POLITENESS STRATEGIES USED BY ANIES BASWEDAN IN THE INTERVIEW ON HUMANITIES IN SOUTHEAST ASIA

A THESIS

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Medan, April 16th, 2021

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ABSTRACT

This study applied a qualitative descriptive approach that establishes the requirement that a study must be carried out on the basis of existing facts. This study aims to examine the politeness strategies used by Anies Baswedan in the interview on humanities in Southeast Asia. The source of data of this study was obtained from youtube. This research data is in the form of phrase and clause which contained politeness strategies. The collected data is assessed using Brown and Levinson's Politeness Strategies theory to find out the types of politeness strategy and its sub-strategies. This study applies a pragmatic study. After analyzing the data, the researchers concluded that there are three types of politeness strategies found in the Interview on Humanities in Southeast Asia. These three types of politeness strategies are: Bald on record, positive politeness, and negative politeness

Keywords: Politeness Strategies, Interview on Humanities in Southeast Asia, Pragmatics

Kata Kunci: Strategi Kesopanan, Wawancara Humaniora di Asia Tenggara, Pragmatik
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CHAPTER I
INTRODUCTION

1.1. Background of the Study

In communication human being use language to communicate with each other. By using language in our life, we can express our thoughts, emotion, point of view, and others. Without the use of language, it seems impossible for people to interact and communicate with others. When we communicate with others we always want to have a conversation that runs well and goes smoothly because by having a good conversation, we can maintain a good and close relationship with others. In communication, one can express his/her ideas and intentions by using language, signs, or even sounds. In communication, the hearer tries to get what the speaker intends to convey and both of them use specific strategies as a part of communicative competence.

One may not always be lucky to convey and understand the ideas and intentions through communication because of some mistakes. In communication sometimes the listener might not get our intentions because we do not always say what we want directly, sometimes we use other words or different sentences. For example: we might say "This room it's very hot. In instead of "could you please turn the air conditioner on"?. In linguistics, this is called pragmatics.

Pragmatic is a branch of linguistics that concerns the connection between the forms of linguistics and the people who apply those forms (Yule, 1996:4). The language phenomena which are discussed in pragmatic mostly deal with the use of language by its user. As stated by Yule (1996:3) Pragmatic approaches focus on the meaning of word interaction and how interaction communicates more information than the word thy use. Besides, pragmatic looks at the use of language, text, or piece of spoken and written discourse, concentrating on how stretches of language become meaningful for the user.

According to Yule (1996:4), Pragmatics is the study of the relationships between linguistic forms and the users of those forms. It means that this subject is
related to human beings and the context situation. Learning pragmatics right ease people in communication, because people can know the intended meaning of somebody else’s utterances including the context (Yule 1996:4)

Pragmatics is related to human interaction. In his/her interaction with others, he/she has to pay attention to the social and cultural background. Sometimes, he/she has to respect each other to make good interaction. To respect other people, everyone, has to consider politeness. In pragmatic, one of the central concepts is politeness. Therefore, politeness becomes one of the units to be studied in pragmatics. Based on Yule (1996:60), politeness is a concept of polite social behavior in a particular culture. It can be shown by showing good manners toward others. Politeness is also related to the concept of face. Based on Brown and Levinson (1978:61), the face is a kind of public self-image that belongs to everyone.

Politeness could be defined as the means employed to show awareness of other person’s faces. In this sense, the politeness could be accomplished in the situation of social distance or closeness. Politeness is a form of social interaction, a form that mediates between the individual and the social beings, the case this politeness focused on everyone in all condition and situation who has used language as him/her tool to communicate in daily conversation to make a good social interaction among them. Sometimes the hearer felt uncomfortable with the way, which was used by the speaker. It made a bad relationship between speaker and hearer. Then, politeness can be defined as showing awareness and consideration for another person.

