# POLITENESS STRATEGY USED IN CONVERSATIONAL VERSES OF SURAH AL- A'RAAF

#### **THESIS**

# Submitted as Partial Fulfillment of the Requirements for the Bachelor Degree of English Department Faculty of Arts and Humanities

**UIN Sunan Ampel Surabaya** 



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vii



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#### **ABSTRACT**

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**Key words:** politeness strategy, conversational verses, Surah *al-A'raaf* 

This study discussed about politeness strategies, include bald-on record, positive politeness, negative politeness, and bald-off record strategy. This study focuses on the utterances, phrases, and sentences which containing politeness strategy used by speakers in conversational verses of Surah *al-A'raaf*. The aims of this study are to describe what kinds of politeness strategy that used in conversational verses of Surah *al-A'raaf* and what factors that might influence the use of politeness strategy. The data in this study were identified and analyzed by using the theory of politeness strategy based on Brown and Levinson's theory (1987).

The qualitative approach is used in this study, because this study concerns with describing the process of language in conversational verses of Surah *al-A'raaf*. The data taken was taken from utterances, phrases, and sentences that used by speakers in Surah *al-A'raaf*. After that, the data were identified and classified based on Brown and Levinson's theory (1987).

This study found that there are 41 data containing politeness strategies. From all kinds of politeness, there are 13 data containing bald-on record strategy, 12 data containing positive politeness strategy, 13 data containing negative politeness strategy, and 3 data containing bald-off record strategy. The factors influencing the politeness strategy usage are, payoff and relevance circumstances: social distance, relative power, and ranking of imposition. Those factors are influencing all of the data with different scales or degrees.

#### **INTISARI**

Sekarwangi, Dewi. 2018. *Politeness Strategy Used in Conversational Verses of Surah al-A'raaf.* Sastra Inggris, Fakultas Adab dan Humaniora. Universitas Islam Negeri Sunan Ampel Surabaya.

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Kata Kunci: politeness strategy, conversational verses, Surah al-A'raaf

Skripsi ini meneliti tentang strategi kesantunan, yang diantaranya terbagi menjadi strategi *bald-on record, positive politeness, negative politeness,* dan *bald-off record.* Penelitian ini fokus pada ucapan-ucapan, frasa-frasa, dan kalimat-kalimat yang digunakan oleh pembicara dalam Surat al-A'raaf dan masuk kedalam teori kesantunan. Tujuan dari penelitian ini adalah untuk menjelaskan apa saja jenis strategi kesantunan yang digunakan oleh pembicara dalam Surat al-A'raaf dan juga menjelaskan tentang faktor-faktor yang mempengaruhi penggunaan strategi kesantunan tersebut. Data dalam penelitian ini diperoleh dari hasil identifikasi dan analisis menggunakan teori kesantunan berdasarkan teori milik Brown dan Levinson (1987).

Pendekatan kualitatif digunakan dalam penelitian ini, karena penelitian ini memperhatikan kebahasaan di Surat al-A'raaf. Data dalam penelitian ini diperoleh dari ucapan-ucapan, frasa-frasa, dan kalimat-kalimat yang digunakan oleh pembicara dalam Surat al-A'raaf dan masuk kedalam teori kesantunan. Kemudian, data yang telah diperoleh diidentifikasi dan diklasifikasi berdasarkan teori kesantunan milik Brown dan Levinson (1987).

Penelitian ini menemukan sebanyak 41 data yang mengandung strategi kesantunan. Dari kesemua jenis strategi kesantunan yang ada, diperoleh data sebagai berikut; 13 data mengandung strategi *bald-on record*, 12 data mengandung strategi *positive politeness*, 13 data mengandung strategi *negative politeness*, dan 3 data mengandung strategi *bald-off record*. Beberapa faktor yang mempengaruhi penggunaan strategi kesantunan adalah *payoff* dan *relevance circumstances: social distance, relative power*, dan *ranking of imposition*. Faktor-faktor tersebut mempengaruhi seluruh data dengan tingkatan yang berbeda.

# TABLE OF CONTENTS

INSIDE COVER	11
DECLARATION.	
<b>DEDICATION</b>	iv
мотто	V
THESIS ADVISOR'S APPROVAL SHEET	vi
THESIS' EXAMINER'S APPROVAL.	vi
ACKNOWLEDMENT	Viii
TABLE OF CONTENTS.	x
ABSTRACT	xi
INTISARI	xv
CHAPTER I INTRODUCTION	
1.1 Background of the Study	1
1.2 Research Problems	
1.3 Research Objectives	
1.4 Significance of the Study	8
1.5 Scope and Limitation.	9
1.6 Definition of Key Terms.	10
CHAPTER II REVIEW OF LITERATURE	
2.1 Pragmatic	11

2.2 Context.	12
2.3 Politeness Strategies	13
2.4 Brown and Levinson's Theory of Politeness	13
2.4.1 Bald-on Record Strategies.	14
2.4.2 Positive Politeness Strategies	17
2.4.3 Negative Politeness Strategies	23
2.4.4 Bald-off Record Strategies	26
2.5 Factor Influencing the Use of Politeness Strategy	29
CHAPTER III RESEARCH METHOD	
3.1 Research Design.	33
3.2 Data and Data Sources.	34
3.3 Instruments	35
3.4 Data Collection.	36
3.5 Data Analysis	37
CHAPTER IV FINDING AND DISCUSSION	
4.1 Finding.	41
4.1.1 Kinds of Politeness Strategies	41
4.1.1.1 Bald on Record Strategies	
4.1.1.1 Metaphorical Urgency for Emphasis	43
4.1.1.2 Metaphorical Urgency for High Valuation of	H's
Friendship	44

4.1.1.1.3 Task Oriented/ Paradigmatic Form of	
Instruction	48
4.1.1.1.4 Power Difference between S (higher) and H	
(lower)	49
4.1.1.1.5 Sympathetic Advices or Warnings	53
4.1.1.1.6 Permission that H has Requested	54
4.1.1.2 Positive Politeness Strategies	
4.1.1.2.1 Intensify Interest to Hearer	55
4.1.1.2.2 Seek Agreement	58
4.1.1.2.3 Offer or Promise	59
4.1.1.2.4 Give (or ask for) Reasons	61
4.1.1.2.5 Assume or Assert Reciprocity	63
4.1.1.3 Negative Politeness Strategies	
4.1.1.3.1 Be Conventionally Indirect	66
4.1.1.3.2 Be Pessimistic	70
4.1.1.3.3 Give Deference	71
4.1.1.3.4 Impersonalize	74
4.1.1.3.5 State the FTA as a General Rule	76
4.1.1.4 Bald off Record Strategies	
4.1.1.4.1 Use Metaphor	78
4.1.1.4.2 Use Rhetorical Question	79
4.1.2 Factors Influencing the Use of Politeness Strategy	81
4.1.2.1 Payoff: A Priori Consideration	83

4.1.2.2 Relevant Circumstance.	89
4.2 Discussion	101
CHAPTER V	
5.1 Conclusion.	107
5.2 Discussion	109
REFERENCES	

#### **CHAPTER I**

#### INTRODUCTION

This chapter, the researcher will show about an overview of the language which appears in conversational verses of Surah *al-A'raaf*. This section describes the introduction of this research consisting six parts, they are: background of study, research problems, research objectives, significance of the study, scope and limitation, and definition of key terms.

## 1.1 Background of Study

Societies are a group of people or the user of language, in which language as a tool to communication. Language helps people in the world to communication. Every person has their own way to communicate with others. The way that the individual speaker communicates is different, even though they have same ideas. Here, it can be said that the way how speaker uses language in communication is different from others.

Every human is covered by society and cultural behavior. In communication cases, language used may differ from one society to other based on their culture. The communication process becomes something important for people in building a social relationship. For example, to get the attention and to get the good relation in society, we (as speakers) have to communicate by uttering good words to others. It should be applied because people usually judge

others by seeing their words production through communication. According to Wardaugh, he states that language is a profound of identity (2006:6). It means that language implies someone's personalities.

Most of people used polite conversation in order to make a good communication with others. Politeness is the application of good communication manner. It is important because it will show that speaker respects the other feelings. Politeness involves understanding not only the language, but also values of social and culture of communication itself (Holmes, 1992:296). Politeness rule in every single society is different based on their social and cultural values. For example, there are three stages or styles of politeness in Javanese language, include high, middle, and low. Javanese people choose their certain language depending on the addressee. When they speak with people younger than them, they will use middle or low level. But, when they speak with people older than them, they will use high level in language. Being polite is trying to decide whether something is appropriate to say to someone else or not (Holmes, 1992:296-297). The purposes of politeness itself are to maintain and to keep a good relationship among people in a society. According to Yule (2014:132), politeness defines as showing awareness and consideration of the other person's faces. Brown and Levinson categorized human politeness behavior into four strategies, they are bald-on record, positive politeness, negative politeness, and off record.

When we talked about bald on record strategy, it means that speaker does nothing to minimize threats to the hearer's face. While, in positive politeness strategy, it is oriented towards hearer's (H) positive face, the positive self image that he claims for himself. Negative politeness strategy has different case, where it is not only deals with recognizing the hearer's face, but also recognizing that speaker is in some way forcing on them. In bald off record, it deals with delivering the intention indirectly.

The application of politeness strategy occurs when speaker realizes that saving the hearer's face is important. Politeness strategy aims to save the H's "face", in which face here refers to the respect that an individual has for him or herself to maintain that "self-esteem" in public or in private situations. There are two faces here, which are negative face refers to one's freedom to act, while positive face refers to one's self-esteem.

Politeness strategies becomes something important thing in communication, include in Islamic study. It stated in the Holy Qur'an Surah *al-Baqarah*: 263

"Kind words and the covering of faults are better than charity followed by injury. Allah is Free of all wants, and He is Most-Forbearing" (Ali, 2006:33)

It is not only stated in The Holy Qur'an, but also in Hadits. According to Bukhari (6018) and Muslim (47), as a Muslim, we must speak in a good way

and be generous with others, especially our neighbors in order to make them satisfied and get a nice impression. And if we could not speak in a good way (polite), it is better for us to keep silent in order to avoid embarrassing and hurting others.

The study of politeness strategies has been conducted by several researchers with a variety focuses. It is happened because of the phenomena of politeness strategies becomes widely in any context, whether in a literary works or in a daily communication. Several researches which deal with a variety of focuses (see e.g. Efendi; et.al, 2014; Indriani, et,al. 2014; Kedveš, et.al, 2013; Mafazy, et.al, 2016; Munjidah, et.al, 2015). Since politeness strategies become widely used in analyzing of literary work, include novel, drama, movie, etc. many researchers used politeness strategies in order to analyze the literary work (see e.g. Efendi; et.al, 2014; Munjidah, et.al, 2015). There are also several researchers which combine both politeness strategies with other focuses (see e.g. Kedveš, et.al, 2013). Kinds of strategy of politeness strategies which focus on positive politeness strategy has been also done (see e.g. Indriani, et,al. 2014).

The previous research which analyze the literary works is "Politeness Strategies of Refusals in The Main Characters of Movies Entitled *the Scarlet Letter* and *Easy A*" (UIN Sunan Kalijaga, 2014) written by Efendi. This research aims to explain the politeness strategies used by the main characters in both *The Scarlet Letter* and *Easy A*. This research focuses on the utterances

from the main characters of both films on the area of refusal. The result of this study showed that the main characters of both movies tend to refuse things by using bald on record super-strategy.

The next previous research is "An Analysis of Positive Politeness Strategies are Used by Elinor in *Sense and Sensibiliy* Movie" (UIN Sunan Ampel, 2015) written by Siti Munjidah. This research aims to find out the kinds and factors influencing characters applying positive politeness strategies. This research focuses on the utterances of positive politeness strategy used by Elinor in that movie. The results of this study showed that there were 8 positive politeness strategies employed by Elinor in her dialogs. There were two dominant factors influencing the character on choosing positive politeness strategy, payoff and social distance.

Previous research which comparing two characters in the movie also done with title "Positive Politeness Strategies Used by Grace and Meg in *Monte Carlo* Movie" (Dian Nuswantoro Universitty, 2014) written by Eva Indriani. This research aims to find out several types of politeness strategies produced by Grace and Meg in *Monte Carlo* movie. This research focuses on the utterances produced by the main characters Grace and her step sister Meg in *Monte Carlo* movie. The result of this study showed that Grace produced the highest number of positive politeness than Meg.

The previous research which combining two focuses of politeness strategies has been done with title "Face Threatening Acts and Politeness Strategies in Summer School Application Calls" (Josip Juraj Strossmayer University, 2013) written by Ana Kedveš. This research aims to explore the pragmatic aspects of summer school application calls in the framework of Brown and Levinson's (1987) politeness theory. This research focuses on the content of calls. The result of this study revealed that FTAs and adherent politeness strategy utterances are very likely to appear in summer school CFAs. Substantial majority of FTAs are directed towards the hearer and threaten one's negative face.

The next previous research which focusing on a sub-politeness strategy is "The Negative Politeness Strategies Used by The Manchester United Fans Club to Gives Comments in Social Media" (UIN Sunan Ampel, 2016) written by M. Mafazy. This research focuses on the utterances, the form of sentences, words and phrases used by users of the social media, especially, for the Manchester United fans. The result of this study showed that Manchester United fans apply seven negative politeness strategies. Those strategies are; be conventionally indirect, question and hedges, be pessimistic, give deference, minimize the imposition, apologize, and impersonalize. The fans use those strategies as a means to maintain close relationship and show their respect to their interlocutors.

The previous research which analyzing all kinds of the politeness is "Politeness Strategies Used by George Milton in John Steinbeck's *Of Mice and Men*" (UIN Sunan Kalijaga, 2013) written by Yuni Murliati. This research aims to describe how politeness strategies are used by George Milton, the main character in John Steinbeck's *Of Mice and Men* through his directive utterances (command, requests, and suggestions) and to elaborate the reasons why certain strategies are used. The results of this study showed that George gives command more than request and suggestions (35 commands, 25 requests, and 5 suggestions).

Based on previous studies above, most of them were analyzing politeness strategies and its sub strategies expressed by characters. It is different with Kedveš and Mafazy's research. However, this present study is different from the previous studies in term of object of the research. In this study, the researcher interests to analyze the politeness strategies in conversational verses of Surah *al-A'raaf*. This present study becomes something advantage for the researcher to fill the gap, since there is no researcher whom take the Holy Qur'an as their object. Here, the researcher uses all kinds of the politeness strategies because for the result, the researcher speculates that the conversations in Surah *al-A'raaf* containing various kinds of politeness strategies. The researcher takes the data from the Holy Qur'an and its English translation as

the data source. Then, the researcher finds out the variations of the politeness strategies and factors influencing speaker to produce those politeness strategies.

#### 1.2 Research Problems

This study is conducted to answer the problems formulated in the following questions:

- 1.2.1 What kinds of politeness strategy that is used in conversational verses of Surah *al-A'raaf* based on the theory of Brown Levinson?
- 1.2.2 What factors that might influence the choice of the politeness strategy used in conversational verses of Surah *al-A'raaf* based on the theory of Brown Levinson?

