

**UNVEILLING POLITENESS STRATEGIES IN
“MOM, I’M SORRY” THROUGH BROWN AND
LEVINSON’S THEORY AND QUR’ANIC VERSES**

THESIS



**UIN SUNAN AMPEL
S U R A B A Y A**

BY:

IRZA AZZAHRA

REG. NUMBER A93219097

**ENGLISH LITERATURE DEPARTMENT
FACULTY OF ADAB AND HUMANITIES
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL
SURABAYA**

2023

DECLARATION

I am the undersigned below:

Name : Irza Azzahra
NIM : A93219097
Department : English Literature
Faculty : Adab and Humanities
University : UIN Sunan Ampel

declare that the thesis entitled:

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Who makes the statement



Irza Azzahra

Reg. Number. A93219097

APPROVAL SHEET

UNVEILLING POLITENESS STRATEGIES IN "MOM, I'M SORRY"
THROUGH BROWN AND LEVINSON'S THEORY AND QUR'ANIC
VERSES

by
Irza Azzahra
Reg. Number A93219097

approved to be examined by the board of examiners of English Literature
Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya

Surabaya, 29 May 2023

Advisor 1



Murni Fidiyanti, M.A.
NIP. 198305302011012011

Advisor 2



Suhandoko, M.Pd.
NIP. 198905282018011002

Acknowledged by
The Head of the English Literature Department



Endratno Pilih Swasono, M.Pd
NIP. 197106072003121001

EXAMINER SHEET

This is to certify that the Sarjana thesis of Irza Azzahra (Reg. Number A93219097) entitled **Unveiling Politeness Strategies in “Mom, I’m Sorry” through Brown and Levinson’s theory and Qur’anic Verses** has been approved and accepted by the board of examiners for the degree of *Sarjana Sastra* (S.S.), English Literature Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya.

Surabaya, 09 June 2023

Board of Examiners:

Examiner 1



Murni Fidiyanti, M.A.
NIP. 198305302011012011

Examiner 2



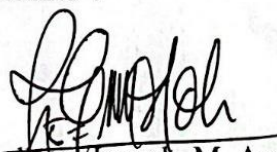
Suhandoko, M.Pd.
NIP.1989052820180110022

Examiner 3



Endratno Pilih Swasono, M.Pd
NIP. 197106072003121001

Examiner 4



Raudhotul Jannah, M. App. Ling.
NIP. 197810062005012004

Acknowledged by:

The Dean of Faculty of Adab and Humanities
UIN Sunan Ampel Surabaya



Hammad Kurjum, M.Ag
196909251994031002

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KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS

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Nama : Irza Azzahra
NIM : A93219097
Fakultas/Jurusan : Adab dan Humaniora / Sastra Inggris
E-mail address : irzaazzahra001@gmail.com

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ABSTRACT

Azzahra, I. (2023). *Unveiling Politeness Strategies in "Mom, I'm Sorry" through Brown and Levinson's theory and Qur'anic verses*. English Literature Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya. Advisors: (I) Murni Fidiyanti, M.A., (II) Suhandoko, M.Pd.

This study aims to examine politeness in conversation. The author was doing a study of politeness found in the movie *'Mom, I'm Sorry'*. This comic tells the story of a child who makes up for his past guilt by trying to make his mother happy, who returned to health from illness, and the phenomenon of politeness occurs in this webtoon comic. Therefore, in this study, the author answers the problem's formulation in this study, namely (1) What are the types of politeness strategies that appear in the speech of the main character of the webtoon comic *"Mom, I'm Sorry"*? (2) How do the politeness strategies from Brown and Levinson's theory that occur in the main character's utterances of *"Mom, I'm Sorry"* webtoon comic when compared with politeness seen from verses in the Qur'an?

This research uses a qualitative approach to clearly and systematically describe the phenomenon being studied. This research applies a descriptive study in textual analysis to analyze the main character's conversation in the webtoon comic script. The data were collected by writing the transcript texts in the webtoon comic. The results of the transcripts texts were then analyzed by identifying the types of politeness based on Brown and Levinson's theory by applying the right code in the corresponding text. The analysis continued by identifying politeness strategies and compared with politeness in utterance of verses in the Qur'an applied by the main character in the webtoon comic. Finally, the reason how the main character towards his mother uses Brown and Levinson's politeness strategies according to the politeness in utterance of verses in the Qur'an is identified by looking through the verses in the Qur'an.

The results of the study show that the main character in the webtoon comic *"Mom, I'm Sorry"* uses all types of politeness strategies with his mother. He uses positive politeness strategies the most with his mother because by using positive politeness strategies, the speaker can make the listener not look threatening. This makes it easier for the speaker and the listener to get along. Then, researchers found that the positive politeness strategy used by the main character in the webtoon comic *"Mom, I'm Sorry"* is the strategy of asking for reasons. This strategy is in accordance with the Qur'anic verses, namely using rational and truthful language and polite language by avoiding rude words.

Keywords: politeness strategies, qur'an, webtoon comic.

ABSTRAK

Azzahra, I. 2023. *Mengungkap Strategi Kesantunan dalam "Mom, I'm Sorry" melalui teori Brown dan Levinson dan ayat-ayat Al-Qur'an*. English Literature Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya. Advisors: (I) Murni Fidiyanti, M.A., (II) Suhandoko, M.Pd.

Penelitian bertujuan untuk meneliti kesantunan dalam percakapan. Penulis melakukan studi tentang kesantunan yang terdapat pada film '*Ibu, Aku minta maaf*'. Komik ini menceritakan tentang anak yang menebus rasa bersalahnya di masa lalu dengan berusaha membahagiakan ibunya yang telah kembali sehat dari sakit dan fenomena kesantunan terjadi di komik webtoon ini. Karena itulah dalam studi ini penulis menjawab rumusan masalah dalam penelitian ini yaitu (1) Apa saja jenis-jenis strategi kesantunan yang muncul dalam tuturan tokoh utama komik webtoon "*Ibu, Aku minta maaf*"? (2) Bagaimana kesesuaian strategi kesantunan yang terjadi pada tuturan tokoh utama komik webtoon "*Ibu, Aku minta maaf*" dengan kesantunan pada tuturan di ayat-ayat al qur'an?

Penelitian ini menggunakan pendekatan kualitatif untuk mendapat deskripsi yang jelas dan sistematis tentang fenomena yang sedang dipelajari. Studi deskriptif dalam analisis tekstual diterapkan dalam penelitian ini untuk menganalisis percakapan karakter utama dalam naskah komik webtoon. Data dikumpulkan dengan menulis transkrip teks komik webtoon. Transkrip teks tersebut kemudian dianalisis dengan mengidentifikasi jenis kesopanan berdasarkan teori Brown dan Levinson dengan menerapkan kode yang tepat dalam teks yang sesuai. Analisis dilanjutkan dengan mengidentifikasi strategi kesopanan dan dibandingkan dengan kesopanan dalam tuturan yang diterapkan oleh karakter utama dalam komik webtoon. Akhirnya, alasan bagaimana strategi kesopanan brown dan levinson sesuai menurut kesopanan dalam tuturan pada ayat-ayat al-Qur'an digunakan oleh karakter utama terhadap ibunya diidentifikasi dengan melihat melalui ayat-ayat al-Qur'an.

Hasil studi menunjukkan bahwa karakter utama dalam komik webtoon "*Ibu, Aku minta maaf*" menggunakan semua jenis strategi kesopanan kepada ibunya. Strategi kesopanan positif paling banyak dia gunakan kepada ibunya, karena dengan menggunakan strategi kesopanan positif, pembicara dapat membuat pendengarnya tidak terlihat mengancam. Hal ini membuat pembicara dan pendengar lebih mudah akrab. Kemudian, peneliti menemukan bahwa strategi kesantunan positif yang digunakan oleh tokoh utama dalam komik webtoon "*Ibu, Aku minta maaf*" adalah strategi meminta alasan, strategi ini ternyata sesuai dengan kesopanan pada tuturan di ayat-ayat al-qur'an yaitu menggunakan bahasa yang rasional dan jujur serta menggunakan bahasa yang santun dengan menghindari kata-kata yang kasar.

Kata Kunci: strategi kesantunan, qur'an, komik webtoon.

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CHAPTER I

INTRODUCTION

This chapter introduces the present study by describing the study's background, the study's objectives, the study, the significance of the study, the scope and delimitation of the study, and the definition of key terms.

1.1 Background of the Study

Politeness has always been a fundamental topic of discussion; in fact, politeness has been mostly a debated subject in sociolinguistics and pragmatics. Yule (1996) define politeness as a strategy to avoid possible conflicts and create harmony. Holmes (1995) proposed that linguistic politeness is "recognizing the autonomy of others and avoiding interruption (negative politeness), as well as emphasizing connectedness and appreciation (positive politeness)." The application of politeness strategies generally can be seen when a younger person speaks to an older person, such as a child talking to a parent or grandparent. It means that the politeness strategy is important when communicating because if people don't care about the hearer's face ("As Goffman (1955) pointed out, the definition of the face is the speaker's desire to present a good public image in the speaker's interactions with the hearer"), it can lead to conflict between the speaker and the hearer. Besides, Brown and Levinson (1987) argued that people always use politeness strategies in their social interactions. They know what to say, how to say it when to say it, and how to apply politeness strategies during the speech with other people. Meanwhile, Leech (1983) assumed that politeness was a kind of "comity" representing behaviors. He said that in communication, we should be

more concerned with the "other" or "the hearer" than with "ourselves." The use of indirect speech is considered to be more polite than direct speech. Therefore, if people have good comprehension in applying politeness strategies, it can prevent the hearer from feeling uncomfortable with the speaker and make the hearer tend to give good feedback to the speaker.

Despite that, the researcher found numerous benefits when applied politeness strategies: The first is to smooth the discourse, the second is to preserve a bond between two parties the final goal is to impress the listener. Then, the third tends to make the hearer feel more comfortable with the speaker. It will also enhance the bond between the interlocutor and the addressee. Last is showing solidarity. The speaker tends to maintain a good relationship with people to the hearer by applying more polite words in speech. The benefits of politeness strategies impact the relationship between speaker and hearer.

Several previous studies of politeness strategies in various media has been conducted before, such as spoken discourse in a talk show (Nastha, 2019; Silitonga, 2022), Youtube (Alcosero & Gomez, 2022; Sucitra, 2020), movie (Abas, 2022; Julius & Ambalegin, 2021), classroom (Syafrizal & Putri, 2020), debate (Dalimunte & Wen, 2022), speech (Nurfalah, 2022). Even though these studies used the same medium, direct speech, in analyzing politeness strategies, the findings show that each study has differentiated from one another. First, Silitonga (2022) argued that a positive strategy clarifies the issue the guests are experiencing, and a negative strategy limits the interference with the visitors' capacity to act freely. Then, Nastha (2019) was only interested in determining the most politeness strategy used in Jimmy Kimmel's live show without explaining

why that strategy is most commonly used. Besides, Alcosero & Gomez (2022) revealed that recognizing the importance of each politeness approach in conversation helps teach one how to analyze problems and emotions and assist regulate and manage reactions. Also, Sucitra (2020) said that the positive obedience face and the positive threat face are two common ways to be polite. These studies have different situations that influence people to be disposed of frequently using certain politeness strategies. Hence, Abas (2022) was found that gender differences have impacted the use of politeness strategies in the film *Divergent*. Julius & Ambalegin (2021) analyzed that the main character in *The Imitation Game* employs the negative politeness strategy because he believes that others are hesitant to comply with his demands. Moreover, Syafrizal & Putri (2020) assumed that they analysis showed that female students were generally considered more polite than male students. Furthermore, Dalimunte & Wen (2022) asserted that the selected politeness methods used in the presidential debates will shape the candidates' good political images. Finally, Nurfalah (2022) found that Donald Trump mostly used exaggerated positive politeness to save the other person's face by showing that he was interested in and cared about them.

However, the subject for analyzed politeness strategies, not only in spoken discourse at Youtube medium but also through written discourse, for instance in novel (Dewanti, 2022; Saragih, 2020; Xafizovna, 2022) and online teaching learning (Mugasibi, 2020; Nur Aziz Zakaria et al., 2022). Dewanti (2022) analyzed two main factors that affected the use of politeness strategies by the two main characters: the payoffs and the circumstances or sociological variables.

Then, Xafizovna (2022) found that the politeness strategy approach is designed to

facilitate the formation of mutually beneficial interpersonal relationships such as harmony. In addition, Saragih (2020) argued that social distance between the listener and the speaker is a factor influencing the used of politeness strategies. Muhasibi (2020) investigated that the teacher mostly used the bald-on-record strategy to express sympathy, offering and including both teachers in the teaching-learning process. The researcher also found that students tend to use positive politeness strategies. However, the researcher did not explain to whom the positive politeness strategy was directed, whether to the teacher or to their peers. Besides, he does not explain why teachers and students often use that strategy. Nur Aziz Zakaria et al. (2022) examined the politeness strategies of both santri and kyai/ustadz in their daily interactions at Pesantren Salaf Al-Qur'an Sholahul Huda Al-Mujahidin and the factors of using those politeness strategies. Thus, the researcher does not clearly mention what social distance and social power are influencing the politeness strategies of both santri and kyai/ustadz.

As evidenced by the studies as mentioned above, numerous academics are interested in investigating politeness in interaction, especially by using Brown and Levinson's politeness theory. However, as far as researchers know, no investigations have been done to reveal whether the concept of politeness offered by Brown and Levinson has confirmed politeness in speech seen from verses in the Qur'an. It should be noted that Brown and Levinson's politeness theory comes from western culture. The data is came from the utterances of European and American people. They do not take utterances from Asian people. The aspect of "distance" is emphasized in European culture, while the aspect of "familiarity" is emphasized in American culture, and "respect" is emphasized in Asian culture

(Yassi, 2017). The way people in East Asia show respect is unique in many ways, including the way they use non-verbal cues like silence (Kadar & Mills, 2011). The concept of politeness, according to Islam, is based on the idea that people should avoid being proud and haughty. It also stresses the importance of politeness to win people's hearts and Allah's blessing. This is different from the ways and systems of politeness used in Indonesian culture and from an Islamic point of view. Brown and Levinson's concept of politeness is indeed considered polite, even used as a reference by academics, but on the other hand, it is also important to prove the concept of politeness from an Islamic perspective. Polite behavior is based on how people feel about right and wrong, what is fair, and what is civil.

The analysis of politeness strategies is not only done in real words communication but also in fictional works, which are a form of mimesis of real conversations. In fictional works, characters communicate and use politeness strategies to build relationships, convey messages, and create situations in the narrative. Although the characters in fictional works are not real, they still use language and politeness strategies in their interactions. Analyzing politeness strategies in works of fiction allows for a deeper understanding of how characters interact, influence the development of the story, and convey messages through language and communication strategies. It also provides insights into the social representations, cultures, and values reflected in works of fiction. To analyze politeness strategies in works of fiction, researchers can pay attention to dialogue between characters, the use of nonverbal language, and the social and cultural context surrounding the story. This approach enriches our understanding of how

politeness is reflected and used in various forms of communication, including works of fiction. One form of fiction is webtoon comics. Although comic books have been around since 1837, it wasn't until the 1990s that they became widely available online. Webtoon was first launched with a single webcomic in 2003. Despite this, Webtoon debuted in Indonesia in 2015, and there are now 6 million LINE Webtoon subscribers. As a result, Indonesia has emerged as the world's largest consumer market for webcomics. Researching politeness strategies in language can be done in various media, one of which is in comics. Webtoon comic "Mom, I'm Sorry" is a comic in the family drama genre. This comic tells the life of a mother who lives with her only son. Therefore, according to researchers, it is very interesting to know the politeness between mothers and children whether, between mothers and children there is a harmonious relationship or vice versa. But, researchers also see how children's politeness to their mothers is from Qur'anic verses.

One of the webtoon comics currently favored by teenagers is "Mom, I'm Sorry" because this webtoon tells a tense family story and makes readers curious about the next story, besides that this comic also has elements of fiction and humor that make the story even more interesting to read. Analyzing politeness strategies in this comic is interesting because the development of the main character as a child affects the use of politeness speech towards his mother. Given that this comic is written by Miti who is a Japanese writer, analyzing politeness strategies associated with politeness strategies in Qur'anic verses becomes even more important to do to show how politeness in Qur'anic verses can be applied in various cultures.

Hence, the researcher analyzed Islamic perspectives on the politeness strategies depicted by the main character in the "*Mom, I'm Sorry*" Webtoon Comic through a linguistic approach. It makes the researcher wants to reveal how the main character uses politeness strategies in the webtoon comic used the theory of politeness strategies by Brown and Levinson (1987) and connects with Islamic perspectives because of the numerous studies that have been conducted, the theories that use politeness mostly use Brown and Levinson's theory; however, because Brown and Levinson's theory was born from western civilization and western culture, it is not suitable for use in eastern culture. Because each culture has its own definition of politeness, people in Japanese culture will remain silent when others speak, not because they are impolite, but because it is considered polite. Whereas if the culture in Java, when other people invite us to talk, we as speakers must answer them. Example:

A: Please have a drink.

B: Yes, ma'am (drink immediately).

This is considered polite and respectful to others.

Islam glorifies the concept of politeness and modesty in speech and behavior. Al-Khatib (2012) claimed that politeness in the Holy Quran operates within two communication frames: the God-man connection and the man-man (i.e., interpersonal) interaction. By "both human relationship," we mean the set of politeness rules that regulate relations between people themselves in terms of rights and obligations from Qur'anic verses, and by "God and human relationship," we mean the set of politeness rules that regulate the relationship between man and God in terms of faith, worship, and obedience (i.e., rights and

obligations). The other concept of politeness, also proposed by prophet Muhammad in the Holy Qur'an (4:86) said when anyone greets you in a courteous manner, let your greetings be better than his—or at least return the same. Allah keeps account of everything.”

The Islamic perspective of politeness transcends cultural concepts of politeness Adrianto (2007) proposed that the concept of politeness in the Qur'an refers to the use of language that is the same as morals, which means creation or what is created. Religion can influence cultural values, but only related to what the religion assumed was right. It is known as Ma'ruf, meaning good habits applied in society and good from Allah. However, politeness strategies reflected from moral of human habits in daily life and education on morality. People often regard politeness as a cultural rule that must be followed rather than religious morals that should be applied in daily life. Polite behavior is based on how people feel about right and wrong, what is fair, and what is civil. Indonesians view themselves as religious individuals. Religious characteristics such as following and respecting God's instructions, expecting benefits - not punishments - from God, and aspiring to be in the category of pious people are cited as one of the primary reasons for speaking respectfully by most individuals, regardless of their religious beliefs.