As stated by Brown and Levinson (1987:66), a politeness theory is based on the concept that people have a social self-image. This sense of self-image is also known as “face.” The theory of “face” itself was developed in 1987 by Brown and Levinson. They state that people use various politeness strategies to protect the face of others when addressing them. In situations where a face-threatening act (FTA) could arise, the politeness strategy used will be depending largely on how close the relationship between the speaker and the hearer. Furthermore, Brown and Levinson (1987) state that there are four politeness strategies which a speaker uses when dealing with FTA to the hearer. They are bald on-record, positive politeness, negative politeness, and off-record. Each strategy is used differently depending on
the situations. While in this research the researcher only focuses on the positive politeness strategy which is addressed to the person’s positive face. Yule (1996:63) gives an example of this strategy, someone will say “How about letting me use pen?” instead of “Give me a pen”.

Furthermore, Brown and Levinson (1987) state that there are four politeness strategies that a speaker uses when dealing with Face-threatenning Act (FTA) to the hearer. They are, bald-on record, positive politeness, negative politeness, and off – record. This research only focused on the positive politeness strategies.

So, in this study, the writer is interested in researching politeness strategy because we as social beings, communication is important in our life. To make a good relationship with others, we need to build harmonious communication, which means that we do not only need to speak in good terms of linguistic but our speaking also need to concern about the listener or the readers' feeling. We can show that by giving our appreciation, respect, or self-interest o others. Besides, as a part of a big society, and as a student, the researcher thinks that speaking in terms of politeness is important to be learned because we always deal with others such as lecturers, campus staffs, friends, and other people that demand us to use positive politeness in our communication. It is also important to be discussed because when we use positive politeness in our communication, it gives a positive impression towards our words, and to ourselves as well from the hearer. Brown and Levinson’s (1987;104) proposed an example "What a fantastic garden you have". we can use this expression to show our respect or appreciation to someone we talk to.

In this research, the writer also choose the interview of Anies Baswedan on Humanities in Southeast Asia as the source of the data because Anies Baswedan is a public figure that can be a role model for the society that means many people will watch or listen to his interview, his positive politeness will be noticed by the society and they will make it as a model or reference in their speaking. There are examples the writer find out from interviews the Humanities in Southeast Asia by Anies Baswedan "Indonesia is incredible diversity hundreds of ethnic groups different language, religions, and economic." The speaker is proud to Indonesia, and speaker indicates his sympathy by saying that Indonesia has a variety of different
ethnic. That means the speaker shows positive politeness used theory Brown and Levinson (Exaggerating (interest, sympathy).

1.2. Problems of Study

There are some problems to be discussed in this research.

1. What politeness strategies are used by Anies Baswedan in the Interview on Humanities in Southeast Asia?

2. What sub-strategies of politeness are used by Anies Baswedan in the Interview on Humanities in Southeast Asia?

1.3. Objectives of the study

The objectives of the study are as the following:

1. To find out the politeness strategies used by Anies Baswedan in the interview.

2. To find out the sub-strategies of politeness used by Anies Baswedan in the interview.

1.4. Scope of the study

This research focuses on the politeness strategies and their sub-strategies used by Anies Baswedan in his interview with Donald Emmerson in the Humanities in Southeast Asia interview proposed by Brown and Levison. There are four types of politeness strategy according to the theory they are (1) Bald-on record is realized by showing disagreement, giving suggestion/advice, requesting, warning/threatening, and using imperative form. (2) Positive politeness by claiming common ground, exaggerate, intensify interest to H, use in-group identity markers, seek agreement, avoid disagreement, joke, offer, be optimistic, give or ask for reason, assume or assert reciprocity, give gift to H, conveying that S and H are cooperators, and fulfilling H’s wants for some X, (3) Negative politeness by being indirect, not
presuming/assuming, not coercing H, communicating S’s want to not impinge on H, and redressing other wants of H’s. and (4) Off-record by inviting conversational implicature and being vague or ambiguous.

1.5. Significance of the Study

Every research is done to obtain the usefulness for the wider community as well as this research. The usefulness of this research is as follows:

1.5.1 Theoretical Significance

The findings of this study are expected to be useful for those who want to know more or interested in pragmatic especially politeness strategy and this research is expected to provide more information about politeness strategy especially politeness used in the Interview Humanities in Southeast Asia by Anies Baswedan and it is expected for the readers to give/pay attention in using language in communication and the may enrich proficiency of politeness strategy.