### 1.3 Research Objectives

Based on the research problems above, the objectives of the research are:

- 1.3.1 To identify the kinds of politeness strategy that is used in conversational verses of Surah *al-A'raaf* based on the theory of Brown Levinson
- 1.3.2 To explain factors that might influence the choice of the politeness strategy used in conversational verses of Surah *al-A'raaf* based on the theory of Brown Levinson

#### 1.4 Significance of The Study

This study is expected to give the benefits for both researcher and the readers. The researcher provides some information to the readers about

politeness strategies such as, the definition of every kinds of politeness strategies, factors influencing politeness usage, and the examples of politeness strategies. The researcher wants this study will useful for her in order to improve her knowledge about politeness. Then the researcher wants this study will useful for the student readers who take the same major in linguistics, and this study is helpful to other researchers or students who are interested in doing further studies on the related topics. This research is expected to be as the basic for the readers who want to try to analyze politeness strategies in other object such as in literary works, movie, or other. For the common readers, the researcher hopes that this study will useful for them in order to apply the politeness strategies appropriately in order to make their conversation runs in harmony.

#### 1.5 Scope and Limitation

This study focuses on politeness strategies in English language. The researcher uses the Holy Qur'an, Surah *al-A'raaf* as an object. The researcher uses Surah *al-A'raaf* because the researcher wants to continue the previous research written by Maghfiroh (UIN Sunan Ampel. 2016). She concerns in analysis of the implicature on Surah *al-A'raaf*. Different from the previous study, in this present study the researcher analyzes in other aspect, which is politeness strategy based on Brown and Levinson (1987). Another reason why

the researcher uses this Surah is the researcher wants to know how politeness strategies used in conversational verses of Surah *al-A'raaf*.

The limitation of this research is the researcher does not analyze all verses in Surah *al-A'raaf*. The researcher only focuses on the conversational verses of Surah *al-A'raaf* to analyze any kinds of politeness strategies and what factors that influencing them in using politeness strategies.

## 1.6 **Definition of Key Terms**

In this sub-chapter, the researcher defines the terms in order to avoid any misunderstanding. The researcher clarifies and makes clearly of the terms as bellow:

**Politeness** is one of human's ability and behavior to communicate with the purpose to consider by felling of good or bad. It used to minimize or avoid the FTA (Brown and Levinson, 1987:91)

Payoff is the advantages of applying politeness strategies

**Surah** *al-A'raaf* is the seventh surah of the Holy Qur'an, with 206 verses. It is including in Meccan surah. <a href="https://en.m.wikipedia.org/wiki/Al-A%27raf">https://en.m.wikipedia.org/wiki/Al-A%27raf</a>

#### **CHAPTER II**

#### REVIEW OF LITERATURE

This chapter shows the review of research and literature related with the topic of this study, which is language used in conversational verses of Surah *al-A'raaf*. This chapter aims to support the concepts and the backgrounds in the previous chapter. There are five sub chapters here, include; pragmatics, context, politeness strategies, Brown and Levinson's theory about politeness, and factors influencing the use of politeness strategies.

#### 2.1 Pragmatics

A branch of linguistics which deals with the study about meaning is called pragmatics. It is different with semantics, in which semantic deals with the study about meaning through written text. While, pragmatic concerned with the study about meaning through spoken text. According to Yule (1996:3), stated that pragmatic is the study of contextual meaning. Further, he stated that pragmatic is focused with the study of meaning as spoken by a speaker (or writer) and interpreted by a listener (or a reader) so that is involves the interpretation what people mean in the particular context and how the context influences what is said. Both of pragmatic and semantic are concerned with people's ability to use language meaningfully (Kreidler, 2002:18)

Pragmatic also can be usefully defined as the study about how utterances have meaning in situation (Leech:1983). According to Levinson (1983) pragmatics is the study of language in communication, where people try to found the connection between language and contexts. The researcher concludes that pragmatic is the study about understanding the meaning from utterances by looking at the situation of those utterances.

#### 2.2 Context

Context deals with relevant aspect of physical or social setting of an utterance (Leech, 1983:13). According to him, context is the background of knowledge, which is shared by the speaker and the hearer in understanding the utterance. With the context, it helps both speaker (or writer) and hearer (or reader) to deliver and understand the meaning of utterance.

From those explanations, the researcher concludes that speech context is all aspects in speaking whether social or physical including the speech, time, place, social development, political condition, etc.

Because the researcher investigates the language usage in context by the speaker, then the researcher more concerned with the relation between the speaker and utterances. Since the process of communicating with others, it is need to be polite so the speaker context or illocution will be delivered

completely. When speaker delivered polite utterance, it will satisfy hearer and it will make their communication runs well.

#### 2.3 Politeness Strategies

The strategies that used to minimize or avoid the FTA (Face Threatening Acts) that speaker means are called politeness strategies (Brown and Levinson, 1987:91). According to Yule, politeness is a system of interpersonal relation designed to facilitate interaction by human interaction by minimizing, potential conflict and confrontation inherent in all human interchange (1996:106). Politeness here deals with the means to show awareness of another person's face. Face here means person's public self-image which is refer to that emotional and social sense of self that every person has and expects everyone else to recognize (134).

The researcher applies Brown and Levinson's politeness theory (1987) as the basic theoretical framework because the theory gives us more understanding between face and the strategies whether from the speaker or the addressee.

#### 2.4 Brown and Levinson's Theory of Politeness

Brown and Levinson introduce "Model Person" (MP) which is defined as a "willful fluent speaker of a nature language" as the main point in politeness theory. Brown and Levinson give the term "face". Here, "face" is defined as

the public self-image which everyone wants to claim for themselves. The term "face" is divided into two different categories: *negative face* and *positive face*. First is *negative face* which is the want to keep one's own independence. Second is *positive face* which means the want to be liked by others. Brown and Levinson (1987:66) also defined *face* as something that is emotionally invested and the face can be lost, maintained, or enhanced and it must be constantly attended to interaction.

Politeness strategies are divided into four kinds, which are bald on record, positive politeness, negative politeness, and off record.

# 2.4.1 Bald on Record Strategies

Bald on record strategies are a direct way of saying things, without any minimization to the imposition, in a direct, clear, and concise (Brown and Levinson, 1987:74). This strategy is commonly used by people who known each other. Bald on record strategy is mainly based on the Grecian Maxims, which are:

- Maxim of Quality : be non-spurious

- Maxim of Quantity : don't say either less or more than is required

- Maxim of Relevance : be relevant

Maxim of Manner : be perspicuous (don't be ambiguity and

obscurity)

(Brown and Levinson, 1987:95)

There are two types of motives that used in bald on record strategy, which contains several kinds of strategy:

#### • Non-Minimization of the Face Threat

This type is used when the face threat is not minimized because of ignorance or irrelevance of face itself. The strategies which counted in this type are:

- a. Maximum Efficiency. This strategy used when the speaker stresses the efficiency of communication more than anything. In this strategy, face redress is not required or not needed because S and H are known each other. For example: help!
- b. Metaphorical Urgency for Emphasis. This strategy used when the speakers speak based on degree of urgency situation. It aims to get hearer's attention. For example: "Listen, I've got an idea..."
- c. Metaphorical Urgency for High Valuation of H's Friendship. According to Brown and Levinson (1987:97), this strategy is used when the speaker speaks as implore hearer to care and to understand about what speaker's want and desire. For example: send me a postcard
- d. Task Oriented/Paradigmatic Form of Instruction. This strategy comes when the focus of interaction is task-oriented, and face redress may be felt to irrelevant. For example: give me those!

- e. Power Difference Between S (higher) and H (lower)

  According to Brown and Levinson (1987:97), this strategy used when S wants to satisfy H's face is small, because S is powerful and no fear retaliation or non-cooperation from H, or S wants to be rude, or does not about maintaining face. This strategy sometimes appears in context of declaration, statuses, and instruction. For example:

  bring me a cup of tea, Rose- Yes, sir
- f. Sympathetic Advice or Warnings. In this strategy, S conveys her or his care about H, so there is no redress is required or is needed, because both of them has close relationship and care each other. For example: be careful he's a dangerous man
- g. Permission that H has Requested. In this strategy, Brown and Levinson argued that speaker grants permission for something that H has requested (1987:98). For example: yes, you may leave

## • Cases FTA-Oriented Bald on-Record Usage

In this type, cases FTA-oriented bald on-record of bald on record is actually oriented to face.

a. Greeting and Farewells. In this strategy, greeting deals with a condition where speaker accepts of H's coming by stress the efficiency such as, *come*, *go*, *sit down*, *etc*. to receive the hearer's

comes. While, farewell here deals with the condition when S is leaving H by stress the efficiency to shorten the time.

b. Offers. This strategy used when the S is offering himself to the H by stressing the efficiency of communication.

#### 2.4.2 Positive Politeness Strategies

Positive politeness is redress directed to the addressee's positive face, his desire that his wants should be thought of as desirable. This positive politeness strategy attempts to minimize the threat to the hearer face, and it is commonly used in situation where the audience knows each other.

According to Brown and Levinson (1987:70) positive politeness is oriented toward the positive face of the hearer, the positive self-image that he claims for himself and his perennial desire that his wants should be thought of as desirable. Further, the positive politeness utterances are not only used by the participants who have known each other, but it also to imply common ground or to sharing of wants to limited extend between strangers. The reason of using positive politeness techniques are as kind of social accelerator for the speaker in using them indicates that he wants to come closer to the hearer or audience. Brown and Levinson divided positive politeness into fifteen strategies, which are:

1. Notice, Attend to Hearer (his or her wants, interest, needs, and goods). In this strategy, the speaker should take notice or pay attention to the hearer's

condition (noticeable changes, remarkable possessions, anything which looks as though hearer would want speaker to notice and approve of it). The speaker also should give response to the hearer, so the hearer will realize that the speaker notice to his condition. This strategy is aimed to show the solidarity and make close relationship with both hearer and speaker, and the speaker can redress the FTA on the hearer. For example: Goodness, you cut your hair! By the way, I came to borrow some flour (103)

- 2. Exaggerate (interest, approval, sympathy with hearer). Brown and Levinson argued that to showing the interest, approval, and sympathy, the speaker can do exaggerate intonation, stress, or other aspects of prosodics, such as sure, really, exactly, and absolutely. For example: How absolutely marvelous! (104-106)
- 3. Intensify Interest to Hearer. In this strategy, Brown and Levinson (1987) give another way for the speaker to communicate to the hearer by making a good story to share some of speaker's wants to intensify the interest of his own contribution to the conversation. The speaker uses the vivid explanation. Therefore, it can be said that the speaker makes the hearer comes in the middle of the events being discussed. This strategy is aimed to increasing their intrinsic interest to him. For example: I came down the stairs, and what do you think I see? A huge mess all over the place, the phone's off the hook and clothes are scattered all over.... (106)

- 4. Use in-group Identity Markers. Brown and Levinson (1987:107) stated that the speaker can claim the common ground with the hearer by conveying ingroup membership. These include in-group usage of address forms, of language or dialect, of jargon or slang, and of contraction and ellipsis. For example: Mind if I smoke? (111-112)
- 5. Seek Agreement. Brown and Levinson (1987:112) argued another characteristic of claiming common ground with the hearer is to seek ways in which it is possible to agree with the hearer. When the speaker does show his agreement to the hearer, means that the speaker tries to satisfy the hearer's positive face. There are two ways in this strategy: safe topic and repetition. For example:

A: I got a flat tyre on the way home

B: Oh God, a flat tyre! (113)

- 6. Avoid Disagreement. In this strategy, there are four ways to avoid disagreement, which are:
  - a. Token agreement. Someone can hide the disagreement by twisting his utterances with 'yes, but...'. It is better than a blatant, such as by saying 'No'. For example:

A: What is she, small?

B: yes...yes..she is small... uhm... not really small but certainly not very big (114)

- b. Pseudo-agreement. The speaker uses *then* a conclusory marker. It make becomes an indication that the speaker drawing a conclusion to a line of reasoning carried out cooperatively with the addressee (Brown and Levinson, 1987:115). For example: I'll meet you in front of the theatre just before 8, then.
- c. White lies. A further output of positive politeness desire to avoid disagreement is the social "white lie". Brown and Levinson stated that white lies ways happen when a speaker confronted with the necessity to state an opinion, wants to lie rather than to damage the hearer's positive face. This strategy also used to avoid confrontation when refusing a request by lying, pretending there are reasons why one cannot comply (1987:115). For example: Oh, I can't. The batteries are dead (116)
- d. Hedging opinion. Brown and Levinson said that this hedging opinion occurs when the speaker may choose to be vague about his own opinions, so as not to be seen to disagree (1987:116). The unclear opinion of the speaker is marked by *sort of, kind of, like, or in a way*. For example: It's really beautiful, in a way (116)
- Presuppose/ Raise/ Assert Common Ground. This strategy includes three
  ways among them are gossip or small talk, point of view operations and
  presupposition manipulation.

- a. Gossip or small talk. Speaker is talking about unrelated topics to show that speaker is interested in hearer as the mark of friendship and does not come only to impose him. This way gives rise to the strategy of redressing FTAs by talking for a while about unrelated topic before leads to the real topic (Brown and Levinson, 1987:117)
- b. Point-of-view operations. This way is by mean of deixis. It is used for reducing the distance between the speaker and the hearer's point of view. Speaker speaks as if hearer were speaker, or hearer's knowledge were equal to speaker's knowledge (Brown and Levinson, 1987:119)
- c. Presupposition manipulation. It means that the speaker presupposes something that is mutually taken for granted (Brown and Levinson, 1987:122)
- 8. Jokes. Since jokes are based on mutual shared background knowledge and values, jokes can be used to stress that shared background or values. The strategy of joking may be useful in diminishing the social distance between speaker and hearer. For example: How about lending me this old heap of junk? (Brown and Levinson, 1987:124)
- 9. Assert or Presuppose Speaker's Knowledge of and Concerns for Hearer's wants. Brown and Levinson stated that to indicate the speaker and hearer are cooperation is by putting pressure on the hearer. Speaker wants to assert and imply knowledge of hearer's wants and willingness to fit one's own

- wants in with them. The speaker may put other utterance that the speaker knows before asking for request and offering something to the hearer in order to make the hearer accept that request. For example: Look, I know you want the car at 5 o'clock, so shouldn't I got to the town now? (125)
- 10. Offer or Promise. Speaker and hearer are in good co-operators since they share some goals or speaker is willing to help to achieve those goals. This strategy is used by the speaker to show good attention in satisfying hearer's positive-face wants by promise or offer something. For example: I'll drop by sometimes next week (Brown and Levinson, 1987:125)
- 11. Be Optimistic. This strategy suggests that the speaker can assume the hearer wants the speaker's intention for the speaker and will help obtain them. This strategy usually happens among people with close relationship. For example: Look, I'm sure you won't mind if I borrow your typewriter (126)
- 12. Include both Speaker and Hearer in the Activity. In this strategy, the speaker uses an inclusive 'we' form, when the speaker really means 'you' and 'me'. This inclusive 'we' often used in the word "let's". For example: Let's get on with dinner, eh? (Brown and Levinson, 1987:127)
- 13. Give (or ask for) Reasons. The other way for the speaker to make the hearer comes in the activity is by showing his reason as to why he wants what his intention. For example: Why don't we go to the seashore? (128)

- 14. Assume or assert reciprocity. In this strategy, the speaker asks hearer to cooperate with him by giving evidence of reciprocal rights or obligations between speaker and hearer. The speaker may say, in effect, "I'll do X for you if you do Y for me". For example: I'll give you bonus if you can sell these clothes (129)
- 15. Give gift to Hearer (goods, sympathy, understanding, cooperation). The speaker satisfies hearer's positive face want by giving gift. This gift is not tangible gift, but human relation wants such as the wants to be liked, admired, cared about, etc. For example: I'm sorry to hear that (129).