Islam is very concerned with the relationship between children and parents, repeatedly in Al-Qur'an. Islam support that a child must honor and deliver a good speech to the parents. This is proven in the Qur'anic verse surah al-Isra', which reads:

For your Lord has decreed that you worship none but Him. And honor your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully. [17:23]

A study conducted by (Handayani, 2018) found that DY Suharya's character experienced inner conflict because he feels depressed, guilty, and frustrated for finding out about his mother's illness too late, and feels worried that his mother's illness will get worse, so he gives more attention to his mother. In addition, he uses more positive politeness strategies with his mother after knowing his mother's Alzheimer, such as "notice, attend to the hearer (his interests, wants, needs)" to save his mother's positive face. This Islamic perspective supports the idea that a child must honor and deliver a good speech to their parents. It is discussed in the Webtoon comic "Mom, I'm Sorry," where the main character has to face changes in his life because he has to work hard to fulfill his mother's wish to go to college as a form of redemption for his guilt over his behavior towards his mother. Not only does a child's inner conflict arise from his mother's illness. Soft speech is also present in this webtoon.

This research is conducted to analyze politeness strategies in the main character's speech in the webtoon "Mom, I'm Sorry" to his mother based on Brown and Levinson's politeness theory. In addition, this study will also reveal whether the politeness strategy, according to Brown and Levinson, is in accordance with politeness in speech of verses in the Qur'an.

1.2 Problems of the Study

In line with the background above, the problems of study are formulated as follows: In line with the background above, the problems of the study are

formulated as Based on the background of the study, there are several questions that the researcher proposes to identify Qur'anic verses on the politeness strategies of the main characters in the *"Mom, I'm Sorry"* webtoon comic as follows:

1. What are the types of Brown and Levinson politeness strategies that occur in the main character's utterances of *"Mom, I'm Sorry"* webtoon comic?
2. How do the politeness strategies from Brown and Levinson's theory that occur in the main character's utterances of *"Mom, I'm Sorry"* webtoon comic when unveiled with politeness seen through Qur'anic Verses?

1.3 Objectives of the Study

In line with the problems of the study above, this study aims to

1. Identify the types of Brown and Levinson politeness strategies that occur in the main character's utterances of *"Mom, I'm Sorry"* webtoon comic.
2. Describe politeness strategies from Brown and Levinson's theory that occur in the main character's utterances of *"Mom, I'm Sorry"* webtoon comic when unveiled with politeness seen through Qur'anic Verses.

1.4 Significances of the Study

The researcher hopes that this research can provide theoretical and practical meaning. Theoretical significance means contributed scientific

knowledge to the development of linguistics, especially concerned with the analysis of figurative language associated with politeness strategies. Practical significance means that it can fill in the gaps of previous research related to politeness strategies by compared it with politeness in speech of verses in the Qur'an.

1.5 Scope and Delimitations

The scope and delimitations of a thesis define the topic and boundaries of the research problem to be investigated. The scope explains how in-depth your study is to explore the research question and the parameters in which it will operate in relation to the population and timeframe. The delimitations of a study are the factors and variables not to be included in the investigation. In other words, they are the boundaries the researcher sets in terms of study duration, population size and type of participants, etc.

1.6 Definition of Key Terms

In order to clarify the key terms used in this study, some definitions are put forward:

- a. Politeness strategy** is the strategy used by the speaker to prevent or minimize face-threatening acts of the hearer's face in conversation.
- b. Qur'an** is a sacred text that guides Muslims that contains teachings on faith, worship, morality, and various aspects of life.
- c. Webtoon Comic** is one of the literary works containing a series of the story through animated pictures that can be easily accessed on the online platform or Line Webtoon application on a smartphone and laptop

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter introduces theories related to the research question. It describes the concept of politeness strategies from Brown and Levinson (1987), Politeness in Islamic perspectives and context.

2.1 Politeness strategies

According to Watts (2003), politeness is when the speaker uses terms such as "the language a person uses to avoid being too direct" or "language that indicates respect towards or cares for others." For example, "the language a person uses to avoid being too rude." Again, we can give examples like "language that uses polite greetings like sir or madam". Moreover, Thomas (1995) stated that politeness has a role in regulating cooperative behavior in interactions, showing that politeness is essential to successful social interactions. Furthermore, in Lakoff (1973), he proposed the politeness theory. He did this by using Grice's conversational maxims, which were known for being universally true. This was done in order to create the theory. It was suggested that there should be two fundamental rules: 1) be clear, and 2) be polite. It can be concluded that politeness is concerned with one's connection with others, and politeness helps us clearly talk to other people, which is helpful when we have to talk to a lot of them. Even though the goal of being polite is to make everyone feel comfortable and at peace with each other, these culturally accepted rules are sometimes used in a way that is meant to make one of the parties feel bad.

2.2 Brown and Levinson's theory of Politeness

Brown and Levinson (1987) presented a new theory of politeness that they assert is universal. This theory is centered on both rationality and face. Face consists of the positive and negative face. A person's positive face is their deep-down belief that their social group will always love and respect them. Negative Face is an individual's internalized fear of having their power challenged.

"Positive face" refers to "positive politeness," a speech technique that emphasizes closeness, familiarity, and good relationships between speech participants.

"Negative face" refers to "negative politeness," which emphasizes the social distance between speech participants (Scollon & Scollon, 1995). This demonstrates that Brown and Levinson's idea of politeness is a reflection of the speaker's intention to decrease face-threatening speech acts (FTAs) of the interlocutor. Brown and Levinson proposed four kinds of politeness strategies: *Bald On Record*, *Positive Politeness*, *Negative Politeness*, and *Off Record*. Brown and Levinson proposed four kinds of politeness strategies: *Bald On Record*, *Positive Politeness*, *Negative Politeness*, and *Off Record*.

2.2.1 Bald-on Record

Bald on record strategy is a strategy that tends to be used by speakers to show urgent situations emphasizing maximum efficiency, non-cooperation from speech partners, speakers care about speech partners, giving permission to speech partners, and even imperatives. So that speakers speak directly and openly between people who are closely related. According to Brown and Levinson (1987), there are two kinds of Bald on Record:

1. **The speaker do non-minimization of the face threat.**

Both speaker and listener know face redress is unnecessary. It makes the speaker not pay attention to the hearer's face because the speaker's situation is urgent.

For example:

- Help!
- Watch out!

2. **The speaker want satisfy hearer's face by do the FTA with maximum efficiency more than he wants.**

a. Strategy 1: Welcoming (or post-greetings)

Where S insists that H may impose on his negative face

For example: Come in, don't hesitate, I'm not busy.

b. Strategy 2: Farewell

Where S insist that H may transgress on his positive face by taking his leave

For example: Go

c. Strategy 3: Offers

Where S insists that H may impose on S's negative face.

For example:

- Pull (your chair) up. Come eat
- Wash your hands

2.2.2 Positive Politeness Strategy

Positive politeness is when the speaker shows positive self-images to the hearer so that the hearer appreciates and agrees with the speaker's statements.

According to Brown and Levinson (1987), positive politeness consists of fifteen types, which are:

1. **Strategy 1: Noticing, attending to hearer (his goods, needs, wants, interests)**

In this method, the speaker pays attention to how the audience feels. The speaker must pay attention to what the hearer wants, such as responding to the listener's conditions or anything else that can help the speaker express solidarity and closeness to the listener. So, the person listening will understand that the speaker knows the hearer's feelings. In this method, the speaker focuses on how the hearer feels.

Noticing, attending to the hearer's goods.

The speaker pays attention to how the audience feels. The speaker must pay attention to what the hearer wants, such as responding to the listener's conditions or anything else that can help the speaker express solidarity and closeness to the listener. So, the speaker will understand that the speaker knows the hearer's feelings. In this method, the speaker focuses on how the hearer feels. The hearer is expected to feel happy and more excited if the speaker using strategy notice attends to the hearer's good. Example:

(1) “*What a beautiful vase this is!* Where did it come from?”

In this sentence, the speaker expresses admiration for the vase by describing it as "*beautiful*." By using such a positive and appreciative adjective,

the speaker shows interest in and acknowledges the aesthetic quality of the hearer's possession, which in this case is the vase. The use of the exclamation mark also emphasizes the speaker's enthusiasm and genuine appreciation. Furthermore, the speaker follows up by asking, "Where did it come from?" This question indicates curiosity and a desire to learn more about the origin or acquisition of the vase. By asking about the vase's provenance, the speaker demonstrates further interest and attentiveness to the hearer's goods. By employing this strategy, the speaker aims to make the hearer feel valued and recognized. By showing genuine interest in the hearer's possession, the speaker establishes a positive rapport and indicates that the hearer's belongings are noteworthy and worthy of attention. This contributes to the maintenance of positive face for the hearer. It's important to note that this strategy should be used sincerely and appropriately. Genuine curiosity and appreciation are key to effectively employing this aspect of politeness and avoiding the perception of insincerity or manipulation.

Noticing, attending to hearer needs

The speaker must pay attention to what the hearer needs to fulfill what the hearer needs with the aim can help the speaker express solidarity and closeness to the listener. In this method, the speaker concentrates on what is the hearer needs.

The hearer is expected to feel happy and helpful if the speaker using strategy notice, attends to the hearer's needs. Example:

- (2) “Goodness, you cut your hair! (..) By the way, *I came to borrow some flour.*”

In the first part of the sentence, the speaker expresses surprise or astonishment by exclaiming, "*Goodness, you cut your hair!*" This demonstrates that the speaker has noticed a change in the hearer's appearance and is actively observing and commenting on it. By acknowledging the change in the hearer's hairstyle, the speaker shows attentiveness to the hearer's personal choices and expresses interest in their well-being. In the second part of the sentence, the speaker transitions to their own needs by stating, "*By the way, I came to borrow some flour.*" Despite the shift in focus, the speaker begins with a transitional phrase, indicating a smooth and polite segue. This demonstrates that the speaker is not only aware of their own needs but is also considerate of the hearer's potential willingness to fulfill those needs. By using this strategy, the speaker acknowledges the hearer's individuality and personal choices, indicating that they are attuned to their needs and showing an understanding of their identity. This contributes to maintaining positive face by recognizing the hearer's autonomy and importance. However, it is important to note that the success of this strategy relies on the context, relationship, and tone of the conversation. Genuine interest and consideration should be conveyed to avoid any perception of manipulation or insincerity.

Noticing, attending to hearer wants

The speaker pays attention to how the audience wants, the hearer want the speaker notice of what the hearer wants. The hearer is expected to feel happy if the speaker using strategy notice, attends to the hearer's wants. Example:

- (3) "You must be hungry, it's a long time since breakfast. How about some lunch?"

In this sentence, the speaker expresses their inference or assumption about the hearer's state by saying, "*You must be hungry.*" By making this statement, the speaker shows attentiveness and awareness of the hearer's potential hunger based on the elapsed time since breakfast. This demonstrates their consideration for the hearer's physical needs. The speaker then proceeds to offer a solution or suggestion by saying, "*How about some lunch?*" This shows the speaker's responsiveness to the potential want or desire for food and their willingness to fulfill it. By making this offer, the speaker is demonstrating their attentiveness and their willingness to cater to the hearer's needs. By employing this strategy, the speaker acknowledges and attends to the hearer's wants, specifically their need for nourishment. This displays consideration for the hearer's well-being and contributes to maintaining positive face by showing attentiveness and a willingness to fulfill their desires or needs. It's important to note that this strategy should be used sincerely and appropriately. The speaker should genuinely be interested in fulfilling the hearer's wants and should consider the context, relationship, and tone of the conversation to avoid any perception of manipulation or insincerity.

Noticing, attending to hearer interests

(4) "Your blouse is very good, did you make it yourself?"

In this sentence, the speaker expresses their admiration for the hearer's blouse by saying, "*Your blouse is very good.*" By using positive language and complimenting the blouse, the speaker shows attentiveness to the hearer's fashion choices and displays an interest in their personal style. The speaker then follows up by asking, "*Did you make it yourself?*" This question indicates curiosity and a

desire to learn more about the creation or origin of the blouse. By inquiring about whether the hearer made the blouse themselves, the speaker demonstrates further interest and attentiveness to the hearer's interests and talents in sewing or fashion design. By employing this strategy, the speaker acknowledges the hearer's interests and activities, specifically their involvement in creating the blouse. This shows that the speaker values the hearer's skills, creativity, and personal endeavors. This contributes to maintaining positive face by recognizing and appreciating the hearer's individual interests and achievements.

2. **Strategy 2: Exaggerating (interest, approval, sympathy with hearer)**

This strategy happens when the speaker shows interest, approval, and sympathy through exaggerated expression. In conversation, the speaker wants to save the hearer's emotions.

Example of Exaggerating interest with hearer:

(1) "What a *fantastic* garden"

In this sentence, the speaker expresses their enthusiasm and admiration for the garden by using the word "*fantastic*." By using such a strong and positive adjective, the speaker exaggerates their interest and appreciation for the garden. The exclamation mark adds emphasis and conveys heightened excitement. The purpose of this exaggeration is to make the hearer feel valued and acknowledged. By using positive and enthusiastic language, the speaker is attempting to create a positive atmosphere and show interest in the hearer's creation or achievement, in this case, the garden. This strategy of exaggerating interest serves to boost the hearer's positive face, as it suggests that their garden has impressed the speaker to an extraordinary degree. By using such language, the speaker aims to establish

rapport, convey admiration, and make the hearer feel recognized and appreciated. It's important to note that the level of exaggeration should be appropriate to the context and relationship between the speaker and the hearer. If the exaggeration is too extreme or insincere, it can come across as disingenuous and may fail to achieve the intended effect of positive politeness.

Example of Exaggerating approval with hearer:

A: "Hey, would it be possible for me to borrow your car for a week? I have some urgent errands to run."

B: "Absolutely! Of course, you can have my car! It's at your disposal whenever you need it. I trust you completely, and I know you'll take good care of it."

In this example, the speaker are using exaggerated approval to respond to the hearer's request. By saying things like "*Absolutely!*" and "*Of course,*" you emphasize your willingness to lend your car and portray a positive attitude towards the request. By stating that the car is at their disposal and expressing trust in their ability to take care of it, you are further enhancing their positive face. This exaggeration aims to make your friend feel valued, respected, and appreciated, thereby reducing any potential threat to their face caused by making such a request.

Exaggerating sympathy with hearer

This strategy involves emphasizing and amplifying expressions of empathy, understanding, and support towards the hearer in order to enhance their positive face, which relates to the desire for social inclusion and acceptance. The speakers go beyond basic expressions of sympathy and actively magnify their understanding and concern for the hearer's situation, emotions, or experiences. By doing so, they aim to show their genuine care, support, and willingness to provide

assistance. This strategy often includes using emphatic language, exaggerating the emotional impact of a situation, or offering extensive help or assistance. The goal is to demonstrate solidarity, validate the hearer's feelings, and convey a sense of shared understanding and support. For example:

- (2) "Oh no! I can only imagine how distressing and unsettling it must have been for you. If there's anything I can do to help you during this difficult time, please don't hesitate to let me know."

By exaggerating sympathy with the hearer, the speaker emphasizes the emotional impact, empathizes with the hearer's distress, and offers extensive assistance. This amplifies the expression of support and concern, demonstrating a heightened level of empathy and understanding. By employing the "exaggerating sympathy with hearer" strategy, speakers aim to enhance the hearer's positive face by making them feel valued, understood, and supported. It fosters a sense of empathy, connection, and social bonding, contributing to the maintenance of positive social relationships.

3. Strategy 3: Intensifying interest to hearer

Speaker in the conversation making a good story to convey own speaker wants with the purpose to deliver the speaker interest to the Hearer. For example:

- (3) I come 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...
- (4) Black I like. I used to wear it more than I do now, I very rarely wear it now. I wore a black jumper, and when I wear it my Mum says "Ah", she said. But Len likes it he thinks it looks ever so nice and quite a few people do. But when my Mum sees it she said, 'Oh it's not your colour, you're more for pinks and blues.'

4. Strategy 4: Using in-group identity markers

By using any of the innumerable ways to convey in-group membership, Speaker can implicitly claim the common ground with Hearer that is carried by that

definition of the group. These include in-group usages of address forms, of language or dialect, of jargon or slang, and of ellipsis. The example usages of address forms:

- (a) Here *mate*, I was keeping that seat for a friend of mine...
- (b) Help me with this bag here, will you (*luv, son, pal*)?

Address forms used to convey such in group membership include generic names and terms of address like *mate, luc, son, pal, etc.* The example using of in-group language or dialect:

- (c) First call: Come here, *Johnny*.
Second call: *John Henry Smith*, you come here right away.

This is comparable to the switch within English, from nickname “*Johnny*” to full name “*John Henry Smith*”.

The example using of jargon or slang in British English:

- (d) Lend us two *quid* then, wouldja *mate*?

The speaker used slang British English “*quid*” and “*mate*”

The example using of jargon or slang in American English:

- (e) Lend us two *bucks* then, wouldja *Mac*?

The speaker used slang American English “*bucks*” and “*Mac*”

The example using of contraction and ellipsis:

- (f) *Mind if I* smoke?
- (g) *How about* a drink?

The speaker used “*Mind if I*” and “*How about*” to being positively polite to the hearer.

5. Strategy 5: Seeking agreement

This strategy is used to save the listener's favorable facial expression with expressive interest and demonstrate that the speaker understands what is being

delivered correctly to please the listener. In this manner, the listener feels cared for.

For example:

- (1) A: I had *a flat tyre* on the way home.
B: Oh God, *a flat tyre*!

The hearer repeating “*a flat tyre*” used to stress emotional agreement with the utterance (or to stress surprise at what happened to the speaker).

6. Strategy 6: Avoiding disagreement

The desire to agree or appear to agree with hearer leads also to mechanisms for pretending to agree, instances of ‘token’ agreement.

Agree with hearer

Speakers may go in twisting their utterances so as to appear to agree or hide disagreement to respond to a preceding utterance with ‘Yes, but...’ in effect, rather than a blatant ‘No’

For example:

- (1) A: You hate your Mom and Dad.
B: Oh, *sometimes*.

The hearer said “*sometimes*” for pretending to agree with the speaker.

Pseudeo-agreement

The use of then as a conclusory marker, an indication that the speaker is drawing a conclusion to a line of reasoning carried out cooperatively with the addressee. This may refer to a genuine prior agreement

- (2) “I’ll meet you in front of the theatre just before 8.0, *then*.”