1.5.2 Practical Significance

1. This research hopefully can give more knowledge about politeness strategies, especially to students whose major is linguistic. In addition, this research can be a reference to politeness strategies for their study.

2. This research is also expected to be useful for the next researcher as an additional reference, especially concerning politeness.
2.1. Pragmatics

In the communicated process there are speaker and listener. Both the speakers and the listener must understand each other when they are talking. In communicated have a meaning behind utterances. In linguistic, someone must learn the speaker's meaning through pragmatic. Levinson's (1985:9) state pragmatic is the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language. When we talk with someone, his or her meaning is based on the situation. It means that the situation affects the speaker's meaning in communication.

Pragmatic is also defined Yule (2001:5), he defines pragmatics as the study of the relationship between linguistic forms and humans who use the language of these forms. In pragmatic it is determined by the context, namely who is speaking, to whom. Where, when, how, and what is the function of the speech.

Pragmatic approaches focus on the meaning of word interaction and how interaction communicates more information than the word they use. Beside, pragmatic look at the use of language, text, or piece of spoken and written discourse, concentrating on how stretches of language become meaningful and unified for their user.

Furthermore, pragmatic not only study about the relation between the language, context, and situation, which were grammaticalized or encodes in the structure of language or putting it another way. So in this study, pragmatic is the study about how we interpret the speaker's speech and find out what the speaker means, and also speech based on context and situation correctly.

In the research analysis of politeness strategies in Interview on Humanities in Southeast Asia by Anies Baswedan, the researcher presents the theoretical framework underlying the research. They are politeness strategies, bald on record, positive politeness, negative politeness, and off-record.
2.2. Brown and Levinson’s Theory of Politeness

The study of pragmatics is concerned with many principles to make sense of what someone speaker and hearer. Brown and Levinson explain that "Pragmatic is the study of the relation between that language, context and situation are basic to an account of language understanding.

According to Brown Levinson's theory of politeness first appeared in 1978, their theory of politeness was focused on the face of people. Face referring to an individual's feeling of self-worth or self-image, a reputation or good names that everyone had and expected everyone else to recognize. In interaction, Politeness could be employed to show the awareness of another person's face. In this politeness could be accomplished in this situation of social distance. Socially distance represents deference.

This research is based on politeness theory from the pragmatic study. Pragmatic is one of the approaches to studying language's relation to the contextual background features. It is concerned with the study of meaning as a conversation by a speaker or writer that is interpreted by a listener or reader. This study necessarily involves that interpretation of what people mean in a particular context and how the context influences what is said. This type of study explores how a great deal of what is unsaid is recognized as part of what is a conversation

2.2.1. Face

Face means an image of a person's personality which is described in terms of permitted social elements (Goffman 1967:5). Moreover, according to Yule (1996:60), face means someone's public self-image which is hoped to be identified by others. Someone's face very important to be respected by other people. People usually try to save other's faces to make a harmonious relationship. On the other hand, some people try to attack other's faces to damage other's faces in front of many people. (Bousfield (2008:33) states that the principles of the face are an important part of Brown and Levinson's politeness theory and Culpeper's politeness theory.

The face theory according to Brown and Levinson (1987) serves as the most influential theory of polity. It plays an important role in the study of speech acts
Brown and Levinson's face theory contains three basic notions; face, face-threatening acts (FTA), and politeness strategies.

The basic of Brown and Levinson's theory is the concept of face. The concept of face, as Cameron (2001:79) states, represents the social status of the person which he wants others to account for. Brown and Levinson's kinds of the face:

1. Negative face: its individual's desire to be free in action, to be independent and not to be imposed by others
2. Positive face: it refers to the person's desire to be treated equally as a member of the same group, to be liked by others ad to be sure that his needs are shared by others (Yule 1996:61-2)

Yule (2003:61-62) states that face is divided into two types, namely face-saving act, and face-threatening act. Yule (1996:61) defines a face-threatening act as someone's utterance which contains a threat to attack another's face. Meanwhile, a face-saving act is someone's utterances that do not contain a threat to another's face (Yule. 1996:61). An example of a face-threatening act and face-saving act is presented below.