#### 2.4.3 Negative Politeness Strategies

The redressive action which addressed to the addressee's negative face called negative politeness, Brown and Levinson (1987: 129). Brown and Levinson stated that negative face here means the want to have freedom of action unhindered and every attention unimpeded (125). It can be concluding that negative face is the want to keep one's own independence which used by the speaker to show his behavior and to respect the H. this strategy also used to protect ourselves from any disturbance.

Negative politeness sometimes used to comment or criticize someone about something. There are ten strategies in negative politeness, which are:

- 1. Be Conventionally Indirect. It applied when S uses phrases or sentences that have contextually ambiguous meaning where it different from their literal meaning. For example: *Can you pass me the salt?* 
  - This sentence does not mean that S asks to H and need answer. It understandable as request of S to the H (132-134)
- 2. Question, Hedges. Hedges is a particle, word, or phrase that modifies the degree of membership of a predicate or noun phrase in a set. It used *sort of, a regular, a true, rather, pretty, quite,* or *technically.* For example: I'm pretty sure I've read that book before. (145)
- 3. Be Pessimistic. This strategy used to shows speaker's doubt to the hearer by asking the H possibility. For example: could you jump over that five-foot fence?
  - This example does not mean as request, but it might the function as a dare. (173)
- 4. Minimize the Imposition. In this strategy, to minimize the imposition, speaker uses an expression like *a tini, little, a bit,* or *a taste*. For example: Could I have *a taste* of this cake?
  - In this example, S wants a slice of cake to the H. But, to minimize the request, S changes "a slice" into "a taste". (176)
- 5. Give Deference. In this strategy, there are two sides in realization in deference. First, the S makes himself lower for shows humbleness to H. For

- example: we look forward very much to dining with you. Second, the S raises the H in satisfying his wants to be treated as superior. For example: excuse me, sir Tom would you mind if I close the window?
- 6. Apologize. This strategy, S can indicate his reluctance to impinge to the H by showing apologizing for doing an FTA such as asking a request. For example: I know you must be busy, but...
- 7. Impersonalize. In this strategy, in order to ask for request to the H, speaker avoids the word of "you" and "I". For example: take that out!

  Means that it is better that *you take that out*
- 8. State the FTA as a General Rule. To state the FTA as an instance of some general social rule, regulation, or obligation, the S can use pronoun avoidance. For example: you will please refrain from flushing toilets on the train
- 9. Nominalize. In this strategy, the speaker can show the formality which is associated with the noun end of continuum. for example: your good performance well on the examinations and we were favourably impressed
- 10. Go on record as incurring a debt, or as not indebting the hearer. In order to redress the FTAs, the speaker uses explicitly claiming his indebtedness to the H or disclaiming any indebtedness of the H, by means of expressions for the request. For example: I would better be eternally grateful if you would...

### 2.4.4 Bald off-record strategies

This strategy used when a speaker wants to do an FTA, but wants to avoid the responsibility for doing it. So then, S leaves it up the addressee to decide how to interpret it. According to Brown and Levinson (1987:211), a communicative act is done off-record if it is done in such a way that it is not possible attribute only one clear communicative intention to the act. This strategy often uses indirect language and removes the S from the potential to being imposing. For example: wow, it's getting hot here. This example insinuating that it would be nice if the H would get up and open the window or turn on the fan without directly ask the H to do so.

Brown and Levinson (1987: 213-227) divided this strategy into fifteen sub strategies, they are:

- Give hints. In this strategy, S invites H to find an interpretation of the possible relevance if the S says something that is not explicitly relevant.
   For example: it's cold inside (shut the window)
- 2. Give association clues. This strategy used if the S gives a related kind of implicature triggered 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. For example: my house isn't far away (please come to my house)

- 3. Presuppose. In this strategy, S implicating something in order to make H looking for the presupposed prior event. For example: I washed the car again today (S presupposed that he has done it before. The use of "again" forces H to look for the relevance of the presupposed prior event).
- 4. Understate. S is inevitably saying something less than or something different from what he actually intended. The use of less (providing less information) than or more than are required, S invites H to consider why. For example: how do you like Adele's car? it's OK (I don't particularly)
- 5. Overstate. Speaker says 'more' than is necessary, thus violating the Quantity Maxim in another way, he may also convey implicatures. S may do this by the inverse of the understatement principle that is by exaggerating or choosing a point on a scale which is higher than actual state of affairs. For example: there were a million people in the Co-op tonight!
- 6. Use tautologies. S uses repeating previous utterance without any further explanation to make the H look for an informative interpretation of the non-informative utterance. For example: war is war
- 7. Use contradiction. Because S cannot be telling the truth, S stating two things that contradict each other. He thus encourages H to look for an interpretation that reconciles the two contradictory propositions. For example: are you upset about that? Well, I'm not, and I'm not

- 8. Be ironic. In this strategy, S gives clues that his intended meaning is being conveyed indirectly by saying opposite of what he means. For example: lovely neighborhood, eh? (In a slum)
- 9. Use metaphor. Like the name of this sub strategy, the speaker uses metaphor and leaves it to H to interpret his intended meaning. For example: Harry is a real fish (he drinks like a fish)
- 10. Use rhetorical question. In this strategy, S asks a question with no answer needed in order to makes H provides him the indicated information. For example: how was I to know? (I wasn't)
- 11. Be ambiguous. By using this strategy, S utters with not always clear exactly which of the connotations of a metaphor are intended to be invokes. For example: John's a pretty sharp cookie.
- 12. Be vague. Speaker goes off record with a FTA by being vague about the object of the FTA is or what the offence is. For example: perhaps someone did something naughty.
- 13. Over generalize. In this strategy, S leaves H to have a choice of deciding whether applies the general rule to him, by utters a rule of instantiation. For example: The lawn has got to be mown.
- 14. Displace hearer. In this strategy, S may address another person who is impossibly received that kind of utterances as the object and hope te real target will see that the FTA is aimed at him.

15. Be incomplete, use ellipsis. In this strategy, S can leave the implicature, like "hanging in the air", just as with rhetorical question. For example: well, I didn't see you...

# 2.5 Factors Influencing the Use of Politeness Strategy

According to Brown and Levinson (1987:71) there are two factors that influence the speaker applies politeness strategy. The factors are payoff and circumstances

### 1. Payoff

The speaker applies the politeness strategy because they can get advantages, such as he can minimize the FTA by assuring the hearer that he likes the hearer and wants to fulfill the hearer's wants. So, the hearer's positive face is not threatened by the speaker because it can be seen for their mutual shares. According to Brown and Levinson (1987:71-72), there are several list of the payoffs associated with every strategy:

• On record: the speaker can get any advantages, such as; he can enlist public pressure against the addressee or in support of himself, he can credit for honesty, he can get credit for outspokenness, he can avoid the danger of being misunderstood, and he can have the opportunity to pay back in face whatever he potentially takes away by the FTA. It can be summarized that in bald on-record, the speaker does not think that face is important, and the act is not an FTA at all.

- Positive politeness: a speaker can minimize the face-threatening aspects of an act by assuring the addressee that S considers himself to be 'of the same kind', that he likes him and wants his wants. The other advantages of payoff in this strategy is that S can avoid or minimize the debt implications of the FTAs such as request and offers, whether by referring to the reciprocity and on-going relationship between them, or by including the addressee and himself equally as participants in or as benefiters from the request or offers.
- Negative strategy: the speaker can get any advantages, such as he can pay respect, deference, to the addressee in return for the FTA, and can avoid incurring (or thereby lessen) a future debt, he can maintain social distance, and avoid threat of advancing familiarity towards the addressee, he can give a real 'out' to the addressee, and he can give conventional 'outs' to the addressee as opposed to real 'outs'. In this strategy, the aim is to satisfy H's negative face, to some degree.
- Off record: the speaker can get any advantages, such as he can get credit for being tactful (non-coercive), he can avoid the risk of his act entering the 'gossip biography' that others keep of him, and he can avoid responsibility for the potentially face-damaging interpretation. Furthermore, he can give (non-overtly) the addressee an opportunity to be seen to care for S (and thus he can test H's feelings toward him).

#### 2. Relevant Circumstance

According to Brown and Levinson (1987: 74-77) argue that the circumstances in most culture involve three dimensions, which are relative power (P), social distance (D), and the size of imposition (R).

### a. Relative Power

People with different background will have different power. As proposed by Meyer (2009:62) states that there will be differing power relationship among people in any social group. In relative power (P), we tend to use a greater degree politeness with people who have more power over us to those who do not. This factor is based on the asymmetric relation between the S and the H. According to Brown and Levinson (1987: 77), there are two sources of P; authorized or unauthorized and material control (over economic distribution and physical force) or metaphysical control. Power itself refers to the power relationship between two interlocutors in conversation. There are three types of power relationship that can appear on Speaker. First type is the speaker would have equal or same power with the hearer. Second type is the speaker would have the higher power than the speaker, and the third is speaker would have lesser power than the hearer.

#### b. Social Distance

In social distance (D) can be seen as the composite of psychologically real factors, such as status, age, sex, degree of intimacy, etc. in which together determine the overall degree of respectfulness within a given speech situation, Brown and Levinson (1987: 77). This factor is based on the symmetric relation between S and H.

## c. Ranking of Imposition

In ranking of imposition (R) can be seen from the relative status between one-speech act to another in a context. The specific example here is, when we want to borrowing a car in the ordinary time will make us feel reluctant, but in urgent situation, it will run natural. Based on the example above, the first context makes we will apply polite utterance. While, in the second context it is no necessary to apply polite utterance because the situation is urgent.

#### **CHAPTER III**

### RESEARCH METHOD

This chapter, the researcher describes about how to collect the data and how to analyze the data, including research design, data and data source, instrument, data collection, and data analysis.

## 3.1 Research Design

Research design deals with the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure (Kothari, 2004). In order to answer the research problems, the researcher used descriptive approach since the finding data are describable. The analysis of this research is in the form of explanations. The data were taken from English translation of the Holy Qur'an, focusing on the conversations in Surah *al-A'raaf*, whether it is sentences, words, or phrases. The researcher analyzed about the politeness strategies, including bald on-record politeness strategy, positive politeness, negative politeness, or bald-off record politeness strategy.

The aims of this research are to get the description and explanation because the data and the results in this study are descriptive. Thus, by knowing the kinds of politeness strategies and its factors influence, the researcher found the expressing uncertainty based on the *tafseer* of conversational verses of Surah *al-A'raaf*.

#### 3.2 Data and Data Sources

The data of this research was all of the utterances of conversations in Surah *al-A'raaf*, which containing politeness strategy.

To conduct this research, the researcher used the Holy Qur'an and its English translation from Abdullah Yusuf Ali, especially of Surah *al-A'raaf* from website Altafsir.com. The researcher used Yusuf Ali's translation because of several reasons:

- 1. According to Khan, Kidwai, and the Presidency of Islamic Research, Call and Guidance (PIRICAG) of the Kingdom of Saudi Arabia, the translation created by Yusuf Ali has close meaning of the original text using a choice of words.
- Marmaduke Pickthall was approved Yusuf Ali's translation by reported that his translation is better English than any previous Indian English translation, which serves a special kind of literary form.
- 3. The committee of Muslim scholars formed by the Amana Corporation, USA, which corporate with the International Institute of Islamic Thought (IIIT) was selected his translation to

- represent the most recognized and authentic Qur'an English translation. (Nassimi, 2008:76-78)
- 4. Yusuf Ali's translation was trusted and selected by many previous researches, especially in Islamic scholar as their primary data source.

The other data source of this study was *Tafseer Jalalayn* translated by Feras Hamzah (2007), in order to answer the second research problem. The researcher used this *Tafseer* to avoid the wrong interpretation, and help the researcher to understand the content and the context of Surah *al-A'raaf* itself.

Since the conversations in Surah *al-A'raaf* applied various kinds of politeness strategies, the researcher chooses this Surah as object of the research.

#### 3.3 Instruments

The instrument of this research is the researcher herself, since the researcher as the only one who collected, interpreted and analyzed the data, and drew the conclusion. The researcher also used the Holy Qur'an and its English translation, laptop or personal computer, and *smart phone* to collect and to edit the data. All activities during do the research have been done by using personal computer and office software.

#### 3.4 Data Collection

The data in this research were taken from the conversations in Surah *al-A'raaf*, which consisting of sentences, words or phrases and containing politeness strategies. In order to collect the data, the researcher applied some steps as follow:

# 1. Read and understand every verse of Surah al-A'raaf.

The first step here, the researcher will use Yusuf Ali's English translation of the Holy Qur'an, taken from altafsir.com and read the *tafseer* from *Tafsir Jalalayn* (2007: 157) carefully until the researcher understand whole of the contain of the Surah. The researcher read intensively to get validity of the data.

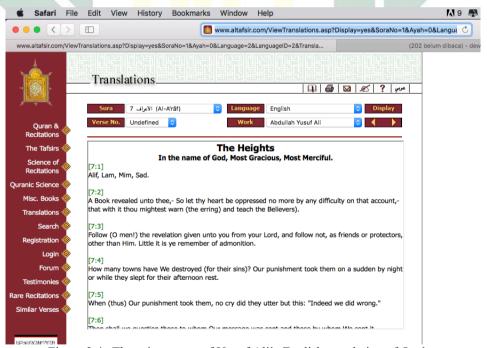


Figure 3.4a The print screen of Yusuf Ali's English translation of Qur'an

## 2. Noticing and selecting.

The next step was noticing and underlining all conversations in Surah *al-A'raaf* which containing of politeness strategies during reading process.

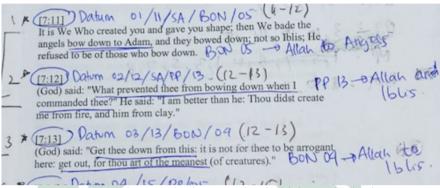


Figure 3.4b The example of noticing and selecting

#### 3. Recheck and revise.

After process of reading intensively for several times, the researcher found the utterances in Surah *al-A'raaf* which containing the politeness strategies. Those data became the data of this research.

### 3.5 Data Analysis

In this sub-chapter, the researcher explains about how the data obtained in the previous stage. After collecting the data, the researcher did several steps to analyze the data as follows:

 The researcher determined the politeness strategies used in Surah al-A'raaf based on the classifying strategies.

