

Politeness Strategies Used In Aurel Hermansyah's Tingkeban Ceremony In Atta Halilintar Youtube Channel

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Abstract

The aim of this research is to analyze the politeness strategies contained in Aurel Hermansyah's Tingkeban ceremony. The researcher chose the tingkeban ceremony as the data source because previous studies on politeness strategies have rarely explored cultural contexts. The researcher used qualitative method to analyze what types of politeness strategies most often appear and are used by Master of Ceremony (MC) in Aurel's Tingkeban. The data source comes from the YouTube video of Aurel Hermansyah's tingkeban ceremony on the Atta Halilintar YouTube channel which was uploaded on December 18th 2021. The researcher found that 12 data (sentences) used in Aurel Hermansyah's Tingkeban Ceremony. After collecting the data, the researcher classified the sentences that contains politeness strategies and then give 12 data of sentences which are found 3 data in Bald on Record, 3 data in Positive politeness, 3 data in Negative politeness, and 3 data in Bald on Record politeness strategies.

Keywords: Politeness Strategies, Ceremony, Tingkeban.

1. INTRODUCTION

The term "Tingkeban" originates from the Javanese word "tingkeb," which means to close, and it is also referred to as "mitoni," derived from "pitu," the Javanese word for seven. Sholikin (2010, p. 79) elucidates that "seven in Javanese is pitu, hence the term mitoni." This ceremony, as described by Bayuadhy (2015, p. 23), is traditionally performed when a woman is seven months pregnant with her first child. Bratawidjaja (1988, p. 1) asserts that "the tingkeban ceremony is a significant cultural tradition among the Javanese people." The central objective of tingkeban is to offer prayers for the safety and well-being of both the expectant mother and her unborn child

until the time of birth (Bayuadhy, 2015, p. 23). This ritual, deeply embedded in Javanese culture, underscores the community's collective hope and spiritual support for the new life. It involves various ceremonial activities, such as bathing the mother-to-be with water infused with flowers, symbolizing purification and blessing. The involvement of family members and the community highlights the social aspect of this tradition, fostering a sense of solidarity and mutual care. Moreover, *tingkeban* reflects the profound respect and reverence the Javanese have for the processes of pregnancy and childbirth, recognizing them as critical and sacred phases in a woman's life.

This study examines the politeness strategies used in Aurel Hermansyah's *tingkeban* ceremony on the AH YouTube channel. Politeness strategies are ways people speak respectfully to minimize offense. They appear in both everyday talk and formal events like ceremonies or talk shows. In linguistics, such strategies help maintain social harmony and show respect for others. Though shaped by culture and context, their main goal is to support smooth and considerate communication (Mill, 2003:6).

According to politeness theory, certain speech acts can threaten a person's social dignity or "face." Politeness varies across languages and cultures, involving not only explicit language but also implied meanings. Understanding cultural and social values is essential, as language is shaped by context. This study aims to identify the politeness strategies used in Aurel Hermansyah's *tingkeban* ceremony and determine which types are most frequently used by the MC.

Uses theory Brown and Levinson (1987). This research deals with politeness strategy used in Aurel Hermansyah's *tingkeban* ceremony video. The data are gained through the MC remarks while guiding the Aurel Hermansyah *tingkeban* ceremony procession. The data taken in video vlog at the Atta Halilintar youtube channel that post in 18 December 2021.

Based on the above background, the writer contains the following questions, there are:

1. What types of politeness strategies are employed in the utterances during Aurel Hermansyah's *tingkeban* ceremony?
2. How are the meanings of the utterances containing politeness strategies interpreted within the cultural context of the *tingkeban* ceremony?