A: "I'm going to tell him to stop that awful noise right now!"

B: "Perhaps you could just ask him if he is going to stop soon because it's getting a bit late and people need to get sleep.

In the conversation above A shows a face-threatening act to someone that makes an awful noise. However, the B shows a face saving act to decrease the attack from A. Furthermore, face is closely related to politeness theory will be explain in the following section. It is because the concept of face is the core for studying politeness. Then, politeness theory very important to people.

2.2.2 Face- Threatening Act (FTA)

The utterances or action to lessen the threat of another's face are called a face-saving act, while the treat is given to another individual's self-image is called FTA (Yule,1998:61). This act avoids the freedom of action (negative face) and states someone's wish to be wanted by others (positive face). In an attempt to avoid FTA's,
the interlocutors use specific strategies to minimize the threat according to a rational assessment of the face risk to the participants.

2.3. Brown and Levinson's Politeness Strategies

According to Brown and Levinson (1987), politeness strategies are divided into four super strategies, these are bald on record, positive politeness, negative politeness, and off record. The following sub chapter will be present the descriptions of politeness strategies.

2.3.1. Bald On Record

The first type of politeness strategy is bald on record. According to Brown and Levinson (1978:68), bald on record strategy can be described as a strategy where the speaker is excepted to state directly the message that he/she wants the hearer to hear without having an effort to minimize threats to the hearer's face. Thus, in general, the bald on record strategy used when the speaker wants to do a face-threatening act with more efficiency more than he wants to satisfy the hearer's face wants.

In the bald- on record strategy, the speakers do nothing to minimize threats to the hearer’s face. The reason for its usage is that wherever a speaker (s) wants to do the FTA with maximum efficiency more than he or she wants to satisfy the hearer's (Hs) face, even to any degree, the bald on record strategy choose according to Brown and Levinson (1987).

According to Brown and Levinson (1978: 74), bald on record strategy is a direct way of saying things, without any minimisation to the imposition, in a direct, clear, unambiguous and concise way, for example “Do X!” . Brown and Levinson (1987) claim that the primary reason for bald on record usage may be generally stated as whenever the speaker wants to do FTA with maximum efficiency more than s/he wants to satisfy hearer’s face, even to any degree, s/he will choose the bald on record strategy. The following table is the examples of Bald-on record politeness strategies.
Table 2. Sub-Strategies of Bald-on Record

<table>
<thead>
<tr>
<th>No</th>
<th>Sub-strategies</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Showing disagreement (criticism)</td>
<td>-Please help me,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Come in, don’t hesitate</td>
</tr>
<tr>
<td>2.</td>
<td>Giving suggestion/advice</td>
<td>-Put your jacket</td>
</tr>
<tr>
<td>3.</td>
<td>Requesting</td>
<td>-Don’t hide your body smell!</td>
</tr>
<tr>
<td>4.</td>
<td>Warning; threatening</td>
<td>-Go away</td>
</tr>
<tr>
<td>5.</td>
<td>Using imperative form</td>
<td></td>
</tr>
</tbody>
</table>

2.3.2. Positive Politeness

Positive politeness was used to satisfy the positive face of the hearers, the desire of being liked and accepted by them as people who have a close relationship with the speaker. It was expressed solidarity and minimized status difference. This strategy leads to achieving solidarity through offers as interlocutors, the use of compliments, and informal language use, we treat others as friends and allies, did not impose on them, and never threaten their face.

Positive politeness is a type of politeness strategies proposed by Brown and Levinson whose orientation is the positive face of the hearer. In the positive politeness strategy, the face threatening act is minimized by implicating that the speaker likes some of the hearer's wants. In so doing this, the positive-face wants of the hearer will be fulfilled and the hearer will believe that the speaker is in the same group with him/her. There was some strategy of positive politeness.