Where the use of “*then*” points to a conclusion of an actual agreement between speaker and hearer.

Whites lies

Where speaker when confronted with the necessity to state an opinion, wants to lie rather than damage hearer’s positive face.

(3) “*Oh I can’t. The batteries are dead.*”

Both speaker and hearer may know that this is not true, but hearer’s face is saved by not having his request refused point-blank.

Hedging opinions

Speaker may choose to be vague about his own opinions, so as not to be seen to disagree.

(4) “*I don’t know, like I think people have a right to their own opinions.*”

Speaker may choose to be vague about his own opinions, it shown in the sentence “*I don't know*”. So, the speaker as not to be seen to disagree

7. Strategy 7: Presupposing/asserting common ground

When a speaker presupposes common ground, they assume that certain information or beliefs are shared between themselves and the hearer. This assumption allows for smoother communication and avoids the need for explicit explanations or negotiations. By presupposing common ground, the speaker signals that they believe the hearer already possesses the same knowledge or understanding, reinforcing a sense of mutual understanding and cooperation. On the other hand, when a speaker asserts common ground, they actively highlight and emphasize shared knowledge or experiences. By asserting common ground,

the speaker brings attention to the fact that they and the hearer are on the same page, have similar perspectives, or have a shared background. Presupposing and asserting common ground can manifest in various ways during conversations. It can involve using shared references, making assumptions about the hearer's knowledge, using inclusive pronouns like "we" or "us," or making statements that align with the hearer's beliefs or values.

Example of presupposing common ground:

- (1) "As we all know, eating a balanced diet is important for our overall health."

Example of asserting common ground:

- (2) Well I was watching *High Life* last night and..
Harry took me to the movies the other day

Where the addressee doesn't know that there is a TV programme called *High Life*, or that S has a boyfriend called Harry, speaker's assumption that hearer does know these things may operate as an expression of good intentions, indicating that speaker assumes that speaker and hearer share common ground.

8. Strategy 8: Joking

This strategy involves using humor or making jokes to establish rapport, create a lighthearted atmosphere, and reduce potential threats to the hearer's positive face, which refers to the desire for social approval and admiration. By employing the "joking" strategy, speakers aim to show friendliness, camaraderie, and a shared sense of humor with the hearer. Jokes can serve as a way to bond, alleviate tension, and enhance social interactions. Jokes can take various forms, such as puns, wordplay, irony, or playful teasing. They often involve a play on words, unexpected twists, or humorous observations about a particular topic or

situation. The intention is to bring amusement and laughter to the conversation while maintaining a positive and enjoyable interaction.

For example: “OK *if I tackle* those cookies now?”

The used of sentence “OK *if I tackle*” may minimize an FTA of requesting,

9. **Strategy 9: Asserting or presupposing speaker’s knowledge of and concern for hearer’s wants**

One way of indicating that speaker and hearer are cooperators, and thus potentially to put pressure on hearer to cooperate with speaker, is to assert or imply knowledge of hearer’s wants and willingness to fit one’s own wants in with them.

Example of assert or presuppose speaker’s knowledge of:

“Look, *I know you want the car back by 5.0*, so *should(n’t) I go to town now?* (request)”

It can be seen from “*I know you want the car back by 5.0*” that the speaker knowledge of hearer car’s back by 5.0 ,so the speaker offer by said “*should(n’t) I go to town now?*”

Example of assert or presuppose concern for hearer’s wants:

“I know you love roses but the florist didn’t have any more, So I brought you geraniums instead. (offer+apology)”

It can be seen from the sentence “*I know you love roses but the florist didn’t have any more*” the speaker concern for hearer’s wants so the speaker offer and apology by said “*I brought you geraniums instead*”

10. **Strategy 10: Offering, promising**

This strategy is used to redress the potential threat of some FTAs, S may choose to stress his cooperation with hearer in another way. He may, that is, claim that whatever hearer wants, speaker wants for him and will help to obtain. Offers and promises are the natural outcomes of choosing this strategy; even if they are false ('I'll drop by sometime next week'), they demonstrate speaker's good intentions in satisfying hearer's positive-face wants. Example:

"I will come home at 5 p.m. *We can go to the cafe tonight if you want.*"

It can be seen from the sentence "*I will come home at 5 p.m.*" it showed that the speaker promised the hearer would come home at 5 p.m. It can be seen from the sentence "*We can go to the cafe tonight if you want*" it showed that the speaker offering the hearer to go to the cafe tonight.

11. **Strategy 11: Being optimistic**

Speaker to assume that hearer wants speaker's wants for speaker (or for speaker and hearer) and will help him to obtain them. That is, for speaker to be so presumptuous as to assume hearer will cooperate with him may carry a tacit commitment for speaker to cooperate with hearer as well, or at least a tacit claim that hearer will cooperate with speaker because it will be in their mutual shared interest. For example:

"Look, *I'm sure you won't mind* if I borrow your typewriter."

It can be seen from the sentence "*I'm sure you won't mind*" it showed that the speaker is optimistic the hearer will lend a typewriter.

12. **Strategy 12: Include both speaker and hearer in the activity**

This strategy employed the pronoun "we" as a means of redressing face-threatening acts. This method may comprise invites, offers, and requests.

For example: “*Let’s* get on with dinner, eh? (i.e. you)”

It can be seen that the used of “*let’s*” mean “*we*”, the speaker indirectly invited the hearer to dinner.

13. Strategy 13: Giving (or asking for) reasons

Another aspect of including the hearer in the activity is for speaker to give reasons as to why he wants what he wants. By including hearer thus in his practical reasoning and assuming reflexivity (hearer wants speaker’s wants), hearer is thereby led to see the reasonableness of the speaker's FTA (or so the speaker hopes). In other words, giving reasons implies ‘I can help you’ or ‘you can help me’, and, assuming cooperation, shows what help is needed.

For example: “Why not bring me your cottage for the weekend?”

In this sentence, the hearer asked, “*Why not bring me your cottage*” and it followed by given the reasons to the hearer “*for the weekend*”.

14. Strategy 14: Assuming or asserting reciprocity

Speaker and hearer giving evidence if reciprocal rights. For example:

“*I will give you 15% bonus if you can pass the target of this month.*”

In this strategy, both speaker and hearer giving evidence of reciprocal rights or obligations obtaining between speaker and hearer. The hearer will get *15% bonus*, but the hearer should “*pass the target of this month.*”

15. Strategy 15: Giving gifts to hearer (sympathy)

The gifts are presented by expressing words that make hearers feel that they are liked, admired, cared for, understood, listened to, and so on. Example

“*I know what you feel, be patient, and god will give the more than now.*”

It showed that the hearer said, "*I know what you feel,*" which shows the hearer sympathy for what happened to the hearer.

2.2.3 Negative Politeness Strategy

Negative politeness is strategies that are oriented towards the negative face of the listener and emphasize the avoidance of coercion on the listener. Below is the strategies of negative politeness from Brown and Levinson:

1. Strategy 1: Being conventionally indirect

In negative politeness, speakers prioritize the hearer's autonomy and desire to have their actions or choices unobstructed. Being conventionally indirect allows speakers to express their needs or opinions indirectly, avoiding direct confrontation or imposition on the hearer's freedom of choice. This strategy often involves the use of hedging, vague language, or euphemisms to soften the impact of the request or statement. By employing conventionally indirect language, speakers aim to maintain a polite and respectful atmosphere while still conveying their intentions. For example:

Direct request: "Please lend me your car for the weekend."

Conventionally indirect request: "I was wondering if you might possibly consider lending me your car for the weekend if you don't have any plans."

In the direct request, the speaker straightforwardly asks to borrow the car.

In contrast, the conventionally indirect request softens the tone by using hedging phrases like "*I was wondering*" and "*if you might possibly consider,*" which imply a sense of uncertainty and give the hearer more leeway to refuse without feeling pressured.

By being conventionally indirect, speakers aim to minimize the imposition on the hearer's negative face and allow them to maintain a sense of autonomy and

control over their choices. This strategy acknowledges the importance of social norms and respect for the hearer's desires and freedom, contributing to maintaining positive social relationships.

2. Strategy 2: Question, hedge

This strategy is in the form of a question where it gives a choice for the addressee to accept or reject a request from the addresser, which means that this strategy allows the hearer to have freedom on choosing their actions. The used of hedges shows that the speaker doesn't really sure what he's talking about. Brown and Levinson (1987) argued, "A "hedge" is a component, term, or phrase that alters the partial degree of membership.

Example of question: Close the window, or *can't you?*
The speaker used "*can't you?*" to ask for help from the hearer.

Example of hedge: "I'm *pretty* sure I've read that book before."
The speaker used "*pretty*" to show that it is partial or true only in certain respects.

3. Strategy 3: Being pessimistic

This strategy gives redress to Hearer's negative face by explicitly expressing doubt about the conditions for appropriateness. There are some of how this want may be realized: doing indirect requests with assertions of felicity conditions which have had a negated probability operator inserted (as in "You couldn't possibly/by any chance lend me your lawnmower"). The use of the subjunctive in English seems also to be related to the satisfaction of this want.

For example: "Here you wouldn't have brought money, would you?"

This expression is used by the speaker has readily interpretable way to make a request for a loan, which meant "*You wouldn't have brought any money here, would you?*"

4. Strategy 4: Minimizing the imposition

One way of defusing the FTA is to indicate that Rx, the intrinsic seriousness of the imposition, is not in itself great, leaving only D and P as possible weight factors. So indirectly this may pay hearer deference.

For example: “I *just* want to ask you if I can borrow a single sheet of paper.”

The used of “*just*” conveys both its literal meaning of ‘*exactly*’, ‘*only*’, which narrowly delimits the extent of the FTA, and its conventional implicature ‘*merely*’

5. Strategy 5: Giving deference

Showing respect and concern for the addressee’s status, knowledge, or feeling. This can be through various linguistic and non-linguistic means, such as using honorifics or titles, using formal language, showing appreciation or admiration, or expressing sympathy or empathy.

For example: “*We look forward very much* to dining with you.”

The sentence “*to dining with you*” explicitly acknowledges the listener’s presence and importance. By mentioning the listener directly, the speaker is showing deference by indicating that they value the listener’s company and perceive the dining experience as a positive social interaction.

6. Strategy 6: Apologizing

By apologizing for doing an FTA, the speaker can indicate his reluctance to impinge on hearer’s negative face and thereby partially redress that impingement.

For example: “*I hope this isn’t going to bother you too much*”

The expression "*I hope this isn't going to bother you too much*" is showed that the speaker apologizing for doing an FTA, the speaker can indicate his reluctance to impinge on hearer's negative face

7. Strategy 7: Impersonalizing Speaker and Hearer

One way of indicating that speaker doesn't want to impinge on hearer is to phrase the FTA as if the agent were other than speaker, or at least possibly not speaker or not speaker alone, and the addressee were other than hearer, or only inclusive of hearer. This results in a variety of ways of avoiding the pronouns 'I' and 'you'.

For example: "*One* shouldn't do things like that."

Rather than: "*You* shouldn't do things like that."

The speaker avoiding the pronouns 'I' and 'you' by used indefinites "*one*" rather than used "*you*"

8. Strategy 8: Stating the Face Threatening Act as a general rule

One way of dissociating speaker and hearer from the particular imposition in the FTA, and hence a way of communicating that speaker doesn't want to impinge but it merely forced to by circumstances, is to state the FTA as an instance of some general social rule, regulation, or obligation.

For example: *We don't sit on tables, we sit on chairs, Johnny.*

This claims that the speaker is not imposing, but rather is merely drawing attention to the existence of a rule of not-sitting-on-tables which is independent of both speaker and hearer.

9. Strategy 9: Nominalizing spitting will not tolerated.

The more noun an expression, the more removed an actor is from doing or feeling or being something; instead of the predicate being something attributed to an actor, the actor becomes an attribute (e.g. adjective) of the action.

For example:

- (a) You performed well on the examinations and we were favourably impressed.
- (b) Your performing well on the examinations impressed us favourably.
- (c) Your good performance on the examinations impressed us favourably.

Here (c) seems more formal, more like a business letter than (b), and (b) more than (a). Version (a) seems very much a spoken sentence, (c) very much a written one. So as we nominalize the subject, so the sentence gets more 'formal'

10. Strategy 10: Going on record as incurring a debt, or as not indebted to hearer

Speaker can redress an FTA by explicitly claiming his indebtedness to Hearer, or by disclaiming any indebtedness of Hearer.

- (a) Please ('difficult as it were') you settle this case for me, Mr. President.
- (b) I've come if I may to difficult-speak to you. (e.i. 'to ask you a favour')

By referring explicitly to the difficulty of hearer's complying (in a), speaker implicitly puts himself in debt to hearer for causing him the difficulty. In (b) '*difficult*' modifies '*speaking*', implying that speaker finds it difficult to speak because he is about to impose heavily on hearer.

2.2.4 Off-Record

Off-record strategies is strategies that deal with indirect strategies to reduce/minimize pressure on the speaker.

1. Strategy 1: Giving hints

If the speaker conveys information that does not appear to be directly pertinent, he encourages the hearer to investigate the possibility of a relevant interpretation.

For example: “*It’s cold in here* (e.i. Shut the window)”

It provides a hint for a motive for shutting the window; the Speaker said, “It’s cold in here,” and it showed the conditions where the window was open.

2. Strategy 2: Giving association clues

In this strategy, the speaker mentions the act required by the hearer, and it can depend on the interactional experience and knowledge between speaker and hearer. For example:

“*My house isn’t very far away.. [intervening material]... There’s the path that leads to my house.*” (e.i. Please come visit me)

The speaker invites the listener to his or her home by using association clues. It is shown in the first sentence the speaker said, “*My house isn’t very far away.*”

3. Strategy 3: Presupposing

In this strategy, it's possible for an utterance to be almost entirely pertinent when considered in its context. For example:

“I washed the car again today.”

He presupposes that he has done it before (e.g. last week) and therefore may implicate, a criticism he use of again forces hearer to search for the relevance of the presupposed prior event; if it is relevant only on the assumption that speaker and hearer are counting the times each does the task, and this in turn is relevant because speaker and hearer have agreed to share the task, then a criticism is implicated.

4. **Strategy 4: Understating**

In this strategy, the speaker might just give little information or give more information than is required. For example:

A: What do you think of Harry?

B: *Nothing wrong with him.* (e.i. I don't think he's very good)

Understatements are one method of eliciting implicatures by saying less than is necessary. Here, "B" answered A question, "*Nothing wrong with him*" it means "I don't think he's very good."

5. **Strategy 5: Overstating**

It is possible for the speaker to express implicatures if he speaks more than is required. It's possible that the speaker will achieve this by employing the opposite of the concept of understatement, that is to say, by exaggerating or picking an example on a scale that's more extreme than the actual condition of events. On the other hand, the implicatures in this case frequently go much beyond what is stated. For example:

(a) *There were a million people* in the Co-op tonight!

Example (a) could convey an excuse for being late, and (b) could convey an apology for not getting in touch:

(b) *I tried to call a hundred times*, but there was never any answer.

6. **Strategy 6: Using tautologies**

This strategy is used by violating the Quantity Maxim to say obvious and essential truths to produce conclusions. By using tautology, Speaker urges Hearer to hunt for an informative interpretation of the non-informative utterance.

For example: "If I won't give it, I won't. (e.i. I mean it!)"

The sentence "If I won't give it, I won't." is non-informative utterance, and it has an informative interpretation that the speaker implies, "I mean it!"

7. **Strategy 7: Using contradictions**

Speaker creates the impression that he cannot be talking the truth by simultaneously expressing two statements that are in direct opposition to one another. Therefore, he invites Hearer to look for an interpretation that may bring together the two opposing statements. For example:

A: Are you upset about that?

B: Well, *yes and no*.

The speaker couldn't be telling the truth, so he/she said "yes" and "no" to make the listener figure out how to interpret the opposing statements.

8. **Strategy 8: Being ironic**

Speaker expresses his intended meaning indirectly by saying the exact opposite of what he intends. For example:

“*Beautiful weather, isn't it!* (to postman drenched in rainstorm)”

The speaker said, "*Beautiful weather, isn't it*" to the hearer, but the condition is the rainstorm. It showed the opposite of what the Speaker meant.

9. **Strategy 9: Using metaphors**

This strategy is a figure of speech in which the actual statement conceals some hidden meaning. It is possible to employ hedging particles to indicate the metaphors in this scheme, such as genuine, regular, and essentially. For example:

“Harry's *a real fish*. (e.i. He swims like a fish)”

The speaker used the metaphor "*a real fish*." It has the explicit meaning of "*swims like a fish*."

10. Strategy 10: Using rhetorical questions

In this strategy, the speaker make questions by do FTAs which make the answers implicated. It because the speaker want the hearer give information that give to the hearer. For example:

"Can't you come five miles (to see us)? (e.i. Why haven't you come to visit?!)"

The speaker asked the hearer, *"Can't you come five miles (to see us)?"* this implied that the speaker actually requested the hearer to fulfill the speaker's desire. *"Why haven't you come to visit?!"*

11. Strategy 11: Being ambiguous

It can be the form of compliment or insult by looking at the connotations that use in the sentence. For example:

"John's a pretty smooth cookie."

The speaker provides ambiguity by saying connotations of a metaphor *"a pretty smooth cookie"*

12. Strategy 12: Being vague

Speaker may go off record with an FTA by being vague about who the object of the FTA is, or what the offence is. For example:

"Looks like someone may have had too much to drink." (vague understatement)

The speaker used *"someone"* and it showed vague.

13. Strategy 13: Over generalizing

Rule instantiation may leave the object of the FTA vaguely off record.

For example: *"If that door is shut completely, it sticks."*

14. Strategy 14: Displacing hearer

In this strategy, speakers avoid directly addressing the hearer or making explicit requests. Instead, they hint at their intentions or desires, allowing the hearer to infer and interpret the intended meaning. By doing so, speakers maintain a level of ambiguity, enabling them to protect the hearer's face and preserve the relationship. This strategy often involves the use of vague language, hypothetical scenarios, or subtle suggestions. The goal is to give the hearer the freedom to respond or act without feeling compelled or obligated to comply. For example:

Direct statement: "You should invite me to your party."

Displacing the hearer: "I wonder what it would be like to attend a great party this weekend."

In the direct statement, the speaker explicitly requests an invitation to the party. In contrast, by displacing the hearer, the speaker indirectly expresses their desire to be invited without placing a direct burden on the hearer. The statement creates a hypothetical scenario without directly demanding or imposing on the hearer's decision. With this strategy, the speakers aim to maintain a certain level of politeness and avoid explicitness that could potentially threaten the hearer's negative face. The strategy allows speakers to communicate their desires or intentions indirectly, leaving the door open for the hearer to respond or act according to their own discretion.