- 2. The researcher used the knowledge of politeness strategies by Brown and Levinson in order to categorize the kinds of politeness strategies that used in Surah *al-A'raaf* to answer the first question of this research.
- 3. The researcher took an easy way of the classification process and analysis of the data in this research by coding each of data. The way that the researcher coding the data can be seen as the following ways:
  - a. The number of datum
  - b. The number of verse of each datum, where the politeness strategies are found.
  - c. Surah al-A'raaf is abbreviated into SA
  - d. The abbreviation of:
    - i. Bald on-record strategy as "BON"
      - Maximum Efficiency (01)
      - Metaphorical Urgency for Emphasis (02)
      - Metaphorical Urgency for High Valuation of H's
         Friendship (03)
      - Task Oriented/Paradigmatic Form of Instruction (04)
      - Power Difference Between S and H (05)
      - Sympathetic Advice or Warnings (06)
      - Permission that H has Requested (07)
      - Greeting and Farewells (08)

- Offers (09)
- ii. Positive Politeness strategy as "PP"
  - The number of type of each strategy for positive politeness that used (01-15)
- iii. Negative Politeness strategy as "NP"
  - The number of types of each strategy for negative politeness that used (01-10)
- iv. Bald off-record strategy as "BOF"
  - The number of type of each strategy for positive politeness that used (01-15)

To make clear the coding, an example presented as follows

### (Datum 01/155/SA/PP/12)

The sample above means that the datum is number 01. It found in verse 155 of Surah *al-A'raaf*. The datum includes positive politeness strategy. Then, the type of positive politeness strategy is strategy number 12.

4. The researcher interpreted the data of utterances which containing of the positive politeness strategies. The reason is to find out the factor influencing politeness strategies usage. It aims to answer the research problem number 2.

 The researcher drew the conclusion from the result on this research, after process of analyze the data based on the theory of Brown and Levinson (1987)



#### **CHAPTER IV**

#### FINDINGS AND DISCUSSIONS

This chapter presents some data, which classifies based on politeness strategies used in conversational verses of Surah *al-A'raaf*. In this research, the researcher only focuses on the theory of politeness strategy by Brown and Levinson (1978).

### 4.1 Findings

The findings of this research are delivered into two parts, where the first part is about the findings of the kinds of politeness strategies, and the second part is about the descriptions of factor influencing the choice of politeness strategies. In this research, the researcher found 41 data which containing various kinds of politeness strategy used in conversational verses of Surah *al-A'raaf*. They are presented in the following table:

# 4.1.1 Kinds of Politeness Strategies

In table 4.1.1 the researcher shows varieties of kinds of politeness strategies used in conversational verses of Surah *al-A'raaf*. The researcher found that the highest percentage is presenting bald on record strategy, power difference between S (higher) and H (lower). While, the lowest percentage is presenting bald off record strategy. Detail discussion of each kinds of strategies will be discussed in the following sections.

**Table 4.1.1 Percentages of Types of Politeness Strategy** 

No.	Kinds of Politeness Strategy	The Amount	Percentage
		of Data	
1	Bald on Record:		
	Metaphorical urgency for	1	2.4%
	emphasis		
	Metaphorical urgency or high	3	7.3%
	valuation of H's friendship		
	Task oriented/paradigmatic form	2	4.9%
	of instruction		
	Power difference between S	5	12.2%
	(higher) and H (lower)		
	Sympathetic advice or warnings	1	2.4%
	Permission that H has requested	1	2.4%
2	Positive Politeness:	//	
	Intensify interest to hearer	3	7.3%
	Seek agreement	1	2.4%
	Offer or promise	2	4.9%
	Give (or ask for) reasons	3	7.3%
	Assume or assert reciprocity	3	7.3%
3	Negative Politeness		

	Be conventionally indirect	4	10.0%
	Be pessimistic	1	2.4%
	Give deference	3	7.3%
	Impersonalized	3	7.3%
	State the FTA as a general rule	2	4.9%
4	Bald off Record		
	Use metaphor	1	2.4%
	Use rhetorical question	2	4.9%
Total		41	100.0%

# 4.1.1.1 Bald on Record Strategies

# 4.1.1.1 Metaphorical Urgency for Emphasis

Metaphorical urgency for emphasis is a condition when the speakers speak based on degree of urgency situation. The aim of this strategy is to get hearer's attention. The common phrases used to show the degree of urgency or attention getter are; *Listen, I've got an idea..., Hear me out.., Look, the point is this...* (Brown and Levinson, 1987:96). As shown in table 4.1.1 above, the metaphorical urgency for emphasis appears only one time in the conversational verses of Surah *al-A'raaf* on verse 39. The datum is:

# **Datum 10/39/SA/BON/02**

He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the

Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all": but this ye do not understand. [7:38]

Then the first will say to the last: <u>"See then! No advantage have ye over us; so taste ye of the penalty for all that ye did!"</u> [7:39]

To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin. [7:40]

The datum which found on verse 39 that is the conversation between the first companions of Fire (أُولُونُهُ) and the last companions of Fire (أُولُهُ). This datum shows that the first companions of Fire worry and remind the condition of the last companions of Fire. The last companions of Fire thought that they enter the Fire because people before them (the first companions of Fire) led them ashtray. The first companions of Fire use metaphorical urgency for emphasis by applied the words choice; "See then! No advantage have ye over us;". The first companions of Fire use this strategy in order to inform something urgent about the condition of the last companions of Fire that they are similar, there is no better over them.

# 4.1.1.1.2 Metaphorical Urgency for High Valuation of H's Friendship

A situation in which S speaks as if asking H to care for S is the definition of metaphorical urgency for high valuation (Brown and Levinson, 1978:97). In detail, care here is about the speaker implores the hearer to care and to understand about what the speaker wants and desires. This strategy often

appears in condition where the speakers and hearers mutually know each other. As shown in table 4.1.1 above, the metaphorical urgency for high valuation of H's friendship appears 3 times in the conversational verses of Surah *al-A'raaf* on verses 38, 50, and 150. The data are:

### Datum 09/38/SA/BON/03

He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all": but this ye do not understand. [7:38]

Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did!" [7:39]

The datum which found on verse 38 is the conversation between God (الْفُرْتُونْ) and the last companion of Fire (الْفُرْتُونْ). In this conversation, the last companion of Fire told God that they feel objection about God's decision to get them enter the Fire. They thought that they get ashtray because of people before them and they wanted God to give them a double chastisement. To show their wants and their desires, the last companion of Fire implore God to agree and to care about their desires by uttering; "Our Lord! it is these that misled us: so give them a double penalty in the Fire." In their utterance, the last companions of Fire implore without minimizing the impact of FTA, so they stated their desires directly and clearly.

#### Datum 13/50/SA/BON/03

The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways? [7:48]

"Behold! are these not the men whom you swore that God with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve." [7:49]

The Companions of the Fire will call to the Companions of the Garden: <u>"Pour down to us water or anything that God doth provide for your sustenance."</u>
They will say: "Both these things hath God forbidden to those who rejected Him." [7:50]

The datum which found on verse 50 is the conversation between the companions of Fire (أَصْحُبُ النَّارِ) and the companions of Heaven (أَصْحُبُ النَّارِ). In this conversation, the companion of Fire told the companion of Heaven that they were jealous because God did not provide them anything like what the companions of Heaven get. The companions of Fire asked some water or anything else to the companion of Heaven as their desires. To show their desires, they implore the companion of Heaven to give them anything they want by uttering; "Pour down to us water or anything that God doth provide for your sustenance."

#### Datum 34/150/SA/BON/03

The people of Moses made, in his absence, out of their ornaments, the image of calf, (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong. [7:148]

When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish." [7:149]

When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin." [7:150]

The datum which found on verse 150 is the conversation between Aaron and Prophet Moses. In this conversation, it is true that Aaron feels humiliated when Prophet Moses seized him and dragged him toward him in anger. Aaron protected himself by saying that the people judge him weak and they want to kill him, so that is why Aaron did mistake. Aaron also asserts his want to be free from Prophet Moses, so his enemies are not glad over his misfortune by this humiliation. Aaron also implores Prophet Moses to estrange him among the people who have done evil. To show his wants and his desires, Aaron implores Prophet Moses to agree and to care about their desires by uttering; "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin." In his utterance, Aaron says his implore without any minimizing the FTA because both of them are have close relationship as brother. So, Aaron says his wants and desires directly and clearly.

### 4.1.1.1.3 Task Oriented/ Paradigmatic Form of Instruction

Task oriented/paradigmatic form of instruction is a situation which concern on a task oriented interaction in which face redressed may be felt to be relevant (Brown and Levinson, 1987:97). In this situation, the low or high degree of the speaker's power mostly determines the usage of this strategy. As shown in table 4.1.1 above, the task oriented/ paradigmatic of instruction appears 2 times in the conversational verses of Surah *al-A'raaf* on verses 13 and 24. The data are:

### Datum 03/13/SA/BON/04

(God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." [7:12]

(God) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)." [7:13]

The datum which found on verse 13 is the conversation between God (شا) and Devil (المِثْلِيْس). In this situation, God commands or gives a task to the Devil that he must go down from Heaven because of his arrogance. God uses this strategy by uttering; 'Get thee down from this'. God's command delivered without minimizing the FTA because both of them have known each other.

## **Datum 07/24/SA/BON/04**

So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not

forbid you that tree, and tell you that Satan was an avowed enemy unto you?" [7:22]

They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost." [7:23]

(God) said: "Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood,- for a time." [7:24]

The datum which found on verse 24 is the conversation between God (ﷺ) and Prophet Adam. In this situation, God commanded Prophet Adam to get down from Heaven because of his mistake. God uses task oriented/paradigmatic form of instruction to Prophet Adam doing His instruction by giving stressing His utterance. God's utterance contains instruction sentence in the form of imperative use of the words; 'Get ye down.' without minimizing the FTA since they have known each other.

## 4.1.1.1.4 Power Difference between S (higher) and H (lower)

In this strategy, Brown and Levinson (1978:97) stated that power difference between S and H (S is higher) is a situation in which speaker's wants to satisfy the hearer's face is small, either because S has powerful and no fear retaliation or non-cooperation from H, or S wants to be rude, or does not care about maintaining face without thinking about the risk of offending. It means that the position or power of S is higher than H. this strategy sometimes appears in the context of declaration, statuses, and instruction. As shown in table 4.1.1 above, the power difference between S (higher) and H (lower) appears 5 times

in the conversational verses of Surah *al-A'raaf* on verses 11, 117, 144, 145, and 160. The data are:

#### **Datum 01/11/SA/BON/05**

It is We Who created you and gave you shape; then We bade the angels <u>bow</u> <u>down to Adam</u>, and they bowed down; not so Iblis; He refused to be of those who bow down. [7:11]

(God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." [7:12]

The datum which found on verse 11 is the conversation between God (شا) and Angels (الله ). God commanded Angels to bow down to Prophet Adam, and they must obey it. Angels must do what God commanded. In this condition, God as speaker has higher power than Angels. God gives stressing in the utterance 'bow down to Adam' without fear retaliation or non-cooperation from Angels, since He is powerful.

## Datum 23/117/SA/BON/05

They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?" [7:115]

Said Moses: "Throw ye (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great (feat of) magic. [7:116]

We put it into Moses's mind by inspiration: <u>"Throw (now) thy rod":</u>and behold! it swallows up straight away all the falsehoods which they fake! [7:117]

The datum which found on verse 117 is the conversation between God (شه) and Prophet Moses. God commanded something in which Prophet Moses must obey it. In this condition, God as speaker asserts power difference between S and H in which S is higher than H. God commanded Prophet Moses with the stressing sentence; 'Throw (now) thy rod'. There is no fear of retaliation or non-cooperation from God to Angels, because God has higher power than Angels.

#### Datum 32/144/SA/BON/05

When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." God said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe." [7:143]

(God) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks." [7:144]

The datum which found on verse 144 is the conversation between God (ﷺ) and Prophet Moses. Based on the underlying utterance above, God told something to Prophet Moses and he must obey it. In this condition, God as speaker asserts power difference between S and H, where the speaker has more power than H. God told Prophet Moses about something, in which he must go and do as God's wants, by uttering; "take then the (revelation) which I give thee, and be of those who give thanks." In this utterance, God wants to satisfy

Prophet Moses' face is small, because God is powerful and no fearing retaliation or non-cooperation from H, Prophet Moses.

#### Datum 33/145/SA/BON/05

And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked,- (How they lie desolate)." [7:145]

Those who behave arrogantly on the earth in defiance of right - them will I turn away from My signs: Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected our signs, and failed to take warning from them. [7:146]

The datum which found on verse 145 is the conversation between God (ﷺ) and Prophet Moses. This datum is the continuation of the previous datum. Based on the underlying datum above, God gives instructions to Prophet Moses by uttering; "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts". In this condition, Prophet Moses as the hearer must obey it. He must do what God (as the speaker) commands for him. It is because there is power difference between S and H, where God has higher power than H, and He has no fearing retaliation or non-cooperation from H.

## Datum 38/160/SA/BON/05

Of the people of Moses there is a section who guide and do justice in the light of truth. [7:159]

We divided them into twelve tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: Each group knew

its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls. [7:160]

The datum which found on verse 160 is the conversation between God (ﷺ) and Prophet Moses. The underlying utterance above seems like the obligation of Prophet Moses to fulfill what God commanded for him. This is because God as speaker asserts power difference between S and H, where God has higher power than H and has no fear retaliation or non-cooperation from H. God gives His instruction by uttering; "Strike the rock with thy staff" to Prophet Moses, and he must do it.

#### 4.1.1.1.5 Sympathetic Advice or Warnings

Sympathetic advice or warnings is a condition when speaker conveys that he or she does care about hearer and his positive face, so that redress is no needed because both of them has close relationship and care each other (Brown and Levinson, 1978:98). As shown in table 4.1.1 above, sympathetic advice or warning appears only 1 time in the conversational verses of Surah *al-A'raaf* on verse 142. The datum is:

#### Datum 30/142/SA/BON/06

We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief." [7:142]

When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." God said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe." [7:143]

The datum which found on verse 142 is the conversation between Prophet Moses and his brother, Aaron. Prophet Moses gives an advice for Aaron to be his deputy over his people and to be the righteous among the people. The underlying utterance above is not only containing about advice, but also a warning to Aaron. In this situation, Prophet Moses uses sympathetic advice or warning in his utterance by saying; "Act for me amongst my people: Do right, and follow not the way of those who do mischief." It shows that Prophet Moses is care to Aaron by giving a warning and an advice to him. This care appears because the relationship between them is brotherhood.

## 4.1.1.1.6 Permission that H has Requested

The situation in which S grants permission for something that H has requested is the definition of permission that H has requested strategy (Brown and Levinson, 1978:98). This strategy is often found in context of requesting something. In this strategy, it is beneficial for both S and H, where H will get permission from S. And for the S, because he or she grants the H's request, S could give requirements for H in her or his permission and it must be agreed

with it. As shown in table 4.1.1 above, permission that H has requested appears only 1 time in the conversational verses of Surah *al-A'raaf* on verse 114. The datum is:

#### Datum 22/114/SA/BON/07

So there came the sorcerers to Pharaoh: They said, "of course we shall have a (suitable) reward if we win!" [7:113]

He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)." [7:114]

The datum which found on verse 114 is the conversation between the sorcerers (فَرْعَوْنَ) and Pharaoh (فِرْعَوْنَ). The sorcerers' request in this datum is that they want to get a suitable reward toward their achievements. The response of Pharaoh showed in the underlying utterance, in which he grants the sorcerers' request. Pharaoh shows his permission to H's request by uttering; "Yea, (and more),-".