The speaker used this strategy when telling something by using informal language. Usually, they wanted to show solidarity, friendship to the hearer. There were some strategies of positive politeness were Notice attend to H, exaggerate, intensify interest to H, use- in group identity markers seeking agreement, avoiding agreement, presuppose/raise/assert common ground, joking, concerning for hearer's wants, offering and promising, being optimism including both the speakers and the hearer in the activity, giving (or asking reason). The following above are some of the strategies which can be used to achieve positive politeness. The example is taken from Brown and Levinson (1987).
In this example, the speaker does not mention his/her intention of borrowing something directly. Instead, this speaker first attended to the hearer’s outside appearance by talking about the hearer’s hair.

There are fifteen strategies of positive politeness, they are;

1. Claiming common ground (noticing, attending to H)

   The first strategy of positive politeness suggests that the speakers should pay attention to the hearers’ condition. It can refer to their interests, wants, goods or anything that the hearers may want to be noticed. The speakers may express this strategy in the form of compliments. By expressing compliments, they can create a good impression on the hearers and make the imposition less inappropriate.

2. Exaggerating (interest, approval, sympathy with H)

   In having a conversation, if the speaker wants to save the hearer’s positive face, he or she can do this by using an exaggerated expression. This strategy can be done by making something seem important than it really is. The speaker uses this strategy to emphasize his or her feelings toward the hearer which may include interest, approval, or sympathy.

3. Intensifying interest to H

   Another way a speaker can show that he has the same goals as the listener is to increase the listener’s interest in the speaker’s contribution. This strategy can draw attention to the interlocutor (listener) to the conversation by creating a good story. Therefore, the narrative must be clearly explained by the speaker.

4. Using in-group identity markers: in-group language or dialect, jargon, slang, contraction or ellipses

   Here’s my old mate Fred. How are you doing today, mate? Could you give us a hand to get this car to start? (Watts, 2003:89)

   The speaker employs positive politeness by using in-group identity markers strategy. The identity markers are “Fred” as a familiar nickname and “mate” as another address form. The speaker uses these words to minimize the threat as he or she is asking the hearer to help him or her. Therefore, the hearer’s positive face is saved because he has been treated as a member of the same group.
5. Seeking agreement: safe topics, repetition

In expressing positive language politeness, the speaker can also apply the strategy of finding agreement on safe topics. This strategy allows the speaker to find possibilities where he or she can topic with the listener's statements on safe topics, for example talking about a flat tyre!

6. Avoiding

This strategies the speaker of this strategy may hide his or her disagreement by doing a hedging opinions. The use of hedges in the sentence shows that the speaker is pretending to agree with the hearer. The speaker is hiding opinions to safe the hearer’s positive face.

7. Presupposing/rising/asserting common ground: gossip, small talk, point of view operation, presupposition manipulation.

Another positive politeness strategy is presupposing, raising, asserting common ground. This can be done by sharing same interests, beliefs and opinions between the interlocutors. The speaker in this strategy makes a small talk that includes the hearer into the discussion.

8. Joke

The speaker of positive politeness can show solidarity and familiarity to the hearer by making a joke which will make the hearer feel relieve. The speaker can also minimize the demand as in this sentence:

9. Asserting or presupposing S’s knowledge of and concerning for H’s wants

The strategies shows his or her solidarity by emphasizing that he or she knows personal information about the hearer. The speaker also tries to fulfil what the hearer’s wants to show that the speaker is cooperated with the hearer.

10. Offer, optimistic

This strategy shows the speaker’s good intention in satisfying the hearer’s wants

11. Being optimistic that the hearer wants what the speaker wants

This strategies the speaker saves the hearer’s positive face by being optimistic that the hearer wants to do something as the speaker wants. In this case, the hearer cooperated with the speaker because they share same interest.
12. Including both S and H in the activity

This strategy the speaker can use activity it makes the request more polite because it indicates the cooperation between the speaker and the hearer that the goals not only for the speaker but also for both of them.

13. Giving or asking for reasons

This strategy shows cooperation with the hearer by giving or asking for reasons. The speaker does this to make his or her wish understandable by the hearer. Therefore, the hearer agrees to help the speaker in making his or her wish.

14. Asserting reciprocal exchange

This strategy it is seen that the speaker and the hearer are cooperated by assuming reciprocity. The speaker and the hearer get their own right.