15. Strategy 10: Being incomplete or using ellipsis

Leaving an FTA half undone, S can leave the implicature 'hanging in the air.'

For example:

"Oh sir, *a headache..* "

The speaker said “*a headache*” to ask her father’s younger brother for an aspirin. This allowed him to tell her to lie down rather than dispensing a precious pill.

2.3 Politeness in Qur’anic verses

The Qur'anic verses emphasise the significance of politeness in teaching good manners, respect, and harmonious social conduct in accordance with Islamic teachings. We know that Qur'an is primarily regarded as a source of spiritual and moral guidance. In Al-Qur’an there are six principles that are used as guidelines in human speaking, which consist of: *Qaulan Sadida*, *Qaulan Ma'rufa*, *Qaulan Baligha*, *Qaulan Maysura*, *Qaulan Karima*, and *Qaulan Layyina*.

1. *Qaulan Sadida*

Qaulan sadida means appropriate words. Appropriate words mean that we must deliver utterances appropriate to the actual situation or tell the truth, even if the reality is hurtful. This principle of communication teaches that we must speak the truth and avoid lying because the principle of trust can build a conducive communication atmosphere in achieving effective and efficient communication. According to Baradja (1992) in Akhlaq lil banin book refers to nahwu and fiqh teaches child to don't lie to parents or curse at them. In Islam, swearing or criticizing parents is considered a very disrespectful and inappropriate act. Children are expected to guard their tongues and not utter bad, demeaning, or reproachful words to their parents. Instead, they should use kind, gentle and respectful language in communicating with parents. In addition, in Islam, the relationship between children and parents is considered very important and upheld. Children are expected to honor and respect their parents, and maintain a

good relationship with them. Avoiding lying and swearing are part of the manners expected in the child-parent relationship, which strengthens family bonds, creates peace, and earns blessings from Allah. By maintaining honest behavior and avoiding swearing, children show their respect and obedience to Allah and maintain a strong and harmonious family bond.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.” [Al-Ahzab:70]

Tafsir of this verse according to tafsir Jalalaeni is “O you who believe! Fear Allah and speak the true word (i.e., the word that does not contradict).”

After looking at the tafsir, the researcher concluded that the meaning of the word from the tafsir is a call to believers to fear Allah and speak the right words, namely words that do not violate the truth or religious norms. This message underlines the importance of integrity and honesty in communicating and interacting with others.

The word سَدِيدًا is derived from Arabic, which means "true". The word سَدِيدًا has the root word سَدَّ - يَسُدُّ - سَدًّا, which means to close, or plug. So the meaning of سَدِيدًا “true” can match the politeness strategy of being honest.

Among the politeness strategies that reflect *Qaulan Sadida* are:

- Being Honest means that the speaker must convey the actual situation.

For example: “I'm sorry, I can't go with you because I'm not feeling well.”

It shows that *Qaulan Sadida* matches with *Positive Politeness Strategy* from Brown and Levinson's Theory.

2. *Qaulan Ma'rufa*

Qaulan Ma'rufa means kind words. This communication principle refers to interaction efforts that always bring benefits and cause goodness. According to Baraja (1992) in *Akhlaq lil banin* book refers to nahwu and fiqh teaches child to using polite language when speaking to parents. In Islam, children are given instructions to treat their parents with respect and gentleness in all aspects of life, including the use of language. When speaking with parents, children are encouraged to use language that is polite, gentle, and full of respect. This means that we are allowed to use language that shows respect, politeness, and appreciation towards our parents. We should avoid using harsh words, swearing, insults, or words that could hurt their feelings. The importance of using polite language when talking to parents is to show our respect, appreciation, and love for them. In addition, using polite language when talking to parents is also a form of respect for the teachings of Islam which recommends doing good to parents and treating them with gentleness. In order to achieve a good relationship with parents, it is important for children to always try to use polite language, respect their feelings and existence, and treat them with affection. In the Qur'an, this word is mentioned four times, namely Q.S. Al-Baqarah (2: 235), al-Nisa' (4: 5), and (8), al-Ahzab (33: 32).

يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنَّ اتَّقِيُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.” [Al-Ahzab:32]

According to tafsir Jalalaeni this verse said “O wives of the Prophet! You are not like a person) i.e. a group (among other women, if you fear) Allah, for indeed you are great women. (So do not be submissive in your speech) with men (so that the desire of the one in whose heart there is a disease) i.e. the feeling of nifaq (and speak a good word) without being submissive.”

After looking at the tafsir, the researcher concluded that the meaning of the words from the tafsir is a message to the Prophet's wives not to lower themselves in speaking or communicating with men. They are reminded to speak kind and polite words, without showing excessive submission. This message also emphasizes respect for the Prophet's wives and their great role in Islam.

The word مَعْرُوفًا comes from Arabic, which means "well". The word مَعْرُوفًا has the root عَرَفَ - يَعْرِفُ - عَرَفَةٌ which means to know, recognize. So the meaning is suitable with the politeness strategy “speak using words that are polite and not rude by avoid using swearing words, avoid using calling names.”

Among the politeness strategies that reflect *Qaulan Ma'rufa* are:

- Using polite language by avoiding rude words like using swearing words, and avoid using calling names. For example:

“Why did you fail this test? Was it difficult?”

It shows that *Qaulan Ma'rufa* matches with **Positive Politeness Strategy** from Brown and Levinson's Theory

3. *Qaulan Baligha*

Qaulan Baligha is precise and powerful speech. It means that the speaker must speak with speech that hits the mark, reaches the target and the goal.

According to Baraja (1992) in *Akhlaq lil banin* book refers to nahwu and fiqh teaches us to "Speak to people according to their understanding." This teaching emphasizes the importance of tailoring one's speech to the audience, using language and expressions that are appropriate and comprehensible to them. It encourages effective communication by taking into account the knowledge, background, and level of understanding of the listeners.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا

“They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their innerselves.” [An-Nisa’:63]

According to tafsir Jalalaeni this verse said that: “They are those of whom Allah knows the contents of their hearts) in the form of their hypocrisy and lies in making excuses (so turn away from them) by giving them forgiveness (and give them advice) to fear Allah (and say to them about) the state (of themselves deep words) meaning that which has an impact and affects the soul, including rebuttal and rebuke so that they return from disbelief.”

After looking at the tafsir, the researcher concluded that the meaning of the words of the tafsir is a message to Muslims to stay away from and avoid

associating with hypocrites. Although Allah knows their hypocritical and deceitful hearts, Muslims are encouraged to forgive them and give them sincere advice so that they fear Allah. Muslims are also reminded to inform them of the true state of affairs, with words that affect the soul and can help them come out of disbelief.

The word *بَلِيغًا* comes from Arabic, which means "*imprint on the soul.*" The word *بَلِيغًا* comes from the root *بَلَّغَ، يَبْلُغُ، بَلِيغًا* which means reach, arrive, find. The context of the word "*reach*" here means that the speaker must delivering speech that touches the heart and is in accordance with what is understood.

4. *Qaulan Maysura*

Qaulan Maysura is clear words. It means utterances whose intent is conveyed directly. This principle teaches the value of harmony in establishing a social relationship. According to Baraja (1992) in *Akhlaq lil banin* book refers to nahwu and fiqh teaches child to In Islam, children are expected to control their tongues and avoid speaking bad or harsh words to parents. This includes words that are offensive, insulting, demeaning, or that may hurt the parents' feelings.

Children are expected to use kind, gentle, and respectful language in their communication with parents. Avoiding bad language is part of the ethics and morals taught in Islam. Children are taught to express their opinions, requests, or criticisms in a way that is polite, respectful, and not offensive to parents. This reflects a sense of respect for the position and authority of parents and creates harmonious family ties. In daily practice, children should try to control their emotions and maintain a good attitude when talking to their parents. If there are disagreements or conflicts, children are expected to express their opinions in a polite, thoughtful manner and listen to each other. In any situation, children are

reminded to be respectful and not overstep the boundaries by speaking bad words to parents. By avoiding saying bad words to parents, the child shows respect, obedience, and success in applying the teachings of Islam in daily life. It also strengthens family relationships, creates peace, and helps in the development of a good person from a religious perspective.

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

“And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect,[738] then speak to them a gentle word.” [Al-Isrā’:28]

Tafsir of this verse based on Tafsir Jalalaeni is: “And if you turn away from them) meaning from the people mentioned above, namely close relatives and others after them, in the sense that you are still not able to give them their rights (to obtain the mercy of your Rabb that you hope for) meaning that you are still looking for the sustenance that you hope for, then after you get it will give some of it to them (then say to them a proper speech), namely a gentle speech; for example, you promise them that you will give when the sustenance comes to you.”

After looking at the tafsir, the researcher concludes that the meaning of the words from the tafsir is to give instructions on how one should behave if one has not been able to fulfill the rights of others or give them what they expect. Even if one has not been able to give what is requested, one should convey gentle and polite words to them, especially if there is a promise or commitment involved.

The word مَيْسُورًا comes from Arabic, which means "easy." The word مَيْسُورًا comes from the root يَسْرُ - يَيْسِرُ - يَسْرًا which means easy. The context of the word

“easy” here means that the speaker delivers an utterance that makes it easy for the listener to understand what the speaker means. So the meaning matches with politeness strategies using uncomplicated words, such as avoiding using metaphors, tautologies, irony, and contradictions.

Among the politeness strategies that reflect *Qaulan Maysura* are:

- Using uncomplicated words such as avoiding using metaphors, avoiding using tautologies, avoid using ironic, avoid using contradictions.

For example: “I’m gonna sleep.”

It shows that *Qaulan Maysura* matches with **Positive Politeness Strategy** from Brown and Levinson's strategy.

5. *Qaulan Karima*

Qaulan Karima is a noble word. The word noble is a speech that respects and appreciates the interlocutor. According to Baraja (1992) in *Akhlaq lil banin* book refers to nahwu and fiqh teaches child to avoid say to parents the word "ah", do not yell at them and speak to them using noble words. These prohibitions and behavioral guidelines aim to build a harmonious, understanding, and loving relationship between children and parents in Islam. Children are taught to respect and appreciate the position of parents as figures of authority, wisdom, and valuable life experience. In communicating with parents, children are asked to use wise words, respect their opinions, and maintain a respectful attitude and speech. This helps to create a family environment filled with peace, happiness, and Allah's pleasure. In Islamic teachings, the importance of children's manners towards parents is recognized as one of the important aspects in shaping good personality

and morals. Children who uphold the values of courtesy towards parents are expected to receive blessings from Allah and become responsible individuals, respect others, and maintain strong family relationships. Through these prohibitions and guidelines, Islam encourages children to interact with their parents in an environment filled with love, understanding, and mutual respect. This also serves as a foundation to form a generation that is noble, civilized, and committed to practicing religious values in their daily lives.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
 أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

“And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"[735] and do not repel them but speak to them a noble word.” [Al-Isrā’:23]

Tafsir of this verse based on Tafsir Jalalaeni is: “And has decreed, has commanded (your Rabb that you should not) the word allaa comes from the combination of an and laa (you should worship other than Him and) that you should do good (to your mothers and fathers) by being dutiful to them. (If either of them comes to an advanced age in your care) the word ahaduhumaa is fa`il (or both) and according to one qiraat the word yablughanna is pronounced yablughhaani thus the word ahaduhumaa becomes the badal of the alif of the word yablughhaani (then you should never say ah to them) can be pronounced uffin and uffan; or uffi and uffa; this pronunciation is mashdar which means wretched and unlucky (and do not yell at them) do not rebuke them (and say to them noble words) good and polite words.”

After looking at the tafsir, the researcher concluded that the meaning of the word from the tafsir is that God gives instructions about the need for children to be devoted to parents and treat them well. We are prohibited from using harsh words, insulting, or rebuking them. Instead, we are expected to speak with noble, polite, and respectful words to them.

The word كَرِيْمًا comes from Arabic and means "the noble one." The word كَرِيْمًا has the root كَرَمًا - يَكْرُمُ - كَرَمٌ meaning "to honor, glorify, exalt, praise, entertain, welcome." So the meaning كَرِيْمًا is "noble" matches with politeness strategies "avoiding patronizing the speaker" and "using words of comfort such as giving a compliment, congratulate, give thanks." The context of noble here means that we must show respect to the hearer by utter speech according to ethics and manners without insulting or judging what they are experiencing.

Among the politeness strategies that reflect *Qaulan Karima* are:

- Avoiding patronizing the speaker.

For example: "It's okay mate, you just need doing some practice to be fluent."

- Using words of comfort such as: giving a compliment, congratulate, give thanks.

For example:

A: You look so beautiful, Mom.

B: Thank you.

The example above shows that a child wants to tell his bad-mannered parents to behave better but doesn't want to be

condescending or insult them. It shows that *Qaulan Karima* matches *Positive Politeness Strategy* from Brown and Levinson's Theory.

6. *Qaulan Layyina*

Qaulan Layyina is a gentle word. This teaches us to respect whoever we are talking to, including those who oppress us. Responds gently when called by parents. According to Baraja (1992) in *Akhlaq lil banin* book refers to nahwu and fiqh teaches to child to respond gently, without being ignorant or rude when parents call or ask for our attention. This means we should give our full attention to our parents when they call or speak to us. Responding gently shows respect, appreciation, and a willingness to listen to what parents have to say. A gentle attitude in responding to our parents' calls reflects our respect for their position as parents who provide us with love, protection and guidance. In addition, responding gently to our parents' calls also reflects our sensitivity to their feelings. It shows that we value their role as parents and are mindful of their needs and expectations of us as children.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

“And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh].” [Tā-ha:44]

Tafsir of this verse based on Tafsir Jalalaeni is: “(So speak to him with gentle words) to make him realize that he should not claim to be a god (hopefully he will remember) i.e. come to his senses and accept it (or fear") Allah and thus come to his senses. The phrase 'hopefully' relates to the knowledge of Prophet Musa and Prophet Harun. As for Allah's knowledge, He already knew that Pharaoh would not come to his senses.”

After looking at the tafsir, the researcher concludes that the meaning of the words of the tafsir is describing the instruction to Prophet Musa and Prophet Harun to speak in a gentle language to Fir'aun, in the hope that he would realize his mistake and have fear of Allah. However, Allah's knowledge showed that Pharaoh would not change from his arrogant and disbelieving attitude.

The word لَيِّنًا comes from Arabic, which means "*soft, mushy*." The word لَيِّنًا has the root لَيَّنَ - يَلَيِّنُ - لَيِّنًا meaning "*soft, malleable, flexible, merciful, yielding*." So the meaning of لَيِّنًا is "*soft*" matches with politeness strategies using soft speech by avoiding speak in a high tone. Soft speech means that the speaker say speech with a gentle or soft tone so that it can touch the hearts of others who are spoken to. Among the politeness strategies that reflect *Qaulan Layyina* are:

- Using soft speech by avoiding speak in a high tone.

For example: "Who is Farhan? I've never heard his name."

It shows that *Qaulan Layyina* matches with **Positive Politeness Strategy** from Brown and Levinson's Theory.

2.4 Mom I'm Sorry Webtoon Comic

Webtoon is shortened from website and cartoon. Webtoon contains a collection of storytelling images (comics) published online, but many people assume that Webtoon is like manga (Korean comics). The fact is both Webtoon and Manga have different ways of publication mediums. Webtoons are comics that are drawn digitally and published online at websites that host online comics. Meanwhile, Manga is printed in the form of books and periodicals. It conclude that a webtoon is a type of comic that presents illustrated narratives in the form of

comic strips and is published through a website. Webtoon can be seen through online over the internet on a mobile device or computer (Fadilla, 2021).

“Mom, I’m Sorry” is a webtoon comic by MiTi that was released in 2020 and successfully grabbed considerable public attention. This comic tells the story of a boy named Henry who regrets what he did to his mother all this time when he finds out that his mother's age is not long in this world. The communication between the main character toward his mom was influenced by the politeness strategies that he used. Then came the figure of an age agent from the afterlife who offered to increase his mother's age so that she could live longer, but on the condition that Henry's age would be reduced and Henry agreed to do so to atone for his guilt towards his mother. After that, his mother recovered from his illness and returned young, then Henry made amends for his actions so far by enrolling his mother in college. Currently, his mother lives life as a college student with a 20-year-old face, but conflicts arise when her best friend and a celebrity golf athlete fall in love with his mother. In addition, the advantage of this comic is teaching children a moral value to respect their parents, especially mothers, because we will never know how much longer we can live with our parents. So, we must respect the time by making both parents happy and not disappointing them. It is very relevant to politeness seen from verses in the Qur’an about how we must honor parents, especially mothers.

CHAPTER III

RESEARCH METHOD

This chapter presents the methodology of the research. It describes the research design, data and data source, research instrument, the technique of collecting data, and the technique of analyzing data.

3.1 Research Design

The researcher applied a descriptive qualitative method to describe the theory of politeness strategies based on Islamic perspectives in analyzing the main character's speech in the *Mom, I'm Sorry* webtoon comic. Williams (2007) stated that descriptive research is a methodology that enables the determination of the current state of a given phenomenon. According to Nassaji (2015), the primary objective of descriptive research is to categorize and depict the phenomenon under investigation. Furthermore, according to Walliman's (2017) definition, descriptive research pertains to observing to gather data. Then, Yilmaz (2013) argued that qualitative research is a methodological approach that is characterized by its emergent, inductive, interpretive, and naturalistic nature. It involves the study of people, cases, phenomena, social situations, and processes in their natural settings, with the aim of revealing descriptive accounts of the meanings that individuals ascribe to their experiences of the world. Qualitative method used to answer the research question of politeness strategies compared with politeness seen from verses in the Qur'an. Therefore, the researcher served the data by examining the politeness strategies compared with politeness seen from verses in the Qur'an.

3.2 Data Collection

3.2.1 Research Data

The researcher used a descriptive qualitative approach to investigate the data in this study. The data of this research in the form of utterances by the main characters in the webtoon comic “Mom, I’m Sorry.” The researcher analyzed the data to investigate Brown and Levinson’s politeness strategies and what politeness strategy from Brown and Levinson’s theory conformed with verses in the Qur’an used by the main characters.

3.2.2 Data Source and Subject of the Study

The data source of this study is taken from the main characters namely “Henry” in the webtoon comic “Mom, I’m Sorry.” The primary sources obtained through the webtoon comic written by MiTi in the webtoon comic application, which is in each episode, consist of more than 40 panels. Meanwhile, the secondary was obtained through a transcript text of the *Mom, I’m Sorry* webtoon comic.