# 4.1.1.2 Positive Politeness Strategies

### 4.1.1.2.1 Intensify Interest to Hearer

Intensify interest to H strategy is the strategy where the speaker makes a good story with vivid explanation in order to share some of his wants to intensify the interest of his own contribution to the conversation. Therefore, it can be said that the speaker makes the hearer comes in the middle of the events being discussed. For example: *I came down the stairs, and what do you think I* 

see? A huge mess all over the place...." (Brown and Levinson 1987:106). As shown in table 4.1.1 above, the intensify interest to H appears three times in the conversational verses of Surah *al-A'raaf* on verses 29, 44, and 158. The data are:

#### Datum 08/29/SA/PP/03

O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. [7:27] When they do aught that is shameful, they say: "We found our fathers doing so"; and "God commanded us thus": Say: "Nay, God never commands what is shameful: do ye say of God what ye know not?" [7:28]

Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return." [7:29]

The datum which found on verse 29 is the conversation between Prophet Muhammad and the Unbelievers (الْكَفَّالُ). In this situation, Prophet Muhammad told the Unbelievers about worshiping God. Prophet Muhammad told them that they must worship God and devote their religion to Him. Prophet Muhammad also gives a story to the Unbelievers that God is the One who created them, when they were nothing, and He will bring them back to life on the Day of Resurrection. Prophet Muhammad used this strategy by explaining his explanation or story briefly.

#### Datum 12/44/SA/PP/03

But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell (for ever). [7:42]

And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to God, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of God: indeed it was the truth, that the apostles of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)." [7:43]

The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of God is on the wrong-doers;- [7:44] "Those who would hinder (men) from the path of God and would seek in it something crooked: they were those who denied the Hereafter." [7:45]

The datum which found on verse 44 is the conversation between the Companions of Heaven (أَصْحُبُ الْجَنَّةِ), the Companions of Fire (أَصْحُبُ النَّالِ), and angels. In this condition, they talked about what they actually get from God (شا). The Companions of Heaven told the Companions of Fire that they have found what their Lord (God) promised them, in the way of reward by use a good story in vivid explanation. They also asked to the Companion of Fire "Have you also found Your Lord's promises true?" as if to make them come in the middle of the events being discussed.

### Datum 37/158/SA/PP/03

Say: "O men! I am sent unto you all, as the Apostle of God, to Whom belongeth the dominion of the heavens and the earth: there is no god but He:

it is He That giveth both life and death. So believe in God and His Apostle, the Unlettered Prophet, who believeth in God and His words: follow him that (so) ye may be guided." [7:158]

The datum which found on verse 158 is the conversation between Prophet Moses and Mankind (اَلْتَاسُ). In this situation, Prophet Moses tells about himself, that he is the Messenger of God (رَسُونُ الله). Prophet Moses also tells that as mankind, they must believe in God and His Messenger. Prophet Moses continues his story that everyone who does it, they might be guided, led a right

# 4.1.1.2.2 Seek Agreement

Seek ways in which it is possible to agree with the H is another characteristic of claiming common ground with the H (Brown and Levinson, 1987:112). There are two ways in seek agreement; first is safe topic, where the S stresses his agreement with the H that H's opinion is right. The second way is repetition, where the agreement is marked by stressing the repetition of what the preceding speaker has said in a conversation. As shown in table 4.1.1 above, seek agreement appears only one time in the conversational verses of Surah *al-A'raaf* on verse 15. The datum is:

#### Datum 04/15/SA/PP/05

(God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." [7:12]

(God) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)." [7:13]

He said: "Give me respite till the day they are raised up." [7:14]

(God) said: "Be thou among those who have <u>respite</u>." [7:15]

The datum which found on verse 15 is the conversation between the devil (الله) and God (الله). This conversation begins when God commanded devil to bow to Prophet Adam, but he refused it. The devil thought that he is better than Prophet Adam, so then he did not need to bow to Prophet Adam. Because of his arrogance, God commanded him to get down from Heaven. Before the devil gets down from Heaven, he asked to God to give him respite till the day they are raised up. In purpose of being agreed with him, God repeats his word "respite".

#### 4.1.1.2.3 Offer or Promise

In order to redress the potential threat of some FTAs, speaker may claim that whatever hearer want speaker will help to obtain it. This strategy is used by the speaker to show good attention in satisfying hearer's positive face wants by promise or offer something (Brown and Levinson, 1987:125). As shown in table 4.1.1 above, offer or promise appears two times in the conversational verses of Surah *al-A'raaf* on verses 16 and 124. The data are:

## Datum 05/16/SA/PP/10

He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way: [7:16]

"Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)." [7:17]

The datum which found on verse 16 is the conversation between the devil (الله) and God (الله). In this situation, devil gets the punishment from God because he did not want to bow down to Prophet Adam. Actually, the devil agrees that he must get down from Heaven. But, before he did it, he promises to God that he will sit in ambush for the Children of Adam, on the path that leads to God. He declares his promise by uttering; "I will lie in wait for them on thy straight way."

#### Datum 25/124/SA/PP/10

Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences). [7:123]

"Be sure <u>I</u> will cut off your hands and your feet on apposite sides, and <u>I</u> will cause you all to die on the cross." [7:124]

*They said: "For us, We are but sent back unto our Lord:* [7:125]

The datum which found on verse 124 is the conversation between Pharaoh (فَرْعَوْنَ) and the Sorcerers (اَلسَّعَرَةُ). In this situation, actually Pharaoh wants his people (the sorcerers) did not leave him. Pharaoh wants to have many followers, include the sorcerers. But, when Prophet Moses comes, the sorcerers and other Pharaoh's people believe in him. This condition makes Pharaoh get mad, so then he promises to people who believe in Prophet Moses, that he will cut off their hand and feet on opposite sides. Pharaoh states his promise by

uttering; "I will cut off your hands and your feet on apposite sides, and I will cause you all to die on the cross."

## 4.1.1.2.4 Give (or ask for) Reasons

Give (or ask for) reasons applies when speaker makes hearer comes in the activity by showing his reason as to why he wants what he wants. This strategy can be used for complaining or criticizing by demanding reasons 'why not', and assuming that if there are no good reasons why the hearer should not or cannot cooperate, he will cooperate (Brown and Levinson, 1987:128). As shown in table 4.1.1 above, give (or ask for) reasons appears three times in the conversational verses of Surah *al-A'raaf* on verses 12, 80, and 164. The data are:

#### Datum 02/12/SA/PP/13

(God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." [7:12]

(God) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)." [7:13]

The datum which found on verse 12 is the conversation between God (الله) and the devil (الله). This conversation begins when Devil refused God's command to bow down to Prophet Adam. This situation makes God wants to know the reason why Devil did not want to bow down to Prophet Adam. God used the utterance; "What prevented thee from bowing down when I

*commanded thee?*" in order to know Devil' reason. This utterance is not as complaining, but it is include as asking reasons.

### **Datum 18/80/SA/PP/13**

We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? [7:80]

"For ye practise your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds." [7:81]

And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!" [7:82]

The datum which found on verse 80 is the conversation between Prophet Luth and his people (قُوْمِكُ). This conversation actually comes when Prophet Luth asks the reason why his people did something wrong, where people before them never do it. Something wrong here is stated as lewdness. Although Prophet Luth does not use 'why' as word choice of asking reason, but the utterance; "Do ye commit lewdness such as no people in creation (ever) committed before you?" is understandable as ask for reason.

#### Datum 39/164/SA/PP/13

Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression. [7:163]

When some of them said: "Why do ye preach to a people whom God will destroy or visit with a terrible punishment?"- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him." [7:164]

When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression. [7:165]

The datum which found on verse 164 is the conversation between the one group of villagers and another group of villagers. In this condition, one group of villagers want to know the reason why the other group of villagers are admonishing people whom will be destroyed by God. These groups of villagers need the information about the reason by asking to the preachers (the other group of villagers) with uttering; "Why do ye preach to a people whom God will destroy or visit with a terrible punishment?"-

# 4.1.1.2.5 Assume or Assert Reciprocity

Assume or assert reciprocity is politeness strategy in which the speaker asks the hearer to cooperate with him by giving evidence of reciprocal rights or obligation obtaining between both of them. In this strategy, the speaker may say, in effect, "I'll do X for you if you do Y for me" (Brown and Levinson, 1987:129). By using this strategy, the speaker may redress his FTA by negating the debt aspect and/ or the face threatening aspect of speech act such as criticism or complain. As shown in table 4.1.1 above, assume or assert reciprocity appears three times in the conversational verses of Surah *al-A'raaf* on verses 18, 134, and 189. The data are:

#### Datum 06/18/SA/PP/14

He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way: [7:16]

"Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)." [7:17]

(God) said: "Get out from this, disgraced and expelled. <u>If any of them follow thee,- Hell will I fill with you all.</u> [7:18]

The datum which found on verse 18 is the conversation between the devil (الله ) and God (الله ). The devil was angry because he has thrown from Heaven. He showed his anger by promise that he will ambush the Children of Adam. In this condition, God replies what devil said to Him by giving evidence of reciprocal rights to him. God applies this strategy by uttering; "If any of them follow thee,- Hell will I fill with you all." In meaning, if people follow the devil, God will fill Hell with them.

# Datum 28/134/SA/PP/14

So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin. [7:133]

Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee." [7:134]

But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word! [7:135]

The datum which found on verse 134 is the conversation between Pharaoh's people and Prophet Moses. In this situation, God sends the flood, the locust, the lice, the frogs, and the blood to Pharaoh and his people. Although all of them have their own purposes for Pharaoh and his people, they still in arrogant. When the chastisement fell upon them, Pharaoh's people said to Prophet Moses "If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee." This utterance counted as the evidence of reciprocal rights for them. They said that they will believe in Prophet Moses and let the Children of Israel (بَنِيَ إِسْرَآمِيْلُ) go with him if he can remove their chastisement.

### Datum 41/189/SA/PP/14

It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to God their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful." [7:189]

The datum which found on verse 189 is the conversation between God (شا) and the couple, Prophet Adam and Eve. This conversation is about the origin of mankind that is from a single soul, Prophet Adam and Eve. Then they become intimate and Eve becomes pregnant. Eve becomes heavy because of the child grew inside her. In this situation, they do such giving the evidence of reciprocal right by uttering; "If Thou givest us a goodly child, we vow we shall

(ever) be grateful."\_In means, they will be thankful for God if He gives them unimpaired child.

## 4.1.1.3 Negative Politeness Strategies

### 4.1.1.3.1 Be Conventionally Indirect

Be conventionally indirect is the strategy that applies when speaker uses phrases or sentences that have contextually ambiguous meaning and it different from their literal meaning (Brown and Levinson, 1987:132). This strategy often applies when opposing tension is faced by the speaker. For example: "can you pass me the salt?". This example does not mean that S asks to H and need answer, but it understandable as request of S to the H. As shown in table 4.1.1 above, be conventionally indirect appears four times in the conversational verses of Surah al-A'raaf on verses 53, 88, 123, and 127. The data are:

## Datum 14/53/SA/NP/01

For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe. [7:52]

Do they just wait for the final fulfillment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The apostles of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behavior in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch. [7:53]

The datum which found on verse 53 is the conversation between God (الله) and The Unbelievers (الله about the truth of Qur'an (الله ). God told

people in Mecca that He has brought them a book, that is *al-Qur'an* based on knowledge with detailed tidings, promises, threat or punishment, a guidance and mercy. In the verse 53 explained that they, people of Mecca are not waiting for anything, but fulfillment. In order to give response to this event, The Unbelievers decided to use be conventionally indirect strategy. They are uttering; "Have we no intercessors now to intercede on our behalf? Or could we be sent back?". They believe that this utterance is better than uttering "please give us any intercessors, so then they may intercede us, or please sent us back, so then we may act better than before"

### Datum 20/88/SA/NP/01

The leaders, the arrogant party among his people, said: "O Shu'aib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion." He said: "What! even though we do detest (them)? [7:88]

"We should indeed invent a lie against God, if we returned to your ways after God hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of God, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the God is our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide." [7:89]

The datum which found on verse 88 is the conversation between Prophet Syu'aib and the arrogant party among his people (اَسْتَكْبَرُوْا مِنْ قَوْمِهِ). The arrogant party told Prophet Syu'aib that they would expel him and those who believe in him from their city. They also said that they would accept him and his followers if they return to creed. In order to respond his people, Prophet

Syu'aib uttering; "What! even though we do detest (them)?". This utterance does not mean that speaker asks to the hearer and needs answer. It is understandable as a confirmation as what will his people do for him. Prophet Syu'aib uses this strategy, because he believes that it is better than uttering; "don't drive us out of this city! We detest it".

### Datum 24/123/SA/NP/01

We put it into Moses's mind by inspiration: "Throw (now) thy rod":and behold! it swallows up straight away all the falsehoods which they fake! [7:117]

Thus truth was confirmed, and all that they did was made of no effect. [7:118]

So the (great ones) were vanquished there and then, and were made to look small. [7:119]

But the sorcerers fell down prostrate in adoration. [7:120]

Saying: "We believe in the Lord of the Worlds,- [7:121]

"The Lord of Moses and Aaron." [7:122]

Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences). [7:123]

The datum which found on verse 123 is the conversation between Pharaoh (فَرْعُونَ) and the sorcerers (اَلسَّعَرَةُ). Prophet Moses threw his rod when he competed with the sorcerers about magic. When they look at what happened on Prophet Moses' rod, they fell down in prostration and they declared that they believe in the Lord of the Word (رَبِّ الْعَلْمِیْنَ). Pharaoh gets anger when his

sorcerers start to believe in Prophet Moses. In order to respond his people, Pharaoh uttering; "Believe ye in Him before I give you permission?". This utterance actually does not mean that the speaker asks to the hearer and needs answer. It is understandable as a confirmation as what will his people do. Pharaoh uses this strategy, because he believes that this way is better than uttering; "Don't believe in him, I'm forbid it!"

### Datum 26/127/SA/NP/01

Saying: "We believe in the Lord of the Worlds,- [7:121]

"The Lord of Moses and Aaron." [7:122]

Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences). [7:123]

"Be sure I will cut off your hands and your feet on apposite sides, and I will cause you all to die on the cross." [7:124]

*They said: "For us, We are but sent back unto our Lord:* [7:125]

"But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)! [7:126]

Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible." [7:127]

The datum which found on verse 127 is the conversation between Pharaoh (فَوْعَوْنَ) and his people (قَوْمِهِ). Prophet Moses threw his rod when he

competed with the sorcerers about magic. When they look at what happened on Prophet Moses' rod, they fell down in prostration and they declared that they believe in the Lord of the Word (رَبُّ الْعَلَمْيْنَ). Pharaoh gets anger when his sorcerers start to believe in Prophet Moses. The chiefs of Pharaoh's people said to Pharaoh; "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?". This utterance does not mean as a question that need answer. It is understandable as a confirmation as what will Pharaoh do. The chief of Pharaoh's people uses this strategy because he believes that this way is better than uttering; "Don't let Moses and his people work corruption in the land, against you, and float you and your gods!". So then, Pharaoh understands it and replies that he will slaughter their newborn son.