2. LITERATURE REVIEW

2.1. Pragmatics

Pragmatics is a linguistic science that studies the relationship between the meaning of a language and the understanding of a context and situation outside the language. Pragmatics comes from the relationship between understanding in a language context, with the context of understanding, the language can also be created with the meaning of speech so that speech partners can better understand the meaning of the speech uttered by the speaker, this can be seen based on the meaning of the language uttered by the speaker as what when in saying a word or sentence to the other person, So that from the process of understanding the language context, communication interaction between speakers and speech partners can occur. The context of language studies also refers to the ability to use sentences, or in other words, this ability can connect and harmonize sentences correctly and become the basis for notes or understanding of language (Lavinson, in Tarigan 2009)

Pragmatics is commonly viewed as a distinct form of reasoning separate from semantics. Semantics primarily concerns itself with the conventional rules governing the meaning of expressions and how these meanings are structured and combined within language. Locke thought of communication as a process in which speakers encode their thoughts into words, and listeners then translate the words back into thoughts. Similar perspectives are explicitly articulated in Saussure's theory and echoed by other influential theorists. This viewpoint aligns with the framework advocated by logicians and philosophers of language within the tradition of logical analysis, which posits language as a system governed by phonological, syntactic, and semantic rules. Within this paradigm, proficient speakers strive to formulate utterances that accurately reflect the truth of the beliefs they intend to express; they carefully select their words to ensure their statements correspond to these truths. A competent interpreter must comprehend an utterance by first identifying its phonemes, morphemes, words, and phrases. Subsequently, they apply their understanding of meaning to interpret both the truth conveyed by the utterance and the beliefs it expresses. This process involves not only grasping the linguistic components and structure but also interpreting the intended meaning and implications within the context of communication.

2.2. Politeness

Politeness strategies refer to ways of speaking that show care for others and reduce the potential damage to their self-esteem ("face") in specific social situations. They involve the speaker's efforts to lessen the impact of actions that might threaten another person's dignity. In common usage, "politeness" describes behaviors that are somewhat formal and respectful, aiming not to overstep boundaries or impose on others. Being polite entails showing reverence towards the individual you converse with and ensuring their feelings are unharmed (Mills, 2003). Moreover, politeness involves actively displaying care for others' well-being and maintaining respectful

boundaries (Holmes, 1995). Brown and Levinson (1987) delineated four distinct strategies for practicing politeness effectively in social interactions. These strategies are pivotal in fostering harmonious communication and mutual respect among individuals.

2.2.1. Bald On Record

In the realm of politeness theory by Brown and Levinson (1987), the bald on record strategy is employed when S wishes to perform a face-threatening act (FTA) directly and efficiently towards H (the hearer). This approach is typically reserved for close relationships, like family or close friends, as it may potentially cause discomfort or embarrassment.

2.2.2. Positive Politeness

Positive politeness aims to address the positive face of the addressee, which refers to their perennial desire to be appreciated for their wants, actions, and values (Brown and Levinson, 1987). This strategy involves S trying to avoid causing offense by emphasizing warmth and friendliness. Positive face reflects the need to be accepted and valued as part of a group, knowing that one's desires are respected (Yule, 1996).

2.2.3. Negative Politeness

Negative politeness involves acknowledging and respecting the personal space, rights, and territories of the hearer (Brown and Levinson, 1978). This strategy seeks to minimize the imposition or burden that a face-threatening act (FTA) inherently brings. By employing negative politeness, the speaker aims to maintain social distance and avoid intruding on the hearer's autonomy. This approach is grounded in the understanding that the speaker's actions or statements could potentially impose on or inconvenience the hearer.

2.2.4. Off Record

To maintain politeness, speakers sometimes resort to employing an off-record strategy. As per Brown and Levinson (1987), this approach is chosen when a speaker wishes to convey a face-threatening act (FTA) indirectly, thus avoiding direct responsibility for it. Off-record strategies encompass a variety of methods, such as hinting, providing associative clues, presupposing, understating, overstating, using tautologies, employing contradictions, irony, metaphors, rhetorical questions, ambiguity, vagueness, overgeneralization, displacing the hearer, being incomplete, or using ellipsis. These techniques enable speakers to subtly communicate their intentions while maintaining a polite and tactful interaction. Such strategies serve to preserve the polite implicature between participants.