3.2.3 Instrument(s)

In this research, the researcher used human as the instrument. The notion of the human being as a research instrument was initially introduced by Lincoln and Guba (1985) in order to emphasize the distinctiveness of the researcher’s function in the scientific investigation process. The distinctiveness of this concept is rooted in the idea that individuals are the sole creators and purveyors of significance in the world, utilizing their faculties of receptiveness, adaptability, and perceptiveness to conduct investigations that seek to attain comprehension,

significance, the advancement of analytical acuity, liberation, and progression towards the dismantling of oppressive structures or the undoing of colonial legacies. The researcher was the main instrument in this research because the researcher directly collected and analyzed the data by looking at the *Mom, I'm Sorry* webtoon comic by MiTi. Besides, a supporting instrument is a laptop that helps the writer wrote the study. The researcher also used a handphone for reading the "Mom, I'm Sorry" webtoon comic to select the data. Without a handphone, this research could not be conducted.

3.2.4 Data Collection Technique

The data is taken from the politeness strategies performed by the main characters in the "*Mom, I'm Sorry*" webtoon comic. There are several steps used by researcher in collecting data, among others.

1. Writing the transcript text of "*Mom, I'm Sorry*" webtoon comic

The researcher wrote a transcript text of "*Mom, I'm Sorry*" webtoon comic from episodes 5 to 13 from the application of webtoon comic on a mobile phone.

2. Reading "*Mom, I'm Sorry*" webtoon comic

The researcher read the "*Mom, I'm Sorry*" webtoon comic from episodes 5 until 13 webtoon carefully.

3. Selecting data "*Mom, I'm Sorry*" webtoon comic

The reseacher selected the data after reading "*Mom, I'm Sorry*" webtoon comic. The researcher highlighted the main character's dialogue that uses types of politeness strategies and compared with politeness seen from the verses in the Qur'an.

3.3 Data Analysis Technique

In identifying the data, the researcher used the theory of Brown and Levinson (1987) and verses in the Qur'an to investigate the main character's speech that contains types of politeness strategy and types of politeness seen from verses in the Qur'an.

1. Developing coding

The researcher developed codes of all politeness strategy to help easier classification the data analysis in effective times.

Coding for Bald on-record strategy

Non-Minimization of Face Threat BO1

Coding for Positive Politeness strategy

Attending to Hearer Good PP1

Attending to Hearer Needs PP2

Exaggerating Interest PP3

Giving Gift to Hearer Sympathy PP4

Offering and Promises PP5

Being Optimistic PP6

Seeking Agreement PP7

Asking for Reason PP8

Coding for Negative Politeness strategy

Question, Hedges NP1

Being Pessimistic NP2

Coding for Off-Record strategy

Using Metaphors	OR1
Overstating	OR2
Understating	OR3
Giving Hints	OR4
Using Rhetorical Questions	OR5
Being Incomplete or Using Ellipsis	OR6
Giving Association Clues	OR7

Coding of types of Politeness seen from verses in the Qur'an

Qaulan Sadida	QSD
Qaulan Ma'rufa	QMF
Qaulan Maysura	QMS
Qaulan Karima	QRM
Qaulan Layyina	QLY

2. Identifying data

After making coding, the researcher identified the transcript text of “*Mom, I’m Sorry*” webtoon comic by giving highlight of each speech of the main character. Then, the researcher also applied various codes in each utterance that are categorized in the Brown and Levinson politeness theory and types of politeness seen from verses in the Qur’an.

Henry: “I was just worried Sarah might do something bad to you... so I came to check on you...” (PP4/QLY)

Figure 3.1: The example of identifying data

3. Describing the data

After classifying the data according to the types of politeness strategy, the researcher explained the results descriptively to find out the politeness strategy of Brown and Levinson compared with politeness seen from verses in the Qur'an that used by the main character in the "*Mom, I'm Sorry*" webtoon comic. The way to serve the results is through knowing what is the reason the main character used the types of politeness from Brown and Levinson with politeness seen from verses in the Qur'an toward his mother.

4. Drawing conclusion

The researcher concluded related to the results obtained in the study. Then, the researcher also gave suggestions regarding the politeness seen from verses in the Qur'an to help other researchers in the future, hoping to improve the study in the same fields.



UIN SUNAN AMPEL
S U R A B A Y A

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the findings and discussion. In the finding part, the researcher shows the result with the table and the details of Brown and Levinson's politeness strategies and connected with politeness seen from Islamic perspectives used by the main characters in the webtoon comic entitled "Mom, I'm Sorry". Therefore, the researcher shows the types of politeness strategies that occur in the main character's utterances and how the politeness strategies occur in the main character's utterances of "*Mom, I'm Sorry*" webtoon comic conform with politeness seen from Islamic perspectives. The researcher shows the findings in easy explanation to answer research question.

4.1 FINDINGS

The researcher describes the answers of the research question. There are bald-on record, positive politeness, negative politeness, and off-record. As mentioned in the previous chapter, the study aims to show the kinds of politeness strategies connected with politeness seen from Islamic perspectives used by the main characters in the webtoon comic entitled "*Mom, I'm Sorry*". The researcher also writes about which one is the most dominant politeness strategy from Brown and Levinson's theory that conform with politeness seen from Islamic perspectives.

4.1.1 The Types of Politeness Strategies that Occur in the Main Character's Utterances of "Mom, I'm Sorry" Webtoon Comic

In this section, the researcher analyzed the data findings above. The data findings were taken from the webtoon comic "Mom, I'm Sorry" based on Brown and Levinson's theory. The researcher finds this in her analysis. All types of Brown and Levinson's politeness strategy illustrated in the bar chart below:

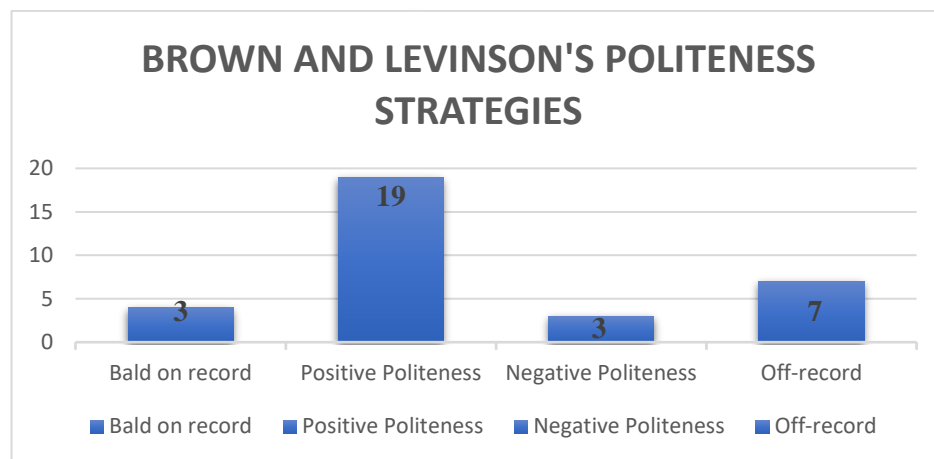


Figure 4.1.1 The types of politeness strategies that occur in the main character's utterances of "Mom, I'm Sorry" Webtoon Comic

From the bar chart above, it can be seen that the researcher has found 32 utterances that are categorized in Brown and Levinson's theory of politeness strategies. For each strategy, the researcher found that three utterances used the bald on-record strategy, 19 used the positive politeness strategy, 3 used the negative politeness strategy, and 7 used the off-record strategy.

4.1.1.1 Bald On-Record

Bald on record strategy is a strategy that tends to be used by speakers to show urgent situations emphasizing maximum efficiency, non-cooperation from speech partners, speakers care about speech partners, giving permission to speech partners, and even imperatives. So that speakers speak directly and openly

between closely related people. The researcher found three utterances that use the bald-on-record strategy in the comic webtoon "Mom, I'm Sorry." in case of non-minimization of face threat.

4.1.1.1.1 Non-minimization of face threat

Brown and Levinson (1987) argue that both speaker and listener know face redress is unnecessary. It makes the speaker not pay attention to the hearer's face because the speaker's situation is urgent.

Datum 1 (B01/QLY)

Henry :“**Mom, try this on**” (*Episode 6*)

Henry's Mom :“Gosh, this is what young ladies wear!”

In this conversation, Henry asks his mother directly to try on the clothes without minimizing face threat toward her mom. Henry emphasizes maximum efficiency, non-cooperation of speech partners, speakers care about speech partners, giving permission to speech partners, and even imperatives. Henry wants to buy new clothes for his mother's first day in college. Henry applied the strategy of non-minimization of face threat to his mom. By using this strategy, Henry hopes that his mother will immediately try on the clothes. This speech is considered polite because Henry said it to his mother, which means there is a close relationship so he said it directly. In addition, Henry still uses the strategy of non-minimization of face-threat in datum 2 to show that he doesn't want to wait any longer.

Datum 2 (B01/QLY)

Henry's Mom :“Alright.. I'll go find some clothes for you. So don't make a sound and stay low.”

Henry :“**Hurry back, mom.**” (*Episode 13*)

Henry asks his mother directly to hurry back if was get the clothes for him without minimizing face threats toward her mom. He emphasizes maximum efficiency, non-cooperation of speech partners, speakers care about speech partners, giving permission to speech partners, and even imperatives. Henry applied the strategy of non-minimization of face threat to his mom. In the conversation above, Henry hopes his mother will soon get a suit for her so she can get out of the hiding place. By using this strategy, Henry hopes that his mother will understand that he doesn't want to wait too long there. This speech is considered polite because Henry says it to his mother, which means there is a close relationship so he said it directly. The other conversation of strategy non-minimization of face threat uses by Henry toward his mother happens in the datum 3.

Datum 3 (B01)

Henry :”What? He gave it to me! It’s for keeping their secret.”

Henry’s mom :”Still..”

Henry :”I told you I’ll manage the finances. You think money grows on trees? **Just go to sleep.**” (*Episode 8*)

Henry directly asks her mom to get sleep without minimizing face threats toward her mom. Henry applied strategy of non-minimization of face threat to his mom. In the conversation above, he told his mother that it was better to go to bed immediately so that his mother would not babble about it. This speech is considered polite because Henry said it to his mother, which means there is a close relationship so he said it directly.

4.1.1.2 Positive Politeness Strategies

Positive politeness strategies are strategies used by speakers to accentuate a positive face or audience. Speakers will speak more politely to people who do

not have a close relationship than to friends/relatives who have a close relationship. There are eight types of positive politeness strategies and the researcher found nineteen utterances that used positive politeness strategies in the comic webtoon "Mom, I'm Sorry." The types consist of four utterances used strategy attending to hearer good, one utterance used strategy attending to Hearer needs, one utterance used strategy exaggerate interest, one utterance used strategy offering and promise, one utterance used strategy being optimistic, one utterance used strategy giving gift to hearer sympathy, one utterance used strategy seeking agreement and nine utterances used strategy asking for reasons.

4.1.1.2.1 Attending to hearer good

The speaker pays attention to how the audience feels. The speaker must pay attention to what the hearer wants, such as responding to the listener's conditions or anything else that can help the speaker express solidarity and closeness to the listener. So, the speaker will understand that the speaker knows the hearer's feelings. In this method, the speaker focuses on how the hearer feels. The speaker is expected to feel happy and more excited if the hearer using strategy notice attends to the hearer's good.

Datum 4 (PP1/QRM)

Henry : "Hahaha! Is studying that fun?"
Henry's Mom : "Of course, It's so much fun. I even lose track of time!"
Henry : "**If you're happy, I'm happy too!!!**" (*Episode 5*)

In this conversation, Henry wants to get his mother's attention and be recognized as a good son. The form of attending to hearer good in the above speech is by expressing that his son feels happy if his mother is happy. With this strategy, it is expected that the listener will feel happy and more excited. In the

conversation above Henry as child know that his his mother's response that he was very happy to be able to learn again. This speech is considers polite because Henry said this sentence to his mother who is his family and has a close relationship with him. In addition, Henry still want to create a good impression on his mom and make the imposition less inappropriate by attending to hearer good in datum 5.

Datum 5 (PP1/QRM)

Henry :“You won’t believe it!!! **Your score is higher than what you got on the last mock exam!**” (*Episode 6*)
Henry’s Mom :”What? Really?”

In this conversation, Henry is seen attending his mother’s goods (his mother’s score). When Henry is checking her paper score, he praised his mother because she had gotten a higher score this time compared to the last mock exam. The sentence “*Your score is higher than what you got on the last mock exam!*,” showing that Henry employs a positive politeness strategy of attending to the hearer’s goods. With this strategy, it is expected that the listener will feel happy and more excited. This speech is considered polite because Henry said this sentence to his mother who is his family and has a close relationship with him. We can see, Henry praised his mother’s achievement by uses strategy of attending to hearer good in conversation below.

Datum 6 (PP1/QRM)

Henry :“Wow!! **Mom, you’re the best!!! You’re awesome!!!**” (*Episode 6*)
Henry’s Mom :“My goodness! Put me down!”

In this conversation, Henry is seen attending his mother’s goods (his mother’s achievement). When Henry is knowing her score higher, he praised her several times. The sentence “*Wow!! Mom, you’re the best!!! You’re awesome!!!*,”

showing that Henry employs a positive politeness strategy of attending to the hearer's goods. With this strategy, it is expected that the listener will feel happy and more excited. This speech is considered polite because Henry said this sentence to his mother who is his family and has a close relationship with him. In datum 7, Henry shows appreciation of hearer good by uses strategy of attending to hearer good toward her mom.

Datum 7 (PP1/QRM)

Henry :**“Thank you, mom.. You worked really hard.. I’m so proud of you!”** (*Episode 6*)

Henry’s Mom :**“...No Henry, you’re the one who worked hard...”**

In this conversation, Henry is seen attending his mother's hoods (his mother's effort). Henry pay attention to his mother's effort for working hard to study the practice questions to prepare for college. The sentence *“Thank you, mom.. You worked really hard.. I’m so proud of you!”*, showing that Henry employs a positive politeness strategy of attending to the hearer's goods. With this strategy, it is expected that the listener will feel happy and more excited. This speech is considered polite because Henry said this sentence to his mother who is his family and has a close relationship with him.

4.1.1.2.2 Attending to hearer needs

In commumincating, the speaker pays attention to how the audience feels. The speaker must pay attention to what the hearer needs to fulfill what the hearer needs with the aim can help the speaker express solidarity and closeness to the listener. In this method, the speaker concentrates on what is the hearer needs. The listener is expected to feel happy and helpful if the listener using strategy notice, attends to the hearer's needs.

Datum 8 (PP2/QRM)

Henry :“Oh, come on. **You need new clothes for school. I’ll buy it for you.** Kids these days care about brands, you know?” (*Episode 6*)
Henry’s Mom :”No way! It’s too expensive. Let’s go.”

In this conversation, Henry pays attention to what his mother needs to fulfill what his mother needs (new clothes). He buy new clothes for his mother because he attending to hearer needs. It will make Henry create a good impression on his mom and make the imposition less inappropriate. The sentence “*You need new clothes for school. I’ll buy it for you,*” showing that Henry employs a positive politeness strategy of attending to the hearer’s needs. He just wants his mother’s to wear clothes from the brand, even though his words seemed to demean his mother who did not think about the brand.

4.1.1.2.3 Exaggerating interest

In this strategy, the speaker shows interest, approval, and sympathy through exaggerated expression. In conversation, the speaker wants to save the hearer’s emotions.

Datum 9 (PP3/QRM)

Henry :“Aww, look at you studying. **What a good girl.**” (*Episode 5*)
Henry’s Mom :“Gosh, I told you not to do that. It gives me the creeps...”

Henry exaggerates the interest of his mother. His mother have a mutual want. He interests of what her mom was doing and therefore he can cause is avoided or lessened the potential threat that the act. In the conversation above, Henry saw his mother studying. He was happy to see her studying to prepare for the college entrance test, so he praised her for studying. By using the exaggerate interest strategy, the listener will feel happy and more eager to learn. This speech

is considered polite because Henry said the sentence to his mother who is his family and has a close relationship with him.

4.1.1.2.4 Giving gift to hearer sympathy.

This strategy is used to give gifts are presented by expressing words that make hearers feel that they are liked, admired, cared for, understood, listened to, and so on.

Datum 10 (PP4/QLY)

Henry :“**What happened? Are you okay?**” (*Episode 7*)

Henry’s Mom :“That’s freak was waiting for me behind that pole!”

Henry asks his mother for a reason if she was all right because he was worried that his mother was disturbed by the stranger he saw that night in their apartment garbage disposal. Henry will get an answer to what he wants to know about whether his mother's condition is fine or not. This strategy helps restore the addressee’s face. Another aspect of including the hearer in the activity is asking the speaker why he wants what he wants. Hearer is thereby led to see the reasonableness of the speaker's FTA (or so the speaker hopes). In the conversation below, Henry still uses the strategy of asking for reason.

Datum 11 (PP4/QSD)

Henry’s Mom: “Why did you come? And where did you get that helmet?!”

Henry: “**I was just worried Sarah might do something bad to you... so I came to check on you...**” (*Episode 13*)

Henry wants to show sympathy to his mother. This strategy happens because he wants the hearer to feel their condition is cared for. The sentence “*I was just worried Sarah might do something bad to you... so I came to check on you...*” shows the gifts of sympathy used by Henry. In this situation, the gifts make the hearer feel good about their positive face and want to be cared for. It

also strengthens the bond between the speaker and the addressee and satisfies some hearer's wants. Giving gifts to the hearer sympathy also makes them feel comfortable and shows sympathy to the hearer. For better interaction between interlocutors, they need to give each other gifts of good relation by satisfying the hearer's wants.

4.1.1.2.5 Offering and promising

This strategy is used to redress the potential threat of some FTAs, S may choose to stress his cooperation with hearer in another way. He may, that is, claim that whatever hearer wants, speaker wants for him and will help to obtain. Offers and promises are the natural outcomes of choosing this strategy; even if they are false ('I'll drop by sometime next week'), they demonstrate speaker's good intentions in satisfying hearer's positive-face wants.

Datum 12 (PP4/QMS)

Henry's Mom : "Gosh, I told you not to do that. It gives me the creeps..."