# 4.1.1.3.2 Be Pessimistic

The strategy that is used to shows speaker's doubt to the hearer by asking the hearer possibility is named be pessimistic strategy. In this strategy, the word *can, would, might, will,* and *may* are used as its mark (Brown and Levinson, 1987:173). For example: "could you jump over that five-foot fence?". This example does not mean as request, but it might the function as dare. As shown in table 4.1.1 above, be pessimistic appears only one time in the conversational verses of Surah *al-A'raaf* on verse 155. The datum is:

#### Datum 36/155/SA/NP/03

And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive. [7:155]

"And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs;- [7:156]

The datum which found on verse 155 is the conversation between Prophet Moses and God (ﷺ). In this situation, Prophet Moses prayed to God since he and his people get violent earthquake. In his pray, Prophet Moses uttering; "wouldst Thou destroy us for the deeds of the foolish ones among us?". This utterance does not mean as a question, but it might show his doubt as what God will do for him. It also can be said that this utterance is mean as a plea for compassion. Prophet Moses believes that God should not punish them for the sins of others.

### 4.1.1.3.3 Give Deference

In give deference strategy, there are two sides in realization. First is the speaker makes himself lower for shows humbleness to hearer. Second, the speaker raises the hearer in satisfying his wants to be treated as superior (Brown and Levinson, 1987:178). As shown in table 4.1.1 above, give deference

appears three times in the conversational verses of Surah *al-A'raaf* on verses 43, 143, and 151. The data are:

### Datum 11/43/SA/NP/05

To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin. [7:40]

For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong. [7:41]

But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell (for ever). [7:42]

And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to God, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of God: indeed it was the truth, that the apostles of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)." [7:43]

The datum which found on verse 43 is the conversation between the companions of Heaven (الله) and God (الله). In this situation, the companions of Heaven raise the hearer, God as superior by using give deference strategy. They use the sentence; "Praise be to God, who hath guided us to this (felicity)". The phrase "Praise be to God" in the first sentence, indicates that they raise the hearer, God in this situation.

#### Datum 31/143/SA/NP/05

We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief." [7:142]

When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." God said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe." [7:143]

The datum which found on verse 143 is the conversation between Prophet Moses and God (الله). Prophet Moses came at appointed time, that is, the time at which God had promised to speak to him. Prophet started his utterance by said; "O my Lord! show (Thyself) to me, that I may look upon thee." In his utterance, Prophet Moses uses the word "O my Lord" in the beginning of the sentence to indicate that he raises the hearer, God.

#### Datum 35/151/SA/NP/05

When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin." [7:150]

Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for Thou art the Most Merciful of those who show mercy!" [7:151]

Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do We recompense those who invent (falsehoods). [7:152]

The datum which found on verse 151 is the conversation between Prophet Moses and God (الله). This conversation begins when Prophet Moses get anger and bitterly grieve of what his brother, Aaron did when he leaved him. Prophet Moses prays to God to forgive him and his brother; "O my Lord! forgive me and my brother!". Prophet Moses uses give deference strategy in order to raise God by put the phrase 'O my Lord!...' on his utterance.

## 4.1.1.3.4 Impersonalize

The strategy where the speaker avoids the word of "you" and "I" in ask for request is named impersonalize. It is used because the avoidance in English is aggressively rude (Brown and Levinson, 1987:190). As shown in table 4.1.1 above, impersonalize appears three times in the conversational verses of Surah al-A'raaf on verses 85, 105, and 128. The data are:

### Datum 19/85/SA/NP/07

To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship God; Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith. [7:85]

The datum which found on verse 85 is the conversation between Prophet Shu'aib and his people (قَوْمِهِ). Prophet Shu'aib told his people that he

is the messenger of God and he commanded his people to worship God. Prophet Shu'aib also commanded his people to give full measure and weight and do not defraud, and do not mischief in the earth. To states his request, Prophet Shu'aib uses impersonalize strategy by uttering; "Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order:" and avoiding the word "you" because he expects that he can express what he actually wants without threatening negative face.

## Datum 21/105/SA/NP/07

Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them: So see what was the end of those who made mischief. [7:103]

Moses said: "O Phara<mark>oh! I am an apos</mark>tle fr<mark>om</mark> the Lord of the worlds,-[7:104]

One for whom it is right to say nothing but truth about God. Now have I come unto you (people), from your Lord, with a clear (Sign): <u>So let the Children of</u> Israel depart along with me." [7:105]

The datum which found on verse 105 is the conversation between Prophet Moses and Pharaoh (فِرْعَوْنَ). Prophet Moses said to Pharaoh and his people that he is the messenger of God with any signs. But, Pharaoh and his people rejected him. To get their beliefs, Prophet Moses said again that he has come to them with the truth about God. In order to ask request to Pharaoh for having Children of Israel with him, he uses impersonalize strategy by uttering;

"So let the Children of Israel depart along with me." Prophet Moses avoids the word "you" in ask for request to Pharaoh, because he expects that he can express what he actually wants without threatening negative face.

### Datum 27/128/SA/NP/07

Said Moses to his people: "Pray for help from God, and (wait) in patience and constancy: for the earth is God's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous. [7:128]

They said: "We have had (nothing but) trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds." [7:129]

The datum which found on verse 128 is the conversation between Prophet Moses and his people (قَوْمِهُ). When Pharaoh and his people get anger and want to do slaughter, Prophet Moses said to his people; "Pray for help from God, and (wait) in patience and constancy". He uses the impersonalize strategy to ask his people for pray for help from God. He avoids the word "you" in his utterance because he expects that he can express what he actually wants without threatening negative face.

### 4.1.1.3.5 State the FTA as a General Rule

In the way of stating the FTA as an instance of some general social rule, regulation, or obligation, the speaker can use pronoun avoidance by using state the FTA as a general rule strategy (Brown and Levinson, 1987:206). As shown

in table 4.1.1 above, state the FTA as a general rule appears two times in the conversational verses of Surah *al-A'raaf* on verses 59 and 65. The data are:

### Datum 15/59/SA/NP/08

We sent Noah to his people. He said: "O my people! worship God! ye have no other god but Him. I fear for you the punishment of a dreadful day! [7:59]

The leaders of his people said: "Ah! we see thee evidently wandering (in mind)." [7:60]

The datum which found on verse 59 is the conversation between Prophet Noah and his people (قوْمِهِ). Prophet Noah was sent to proselytize his people by declared that there is no God but God. In his utterance, Prophet Noah uses pronoun avoidance to state people's obligation about worshiping God "O my people! worship God!". He also states that if his people worship other than God, they will get the chastisement from God. So this obligation must be done by them.

## Datum 16/65/SA/NP/08

To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: <u>O my people! worship God!</u> ye have no other god but Him will ye not fear (God)?" [7:65]

The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!" [7:66]

The datum which found on verse 65 is the conversation between Prophet Hud and his people (قَوْمِهِ). Prophet Hud was sent to proselytize his people by declared that there is no God but God. In his utterance, Prophet Hud

uses pronoun avoidance to state people's obligation about worshiping God "O my people! worship God!". This obligation must be done by them, even if his people think that he is liar.

# 4.1.1.4 Bald off Record Strategies

## **4.1.1.4.1** Use Metaphor

In this strategy, use metaphor applies when the speaker uses metaphor in saying something and leaves it to the hearer to interpret his intended meaning. As shown in table 4.1.1 above, use metaphor appears only one time in the conversational verses of Surah *al-A'raaf* on verse 166. The datum is:

### Datum 40/166/SA/BOF/09

When some of them said: "Why do ye preach to a people whom God will destroy or visit with a terrible punishment?"- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him." [7:164]

When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression. [7:165]

When in their insolence they transgressed (all) prohibitions, We said to them: "Be ye apes, despised and rejected." [7:166]

The datum which found on verse 166 is the conversation between God (الله) and the tyrants (الله الله ). This conversation happened when a community among the villagers asks to the preachers about the reason why they preach a folk whom will be destroyed by God. The preacher answers the question that they do it as an exculpation from their duty to admonishing, by which they

excuse themselves. God added His warning that He will save those who had been reminded and forbade Evil, and He will give the punishment to those who did wrong. God also uttering "Be ye apes, despised and rejected" to those who did wrong and disdained it. This utterance does not mean that they will be apes, but He uses metaphor to describe how they are actually like.

# 4.1.1.4.2 Use Rhetorical Question

In use rhetorical question strategy, the speaker asks a question with no answer needed in order to make the hearer provides him the indicated information (Brown and Levinson, 1987:223). As shown in table 4.1.1 above, use rhetorical question appears two times in the conversational verses of Surah *al-A'raaf* on verse 75 and 140. The datum is:

## Datum 17/75/SA/BOF/10

To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! worship God: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! This she-camel of God is a Sign unto you: So leave her to graze in God's earth, and let her come to no harm, or ye shall be seized with a grievous punishment. [7:73]

"And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and care out homes in the mountains; so bring to remembrance the benefits (ye have received) from God, and refrain from evil and mischief on the earth." [7:74]

The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is an apostle from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him." [7:75]

# Datum 29/140/SA/BOF/10

We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge. [7:138]

"As to these folk,- the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise." [7:139]

He said: "Shall I seek for you a god other than the (true) God, when it is God Who hath endowed you with gifts above the nations?" [7:140]

The datum which found on verse 140 is the conversation between Prophet Moses and the Children of Israel (بَنِيَ إِسْرَآءِيْك). Actually, Prophet Moses helped the Children of Israel from Pharaoh. But after they across the sea, they asked Prophet Moses to make for them god, which is an idol for them to

worship. In order to gets the intended information about what they want, Prophet Moses uses rhetorical question by uttering "Shall I seek for you a god other than the (true) God, when it is God Who hath endowed you with gifts above the nations?" as the question with no answer needed.

# 4.1.2 Factors Influencing the Use of Politeness Strategy

The use of politeness strategy is influenced by various factors. There are two factors applying politeness strategy, payoff and relevant circumstance (Brown and Levinson, 1987:71). The relevant circumstance itself consists of social distance (D), relative power (P), and absolute ranking of imposition (R). In table 4.1.2, the researcher shows what factors influencing the use of politeness strategy. Based on the table, all of factors are influencing the use of politeness strategy with different scale or degree. Further discussion will be discussed in the following sections.

Table 4.2.2 Factor Influencing the Use of Politeness Strategies

Factors Influencing	Scale	Found on verse	Total
Payoff	Bald on Record	11, 13, 24, 38, 39, 50, 114, 117,150, 142, 144, 145, and 160	13
	Positive Politeness	12, 15, 16, 18, 29, 44, 80, 124, 134,158, 164, and 189	12
	Negative Politeness	43, 53, 59, 65, 85, 88, 105, 123, 127, 128, 143, 151, and 155	13

	Bald off Record	75, 140 and 166	3
	41		
Social Distance	Close	11, 12, 13, 15, 16, 18, 24, 59, 65, 114, 117, 123, 124, 128, 140, 142, 143, 144, 145,150, 151, 155, 160, and 189	24
	Average	39, 44, 50, 80, 85, 88, 127, 158, and 164	9
	Far	29, 38, 43, 53, 75, 105, 134, and 166	8
	41		
Relative Power	Higher	11, 12, 13, 15, 18, 24, 29, 59, 65, 80, 85, 88, 114, 117, 123, 124, 128, 140, 144, 145, 158, 160, and 166	23
	Equal	39, 44, 50, 75, 105, 142, 150, and 164	8
	Lower	16, 38, 43, 53, 127, 134, 143, 151, 155, and 189	10
	41		
Absolute Ranking of Imposition	High	13, 16, 18, 24, 38, 50, 53, 88, 114, 117, 123, 124, 127, 140, 142, 150, 151, 155, 160, and 166	20
	Average	12, 29, 39, 59, 65, 80, 85, 128, 134, and 158	10
	Low	11, 15, 43, 44, 75, 105, 143, 144, 145, 164, and 189	11

Total 41

## 4.1.2.1 Payoff: A Priori Considerations

One of prominent factors that can encourage speaker applying politeness strategies in order to get any advantages is a priori consideration factor. Payoffs are different based on the kinds of politeness that used. The guidelines of payoff: a priori considerations can be simplified to the following summary:

On-record payoffs:

- (a) Clarity, perspicuosness
- (b) Demonstrable non-manipulativeness

Bald-on-record (non-redressed) payoff: Efficiency, which means the speaker, can claim that other things are more important than face, or that the act is not an FTA at all.

Plus-redress payoff: S has the opportunity to give face

- (a) Positive politeness to satisfy the hearer's positive face, in some respect
- (b) Negative politeness to satisfy the hearer's negative face, to some degree Off-record payoffs:
- (a) S can satisfy negative face to a degree greater than that afforded by the negative-politeness strategy.

(b) S can avoid the inescapable accountability, the responsibility for his action that on-record strategies entail (Brown and Levinson, 1987:72-73)

Based on the data of the use of politeness strategy in conversational verses of Surah *al-A'raaf*, the researcher found that all of data are influenced by payoff factor. The researcher shows 4 samples with different types of payoff factor. The first sample is the datum that influencing by bald-on record payoff. The second sample is the datum that influencing by positive politeness payoff. The third sample is the datum that influencing by negative politeness payoff. And the last sample is the datum that influencing by bald-off record payoff. They are presented in the following examples.

# **Excerpt 1** (Datum 03/13/SA/BON/04)

(God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." [7:12]

(God) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)." [7:13]

#### Tafseer *Jalalayn*:

He, exalted be He, said, 'What prevented you from falling prostrate (allā is [made up of] an-lā, the lā being extra) when I commanded you?' He [Iblīs] said, 'I am better than him. You created me from fire, while him You created from clay'. [7:12]

Said He, <u>'Then go down from it</u>, that is, from the Garden — it is also said, [go down] from the heavens — it is not, right, for you to show pride here, so go forth, out of it! Surely you are among the abased!', the contemptible! [7:13]

In the first sample, the conversation occurs between God (الْمُلْفِينَا), where God as speaker and Devil as hearer. The possible factor influencing God to convey Bald-on record strategy in task oriented/paradigmatic form of instruction is payoff. Payoff here is about bald-on record payoff efficiency, where speaker (in this case, God) can claim that other things are more important than face. Based on the tafseer above, explains that God's utterance conveys clarity. In other words, God's utterance seems like avoid the danger of being misunderstood; "Get thee down from this". Based on the sentence above, it proves that God utters directly and clarity in order to avoid misunderstanding. Thus, God commands Devil without doing any effort to minimize the threat of Devil' face. And as the result, Devil can get clarity about the meaning of God's utterance.