2.3. Tingkeban

"Tingkeban" is a traditional ceremony held in the seventh month of pregnancy for first-time mothers. The purpose is to ensure the safety of the mother during childbirth and her baby. Among the Javanese community, there are many mystical customs and cultural practices, including the "tingkeban" custom for pregnant women, which has been passed down through generations as a routine and scheduled event. The term "tingkeban" can be interpreted as a baby that has been born and is seven months old. Thus, "tingkeban" means a custom for a pregnant woman awaiting the birth of her first child (Purwadarminta, 1939; p 534). In Javanese tradition, there is the concept of *lukat* which means to be erased, canceled, released, cleansed, and purified from all dangers that will come to get safety (Zoetmulder, 1982: p 611-612). Tingkeban is a sacred ceremony that aims to protect pregnant women from all dangers or things that are considered bad or evil. In tingkeban there are also hopes and prayers for the pregnant mother to get protection from all possible disasters or accidents. In addition, there is a belief that pregnant women carrying their first child has certain characteristics associated with potential disasters, so tingkeban was created to prevent these bad things from happening.

2.4. Previous Studies

The purpose of this research was to examine the language politeness strategies used in the tingkeban Aurel Hermansyah ceremony. Which at this time there is still rarely research on politeness strategies in tingkeban. Therefore this research was conducted to increase knowledge about tingkeban culture. Previously, there had been no research on politeness strategies in the tingkeban ceremony but found several studies that resembled.

The first research entitled, "An Analysis Of The Politeness Strategies Utilized By Pesbukers In Their Variety Show (2020) by David Togi Hutahaean". This study adopts a pragmatic approach to examine politeness strategies observed in the Pesbukers Variety Show. The research aims to identify, analyze, and quantify different types of politeness strategies while exploring the factors influencing their prevalence within the show. Employing a descriptive qualitative method, content analysis of journal data focused on episode 10, aired on May 15, 2019.

The next journal is Politeness Strategies Analysis Reflected In Little Women Movie By Greta Gerwig (2021). This study delves into the exploration of politeness strategies depicted in the cinematic narrative of "Little Women." Politeness is construed as a repertoire of social behaviors wherein speakers tactfully accommodate the preferences and sensibilities of their interlocutors across diverse contexts. The research aims to systematically identify these strategies and ascertain their prevalence within the film. Drawing on Brown and Levinson's seminal framework (1978), the analysis categorizes politeness strategies into bald on-record, positive politeness, negative politeness, and off-record. Methodologically, a descriptive qualitative approach is adopted to meticulously examine these strategies in alignment with Brown and Levinson's theoretical constructs.

And the last previous study is entitled An Analysis of The Politeness Strategy used in Mata Najwa Talk Show on Trans7 (2022) by Dwi Handayani Silitonga. This study aims to investigate the employment of politeness strategies in the Mata Najwa Talk Show. Employing a qualitative research approach, the research explores how participants, including host Najwa Shihab and guests Erick Thohir and Nadiem Makarim, utilize various politeness strategies during their interactions. The data analyzed comprises speech acts exemplifying these strategies.

3. METHODS

Research methods refer to the approach used by researchers to collect data in a study. Research methods involve a series of steps taken by researchers to obtain relevant and necessary information in research. This research uses a qualitative descriptive method, which aims to solve problems by preparing, collecting, and analyzing data in depth and detail. Qualitative research, as described by Creswell (1994, p. 18), unfolds naturally in real-world settings, allowing researchers to deeply engage with and interpret firsthand experiences. This approach seeks to comprehensively explore and explicate the diverse politeness strategies observed during Aurel Hermansyah's *tingkeban* ceremony.

In qualitative research, data collection typically occurs in natural settings to capture authentic information. Creswell (2012) outlines four primary methods for collecting qualitative data. Firstly, observation involves researchers noting activities and behaviors within the context being studied. Secondly, interviews entail face-to-face interactions between researchers and participants to gather firsthand accounts and insights. Thirdly, documents may be utilized, such as texts or records, relevant to the study participants. Lastly, audio and visual materials serve as additional sources of data, providing auditory or visual evidence to complement textual information gathered during the research process.