Henry : "Hehe! Why not? It's fun! **I'll take a quick shower and then make you dinner, so wait just a little bit!**" (*Episode 5*)

After complimenting his mother on her studying, Henry threatens her face because her mom said it gives her creeps. Henry offers to make dinner for her and promised she would take a quick shower since she had just gotten off work to make her feel good hence positive politeness. An offer could also be an FTA since it forces the hearer to deny or accept them. This offer is a politeness strategy used to restore Henry's face after complimenting his mother.

4.1.1.2.6 Being optimistic

Speaker to assume that hearer wants speaker's wants for speaker (or for speaker and hearer) and will help him to obtain them. That is, for speaker to be so

presumptuous as to assume hearer will cooperate with him may carry a tacit commitment for speaker to cooperate with hearer as well, or at least a tacit claim that hearer will cooperate with speaker because it will be in their mutual shared interest.

Datum 13 (PP4/QSD)

Henry :“What are you talking about, mom? **With your score, you can go somewhere much better**—“ (*Episode 6*)

Henry’s Mom :“But, I’ll be able to get a scholarship there. That’s certainly a perk.”

Henry shows his optimistic to his mother that she could get into a better university with her score. He is optimistic that his mother will cooperate with him for their mutual benefit because the university his mother decides on is too low in Henry's opinion. Henry hopes his mother will change his decision and respond well. Being optimistic is a strategy a speaker uses, hoping the addressee will show cooperation since the speaker's and hearer's wants are mutual.

4.1.1.2.7 Seeking agreement

This strategy is used to save the listener's favourable facial expression with expressive interest and demonstrate that the speaker understands what is being delivered correctly to please the listener. In this manner, the listener feels cared for.

Datum 14 (PP7/QLY)

Henry’s Mom : “I’m planning to go to the **welcome party** later.”

Henry : “**Welcome party?**” (*Episode 8*)

Henry seeks agreement as an effort to show politeness. In this situation, Henry repeats some of his mother’s words to agree with Henry's previous question “*Welcome party?*”. He uses a positive politeness strategy called seeking agreement in the “repetition” strategy. That strategy applies because Henry saves his mother's face by agreeing that he had done exactly what he was supposed to

do. This act is used to lessen potential face threats to his mother. Seeking agreement by Henry makes his mother feel comfortable. His mother feels appreciated by the speaker. By using this strategy, Henry wishes to withdraw any threats of imposition on the hearer.

4.1.1.2.8 Asking for reasons

Another aspect of including hearer in the activity is for the speaker to ask why he wants what he wants. By including hearer thus in his practical reasoning, and assuming reflexivity (hearer wants speaker's wants), hearer is thereby led to see the reasonableness of speaker's FTA (or so speaker hopes). In other words, asking for reasons implies '*I can help you*' or '*you can help me*', and, assuming cooperation, shows what help is needed.

Datum 15 (PP8/QRM)

Henry : "**Who's jinwoo? It sounded like a guy...**" (*Episode 5*)
Henry's Mom : "Oh, he's a kid from the academy. He always sits behind me."

In this situation, Henry uses asking for reason strategy to his mother. By asking for reasons to his mother, Henry will get an answer for what he wants to know about who Jinwoo is. In this sentence, he asks his mother, "*Who's jinwoo? It sounded like a guy...*" which means "*do you have close relationship with a guy?*" hearer is thereby led to see the reasonableness of speaker's FTA (or so speaker hopes). Henry asking for reason to his mother who Jinwoo is because he heard a male voice on the phone call his mother received. In addition, Henry wants to show his own perspectives by asking for reason in datum 15.

Datum 16 (PP8)

Henry : "**How can you tell just by his appearance?! Men are all the same**" (*Mom, I'm Sorry, Episode 5*)

Henry's Mom : "Okay, okay. Don't worry about it. I'm not a kid, you know."

Henry conveys his reason when asking his mother about the appearance of his mother's friend. He hopes that his mother will understand what he means. In this sentence, he asks his mother, "How can you tell just by his appearance?! Men are all the same." This means, "*Don't just tell by his appearance, it's fake*". Hearer is thereby led to see the reasonableness of the Speaker's FTA (or so the speaker hopes). Another aspect of including the hearer in the activity is for the speaker to asking reasons as to why he wants what he wants. Henry is asking for a reason to his mother why she tells him just by his appearance. By asking for reasons to his mother, Henry will get answers for what he wants to know about his mother's opinion. In addition, we can see in datum 16 Henry still uses the strategy of asking for a reason toward his mother why his mother must keep secret of her age.

Datum 17 (PP8/QMS)

Henry : "Didn't you see how the store worker reacted? **Do you think people will believe you're 50 with your looks? It just doesn't make sense.**" (*Episode 6*)

Henry's Mom : "Well, that's true."

Henry delivers his reason why his mother must keep secret her age. He hopes that his mother will understand what he worries. In this sentence, he asks his mother, "Do you think people will believe you're 50 with your looks? It just doesn't make sense." This means, "*Don't tell people your age, they don't believe it*". Hearer is thereby led to see the reasonableness of Speaker's FTA (or so speaker hopes). Another aspect of including hearer in the activity is asking the speaker why he wants what he wants. Henry asking for reason to his mother about what people think with her looks. By asking for reasons to his mother, Henry will get answers for what he wants to know about his mother's response to Henry's

opinion. In datum 18 below, it seems Henry wants to ensure his mother can go alone without him. So, he uses strategy asking for reason.

Datum 18 (PP8/QSD)

Henry :“...anyway, **i have a morning shift tomorrow, so I won't be able to go to your entrance ceremony. Do you think can go by yourself?**” (*Episode 6*)

Henry's Mom :“Of course sweetie, I'm not a kid. I've been there before for your entrance ceremony.”

Henry says his reason why he can't be able to go to his mother's entrance ceremony by using asking for reason strategy. He hopes his mother will understand his condition because Henry has the morning shift tomorrow. In this situation, hearer is thereby led to see the reasonableness of the speaker's FTA (or so the speaker hopes). Another aspect of including the hearer in the activity is asking the speaker why he wants what he wants. This strategy helps restore the addressee's face. In the conversation below, Henry tries to be a nice son to his mother and still asks for reason to know what his mother wants.

Datum 19 (PP8/QMS)

Henry :“Mom, **I'm going to the convenience store. You want anything?**” (*Episode 7*)

Henry's Mom :“No, I'm fine. Be safe.”

Henry seems to try to be a nice son to his mother. He asks his mother for a reason if she wants something to buy because he would go to the convenience store. We can see from the sentence, “*Mom, I'm going to the convenience store. You want anything?*” which means, “I will buy what you want to buy.” This strategy helps restore the addressee's face. Another aspect of including the hearer in the activity is asking the speaker why he wants what he wants. Hearer is thereby led to see the reasonableness of the speaker's FTA (or so the speaker

hopes). Below, in datum 20, Henry asks for reason to make his mother pay attention to the condition surrounding her.

Datum 20 (PP8/QLY)

Henry : **“There was someone next to you, right? I told you to be careful...”** (*Episode 8*)

Henry’s Mom : “I know... But it’s just comes out..”

Henry delivers a reason to his mother to be careful. He asks his mother for a reason why there is someone next to her mom because Henry knows that there was someone next to his mother. Henry will get an answer to what he wants to know about whether his mother's condition is safe or not because he wants her mom to be careful and others don't suspect. This strategy helps restore the addressee’s face. Another aspect of including the hearer in the activity is asking the speaker why he wants what he wants. The hearer is thereby led to see the reasonableness of the speaker's FTA (or so the speaker hopes). In datum 21, the strategy of asking for reason happens in stating Henry’s perspectives of his mother's idea to invite Jeremy to breakfast together.

Datum 21 (PP8/QSD)

Henry’s Mom : “But still.. I should make breakfast and invite him over.”

Henry : **“Come on, do you really think a celebrity like him would eat with us? He probably only eats luxurious food.”** (*Episode 11*)

Henry wants his mothers to think again about inviting Jeremy to breakfast together. Henry will get an answer to what he wants to know about his mother's opinion because, according to him, celebrities only eat luxurious foods. This strategy helps restore the addressee’s face. Another aspect of including the hearer in the activity is asking the speaker why he wants what he wants. Hearer is thereby led to see the reasonableness of the speaker's FTA (or so the speaker

hopes). In addition, the conversation below shows that Henry explains he won't be able to get out, and it's a match if he ask for reason.

Datum 22 (PP8/QSD)

Henry's Mom : "Gosh, you're nuts!! I can't believe you.."

Henry : "**What do I do? They took pictures of me in these clothes... I won't be able to get out wearing this...**" (*Episode 13*)

Henry tries to ask his mother for a reason for what he is doing. He gets confused because people took pictures of him in those clothes. So he couldn't go out wearing that shirt because if he went out wearing that shirt, people would recognize him. This strategy helps restore the addressee's face. Another aspect of including the hearer in the activity is asking the speaker why he wants what he wants. Hearer is thereby led to see the reasonableness of the speaker's FTA (or so the speaker hopes). Moreover, Henry also uses some strategy of negative politeness toward his mother in this webtoon comic.

4.1.1.3 Negative Politeness Strategies

Negative politeness strategies are oriented towards the listener's negative face and emphasize the avoidance of coercion on the listener. Researchers found 3 types of negative politeness strategies in the comic webtoon "*Mom, I'm Sorry*." The researcher has found 4 utterances that use negative politeness strategies in the comic webtoon "*Mom, I'm Sorry*." The types consist of 2 utterances that used strategy question hedges and 1 utterance that used strategy being pessimistic.

4.1.1.3.1 Question, hedges

This strategy is in the form of a question where it gives a choice for the addressee to accept or reject a request from the addresser, which means that this strategy allows the hearer to choose their actions. The use of hedges shows that

the speaker isn't sure what he's talking about. Brown and Levinson (1987) argued that a "hedge" is a component, term, or phrase that alters the partial degree of membership.

Datum 23 (NP1/QSD)

Henry's Mom : "Henry, **why'd you take that money?**"

Henry : "What? He gave it to me! It's for keeping their secret."
(Episode 8)

Henry shows his doubts to his mother. He uses hedge "what?" to show that he is not really sure what his mother is talking about. He uses this strategy to avoid disagreement with his mom. In the conversation above, Henry takes the money given by Jeremy's assistant to keep their secret from other people that Jeremy lives in that apartment. In addition, Henry still uses strategy questions, hedges to avoid disagreement with his mom because he claims they always eat dessert after a meal in datum 24.

Datum 24 (NP1/QRM)

Henry's Mom : "When did we ever eat dessert after a meal...?"

Henry : "Really? Then I'll go and buy some right now. (Episode 11)

Henry replies to what his mother said by using hedge "Really?" to show he isn't sure what his mother is talking about. It shows that Henry used this strategy to avoid disagreement with his mom. In the conversation above, Henry goes to buy some dessert because Jeremy is in his house. He acts like he usually eats dessert after eating. Then, Henry also uses giving deference strategy to his mother.

4.1.1.3.2 Being pessimistic

This strategy gives redress to Hearer's negative face by explicitly expressing doubt about the conditions for appropriateness. There are some of how

this want may be realized: doing indirect requests with assertions of felicity conditions which have had a negated probability operator inserted (as in ‘You couldn’t possibly/by any chance lend me your lawnmower’). The use of the subjunctive in English seems also to be related to the satisfaction of this want.

Datum 25 (NP2/QSD)

Henry :“Kisung that asshole just had to tell her where I live..**This is bad.. things will get complicated.**” (*Episode 12*)

Henry’s Mom :”What’s so bad about it?”

In this conversation, Henry tends to show his doubts by employing that he prevents forcing his opinion to be true and preventing putting imposition on his request to his mother. So, he said, "*This is bad.. things will get complicated*", showing his pessimism about things will get complicated because Sarah came back and worried that Sarah would meet his mother and go to the same school.

4.1.1.4 OFF-RECORD

Off-record strategies deal with indirect strategies to reduce/minimize pressure on the speaker, such as speaking vaguely, giving hints, asking rhetorical questions, and irony/metaphor. The researcher found eight negative politeness strategies in the comic webtoon "*Mom, I'm Sorry.*" The researcher has found ten utterances that were categorized as off-record strategies used by the main character. There are one utterance using metaphors, one utterance of overstating, one utterance of understating, two utterances of giving hints, two utterances of rhetorical questions, two utterances of being incomplete or using ellipsis and one utterance using giving association clues.

4.1.1.4.1 Using metaphors

This strategy is a figure of speech in which the actual statement conceals some hidden meaning. It is possible to employ hedging particles to indicate the metaphors in this scheme, such as genuine, regular, and essential.

Datum 26 (OR1/QRM)

Henry :“You’re mock exam scores went up last month. **I’m on cloud nine these days!**” (*Episode 5*)

Henry’s Mom :“Aww, I know how hard you’re working to support me.. I’ll make sure to pass the entrance exam!”

Henry feels happy about his mother's achievement, and he says by using metaphor through this utterance, "*I'm on cloud nine these days,*" there is hidden meaning in his utterance. This strategy uses to show his happiness as if he was alive again because of his mother's test scores last month skyrocketed.

4.1.1.4.2 Overstating

It is possible for the speaker to express implicatures if he speaks more than is required. It's possible that the speaker will achieve this by employing the opposite of the concept of understatement, that is to say, by exaggerating or picking an example on a scale that's more extreme than the actual condition of events. On the other hand, the implicatures in this case frequently go much beyond what is stated.

Datum 27 (OR2/QSD)

Henry :“**Still, you’re aiming too low. It’s such a crappy— I mean, it’s my school...** But I think you should think it over.” (*Episode 6*)

Henry’s Mom :“No, there’s no need for that. You’re already working hard to pay for our living expenses. I shouldn’t burden you with tuition too.”

Henry expresses implicatures if he speaks more than is required of his mother. The sentence “*Still, you’re aiming too low. It’s such a crappy— I mean,*

it's my school... “ means that Henry is trying to persuade his mother to rethink the university he wants. Henry even says something unnecessary, like demonizing his university, to make his mother change her decision. The implicatures, in this utterance, go much beyond what is stated.

4.1.1.4.3 Understating

In this strategy, the speaker might just give little information or give more information than is required.

Datum 28 (OR3)

Henry's Mom :“Yeah, the seniors prepared it. Why?”

Henry :“**Oh.. It's nothing.** I'll talk to you later.” (*Episode 8*)

Henry uses an understated strategy to elicit implicatures by saying less than is necessary. He just gives little information than is required by saying "*it's nothing*" to his mother when he calls his mother. At the same time, he worried about his mother, who will be going to a welcome party prepared by a senior.

4.1.1.4.4 Giving hints

When the speaker communicates information that does not appear to be directly relevant, the speaker encourages the listener to look into the potential of a relevant interpretation. The speaker allows to give a hint to the hearer so that the hearer can get the meaning of it.

Datum 29 (OR4/QRM)

Henry's Mom :“Oh no... You should've mentioned that earlier..”

Henry :“**Wow...I can't believe this is happening.**” (*Episode 8*)

Henry gives a hint to his mother. He delivers information that does not appear to be directly relevant to his mother's utterance. The sentence “*Wow...I can't believe this is happening*” means that he allows hints to his mother, so his mother can get the meaning of it. Henry misunderstands Jeremy wi and beats him

to a pulp because he thinks he is bothering his mother. In datum 30, Henry uses strategy to hint at his mother to avoid more debates.

Datum 30 (OR4)

Henry's Mom : "What are you doing? Give it to me!!"

Henry : "**Have some respect! I'm older than you!**" (*Episode 8*)

Henry delivers information that does not appear to be directly relevant to his mother's utterance. He allows to give a hint to his mother, so his mother can get the meaning of it. Henry's utterance implied that Henry did not succumb to his mom about the money.

4.1.1.4.5 Being incomplete or using ellipsis

The speaker permits to address the FTA undone, he can leave the implicature incomplete.

Datum 31 (OR6/QRM)

Henry : "Let's see... we'll have to wait for the results... But with this score, **I think you can aim for--**" (*Episode 6*)

Henry's Mom : "I've already made up my mind."

Henry permits to address the FTA undone, and he can leave the implicature incomplete. He hadn't finished talking to his mother about his opinion when saying, "*I think you can aim for--*" about which university he thought he could get into with that score he got, but his mother suddenly cut him off.

4.1.1.4.7 Giving association clues

In this strategy, the speaker mentions the act required by the hearer, and it can depend on the interactional experience and knowledge between speaker and hearer.

Datum 32 (OR7/QRM)

Henry's Mom : "Who cares what others think of me? My happiness is all that matters. Now that I live my life doing what I want to do.. I realize what

it trully means to be happy. I think this life is better.. even if it means I'm less well-off."

Henry :“Jeez.. You’re so immature. Don’t you care about the person who worries about you? **Have you ever.. considered the feeling of the person who’s supporting that happiness..or what the person might be going through?**” (*Episode 11*)

Henry mentions the act required by his mother can depend on the interactional experience and knowledge between Henry and his mother. Henry used the strategy of giving association clues to make the hearer think about his feelings. We can see Henry's utterance towards his mother that he was furious and offended at his mother's unspoken words, even though he had worked hard to please her.

4.1.2 Conformity of Politeness Strategies that Occur in the Main Character’s Utterances of "Mom, I'm Sorry" Webtoon Comic with Politeness Seen through Qur’anic Verses.

This section will present the types of politeness strategies that conform to the politeness seen from the verses in the Qur’an. The author finds four types of strategies in politeness utterances from Brown and Levinson. Thirty-one utterances conform to the Qur’anic verse of *Qaulan Sadida*, *Qaulan Ma'rufa*, *Qaulan Maysura*, and *Qaulan Layyina*. Meanwhile, six utterances do not conform to the Islamic perspective of *Qaulan Sadida*, *Qaulan Ma'rufa*, *Qaulan Maysura*, and *Qaulan Layyina*.

4.1.2.1 *Qaulan Sadida*

Qaulan sadida means appropriate words. This principle of communication teaches that we must speak the truth and avoid lying, because the principle of trust

can build a conducive communication atmosphere in achieving effective and efficient communication. The researcher found two types of politeness seen from the Qur'an verses in the comic webtoon "*Mom, I'm Sorry*." The researcher found eight utterances that were categorized on qaulan sadida, then divided them into two types of qaulan sadida: two utterances of being honest and six utterances of using rational and truthful language.

4.1.2.1.1 Being honest

Datum 18 (PP8/QSD)

Henry :“...anyway, **i have a morning shift tomorrow, so I won't be able to go to your entrance ceremony. Do you think can go by yourself?**” (*Episode 6*)

Henry's Mom :“Of course sweetie, I'm not a kid. I've been there before for your entrance ceremony.”

