.

BM : *Sen tabi kan, di punguan ta. Iuran ta kan lima ribu ma sabulan, jadi alana tor sataun jadi onom puluh ribu. jadi, mabayar ma hita saratus ribu, toktok ripe ma i opat puluh ribu, diluar Sian donatur, oke? Sepakat do hita isi?* (Excuse me, in our gathering. Our contribution is five thousand a month, so because it goes straight to sixty thousand a year. So, pay us one hundred thousand, the household contribution is forty thousand, excluding donors, okay? Do we agree there?).

BG : Agreed.

OD : *Mauliate ma* (Thank you).

Data conversation 47 above is included in the maxim of agreement. BM's speech, "*Sen tabi kan, di punguan ta. Iuran ta kan lima ribu ma sabulan, jadi alana tor sataun jadi onom puluh ribu. jadi, mabayar ma hita saratus ribu, toktok ripe ma i opat puluh ribu, diluar Sian donatur, oke? Sepakat do hita isi?*" "Excuse me, in our gathering. Our contribution is five thousand a month, so because it goes straight to sixty thousand a year. So, pay us one hundred thousand, the household contribution is forty thousand, excluding donors, okay? Do we agree there?" who explained again about the fees for the *bona taon Parsahutaon* event in 2024. BM explained the amount of fees that had been discussed previously and asked questions, *"Sepakat do hita isi?"* "Do we agree there?' which shows that he was trying to achieve agreement from all *Parsahutaon* members present at the meeting. Then BG responded by saying *"Agreed"* and OD too said thank you, which shows that there has been an agreement between them. Thus, it can be concluded that the conversation above includes the maxim of agreement because the members of the parsahutaon have made an agreement by agreeing to their *bona taon* contributions. Data 47 above is included in the assertive speech act of announcing because BM announced again about the amount of the contribution.

Maxim of Generosity in Parsahutaon

DATA 49

Context: BG gave extra rice and OD told him to also make extra fish and soup for the others.

BG : *Partabuan* (Increase).

OD : *Baen dohot ikannai dok aha i, sop* (Make it with the fish and what is it, sop).

Conversation data 49 above is included in the maxim of generosity. BG's speech *"Partabuan"* "Increase" gave extra rice to people and then OD said *"Baen dohot ikannai dok aha i, sop"* "Make it with the fish and what is it, sop" who told BG to give extra fish and soup to those who wanted to add. The action taken by the OD has made a small profit for himself by giving all the remaining food to share with all the guests in his house. Thus, it can be concluded that the conversation above includes the maxim of philanthropy because BG is willing to voluntarily deliver additional rice, fish, and soup for others without thinking about himself who has not eaten in order to make others feel satisfied and full. Then OD as the host also made a small profit for himself by telling BG to bring extra rice, fish, and soup to his guests without expecting any reward from his guests. Data 49 above is included in the commissive speech act of offering because BG offers extra rice for guests.

Maxim of humility in Martandang

DATA 70

Context: MG sees OU walking with an umbrella, he sees that the umbrella is good.

MG : *Bagak ma payung ni nantulang on* (This umbrella on nantulang is beautiful).

OU : *Aha bagak na naung sega do* (What beauty has been damaged?).

MG : *Oh ido* (Oh yeah).

OU : *Ah ido payung naeng* (Ah that's an umbrella now).

MG : *Payung ki bagak dope, cuman aha na tiop tiop na nga sega* (My umbrella is still beautiful, it's just that holding it is broken).

OU : *Ujago do payung si najolo i, tibbang sinuaeng da* (The previous umbrella was stronger than the current one).