According to (Creswell 2014), a documentary is a technique to collect the data based on documents can be transcripts, books, newspapers, magazines, and many more. The researchers gathered data from the transcript for this study. To collect the data, the researcher followed several systematic steps: a) Accessed the YouTube platform; b) Searched for the video of Aurel Hermansyah's *tingkeban* ceremony; c) Observed the video attentively, focusing on the MC's utterances to identify expressions that reflect politeness strategies; d) Retrieved and reviewed the transcript of the video to support accurate data analysis, with selected data noted for further examination; e) Highlighted specific words and phrases in the transcript that demonstrate the use of politeness strategies. Following the data collection phase, this study adopts the pragmatic identity method as elucidated by Sudaryanto (2015). This method is centered on examining how language is used within specific situational contexts. It is applied here to scrutinize the Politeness Strategies observed in the *tingkeban* ceremony of Aurel Hermansyah, featured on Atta Halilintar's YouTube channel.

4. RESULTS

In this section contains the findings result and discussion of the research. There are the research findings about politeness strategies used in Tingkeban ceremony Aurel Hermansyah's and the type which most often used by the MC. And in the discussion section descriptively and presented as research results to explain the politeness strategies and types of politeness most often used by MC in The Aurel Hermansyah's Tingkeban Ceremony. By delving into these nuances, the study aims to provide a comprehensive understanding of how politeness operates as a crucial component of effective communication strategies across various cultural and contextual landscapes. Subsequently, in the discussion section, these findings will be expounded upon descriptively to elucidate the research outcomes. This will encompass an exploration of politeness strategies and the predominant types of politeness employed by the MC during The Aurel Hermansyah's Tingkeban Ceremony.

There are four politeness strategies used in The Aurel Hermansyah's Tingkeban Ceremony, this is the data that researchers found after observing and watching videos of the event on YouTube.

4.1 Bald On Record Politeness Strategy

These techniques are designed to achieve maximum efficiency in conveying messages, often using metaphorical urgency to emphasize points or highlight the significance of the hearer's friendship. They also address practical challenges such as overcoming communication barriers and providing task-oriented instructions. Additionally, the strategy acknowledges power differentials between the speaker and the hearer, offering sympathetic advice or warnings and granting requested permissions.

Data 1:

Aurel: Oh, I'm so happy, thank God, we're just about to start making up for Baby A's 7th month event, Baby A (at 0.18)

Data 2:

Aurel: I haven't done anything yet, do some make up rituals first, right sis? (at 0.31)

Data 3

Anang: Padang doesn't exist, Java just exists (at 6.13)

4.2 Positive Politeness Strategy

Brown and Levinson (1987) articulate that the Positive Politeness strategy serves to affirm the positive face of the recipient, emphasizing their enduring desire for recognition and respect for their actions and desires. This approach is instrumental in interpersonal communication as it seeks to maintain harmony and goodwill by fostering a sense of mutual understanding and acceptance.

Data 4:

Atta: Oh my, my wife is so beautiful, oh my! (at 6.40)

Data 5:

Aurel: Bismillah, lets go! (at 0.56)

Data 6:

MC: This is Mrs. Krisdayanti's first grandchild (27.41)

4.3 Negative Politeness Strategy

Brown and Levinson (1978) say Negative Politeness strategy functions to minimize certain unavoidable impacts resulting from FTA. According to Brown and Levinson (1987), negative politeness strategies also encompass ten techniques. These include employing indirect language, posing questions, hedging statements, expressing pessimism, minimizing imposition, showing deference, offering apologies, depersonalizing interactions (by avoiding personal pronouns like "I" and "you"), presenting the FTA as a general rule, nominalizing actions, and explicitly acknowledging obligations or lack thereof to the hearer. These strategies aim to mitigate potential threats to the hearer's negative face, emphasizing respect and minimizing intrusiveness in social interactions.