15. Gifts to H (goods, sympathy, understanding, cooperation.

The last strategy of positive politeness is giving gifts to the hearer. The speaker may save the hearer’s positive face by satisfying some of the hearer’s wants. This strategy can be done not only by giving goods but also by giving sympathy, understanding, cooperation etc.

The following table is the examples of positive politeness strategies:

<table>
<thead>
<tr>
<th>NO.</th>
<th>Sub Strategies</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Claiming common ground</td>
<td>Jim, you’re really good at solving computer problems</td>
</tr>
<tr>
<td>2</td>
<td>Exaggerating (interest, approval, sympathy with H)</td>
<td>What a fantastic garden you have!</td>
</tr>
<tr>
<td>3</td>
<td>Intensifying interest to H</td>
<td>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…</td>
</tr>
<tr>
<td>4</td>
<td>Using in-group identity markers: in-group language or dialect, jargon, slang, contraction or ellipses.</td>
<td>Come here, mate.</td>
</tr>
<tr>
<td>5</td>
<td>Seeking agreement: safe topics, repetition</td>
<td>Speaker: I had a flat tyre on the way home. Hearer: Oh God, a flat tyre! Here, by repeating the speaker”s topic &quot;a flat tyre,&quot; the speaker avoided the possibility of threatening the hearer”s face by stating the opposite opinion</td>
</tr>
<tr>
<td>6</td>
<td>Avoiding disagreement: token</td>
<td>Speaker: How about the movie?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Hearer: Well, some people may like it</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>I had a really hard time learning to drive, didn’t I</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Ok, if I tackle those cookies now?</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>In this example, the speaker does not directly require the hearer to give him/her the cookies for eating. S/he used a joke like &quot;if I tackle those cookies now&quot; to indicate his/her indirect request.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Look, I know you want the car back by 5:00, so should I go to town now?</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>I”ll drop by sometime next week</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>You”ll lend me your lawnmower for the weekend, I hope.</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Let”s have a cookie, then</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Why don”t we go to the seashore!</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>I will give you five dollars if you buy that ice-cream for me</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Have a glass of malt whisky, salsa.</td>
<td></td>
</tr>
</tbody>
</table>
2.3.3 Negative Politeness

According to Brown and Levinson (1987:129) "Negative politeness is redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded." This strategy tries to minimize threats to the audience's negative face. Here, the speakers recognized the hearer's face but at the same time also recognize that in some way the speakers imposing the hearer. An example of when negative politeness would be used when the speaker requires something from the audience but intends to maintain the hearer's right to refuse. This can be done by being indirect, using hedges or questions, minimizing imposition, and apologizing.

Furthermore, Brown and Levinson's negative politeness is a kind of politeness strategies to addresses H's negative face. A negative face is the desire to have freedom of action, freedom of imposition and not to be impeded by others. Therefore, these automatically assume that there might be the same social distance in the situation. This strategy is tending to show be conventionally indirect, to so deference, emphasize the importance of other's time or concerns, an apology for interruption, impersonalize S and H.

Negative politeness strategy is also a function of politeness theory, which involves trying to be apart from the listeners by avoiding imposition. Therefore, to avoid embarrassment and looking awkward, the speaker employs a certain strategy like apologies to ensure that he or she meets his or her communication goals.

The sub-strategies of negative politeness include being conventionally indirect, not presuming/ assuming not coercing H, communicating S’ s want to not impinge on H, and redressing other wants of H’s. The following table is the examples of negative politeness strategies

Table 2. Sub-Strategies of Negative Politeness

<table>
<thead>
<tr>
<th>No</th>
<th>Sub-strategies</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Being conventionally indirect</td>
<td>Could you tell me time, please? (Watts, 2003:90)</td>
</tr>
<tr>
<td>2</td>
<td>Not assuming willingness to comply, Question, hedge</td>
<td>I wonder whether I could just sort of ask you a little question (Watts, 2003:90)</td>
</tr>
</tbody>
</table>
3. Being pessimistic about ability or willingness to comply using the subjunctive
   1. Minimizing the imposition
   2. Giving deference