## **Excerpt 2** (Datum 04/15/SA/PP/05)

(God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." [7:12]

(God) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)." [7:13]

He said: "Give me <u>respite</u> till the day they are raised up." [7:14] (God) said: "Be thou among those who have respite." [7:15]

## Tafseer Jalalayn:

He, exalted be He, said, 'What prevented you from falling prostrate (allā is [made up of] an-lā, the lā being extra) when I commanded you?' He [Iblīs] said, 'I am better than him. You created me from fire, while him You created from clay'. [7:12]

Said He, 'Then go down from it, that is, from the Garden — it is also said, [go down] from the heavens — it is not, right, for you to show pride here, so go forth, out of it! Surely you are among the abased!', the contemptible! [7:13]

Said he, 'Reprieve me, postpone my affair, until the day when they, people, are resurrected'. [7:14]

Said He, 'Lo! You are of those <u>reprieved</u>' — in another verse, it is said, until the day of an appointed time [Q. 38:81], that is, [until] the time of the first blast [of the Trumpet]. [7:15]

The second sample above is the conversation between God (الله ) and Devil (الله ). God chooses positive politeness strategies in seek agreement because He is influencing by payoff factor. Payoff factor here is about positive politeness payoff, where the strategy is applied to satisfy hearer's positive face, in some respect. In order to satisfy Devil' positive face, God chooses politeness strategy. Based on God's utterance in the datum above "respite" indicates that He wants to satisfy Devil' positive face. He seems to agree with Devil and considers Himself to be of the same kind that He likes Devil' wants.

## **Excerpt 3** (Datum 21/105/SA/NP/07)

Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them: So see what was the end of those who made mischief. [7:103]

Moses said: "O Pharaoh! I am an apostle from the Lord of the worlds,-[7:104]

One for whom it is right to say nothing but truth about God. Now have I come unto you (people), from your Lord, with a clear (Sign): So let the Children of Israel depart along with me." [7:105]

### Tafseer Jalalayn:

Then We sent, after them, that is, [after] the messengers mentioned, Moses with Our, nine, signs to Pharaoh and his council, his folk, but they mistreated, they disbelieved in, them. So behold what was the end of those who work corruption, by way of disbelief, when they were destroyed. [7:103]

And Moses said, 'O Pharaoh, I am a messenger from the Lord of the Worlds, to you, but he denied him. So he [Moses] said: [7:104]

I am, one for whom it is right, [for whom] it is appropriate, to say nothing but the truth about God (a variant reading [for 'alā] has 'alayya, 'for me', in which case, haqīqun, 'it is right', is the subject [of the sentence], its predicate being an, 'that', and what follows it [sc. 'I say nothing but the truth about God']). Truly I have come to you with a clear proof from your Lord. So send forth with me, to Syria, the Children of Israel': he [Pharaoh] had enslaved them. [7:105]

The third sample above is the conversation between Prophet Moses and Pharaoh (فَرْعُونَا). In this case, the possible factor influencing Prophet Moses to convey negative politeness strategy in impersonalize is payoff. Payoff here is about negative politeness payoff, where the strategy is applied to satisfy hearer's negative face. In this condition, Prophet Moses conveys his wants to Pharaoh to let The Children of Israel (بَنِى إِسْرَآءِيْل) come with him. Prophet Moses can maintain in social distance by giving the clear utterance to Pharaoh; "So let the Children of Israel depart along with me."

## **Excerpt 4** (Datum 40/166/SA/BOF/09)

When some of them said: "Why do ye preach to a people whom God will destroy or visit with a terrible punishment?"- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him." [7:164]

When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression. [7:165]

When in their insolence they transgressed (all) prohibitions, We said to them: "Be ye apes, despised and rejected." [7:166]

## Tafseer Jalalayn:

And when (wa-idh is a supplement to the preceding idh, 'how') a community among them, who neither fished nor prohibited it, said, to those who prohibited it: 'Why do you preach [admonition] to a folk whom God is about to destroy or chastise with a severe chastisement?' They said, our admonishing [them] is, 'As an exculpation, by which we excuse ourselves, before your Lord, lest we are reproached for failing to prohibit [them] in any way; and so that they might be wary, of fishing'. [7:164]

And when they forgot, when they overlooked, that whereof they had been reminded, [that for which they had been] admonished, and did not desist, We delivered those who forbade evil, and seized those who did wrong, through transgression, with a grievous, terrible, chastisement for their wickedness. [7:165]

And when they disdained, to desist from, that which was prohibited to them, We said to them, 'Be apes, despised!', abased, and they became so: this is an explication of what preceded [with regard to the details of their 'grievous chastisement']. Ibn 'Abbās said, 'I do not know what befell the group that abstained'. 'Ikrima said, 'That group was not destroyed because they had been averse to what the others did and had said, 'Why do you preach (admonition) ...' Al-Hākim reported [in a hadīth] that he ['Ikrima] referred this opinion to Ibn 'Abbās, who was delighted by it. [7:166]

The sample above is the conversation between God (الله) and The Unbelievers (الْكُفَّارُ). The possible factor influencing the use of bald off record strategy in use metaphor is payoff. Payoff here is about bald off record payoff, that is credit for tactful, non-coercive. God's utterance shows that it is credit for tactful. In this case, speaker also can satisfy hearer's negative face to a degree greater than that afforded by the negative politeness. Based on the

tafseer above, God said to The Unbelievers; 'Be apes, despised!', abased, and they became so". This utterance shows that speaker wants to satisfy the hearer's negative face. As explained in tafseer above, the utterance is an explication of what preceded (with regard to the details of their 'grievous chastisement').

## 4.1.2.2 Relevant Circumstance

Another factor influencing the use of politeness strategies is relevant circumstance, which consists of three factors. The three of them are social distance (D), relative power (P), and absolute ranking of imposition (R).

## A. Social Distance (D)

The symmetric social dimension of similarity or difference between speaker and hearer is called social distance (D). It can be seen as the composite of psychologically real factors, such as status, age, sex, degree of intimacy, etc. which together determine the overall degree of respectfulness within a given speech situation (Brown and Levinson, 1978:77). Social distance means as the relationship between speaker and hearer, where if the interlocutors are known and close each other, they might have low degree in social distance. In contrast, strangers or the speaker and hearer do not know each other; they might have higher degree in social distance. The result is the higher degree of social distances, the more formal language is used.

Based on the data of the use of politeness strategy in conversational verses of Surah *al-A'raaf*, the researcher found that all of data are influenced by social distance (D) factor with different degree. There are 24 data which have close relationship between the interlocutors, 9 data have average relationship, and 8 data have far relationship. The researcher found three points in this factor. First, speakers will use the direct and clear utterance with hearer if their social distance is counted as close relationship. Second, there will no fearing when speaker speaks to hearer because they are known each other. It can be said that the closer relationship between the interlocutor makes the lower distance. The researcher shows 2 samples with different scales of social distance. The first sample is the datum that influencing by close social distance factor. And the second sample is the datum that influencing by far social distance factor. The data which influencing by social distance (D) factor are presented in the following examples:

# **Excerpt 5** (Datum 34/150/SA/BON/03)

The people of Moses made, in his absence, out of their ornaments, the image of calf, (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong. [7:148]

When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish." [7:149]

When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on

the judgment of your Lord?" He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin." [7:150]

### Tafseer Jalalayn:

And the people of Moses, after him, that is, after he had departed for the communion [with God], made of their ornaments, which they had borrowed from Pharaoh's folk on the pretext of a wedding celebration, and which remained in their possession, a calf, which the Samaritan had fashioned for them therefrom; a [mere] living body (jasadan is a substitution [for 'ijlan, 'a calf']), of flesh and blood, which lowed, that is, [which] made audible sounds [like a cow]: it [the calf] was transformed in this way when the dust, which he [the Samaritan] had collected from [where] the hoof of Gabriel's steed [had trodden], was placed in its mouth, for it has the effect of [giving] life to that in which it is placed (the second direct object of the verb ittakhadha, '[they] made', has been omitted, but it would be ilāhan, '[as] a god'). Did they not see that it spoke not to them, nor guided them to any way?, so how can it be taken as a god? Yet they took it as such, a god, and were evildoers, for taking it so. [7:148]

And when they became at a loss, that is, [when] they became remorseful for having worshipped it, and saw, [and] realised, that they had gone astray, thereby, and this was after Moses's return [from the communion], they said, 'Unless our Lord is merciful to us and forgives us (read both [verbs] either in the third person singular or in the second person singular), verily we shall be among the losers'. [7:149]

And when Moses returned to his people, angry, because of them, and bitterly grieved, he said, to them: 'Evil is that, that is, evil is the [manner of] succession, which you have followed in my place, after I had gone, this idolatry of yours. Would you hasten on the judgement of your Lord?' And he cast down the Tablets, the Tablets of the Torah, angry for the sake of his Lord, and they were broken into pieces, and he seized his brother by the head, that is, by the hair, with his right hand, and [seized him] by the beard, with his left hand, dragging him toward him, in anger. He said, 'O, son of my mother! (read either ibna ummi or ibna umma, by which he meant [the standard form of saying 'my mother'] ummī: the mention of her is more affectionate [in appealing] to his heart), Truly the people judged me weak and they were close

to killing me. Do not make my enemies gloat over my misfortune, to rejoice thereat, by your humiliating me, and do not count me among the folk who have done evil', by worshipping the calf, in [your] reproach [of them]. [7:150]

Based on the sample above, the factor influencing Aaron to use bald on record strategy in metaphorical urgency for high valuation of hearer's friendship is social distance (D). Social distance means relationship between the interlocutors. In this case, the relationship appears between Aaron and Prophet Moses. Both of them have very close relationship, which is brotherhood. As explained in Tafseer, it seen when Aaron said "O, son of my mother!" means that they are in brotherhood relationship. There is no distance between the interlocutors because the low degree of social distance between them. Based on the tafseer above; "Do not make my enemies gloat over my misfortune, to rejoice thereat, by your humiliating me, and do not count me among the folk who have done evil" indicates that their relationship makes Aaron to speak clarity and directly in order to assert his want to be free from Prophet Moses.

## **Excerpt 6** (Datum 28/134/SA/PP/14)

So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin. [7:133]

Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee." [7:134]

But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word! [7:135]

### Tafseer Jalalayn:

So We unleashed upon them the flood, of water, which penetrated their houses and which for seven days would come up to people's necks as they sat; and the locusts, which consumed their crops and fruits, likewise [engulfing them for seven days]; and the lice (al-qummal is like al-sūs, 'woodworm', or al-qurād, 'ticks'), which would follow [and consume] what the locusts left behind; and the frogs, such that they infested their houses and food supplies; and the blood, [flowing] in their water, distinct, clear, signs: but they were too scornful, to believe in them, and were a sinful folk. [7:133]

And when the terror, the chastisement, fell upon them, they said, 'O Moses, pray to your Lord for our sake by the covenant which He has made with you, to remove the chastisement from us if we believe. <u>Indeed if (la-in: the lām is for oaths)</u> you remove from us the terror, verily we will believe in you and let the Children of Israel go with you'. [7:134]

But when We removed, through the supplication of Moses, the terror from them to a term which they should reach, lo! they were already reneging, breaking their covenant and persisting in their disbelief. [7:135]

Based on the sample above, one of the factor influencing Pharaoh's people to use positive politeness strategy in assume or assert reciprocity is social distance (D). in this conversation, the relationship between the interlocutors is far because Pharaoh's people hate Prophet Moses. The relationship her is an enemy. As explained in Tafseer above, Pharaoh's people uses formal language and they do not utter their wants directly. They preferred to state their want and give what Prophet Moses liked; "if you remove from us the terror, verily we will believe in you and let the Children of Israel go with

you". Because they have far distance, they told Prophet Moses instead of uttering; "remove the terror from us!".

## B. Relative Power (P)

Relative power (P) is different with (D), where the relative power is an asymmetric social dimension. Brown and Levinson (1987:77) divided two sources of P, which may be authorized or unauthorized, and material control (over economic distribution and physical force) or metaphysical control (over the actions of others, by virtue of metaphysical forces subscribed to by those others). There are three varieties of power relationship that will find in speaker himself; equal or same, higher, or lower than hearer.

Based on the data of the use of politeness strategy in conversational verses of Surah *al-A'raaf*, the researcher found that all of data are influencing by relative power (P) factor with different degrees. There are 23 data with speaker that has higher power, 8 data have equal power, and 10 data with speaker that has lower power. The researcher pointed that speaker tends to use a greater degree of politeness when he has lower power than hearer. The researcher shows 2 samples with different degrees of the relative power. The first sample is the datum which influencing by speaker with higher power than hearer. and the second is the datum which influencing by speaker with lower power. The data which influencing by relative power (P) factor are presented in the following examples:

# **Excerpt 7** (Datum 01/11/SA/BON/05)

It is We Who created you and gave you shape; then We bade the angels <u>bow</u> <u>down to Adam</u>, and they bowed down; not so Iblis; He refused to be of those who bow down. [7:11]

(God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." [7:12]

### Tafseer Jalalayn:

And We created you, that is, your father Adam, then shaped you, that is, We shaped him with you [deposited] in his back, then said to the angels: 'Prostrate yourselves before Adam!', a prostration that is a bow of salutation. So they fell prostrate, all save Iblīs, the father of the jinn, who was among the angels — he was not of those who make prostration. [7:11]

He, exalted be He, said, 'What prevented you from falling prostrate (allā is [made up of] an-lā, the lā being extra) when I commanded you?' He [Iblīs] said, 'I am better than him. You created me from fire, while him You created from clay'. [7:12]

The conversation above is the conversation between God (الملائكة) and angels (الملائكة) about commanding to prostration. Speaker here is God and hearers are angels. The factor influencing God to use bald on record strategy in power difference between S (higher) and H (lower) is power relationship (P). In this situation, God has more power than Angels, because Angels as God's creature. It is proven in His utterance to Angels, as described in the Tafseer *Jalalayn* that God has created Prophet Adam and Angels must prostrate to him, "*Prostrate yourselves before Adam!*". This utterance shows that there is power relationship inside it. God tends to apply a lower degree of politeness because

He has more power than Angels. In other point of view, because Angels have less power than God, so they must do what God commanded without any rejection. As explained in Tafseer above, Angels accept God's command and fell prostrate "So they fell prostrate, all save Iblīs."

# **Excerpt 8** (Datum 14/53/SA/NP/01)

For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe. [7:52]

Do they just wait for the final fulfillment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The apostles of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behavior in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch. [7:53]

## Tafseer Jalalayn:

And indeed We have brought them, that is, the people of Mecca, a Book, the Qur'ān, which We have detailed, [which] We have made clear through tidings and the Promise [of reward] and the Threat [of punishment], with knowledge ('alā 'ilmin is a circumstantial qualifier, in other words, 'knowing what has been detailed in it'), a guidance (hudan is [also] a circumstantial qualifier referring to the hā' [the suffixed pronoun of fassālnā-hu, 'which We have detailed']) and a mercy for a people who believe, in it. [7:52]

Are they waiting — they are not waiting — for anything but its fulfilment, the consequences of what is in it? On the day when its fulfilment comes, which will be [on] the Day of Resurrection, those who were forgetful of it before, [those who] neglected to believe in it, shall say, 'Indeed, our Lord's messengers came with the truth. Have we then any intercessors, that they may intercede for us, or shall we be returned, to the world, that we may act otherwise than we used to act?', [and instead] affirm God's Oneness and refrain from associating others with Him. It will then be said to them, 'No!' God, exalted be He, says: Verily they have lost their souls, for they have

ended up in perdition, and that which they used to invent, in alleging [that God has] a partner, has failed, has abandoned, them. [7:53]

The factor influencing The Unbelievers (الكفار) or the people of Mecca to use negative politeness strategy in be conventionally indirect is relative power (P). In this case, The Unbelievers have less power than God (الله). The relationship among them is between the creature and God. It is proven when The Unbelievers use an indirect utterance to God "Have we no intercessors now to intercede on our behalf? Or could we be sent back?". This utterance understandable as request to God, as explained in Tafseer above, the utterance means "Have we then any intercessors, that they may intercede for us, or shall we be returned, to the world, that we may act otherwise than we used to act?" It shows that there is power relation between The Unbelieves and God. And in this case, The Unbelievers use more polite utterance because The Unbelievers have less power than Hearer, God.