Data 7:

Aurel: Sis, why don't I stir it up, sis (at 01.16)

Data 8:

Aurel: The husband is still lying in the room, maybe the father needs to rest first, right? (01.30)

Data 9:

Ashanty: So after praying we immediately couldn't sleep anymore. It was like when we were married, so we remembered it. (3.05)

4.4 Off Record Strategy

Brown and Levinson's (1987) concept of Off-Record strategy delves into the nuanced ways speakers communicate indirectly to manage potential face-threatening situations. This strategy is pivotal when a speaker needs to convey a message that could potentially offend or threaten the listener's face (their public self-image and social desires) but wishes to avoid direct confrontation or responsibility for causing offense. The strategies categorized under Off-Record techniques are diverse and strategic. The Off-Record strategy involves also employing various indirect communication methods to convey messages without directly stating them. These techniques are essential for speakers aiming to discuss sensitive topics or potential threats to face while avoiding direct confrontation or accountability for their message. Giving hints is one method, subtly indicating something without explicitly stating it. Another approach involves offering association clues, contextual hints that indirectly point towards the intended meaning. Presupposing certain facts or conditions is also common, assuming their existence without openly asserting them.

Data 10:

MC: Ladies and gentlemen, ladies and gentlemen, we are still waiting for Mbak Aurel to change into a white jasmine kip, symbolizing the purity of her heart to welcome her beloved son or daughter (at 23.16)

Data 11:

MC: Mr Atta, not from the head, okay, from the shoulders and also the stomach.
(24.49)

Data 12:

Atta: Yes, if you want to stay beautiful, you have to be pregnant all the time, darling
(6.54)

5. DISCUSSION

As previously mentioned, there are four politeness strategies that individuals can use when faced with a face-threatening act (FTA). Brown and Levinson (1987) outline these strategies as specific patterns of behavior that speakers can adopt: the Bald-on Record Strategy (direct approach), Positive Politeness Strategy (emphasizing friendliness or familiarity), Negative Politeness Strategy (formal approach), and Off-record Politeness Strategy (indirect or subtle approach).

Here are 12 data that will be analyzed based on politeness strategies theory:

1. Bald on Record Politeness Strategy

Aurel: Oh, I'm so happy, thank God, we're just about to start making up for Baby A's 7th month event, Baby A
(*Aduh senang banget, Alhamdulillah ini kita baru mau mulai make up mau acara 7 bulanan Baby A, Baby A*)

The strategy acknowledges power differentials between the speaker and the hearer, offering sympathetic advice or warnings and granting requested permissions. It encompasses social niceties such as welcoming gestures, farewells, and making offers or suggestions, all aimed at facilitating clear and straightforward communication in various social contexts.

Aurel: I haven't done anything yet, do some make up rituals first, right sis?
(*Belum ngapa-ngapain, make up dulu ritual ritual dulu ya kan kak?*)

This techniques are designed to achieve maximum efficiency in conveying messages, often using metaphorical urgency to emphasize points or highlight the significance of the hearer's friendship. They also address practical challenges such as overcoming communication barriers and providing task-oriented instructions.

Anang: Padang doesn't exist, Java just exists
(*Padang gak ada, Jawa ada*)

Since utilizing this methodology will make the hearer stun or humiliate, in this manner this technique is most regularly utilized between individuals who have near relationship such as family or close friends.

2. Positive Politeness Strategy

Atta: Oh my, my wife is so beautiful, oh my!
(*Ya ampun, istriku cantik banget, ya ampun!*)

This approach is instrumental in interpersonal communication as it seeks to maintain harmony and goodwill by fostering a sense of mutual understanding and acceptance. Positive face signifies the need to feel included and valued within a social group, where individuals seek affirmation of their identity and desires. Therefore, when employing positive politeness strategies, the speaker actively engages the hearer as a peer with shared interests and aspirations. By demonstrating warmth, empathy, and a genuine interest in the hearer's perspective, the speaker aims to minimize any potential threat to the hearer's positive face.

Aurel: Bismillah, lets go!
(*Bismillah ya, lets go!*)

This strategies are employed by speakers to tactfully navigate social interactions while emphasizing camaraderie and minimizing the risk of causing offense. Key strategies include demonstrating genuine interest in the hearer's concerns, sometimes by exaggerating approval or sympathy to underscore their importance.