Henry delivers his actual condition to his mother, and he wants to save the hearer's face and minimize face threats by being honest. By applied the strategy of asking for a reason, the speaker is trying to prompt the recipient to provide an explanation or justification for their inability to attend the ceremony, which can lead to a more detailed conversation and a better understanding of the situation. It conforms with politeness seen from the Qur'anic verses, Qur'an also emphasizes the importance of honesty in communication. To align the sentence with this strategy, Henry could express his inability to attend the ceremony honestly and directly. His utterance is categorized as *Qaulan Sadida*, which means appropriate words. We can see Henry's utterance, "*I have a morning shift tomorrow, so I won't be able to go to your entrance ceremony,*" conveys the actual situation or reason why he asked her mom to go to the entrance ceremony by herself. By express honest about his situation, he demonstrates sincerity and transparency in

his communication with his mother, which is in line with the Qur'an's teaching, In datum 25, Henry still uses being honest with her mom about the situation that will happen.

Datum 25 (NP2/QSD)

Henry :“Kisung that asshole just had to tell her where I live.. This is bad.. **things will get complicated.**” (*Episode 12*)

Henry's Mom :”What's so bad about it?”

Henry delivers his actual condition to his mother, he wants to save the hearer's face and minimize face threats by being honest. By asking for a reason, the speaker is seeking an explanation or justification for Kisung's behavior, which can provide clarity and understanding of the situation. It conforms with politeness seen from the Qur'anic verses, so his utterance is categorized as *Qaulan Sadida*, which means appropriate words. We can see Henry's utterance "*things will get complicated*" conveys the actual situation of the possibility that Sarah would meet his mother and go to the same school. By being straightforward and honest about their emotions and the potential consequences, the speaker demonstrates sincerity and transparency in their communication, which is consistent with the Qur'an's teachings.

4.1.2.1.2 Using rational and truthful language

Datum 13 (PP4/QSD)

Henry :“What are you talking about, mom? **With your score, you can go somewhere much better—**“ (*Episode 6*)

Henry's Mom :“But, I'll be able to get a scholarship there. That's certainly a perk.”

Henry delivers his honest opinion to his mother when he disagrees with his mother's decision to go to university, and he wants to save the hearer's face and avoid face threats by using rational and truthful language. Henry responds to her

mom, by expressing optimism and highlighting the positive aspects of the situation, he encourages her mom to have a positive outlook and confidence in her abilities. It conforms with politeness seen from the Qur'anic verses, and his utterance is categorized as *Qaulan Sadida*, which means appropriate word. Henry delivers a rational reason that his mom could get into a better university. Qur'an encourages using rational and truthful language in communication. To align the sentence with this strategy, the speaker could express their viewpoint in a rational and honest manner. In datum 21, Henry uses strategy using rational and truthful language to show his opinion about her mom's idea to invite Jeremy to breakfast together.

Datum 21 (PP8/QSD)

Henry's Mom : "But still.. I should make breakfast and invite him over."

Henry : "Come on, **do you really think a celebrity like him would eat with us? He probably only eats luxurious food.**" (*Episode 11*)

Henry delivers his honest opinion to his mother when he tells his mother to reconsider whether such a celebrity would be joined to eat with him and his mother. He encourages his mother to provide an explanation or justification for her beliefs, which can lead to a more detailed discussion and a better understanding of her perspective. He wants to save the hearer's face and avoid face threats by using rational and truthful language. It conforms with politeness seen from Qur'anic verses, and his utterance is categorized as *Qaulan Sadida*, which means appropriate word. Henry delivers a rational reason that celebrities only eat luxurious foods. By using rational and truthful language, he presents his perspective in a logical and honest manner, promoting fair and objective reasoning. Strategy using rational and truthful language applies by Henry in datum 11 to show his worry toward his mother's condition.

Datum 11 (PP4/QSD)

Henry's Mom: "Why did you come? And where did you get that helmet?!"

Henry: "**I was just worried sarah might do something bad to you... so I came to check on you...**" (*Episode 13*)

Henry delivers his honest opinion to his mother when he tells his mother the truth about what he does by wearing a helmet there. By showing empathy and caring for his mother's safety, Henry offers a gift of sympathy. This gift aims to provide reassurance and support to the hearer. He wants to save the hearer's face and avoid face threats by using rational and truthful language. It conforms with politeness seen from the Qur'anic verses, and his utterance is categorized as *Qaulan Sadida*, which means appropriate word. Qur'an encourages using rational and truthful language in communication. In this utterance, Henry explains her actions using rational and truthful language. He states that he was worried Sarah might cause harm and expresses her intention to check on his mother's well-being. Below, we can see that Henry still uses rational and truthful language to deliver his situation.

Datum 22 (PP8/QSD)

Henry's Mom : "Gosh, you're nuts!! I can't believe you.."

Henry : "**What do I do? They took pictures of me in these clothes... I won't be able to get out wearing this...**" (*Episode 13*)

Henry delivers his honest opinion to his mother when he tells his mother what happened to him when he could not wear that shirt because if he went out, people would recognize him, and he wants to save the hearer's face and avoid face threats by using rational and truthful language. Henry seeks clarification about the purpose behind the pictures taken and invites his mother's input, leading to a more comprehensive discussion and potential solutions. It conforms with politeness seen from the verses in the Qur'an, and his utterance is categorized as *Qaulan*

Sadida, which means appropriate words. Henry delivers a rational reason that people would take pictures of him in those clothes. By using rational and truthful language, the speaker acknowledges their feelings, presents their concerns honestly, and emphasizes the importance of finding a reasonable and truthful approach to address the issue. The analysis incorporates the strategies of asking for a reason and using rational and truthful language, aligning with the Qur'an's guidance on honest and logical communication. In datum 23, Henry also applies strategy using rational and truthful language to show why he takes that money.

Datum 23 (NP1/QSD)

Henry's Mom : "Henry, **why'd you take that money?**"

Henry : "**What?** He gave it to me! It's for keeping their secret."
(Episode 8)

Henry delivers his honest opinion to his mother when he tells his mother he takes the money given by Jeremy's assistant. He wants to save the hearer's face and avoid face threats by using rational and truthful language. It conforms with politeness seen from the Qur'anic verses, and his utterance is categorized as *Qaulan Sadida*, which means appropriate word. Henry delivers a rational reason that the money it's to keep their secret from other people that Jeremy lives in that apartment. By using rational and truthful language, Henry conveys his understanding of the situation, his thoughtful consideration of the implications, and his willingness to engage in a respectful discussion to gain a better understanding. Henry's attempt to seek clarification, maintain politeness through hedges and use rational and truthful language to address his mom's concern and foster a respectful conversation. Below the last strategy of using rational and truthful language used by Henry in datum 28 to show that he has a rational reason why his mother must think again about the college she chose.

Datum 27 (OR2/QSD)

Henry :“Still, you’re aiming too low. It’s such a crappy— **I mean, it’s my school... But I think you should think it over.**” (*Episode 6*)

Henry’s Mom :”No, there’s no need for that. You’re already working hard to pay for our living expenses. I shouldn’t burden you with tuition too”

In this utterance, Henry uses the strategy of overstating by describing the school as "crappy" to convey a stronger negative sentiment. By using an exaggerated or more extreme term, Henry indirectly expresses dissatisfaction or disappointment without directly stating it. Henry delivers his honest opinion to his mother when he tells his mother that his university is not the best college choice and he wants to save the hearer's face and avoid face threats by using rational and truthful language. It conforms with politeness seen from the Qur’anic verses, and his utterance is categorized as *Qaulan Sadida*, which means appropriate word. Henry delivers a rational reason that his mom would get into a better university with her higher score. By incorporating the rational and truthful language strategy, Henry presents their viewpoint honestly and emphasizes the importance of reconsidering the decision based on logical evaluation of options.

4.1.2.2 *Qaulan Ma’rufa*

Qaulan Ma’rufa means kinds words. This communication principle refers to interaction efforts that always bring benefits and cause goodness always bring benefits and cause goodness. The researcher found six utterances of politeness strategies that were categorized on *qaulan ma’rufa* and that utterances applied strategy using polite language by avoiding rude words.

4.1.2.2.1 Using polite language by avoiding rude words

Datum 15 (PP8/QRM)

Henry :“**Who’s jinwoo? It sounded like a guy...**” (Episode 5)
Henry’s Mom :”Oh, he’s a kid from the academy. He always sits behind me.”

Henry says with polite language to his mother because he wants to keep a positive face of his mother by avoiding rude words. The sentence:“*Who’s jinwoo? It sounded like a guy...*” shows that he says with polite language to his mother with the aim that she will tell honestly to him who Jinwoo is. He led to see the reasonableness of the speaker's FTA (or so the speaker hopes). His utterance avoids using swearing words avoid using calling names. It conforms with politeness seen from the Qur’anic verses, and his utterance is categorized as *Qaulan Ma’rufa*, which means kind words. Henry uses polite language when asking his mother who Jinwoo is because he heard a male voice from the phone call his mother received. By using polite language and refraining from using offensive or disrespectful terms, the speaker maintains a respectful tone and promotes harmonious communication. By employing the strategy of asking for a reason and using polite language, Henry encourages a respectful and constructive conversation based on *Qaulan Ma’rufa* from the Qur'an. Then, in datum 24, Henry still uses polite language to avoid disagreement with his mother about eating dessert after a meal.

Datum 24 (NP1/QRM)

Henry’s Mom :”When did we ever eat dessert after a meal...?”

Henry :”**Really? Then I’ll go and buy some right now.** (Episode 11)

Henry applies polite language to keep a positive face of his mother by avoiding rude words. Henry uses hedge “*Really?*” to show that he isn’t sure what his mother is talking about and avoids disagreement with his mom. It conforms with politeness seen from Qur’anic verses, and his utterance is categorized as

Qur'anic verses, which means kind words. Henry uses polite language when he buys dessert because Jeremy is in his house. He acts like he usually eats dessert after eating. By using polite language and avoiding rude words, the speaker shows respect and consideration in their response. The use of the questioning strategy, polite language, and avoiding rude words aligns with the principles of *Qaulan Ma'rufa* from the Qur'an, promoting respectful and harmonious communication. In addition, Henry says his opinion to his mother about what happen to them because of misunderstanding by applying polite language in datum 29 below.

Datum 29 (OR4/QRM)

Henry's Mom :“Oh no... You should've mentioned that earlier..”

Henry :“**Wow...I can't believe this is happening.**” (*Episode 8*)

Henry delivers information that does not appear to be directly relevant to his mother's utterance. The sentence “*Wow...I can't believe this is happening*” means that he allows hints to his mother, so his mother can get the meaning of it. Although, Henry misunderstands Jeremy wi and beats him to a pulp because he thinks he is bothering his mother. However, he still uses polite language by avoiding rude words to his mom. It conforms with politeness seen from Qur'anic verses, and his utterance is categorized as *Qaulan Ma'rufa*, which means kind words. The speaker expresses their surprise without being rude or offensive by maintaining a polite and neutral tone. The polite language and the strategy of giving hints allow for further discussion and exploration of the situation. Henry's utterance by applied a polite language approach by expressing their astonishment using hints rather than directly stating the reason. By avoiding rude words and employing polite language, Henry fosters a respectful and considerate conversation based on *Qaulan Ma'rufa* from the Qur'an. Below the strategy of

using polite language uses in datum 31 when Henry delivers his opinion to his mother.

Datum 31 (OR6/QRM)

Henry :“Let’s see... we’ll have to wait for the results... But with this score, **I think you can aim for--**“ (*Episode 6*)
Henry’s Mom :”I’ve already made up my mind.”

Henry permits to address the FTA undone, he can leave the implicature incomplete, but he still uses polite language by avoiding rude words to his mom, and his utterance avoids using swearing words avoid using calling names. It conforms with the politeness seen from Qur’anic verses, and his utterance is categorized as *Qaulan Ma’rufa*, which means kind words. Henry uses polite language when delivers using polite language when trying to give a recommendation university for his mom. By leaving the sentence unfinished, Henry allows for suspense or anticipation while maintaining a polite tone. Using polite language and avoiding rude words ensures a respectful and considerate communication style in line with *Qaulan Ma’rufa* from the Qur’an.

4.1.2.3 Qaulan Maysura

Qaulan Maysura is clear words. Speakers use speech that is easy for listeners to digest, understand and comprehend. The researcher found five utterances of politeness strategies that were categorized on *qaulan maysura*. The utterances applied the strategy “*using unambiguous language.*”

4.1.2.3.1 Using unambiguous language

Datum 12 (PP4/QMS)

Henry’s Mom :“Gosh, I told you not to do that. It gives me the creepes...”
Henry :“Hehe! Why not? It’s fun! **I’ll take a quick shower and then make you dinner, so wait just a little bit!**” (*Episode 5*)

Henry offers his mother directly by using unambiguous language, and it could also be an FTA since it also forces the hearer to either deny or accept them. But, it helps to restore Henry's face after complimenting his mother. Henry uses speech that is easy for listeners to digest, understand and comprehend. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Maysura*, which means clear words. He offered to make dinner for his mother and promised she would take a quick shower since she had just gotten off work. Henry demonstrates kindness and willingness to serve his mother. The use of the offering, promising strategy emphasizes their commitment to follow through with the stated actions. The polite language, along with the use of unambiguous words, ensures clarity and effective communication. In datum 4, the strategy using unambiguous language still uses by Henry to pay attention to how his mother feels when studying.

Datum 4 (PP1/QMS)

Henry :“Hahaha! Is studying that fun?” (Episode 5)

Henry's Mom :”Of course, It's so much fun. I even lose track of time!”

Henry pays attention to how his mother feels when he sees his mother studying using unambiguous language. Henry shows interest and engages in conversation with their mother by questioning the enjoyment of studying. This strategy involves showing concern and attentiveness to the hearer's well-being and perspective. It helps him express solidarity and closeness to his mother. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Maysura*, which means clear words. Speakers use speech that is easy for listeners to digest, understand and comprehend. In the dialogue above, he asked his mother if learning was fun for her. Henry's use of attending to hearer good by showing

interest in his mother's perspective. The polite language and use of unambiguous words promote understanding and effective communication in line with *Qaulan Maysura* from the Qur'an. Then, Henry still uses unambiguous language in datum 16 toward his mother when discusses about why she must hide her age from other people.

Datum 17 (PP8/QMS)

Henry :“**Didn’t you see how the store worker reacted? Do you think people will believe you’re 50 with your looks? It just doesn’t make sense.**” (*Episode 6*)

Henry’s Mom :“Well, that’s true.”

Henry discusses with his mother by using unambiguous language. He led to see the reasonableness of the speaker's FTA (or so the speaker hopes). It helps restore the addressee’s face. According to the politeness seen from Qur’anic verses, his utterance is categorized as *Qaulan Maysura*, which means clear words. Speakers use speech that is easy for listeners to digest, understand and comprehend. In the dialogue above, he directly asks his mother about the reaction of employees at the mall when they call his mother to answer the reason why he prohibited his mother asked Henry not to talk about age. By asking for reasons and expressing doubt politely, Henry seeks clarification from his mother without being disrespectful. The use of unambiguous language ensures clear communication and minimizes misunderstanding. In the conversation below, Henry says with unambiguous language when he offers something to his mother.

Datum 19 (PP8/QMS)

Henry :“**Mom, I’m going to the convenience store. You want anything?**” (*Episode 7*)

Henry’s Mom :“No, I’m fine. Be safe.”

Henry offers directly by using unambiguous language to his mother. He includes his mother in the conversation because he wants to know why he wants

what he wants. It helps restore the addressee's face. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Maysura*, which means clear words. The speaker uses speech that is easy for listeners to digest, understand and comprehend. In the dialogue above, he directly asks his mother if maybe she wants something to buy because Henry will go to the convenience store. Henry demonstrates a courteous and communicative approach toward his mother by apprising her of his intentions and subsequently inquiring about her requirements or desires. Effective communication can be attained and the occurrence of misunderstandings can be minimized through the use of clear words.

4.1.2.4 *Qaulan Karima*

Qaulan Karima is a noble word. The word noble is a speech that respects and appreciates the interlocutor. This principle teaches the value of harmony in establishing a social relationship. The researcher found eight utterances of politeness strategies that categorized on *qaulan karima* by used strategy "four utterances using *word of comfort complimenting*, one utterance using *word of comfort sharing happiness*, one utterance using *word of comfort congratulating*", "one utterance using *avoiding patronizing speech*." and "one utterance used *speak with respect*."

4.1.2.4.1 Using words of comfort, complimenting

Datum 9 (PP3/QRM)

Henry : "Aww, look at you studying. **What a good girl.**" (*Episode 5*)

Henry's Mom : "Gosh, I told you not to do that. It gives me the creepes..."

Henry keeps the positive face of his mother. He is interested in what her mom is doing, and therefore he can cause avoided or lessen the potential threat that the act is using words of comfort and complimenting. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Karima*, which means noble word. Henry saw his mother studying. He was happy to see her studying to prepare for the college entrance test, so he praised her for studying. Henry creates a positive and encouraging environment for his mother by expressing affection and using exaggerated language. The use of noble words and complimenting her efforts adds further appreciation and comfort. Then, in datum 5, Henry still applies the strategy using words of comfort, complimenting to his mother to show his happiness of his mother's achievement.

Datum 5 (PP1/QRM)

Henry :“You won’t believe it!!! **Your score is higher than what you got on the last mock exam!**” (*Episode 6*)
Henry’s Mom :”What? Really?”

Henry can make a good impression on his mom and make the imposition less inappropriate by using comforting and complimenting words. He is expected his mother will feel happy and more excited. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Karima*, which means noble word. Henry uses words of comfort, complimenting his mother because she was doing well and getting higher scores in the mock exam to prepare for the college entrance test. In datum 6 below, Henry uses words of comfort and complimenting to his mother to convey his happiness of his mother’s effort to get a high score.

Datum 6 (PP1/QRM)

Henry :“Wow!! **Mom, you’re the best!!! You’re awesome!!!**” (*Episode 6*)

Henry's Mom :“My goodness! Put me down!”

Henry uses words of comfort, complimenting his mother because she was doing well and getting higher scores in the mock exam to prepare for the college entrance test. He can make a good impression on his mom and make the imposition less inappropriate by using comforting and complimenting words. He is expected his mother will feel happy and more excited. From Qur'anic verses, his utterance is categorized as *Qaulan Karima*, which means noble word. By expressing extreme excitement and using exaggerated language, Henry shows his deep appreciation and admiration for his mother. The use of noble words and complimenting her extraordinary qualities adds further encouragement and support. Below, we can see that Henry still applies words of comfort, complimenting in datum 7. He conveys a grateful feeling of his mother's hard work.