# C. Absolute ranking of Imposition (R)

Absolute ranking of imposition (R) is one of factors influencing someone to use politeness strategies. Absolute ranking of imposition (R) refers to the importance or degree of the difficulty in the situation. The relative status between one-speech acts to another in a context can determine absolute ranking of the imposition (R). The speaker will apply polite utterance if the situation is urgent.

Based on the data of the use of politeness strategy in conversational verses of Surah *al-A'raaf*, the researcher found that all of the data are influencing by absolute ranking of imposition factor with different degrees. There are 20 data which influencing by a large or high ranking of imposition, 10 data which influencing by average ranking of imposition, and 11 data which influencing by low ranking of imposition. In this factor, the researcher found that speaker would use a large absolute ranking of imposition if he/she asks for a big favor. While, the speaker would use a small size of imposition if his request is small. The researcher shows 2 samples with different degrees of the size of imposition. The first sample is the datum which influencing by a large or high size of imposition. And the second sample is the datum which influencing by small size of imposition. The data which influencing by absolute ranking of imposition (R) factor are presented in the following example:

# Excerpt 9 (Datum 36/155/SA/NP/03)

And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive. [7:155]

"And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs; - [7:156]

## Tafseer Jalalayn:

And Moses chose of his people seventy men, from among those who had not worshipped the calf, by God's command, for Our appointed time, that is, for the time at which We promised him that they should come and apologise for their comrades' worship of the calf. He [Moses] then departed with them; but when the Trembling, a violent earthquake, seized them, Ibn 'Abbās said. '[That earthquake was] because they did not separate themselves from their people when the latter took to worshipping the calf'; he [Ibn 'Abbās] added, 'These [people] were not the same ones who asked to see God and were struck by the thunderbolt [cf. Q. 2:55]', he, Moses, said, 'My Lord, had You willed You would have destroyed them long before, that is, before my departure with them, so that the Children of Israel might see this and not make [false] accusations against me, and me [with them]. Will You destroy us for what the foolish ones among us have done? (this interrogative is meant as a plea for compassion, in other words, 'Do not punish us for the sins of others'). It, that is, the trial which the ignorant ones underwent, is but Your trial, Your test, whereby You send astray whom You will, to lead stray, and guide whom You will, to guide. You are our Protector, looking after our affairs, so forgive us and have mercy on us, for You are the Best of all who show forgiveness. [7:155]

And prescribe for us, grant [us], in this world good and in the Hereafter, good. We have turned, repented, to You'. He, God, says: 'My chastisement — I smite with it whom I will, to chastise, and My mercy embraces, subsumes, all things, in this world, and so I shall prescribe it, in the Hereafter, for those who are God- fearing and pay the alms, and those who believe in Our signs; [7:156]

In this sample, the absolute ranking of imposition is being the factor influencing the use of negative politeness strategy in be pessimistic. The interlocutors here are Prophet Moses and God (شا), where Prophet Moses as the speaker and God as the hearer. In this condition, Prophet Moses is panic and want to be sure of what will God do for him and his people. Prophet Moses is panic when God sent a violent earthquake for them. In order to minimize his panic or worry, Prophet Moses utters; "wouldst Thou destroy us for the deeds"

of the foolish ones among us?". As explained in Tafseer, this utterance does not mean as interrogative sentence, which need an answer. This utterance meant as a plea for compassion. Prophet moses' utterance includes in high absolute ranking of imposition. He uses more polite utterance instead of uttering "Do not punish us for the sins of others"

## Excerpt 10 (Datum 04/15/SA/PP/05)

(God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." [7:12]

(God) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)." [7:13]

He said: "Give me resp<mark>ite</mark> till the day they are raised up." [7:14]

(God) said: "Be thou among those who have respite." [7:15]

Tafseer Jalalayn:

He, exalted be He, said, 'What prevented you from falling prostrate (allā is [made up of] an-lā, the lā being extra) when I commanded you?' He [Iblīs] said, 'I am better than him. You created me from fire, while him You created from clay'. [7:12]

Said He, 'Then go down from it, that is, from the Garden — it is also said, [go down] from the heavens — it is not, right, for you to show pride here, so go forth, out of it! Surely you are among the abased!', the contemptible! [7:13]

Said he, 'Reprieve me, postpone my affair, until the day when they, people, are resurrected'. [7:14]

Said He, 'Lo! You are of those reprieved' — in another verse, it is said, until the day of an appointed time [Q. 38:81], that is, [until] the time of the first blast [of the Trumpet]. [7:15]

In the sample above, one of the factor influencing God (الله) to use positive politeness strategy in seek agreement is the ranking of imposition. The interlocutors here are God (الله), as speaker and Devil (المؤلفية), as hearer. In this condition, the ranking of imposition is low because God only wants to satisfy Devil's want. Devil wants to get reprieve from God. As explained in Tafseer above, God uttering; "Lo! You are of those reprieved" shows that He utters it with low size of imposition.

#### 4.2 Discussion

In communication case, to make the communication runs well, people can maintain the hearer's face. One of the way to maintain the hearer's face is by using politeness strategy. The term politeness strategy defines as a communication strategy that is used by speaker to maintain and develop relationship (related goal) and technical term in language usage to signify the strategies that is used to achieve goals without threatening the self-esteem of others. Politeness strategy divided into four strategies; bald-on record strategy, positive politeness strategy, negative politeness strategy, and bald-off record strategy.

This present study, the researcher uses 'politeness strategies' by Brown and Levinson (1987) in analyzing politeness strategy in conversational verses of Surah *al-A'raaf*. Based on Brown and Levinson theory, every type of politeness have their own sub-strategies. First is about bald-on record strategy

divided into ten sub-strategies, include; maximum efficiency, metaphorical urgency for emphasis, metaphorical urgency for high valuation of H's friendship, task oriented/ paradigmatic form of instruction, power relation between S and H, sympathetic advice or warnings, permission that H has requested, greeting and farewell, offers, and others. The second is positive politeness strategy divided into fifteen sub-strategies, include; notice, attend to H, exaggerate, intensify interest to H, use in-group identity markers, seek agreement, avoid disagreement, presuppose/ raise/ assert common ground, jokes, assert/ presuppose S's knowledge of and concerns for H's wants, offers or promise, be optimistic, include both S and H in the activity, give (or ask for) reasons, assume or assert reciprocity, and give gift to H. Third is about negative politeness which is divided into ten sub-strategies, include; be conventionally indirect, question, hedge, be pessimistic, minimize the imposition, give deference, apologize, impersonalize, state the FTA as a general rule, nominalize, and go on record as incurring a debt, or not indebting H. And the last is about bald-off record strategy divided into fifteen sub-strategies, include; give hints, give association clues, presuppose, understate, overstate, use tautologies, use contradictions, be ironic, use metaphors, use rhetorical questions, be ambiguous, be vague, over-generalize, displace H, and be incomplete, use ellipsis. Based on those variations of politeness strategies, not all of them were found in conversational verses of Surah al-A'raaf. Several

types of politeness strategies were found in this study with any different context.

The results of this present study delivered on the table 4.1.1, show that the researcher found 41 data containing of politeness strategies. Based on the results, it shows that there are four stressed points in discovering kinds of politeness. First, there are six sub-strategies from total of ten sub-strategies of bald-on record include; metaphorical urgency for emphasis, metaphorical urgency for high valuation of H's friendship, task oriented/paradigmatic form of instruction, power difference between S and H, sympathetic advice/ warnings, and permission that H has requested. Second, there are five substrategies from total of fifteen sub-strategies of positive politeness include; intensify interest to H, seek agreement, offer or promise, give (or ask for) reasons, and assume or assert reciprocity. Third, five sub-strategies of negative politeness are found in this study, include; be conventionally indirect, be pessimistic, give deference, impersonalize, and state the FTA as general rule. And the last, there are only two sub-strategies of bald-off record strategy; use metaphor and use rhetorical question. Those various strategies are applying by the speaker in conversational verses of Surah al-A'raaf based on various factors. Factors influencing the politeness strategies usage are payoff: a priori consideration and sociological variables, which contain social distance (D),

relative power (P), and size of imposition (R). Those factors are influencing all data with different scales or degrees.

The explanation of each research problem has been answered. As the result, the researcher found that all types of politeness strategies; bald-on record, positive politeness, negative politeness, and bald-off record are used in conversational verses of Surah *al-A'raaf* in different contexts. Based on table of the data finding, from all of those kinds of politeness strategies, there are two dominant strategies applied in conversational verses of Surah *al-A'raaf*; bald-on record strategy and negative politeness strategy. Both of them were founded in 13 data from total 41 data. But, the most dominant strategy applied in this research is bald-on record in power difference between S and H with percentage 12.2%.

The researcher identifies the dominant strategy used in conversational verses of Surah *al-A'raaf* is bald-on record strategy because most of commands, requests and conversations are delivered by interlocutors whom known each other. So, speaker delivered his command without any minimization to the imposition, in direct, clear, and concise. The researcher also identifies the other dominant strategy used in conversational verses of Surah *al-A'raaf* is negative politeness strategy. It is because most of data found are conversations between God (ÅII), prophets, and mankind. That is why in order to deliver requests, they

want to keep one's own independence to show his behavior and to respect hearer.

The researcher found two previous studies have similar result about politeness strategy usage (Effendi, et.al, 2014; Murliati, et.al, 2013). Those previous studies have similar result that bald on record is the dominant strategy used by the characters in each research. The finding that has similarity with this study is conducted by Efendi's research (2014) entitled "Politeness Strategies of Refusals in the Main Characters of Movie entitled The Scarlet Letter and Easy A". The results of this previous study show that the usages of the politeness strategies were bald on record 46.4 %, positive politeness is 10.2 %, negative politeness is 7.1%, and bald off record is 35.6%. Bald on record strategy becomes the most dominant strategy used. Other previous study also has similar result that bald on record is the dominant strategy. Murliati (2013) found that there were 35 commands, which apply bald on record strategy, 20 requests and 5 suggestions which mostly use positive and negative politeness strategy.

The usages of politeness strategies are influencing by two factors, payoff: a priori consideration and sociological variables, which containing social distance (D), relative power (P), and size of imposition (R). As showed in table 4.1.2, all of data are influencing by those factors. But, the researcher found that the most influencing factor in relevant circumstance is social

distance factor with close relationship. Social distance (D) is the most influencing factor because most conversations in Surah *al-A'raaf* is the conversation between interlocutors who know each other, like God and Angels, God and Prophet, etc. This finding has similarity with some previous studies (Mafazy, et.al, 2016; Munjidah, et.al, 2015). Those previous studies have similar results that the most dominant factor influencing the politeness strategies usage is social distance (D).

In Islamic perspective, become polite is important as stated in Hadits:

"From Abu Hurairah ra., the prophet Muhammad SAW. State: for all Muslim that devout to the God and the end of day, then you (Muslim) have to talk for something kindness, if you (Muslim) can't, silent is better." (Muttafaq 'alaih: Al-Bukhari:6018, Muslim:47)

The Hadits above teaches us to control our behavior, attitude, and utterance or statement. This Hadits is clear explanation and meaningful. Every utterance can be good or bad utterance. That is why we have to think before speaking, because one good utterance can maintain our relationship with other people, and vice versa.

#### **CHAPTER V**

### CONCLUSION AND SUGGESTION

#### 5.1 Conclusion

In this chapter, the researcher reported the kinds of politeness strategies and what factors influencing in conversational verses of Surah *al-A'raaf* based on the discussion in the previous chapter. In this research, the researcher tries to discovers the kinds of politeness strategies used in conversational verses of Surah *al-A'raaf*. The data was taken from utterances, phrases, and sentences that used by speakers in Surah *al-A'raaf*. The aims of this research are to describe the kinds of politeness strategies that used in conversational verses of Surah *al-A'raaf* and the factors that might influence the politeness strategies usage.

Brown and Levinson theory (1987) about politeness strategies was used in this research, include bald-on record strategy, positive politeness strategy, negative politeness strategy, and bald-off record strategy. In bald-on record strategy, the researcher found that there are six strategies from ten strategies that used by the speaker. In positive politeness strategy, the researcher found that there are five strategies from fifteen strategies that used by the speaker. In negative politeness strategy, the researcher found that there are five strategies from ten strategies that used by the speaker. While in bald-off record, the researcher found that there are 2 strategies from fifteen strategies used by the

speaker. The researcher also found that the dominant strategy is "Power Difference between S (higher) and H (lower)", from bald-on record strategy with 5 data or 12.2% from total 41 data. The result of this research found that politeness strategies used by speaker in conversational verses of Surah *al-A'raaf* depend on the context and situation.

There are two factors influencing the use of politeness strategy, named "Payoff" and "Relevant Circumstance". The relevant circumstance is divided into three kinds, social distance (D). relative power (P), and ranking of imposition. In this research, the researcher found that those factors are influencing all of the data with different scales or degrees. From 41 data, the researcher found that the most influencing factor in relevant circumstance is social distance with close relationship. There are 24 data that influencing by social distance with close relationship.

In conclusion, because there are many speakers in conversational verses of Surah *al-A'raaf*, the politeness strategies usages are varied. These was based on the situation they encountered and the hearer's condition. When speaker and hearer are known each other, and speaker wants to say something directly, clearly, and concisely, the appropriate politeness strategy used is bald-on record. While, when speaker and hearer are known each ther and speaker want to redress hearer's positive face, the appropriate politeness strategy used is positive politeness strategy. When speaker wants to show his behavior and

respect to hearer by giving hearer's independence, negative politeness strategy is appropriate to use. In last, bald-off record strategy is appropriate to use when speaker wants to do an FTA, but wants to avoid the responsibility to do it and let hearer to interpret it. In politeness strategy usage, speaker is influencing by various factors, payoff and relevant circumstance with different scales or degrees.

# 5.2 Suggestion

This research concerns on politeness strategies, and the data is taken from the conversational verses in Surah *al-A'raaf*. The researcher suggests the next researcher to discover politeness strategy in the other objects, such as novel, movie, drama, or the next researcher can discover politeness strategy in the other Surah. The researcher also suggests the next researcher can use the other politeness strategies theory beside Brown and Levinson (1987), or can combine this theory with other theory. For the next researcher, discovering impoliteness in Surah *al-A'raaf* will be interesting. So, the researcher can continue this present study.

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