The conversation data 70 above falls within the maxim of humility. In the OU speech *"Aha bagak na naung sega do"* "What beauty has been damaged" showing humility by lowering his own umbrella. Then MG's speech *"Payung ki bagak dope, cuman aha na tiop tiop na nga sega"* "My umbrella is still beautiful, it's just that holding it is broken" also obeys the maxim of humility by admitting that her umbrella is still beautiful, even though the umbrella stick is broken. OU does not boast of his umbrella even though MG considers it beautiful, but rather humbles himself by saying that his umbrella is broken. Likewise, OU also praised the MG umbrella by saying that the old umbrellas were indeed better. Thus, it can be concluded that OU has complied with the maxim of humility because OU has humbled himself when receiving praise from others (MG), and MG has also praised himself as little as possible by saying that his umbrella is beautiful, even though his stick is broken. Data 70 above is included in the expressive speech act of praise because MG praises the beauty of OU's umbrella.

Maxim of Appreciation in Lapo
DATA 92
Context: Currently discussing politics related to a politician named Ahok, who openly supports presidential candidate number 3. SR praises Ahok because he is considered wise and smart in choosing the right choice.

SR : *Na oto do si Ahok, hu sukun majo, naoto si Ahok? Kan orang pintar itu, orang bijak itu, siapa yang dipilih? Kan ido naeng* (Who is Ahok stupid, let me ask first, who is Ahok stupid? Isn't it true that a smart person chooses a wise person? That's what it is now).

The conversation data 92 above is included in the maxim of appreciation. In this conversation, it can be seen that SR is asking his friends regarding their assessment of Ahok. SR's purpose in asking questions like that was to give appreciation to Ahok because he was wise and clever in choosing the right choice. Therefore, it can be concluded that the conversation above includes the maxim of appreciation because SR has given praise to another person, namely Ahok, by admitting that he is smart and wise in making political decisions. Data 92 above is included in expressive speech acts because SR praised Mr. Ahok's intelligence and policies.

All data collected at *Arisan Marga, Parsahutaon, Martandang,* and *Lapo*, fulfills the principles of complying with language politeness. In each speech data there are 4 types of speech acts, such as assertive, directive, commissive and expressive speech acts. Not only that, from the results of this research, 3 types of pragmatic parameters were also found, namely social distance in data 21, social status in data 50, and speech act ranking in data 3. Thus, it can be seen that when all the elements above we can understand it well, then the choice of speech forms and strategies that we use will be in accordance with the goals and purposes of communication (Prayitno, 2017 in Purba, 2022).

CONCLUSION

Based on the results of research conducted with the title Politeness in Language in the Toba Batak Community in Jambi City, it can be concluded that from four sources of research data, namely *Arisan Marga, Parsahutaon, Martandang,* and *Lapo*, there are 94 data that comply with politeness in the Toba Batak language. In the *Arisan Marga* which was conducted from January to February 2024, 29 data were found consisting of 6 types of maxims, namely 5 speech data on the sympathy maxim, 12 speech data on the wisdom maxim, 6 speech data on the generosity maxim, 1 speech data on the maxim of humility, 3 speech data on the maxim of agreement, and 2 speech data on the maxim of appreciation. Then in *Parsahutaon* which was held in March 2024, 22 data were found consisting of 4 types of maxims, namely 12 speech data on the wisdom maxim, 7 speech data on the agreement maxim, 2 speech data on the generosity maxim, and 1 speech data on the appreciation maxim . Furthermore, in *Martandang* which was carried out from January to February 2024, 19 data were found consisting of 6 types of maxims, namely 1 speech data on the maxim of sympathy, 3 data on speech on the maxim of agreement, 8 data on speech on the maxim of wisdom, 4 data on speech in the maxim of generosity, 2 speech data in the maxim of appreciation, and 1

speech data in the maxim of humility. Finally, in *Lapo*, which was conducted from January to February 2024, 24 data were found consisting of 4 types of maxims, namely 4 speech data on the maxim of agreement, 7 speech data on the maxim of wisdom, 11 data on speech on the maxim of appreciation, and 2 data on speech on the maxim of wisdom. maxim of generosity. Compliance with the maxims of politeness is mostly dominated by the maxim of wisdom with a total of 39 speech data, followed by 17 speech data for the maxim of agreement, 16 data for the maxim of appreciation, 14 data for the maxim of generosity, 6 data for the maxim of sympathy, and 2 data for the maxim of humility.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.

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