Datum 7 (PP1/QRM)

Henry :“**Thank you, mom.. You worked really hard.. I'm so proud of you!**” (*Episode 6*)

Henry's Mom :“....No Henry, you're the one who worked hard...”

Henry can make a good impression on his mom and make the imposition less inappropriate by using comforting and complimenting words. He is expected his mother will feel happy and more excited. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Karima*, which means noble word. Henry uses words of comfort, complimenting his mother because she worked hard to get higher scores in the mock exam to prepare for the college entrance test. By expressing gratitude and acknowledging his mother's efforts, Henry attends to her well-being and uplifts her spirit. The use of noble words and complimenting her hard work further enhances the positive impact of

the conversation. The words of comfort and complimenting in line with *Qaulan Karima* from the Qur'an provide emotional support, fostering a positive and encouraging environment in the conversation.

4.1.2.4.2 Using words of comfort, sharing happiness

Datum 4 (PP1/QRM)

Henry :“Hahaha! Is studying that fun?”

Henry's Mom :”Of course, It's so much fun. I even lose track of time!”

Henry :“**If you're happy, I'm happy too!!!**” (*Episode 5*)

Henry wants to share his happiness to his mother. The sentence “*If you're happy, I'm happy too!!!*” means that he feels happy if his mom also feels happy. He can make a good impression on his mom and make the imposition less inappropriate by using comforting and complimenting words. He is expected his mother will feel happy and more excited. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Karima*, which means noble word. By expressing his happiness in response to his mother's happiness, Henry attends to her emotional well-being and creates a positive connection. The use of noble words and sharing happiness aligns with *Qaulan Karima*, fostering a supportive and joyful atmosphere in the conversation.

4.1.2.4.3 Using words of comfort, congratulating

Datum 26 (OR1/QRM)

Henry :“You're mock exam scores went up last month. **I'm on cloud nine these days!**” (*Episode 5*)

Henry's Mom :“Aww, I know how hard you're working to support me.. I'll make sure to pass the entrance exam!”

Henry can create a good impression on his mom and make the imposition less inappropriate by using words of comfort, congratulating. He is expected that his mother will feel cared for. According to the politeness seen from Qur'anic

verses, his utterance is categorized as *Qaulan Karima*, which means noble word. Henry uses words of comfort, sharing happiness because he feels alive again after knowing her mom's scores went up last month. Henry used the strategy of attending to hearer good by recognizing his mother's progress in mock exam scores. The words of comfort and congratulating in line with *Qaulan Karima* from the Qur'an contribute to a positive and uplifting exchange, emphasizing her achievements and fostering a sense of happiness.

4.1.2.4.4 Avoiding patronizing the speaker.

Datum 8 (PP2/QRM)

Henry :“Oh, come on. **You need new clothes for school. I’ll buy it for you.** Kids these days care about brands, you know?” (Episode 6)
Henry’s Mom :”No way! It’s too expensive. Let’s go.”

Henry wants to keep the positive face of his mother, so he does not use patronizing speech. According to the politeness seen from Qur’anic verses, his utterance is categorized as *Qaulan Karima*, which means noble word. From his utterance, we can see that Henry wants to give his best to his mother and doesn't want his mother to feel reluctant toward him just because he buys new clothes. Henry's use of the strategy of attending to hearer need by recognizing his mother's need for new clothes and offering to address it. The avoidance of patronizing language in line with *Qaulan Karima* ensures a respectful and considerate exchange, taking into account her preferences and fostering a sense of care.

4.1.2.4.5 Speaking with respect

Datum 32 (OR7/QRM)

Henry :“Mom... **did you really mark your answers like this?**” (Episode 6)
Henry’s Mom :“Y-yes, I was afraid of making silly mistakes, so I checked so many times...”

Henry wants to keep his mother's positive face, so he uses speaking with respect. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Karima*, which means noble word. From his utterance, we can see that Henry asks his mother to check the answer to the practice question that his mother had done, he is surprised, but he respects her mom by asking politely. His question implies that his mother had answered the question well. Henry's use of the strategy of giving association clues to address a potential error. Speaking with respect and using noble words from *Qaulan Karima* contributes to a considerate and polite conversation, maintaining a respectful tone while addressing the issue at hand.

4.1.2.5 *Qaulan Layyina*

Qaulan Layyina is a gentle word. This teaches us to respect whomever we are talking to, including those who oppress us. The researcher found five utterances of politeness strategies that were categorized on *qaulan layyina*. The utterances used “soft speech.”

4.1.2.5.1 Using soft speech

Datum 1 (B01/QLY)

Henry :“**Mom, try this on**” (*Episode 6*)

Henry's Mom :“Gosh, this is what young ladies wear!”

Henry asks his mother directly by using soft speech to try on the clothes without minimizing face threat toward her mom. Henry emphasizes maximum efficiency, non-cooperation of speech partners, speakers care about speech partners, giving permission to speech partners, and even imperatives. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan*

Layyina, which means gentle word. This teaches us to respect whomever we are talking to, including those who oppress us. Henry's use of the strategy of bald on (direct approach) to communicate his request. The incorporation of soft speech from *Qaulan Layyina* contributes to a polite and considerate exchange, ensuring a respectful tone while conveying the intended message. Then, in datum 2, Henry still uses soft speech when she conveys to his mother to hurry back.

Datum 2 (B01/QLY)

Henry's Mom : "Alright.. I'll go find some clothes for you. So don't make a sound and stay low."

Henry : "Hurry back, mom." (*Episode 13*)

Henry conveys to his mother by using soft speech to hurry back if was get the clothes for him without minimizing face threat toward her mom. He emphasizes maximum efficiency, non-cooperation of speech partners, speakers care about speech partners, giving permission to speech partners, and even imperatives. In the utterance above, his mother went to look for clothes for Henry to wear, so she told him to stay hidden quietly. So, Henry gave her a quick reply back, which meant she hoped his mother would soon get a suit for her so she could get out of the hiding place. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Layyina* is a gentle word. This teaches us to respect whomever we are talking to, including those who oppress us. The incorporation of soft speech from *Qaulan Layyina* contributes to a polite and considerate exchange, maintaining a respectful tone while expressing his sentiment. In datum 10, when asked about his mother's condition, Henry still uses soft speech to his mother.

Datum 10 (PP4/QLY)

Henry : "What happened? Are you okay?" (*Episode 7*)

Henry's Mom : "That's freak was waiting for me behind that pole!"

In this situation, Henry asks his mother politely, using a soft tone and not using high tone. His utterance keeps the positive face of the listener. This strategy helps restore the addressee's face. Another aspect of including the hearer in the activity is asking the speaker why he wants what he wants. Henry uses soft speech to his mother when he asks her if he is all right because he is worried that there is a stranger who disturbed her that night in their apartment garbage disposal. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Layyina* is a gentle word. This teaches us to respect whomever we are talking to, including those who oppress us. Henry's use of the strategy of giving a gift to the hearer's sympathy to show his concern and support. The incorporation of soft speech from *Qaulan Layyina* contributes to a kind and considerate exchange, maintaining a respectful tone while expressing his empathy towards his mother. Henry advises his mother in the conversation below by applying a soft-speech strategy.

Datum 20 (PP8/QLY)

Henry :“**There was someone next to you, right? I told you to be careful...**” (*Episode 8*)

Henry's Mom :“I know... But it's just comes out..”

Henry politely asks and gives advice to his mother, using a soft tone and not a high tone. His utterance keeps the positive face of the listener. This strategy helps restore the addressee's face. Another aspect of including the hearer in the activity is asking the speaker why he wants what he wants. In the utterance above, Henry uses soft speech to his mother when he knows that there is someone next to his mother, so he asks her. He asks her to be careful so that others do not suspect her. From an Islamic perspective, his utterance is categorized as *Qaulan Layyina*

is a gentle word. This teaches us to respect whomever we are talking to, including those who oppress us. Henry's use of the strategy of asking for a reason to seek clarification and express concern. The incorporation of soft speech from *Qaulan Layyina* contributes to a kind and considerate exchange, maintaining a respectful tone while expressing his care for his mother's safety. In addition, Henry lessens potential face threats to his mother by applying strategy using soft speech.

Datum 14 (PP7/QLY)

Henry's Mom : "I'm planning to go to the **welcome party** later."

Henry : "**Welcome party?**" (*Episode 8*)

Henry wishes to withdraw any threats of imposition on the hearer. Henry saves his mother's face by agreeing that he has done exactly what he was supposed to do. This act is used to lessen potential face threats to his mother. In the utterance above, Henry uses soft speech to his mother when he repeatedly says, "*welcome party?*" when his mother says he is planning to come to the welcome party later. We can see Henry asks his mother politely, using a soft tone and not using a high tone. His utterance keeps the positive face of the listener. According to the politeness seen from Qur'anic verses, his utterance is categorized as *Qaulan Layyina* is a gentle word. This teaches us to respect whomever we are talking to, including those who oppress us. Henry's use of the strategy of seeking agreement to encourage further discussion and understanding. The incorporation of soft speech from *Qaulan Layyina* contributes to a kind and considerate exchange, maintaining a respectful tone while expressing curiosity and interest in his mother's plans.

4.1.3 Non-conformity with Politeness seen from Qur'anic Verses.

The researcher found five non-conformity utterances with politeness seen from Qur'anic verses. Below, the researcher describes each utterance.

Datum 3 (B01)

Henry : "What? He gave it to me! It's for keeping their secret."

Henry's mom : "Still.."

Henry : "I told you I'll manage the finances. **You think money grows on trees?** Just go to sleep." (*Episode 8*)

Henry directly asks her mom about money, and he also directly requests for his mom to go to sleep without minimizing face threats toward her mom. It shows that his utterance did not respect his mom. Henry applied the strategy of non-minimization of face threat to his mom by Brown and Levinson's theory. In the conversation above, he told his mother that it was better to go to bed immediately so that his mother would not babble about it. Although it was categorized as bald on record strategy because it was considered polite and there is a close relationship, he said it directly. But, it is non-conformity with politeness, as seen from Qur'anic verses, because children must use polite language to show respect when talking with their parents. In the next conversation below, Henry uses a high tone to his mother when conveying his opinion about his mother's friend.

Datum 16 (PP8)

Henry : "**How can you tell just by his appearance?! Men are all the same**" (*Episode 5*)

Henry's Mom : "Okay, okay. Don't worry about it. I'm not a kid, you know."

Henry uses a high tone in the utterance above when he and his mother debate about her mom's friend. Henry felt angry that his mother only saw people by their appearance. Henry uses asking for-reasons strategy to his mother, he will get answers for what he wants to know. Hearer is thereby led to see the

reasonableness of speaker's FTA (or so speaker hopes). Another aspect of including the hearer in the activity is asking the speaker why he wants what he wants. The Brown and Levinson theory of politeness is categorized into positive politeness strategies. Even though he disagreed with his mother, it would be better if he used soft speech. It is non-conformity with politeness seen from Qur'anic verses because children must use soft and polite speech when talking with their parents. In datum 28, Henry lies to his mother about the welcome party.

Datum 28 (OR3)

Henry's Mom : "Yeah, the seniors prepared it. Why?"

Henry : "Oh.. **It's nothing.** I'll talk to you later." (*Episode 8*)

Henry used an understated strategy to elicit implicatures by saying less than is necessary. He just gives little information than is required by saying "*It's nothing*" to his mother when he calls his mother. Brown and Levinson's theory considers that it is polite. But, Henry lies to his mother. Henry answered as though he were thinking of something, and yet he answered, "*oh... it's nothing,*" when his mother said he was going to a welcome party prepared by a senior. However, Henry uses understating to elicit implicatures by saying less than is necessary. It's non-conformity with politeness seen from Qur'anic verses because children must be honest to their parents.

4.1 Discussion

In this section, researchers explain the overall findings. The utterances refer to politeness strategies used by the main character in the comic webtoon "*Mom, I'm Sorry*" according to Brown and Levinson's theory (1987), which is divided into four strategies: positive politeness, negative politeness, bald on record, and off-record. The use of politeness strategies in this webtoon comic is

one of the important things in this comic webtoon storyline to see the child's politeness strategy toward his mother.

Based on the research results above, the researcher has answered the research questions. The first question is: what types of politeness strategies occur in the main character's utterances in the comic webtoon "*Mom, I'm Sorry*"? This study found that all politeness strategies were applied by the main character in the comic webtoon "*Mom, I'm Sorry*." In addition, the positive politeness strategy is the most used strategy, and the bald-on record strategy is the least used when he utters the speech to his mother. Amaliavanti and Wulandari (2023) said that positive politeness strategies are most often used in families. This study reinforces what the researcher found: positive politeness strategies are a feature of family communication. Brown and Levinson (1987) argued that by using positive politeness strategies, the listener feels valued and gets attention from the speaker. Besides, Holmes (2001) stated that positive politeness expresses solidarity and minimizes status differences. However, this research is different from what Muhasibi (2020) found the bald-on-record strategy to be widely used. In my research, bald on record is the least found. The reason is that when viewed from the data source, it turns out that he analyzed the conversation between the teacher and his students. In contrast, the social structure of a conversation between parents and their children is evidently distinct. Bald-on record is commonly uttered by the speaker who has the higher authority or is more powerful than the hearer. The use of the bald-on-record strategy was reflected when the teacher uttered a command to the students (Muhasibi, 2020). So, the best way for children and mothers to talk to each other is to be polite but not keep a distance between them. It is appropriate

to use a positive politeness strategy for being polite. This is found because the speaker and the listener want a good relationship between the child and his mother. In addition, the speaker shows respect for his mother. By using the positive politeness strategy, the speaker can make the listener seem less threatening. This makes it easier for the speaker and the listener to get along.

In addition, the researcher also analyzes how the politeness strategy that occurs in the speech of the main character of the webtoon comic "*Mom, I'm Sorry*" is in accordance with politeness when viewed from an Islamic perspective. According to Adrianto (2007), the concept of politeness in the Qur'an refers to the use of language that is the same as morals, which means creation or what is created. Religion can influence cultural values, but only related to what the religion assumed was right. The researcher found that of the 32 utterances included in the politeness strategy based on Brown and Levinson's politeness theory, it turns out that only 28 utterances are in conformity with the Islamic perspective, among which most are found using two types of positive politeness strategies: using rational and truthful language and using polite language by avoiding rude words. Positive politeness has been shown to reduce negative faces, making it easier for people to get along. Then, seven utterances do not conform to the Islamic perspective, including using Brown and Levinson's politeness strategy as follows: bald on record by using unpolite language, asking for reason by using a high tone, using tautologies by using high tone, understating by lying, giving association clues by using high tone. It is imperative to bear in mind that the perspective of Brown and Levinson regarding civility is firmly grounded in the context of Western civilization. The data was collected from individuals in Europe

and the United States through their utterances. Individuals of Asian descent are not given due consideration for their verbal expressions. This is as stated by Yassi (2017) that the aspect of "*distance*" is emphasized in European culture, while the aspect of "*familiarity*" is emphasized in American culture, and "*respect*" is emphasized in Asian culture. The way people in East Asia show respect is unique in many ways, including the way they use non-verbal cues like silence (Kadar & Mills, 2011).

This study found that Brown and Levinson's theory, which is used as the main reference for researchers on politeness strategies, is not in accordance with the principles of politeness in the Qur'anic verses. The reason is that cultural concepts bind languages. As I have mentioned, an example is in the following data: "Yeah, Haha. *I told you it was nothing.*" Brown and Levinson's theory says that this conversation is polite because it uses the tautology strategy, which is part of the "off-the-record" strategy. However, if it is associated with an Islamic perspective, this has violated religious rules, namely lying, so it cannot be said to be polite in the politeness seen from Qur'anic verses. So, when someone communicates with anyone, they must respect the listener, tell the truth, use gentle words, and avoid using harsh words. Then the speaker must look at the context of the conversation, the culture, and whom we are talking to.

In conclusion, seeing a linguistic phenomenon cannot only be seen from one point of view as the truth. However, it must be seen from another point of view because a cultural point of view may contradict another cultural point of view because of different cultural roots. This is also the case with linguistic studies research. It turns out that politeness is not only seen from Brown and

Levinson's politeness theory but must be seen from other perspectives, one of which is Qur'anic verses.



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CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter presents conclusions and suggestions. In the conclusion section, the researcher reveals an explanation of the results obtained based on the research problem of this study. While in the suggestion section, the researcher provides some suggestions for further research to help related studies.

5.1 Conclusions

Based on the analysis, it can be concluded that this study examines the politeness strategies used by the main character in the webtoon comic "Mom, I'm Sorry" based on Brown and Levinson's theory (1987). Four politeness strategies were found, namely positive politeness, negative politeness, bald on record, and off record. The positive politeness strategy was used the most, while bald-on record was used the least. The results of this study support the view that positive politeness strategies characterize communication in the family.

The research also analyzed the politeness in the speech of the main character of the webtoon comic "*Mom, I'm Sorry*" by comparing it based on the Qur'anic verse that examines politeness in speech. Most of the speech in the positive politeness strategy is in accordance with the politeness of speech in the Qur'anic verses, such as being honest, using rational and truthful language, also using polite language by avoiding rude words. However, there are some utterances that are not in accordance with the politeness of the utterances in the Qur'anic verses, such as the use of impolite language or lying.

In addition, this study notes that Brown and Levinson's politeness theory cannot be the only reference for politeness strategies, and needs to look from other cultural and religious perspectives. Culture and religion have a significant influence in determining politeness in speech. Politeness in speech in Qur'anic verses emphasizes the use of honest, gentle language, and avoiding harsh words. Therefore, it is important to pay attention to the cultural and religious context in communication.

In conclusion, linguistic phenomena need to be seen from various cultural and religious perspectives, because different perspectives can produce different assessments of politeness in speech. Linguistic studies should not only rely on one theory of politeness, but should take a multicultural approach and consider different cultural and religious values. Future research can involve other cultural and religious approaches to enrich the understanding of politeness in speech.

5.2 Suggestions

In this section, the researcher provides suggestions that future researchers might use regarding politeness strategies. Although this study succeeded in revealing what types of politeness strategies were used by the main character in the webtoon comic "*Mom, I'm Sorry*" and how these politeness strategies conform to the Qur'anic verses. However, this study has limitations because researcher have not seen how the factors behind politeness strategies conform with the Qur'anic verses of the main character in the webtoon comic "*Mom, I'm Sorry*." For future researchers, it is hoped that they can examine the use of politeness strategies that conform to the Qur'anic verses.

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