MC: This is Mrs. Krisdayanti's first grandchild
(*Ini merupakan cucu pertama dari ibu Krisdayanti*)

This strategy not only enhances rapport but also strengthens social bonds by affirming mutual respect and understanding. This strategies also assert or presuppose speaker's knowledge and concern for the hearer's wants

3. Negative Politeness Strategy

Aurel: Sis, why don't I stir it up, sis
(*Mbak, mbak itu kenapa aku gak diadukin sih, mbak*)

This strategy is include in employing indirect language, functions to minimize certain unavoidable impacts resulting from FTAs. By implementing this strategy, speakers creates social distance. The reason for adopting this strategy is the assumption that speaker might impose and interfere with hearer.

Aurel: The husband is still lying in the room, maybe the father needs to rest first, right?
(*Suaminya masih tiduran di kamar, mungkin kan butuh istirahat dulu bapaknya ya*)

This sentences is hedging statements and explicitly acknowledging obligations or lack thereof to the hearer. These strategies aim to mitigate potential threats to the

hearer's negative face, emphasizing respect and minimizing intrusiveness in social interactions.

Ashanty: So after praying we immediately couldn't sleep anymore. It was like when she were married, so we remembered it.
(*Terus abis sholat gak bisa tidur lagi deh gue, aku tuh kebiasaan dari kawinannya dia*)

The speaker uses nominalization to transform their utterance into a phrase that reflects negative politeness. The goal is to increase the formality of the sentence by employing a higher degree of nominalization.

4. Bald off Record Strategy

MC: Ladies and gentlemen, ladies and gentlemen, we are still waiting for Mbak Aurel to change into a white jasmine kip, symbolizing the purity of her heart to welcome her beloved son or daughter
(*Hadirin sekalian, kita masih menunggu Mbak Aurel berganti busana dengan kip melati yang berwarna putih melambangkan kesucian hatinya untuk menyongsong putra atau putrinya yang tercinta*)

This techniques rely heavily on the context of the conversation and the shared understanding between the speaker and the listener to interpret the intended meaning accurately. This approach underscores the complexity of interpersonal communication, where subtleties and implicit meanings play crucial roles in managing social relationships and interactions effectively. Over-generalization makes broad statements lacking specific details, displacing the hearer shifts focus away from them, and incompleteness provides partial information, expecting the listener to fill in the gaps.

MC: Mr Atta, not from the head, okay, from the shoulders and also the stomach.
(*Mas Atta, jangan dari kepala ya, dari bahu dan juga perutnya*)

This strategy related kind of implicature triggered by relevance violations is provided by mentioning something associated with the act required of H, either by precedent in S-H's experience or by mutual knowledge irrespective of their interactional experience.

Atta: Yes, if you want to stay beautiful, you have to be pregnant all the time, darling
(*Iya, kamu kalo mau cantik terus, harus hamil terus berarti sayang*)

Overstating emphasizes a point through exaggerated language, while using tautologies redundantly rephrases an idea to reinforce its meaning. Contradiction involves stating something contrary to expected or literal interpretation, while irony uses language to convey a meaning opposite to its literal sense, often for emphasis or humor.

6. CONCLUSION

After understanding the significance of the *tingkeban* tradition, this study explores the politeness strategies used in Aurel Hermansyah's *tingkeban* ceremony on the AH YouTube channel. Politeness strategies are techniques speakers use to express themselves respectfully and mitigate face-threatening acts (Mills, 2003:6). These strategies appear in both casual and formal interactions, including public events and talk shows. The researcher identified 12 utterances employing politeness strategies: 3 using bald on record, 3 positive politeness, 3 negative politeness, and 3 off record strategies.

Politeness is a complex concept that involves not only linguistic forms but also an understanding of implicit cultural and social norms. Because language is inherently tied to its social context, mastering politeness requires awareness of societal values and interpersonal dynamics.

Formality in communication often reflects differences in social status, age, education, or familiarity. Interactions among individuals of differing status tend to be more formal and cautious, while those between peers are typically more relaxed and informal, aligning with perceived social equality.

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