   If you had a little time to spare for me this afternoon. I’d like to talk about my paper. Could I talk to you for just a minute? Excuse me officer. I think I might have parked in the wrong place (Watts, 2003:90)

4. Apologizing
   1. Impersonalizing

   2. Stating the FTA as an of general rule

   3. Nominalizing

   Sorry to bother you, but
   • That’s car parked in a no-parking area
   • It’s mine, officer.
   • Well, it’ll have o have a parking ticket.
   • Parking on the double yellow lines is illegal, so I’m going to have to give you a fine
   • Participant in an illegal demonstration is punishable by law. Could I have your name and address, madam?

   (Watts, 2003:90)

5. Going on-record

   • If u could just sort out a problem I have got with my formatting, I’ll buy you a beer at lunch time. 

   (Watts, 2003:90)

2.3.4. Off-Record Strategy

Brown and Levinson state “Off-record strategy is a communicate act which is done in such way that is not possible to attribute one clear communicate intention to the act. In addition, Holtgraves (2002) defines off-Record strategy as an indirect communicate. It allows hearers to interpret the intended meaning of the utterances themselves. As a result, a speaker can avoid the responsibility of doing FTAs by using off-Record strategy. The following table is the examples off-record politeness strategies:
Table 2. Sub-Strategies of off-Record

<table>
<thead>
<tr>
<th>No</th>
<th>Sub-strategies</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Invite conversational implicatures:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Give hints</td>
<td>• This soup’s a bit bland (pat the salt)</td>
</tr>
<tr>
<td></td>
<td>2. Give association clues</td>
<td>• My house isn’t very far away (please come visit)</td>
</tr>
<tr>
<td></td>
<td>3. Presuppose</td>
<td>• I washed the car again today.</td>
</tr>
<tr>
<td></td>
<td>4. Understate</td>
<td>• That house needs a touch of paint (a lot of work)</td>
</tr>
<tr>
<td></td>
<td>5. Overstate</td>
<td>• I tried to call a hundred times, but there was never any answer.</td>
</tr>
<tr>
<td></td>
<td>6. Use tautologies</td>
<td>• Boys will be boys</td>
</tr>
<tr>
<td></td>
<td>7. Use contradiction</td>
<td>• Are you upset about that?</td>
</tr>
<tr>
<td></td>
<td>8. Be ironic</td>
<td>• Well, no or yes</td>
</tr>
<tr>
<td></td>
<td>9. Use metaphors</td>
<td>• Jhon’s a real genius (he’d just done many stupid things)</td>
</tr>
<tr>
<td></td>
<td>10. Use rhetorical question</td>
<td>• RINA’S a real fish (he like a fish)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Being vague or ambiguous</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Being vague ambiguous</td>
<td>• How was I to know (I wasn’t)</td>
</tr>
<tr>
<td></td>
<td>2. Be vague</td>
<td>• Jhon’s pretty smooth</td>
</tr>
<tr>
<td></td>
<td>3. Over- generalize</td>
<td>• I’m going down the road for a bit (to the supermarket)</td>
</tr>
<tr>
<td></td>
<td>4. Displace H</td>
<td>• If that door is shut completely, it sticks.</td>
</tr>
<tr>
<td>3.</td>
<td>Be incomplete</td>
<td>• Someone has to be responsible with this house.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Well I didn’t see you</td>
</tr>
</tbody>
</table>
2.4 Previous Related Studies

There have been many studies conducted related to politeness strategies in conversation. In this section, the writer presents some previous studies. All of them have similarities with either the topic of the approach used in this thesis.

The First, an article entitled “Politeness Strategies in Request by Norwegian Learners of English in Comparison with Native English Speaker” was written by Salvesen (2015). The data were taken from Norwegian learners of English and English native speakers. The result of this research was the native English speaker’s used indirect strategies and the Norwegian tended to use explicit form of request strategies. The conclusion was in direct request seemed more polite than explicit request. In contrast, Norwegians would be more polite making request in Norwegian language than in English.

The second, an article entitled “Gardon Ramsay’s Politeness Strategies Masterchef and Materchef Junior US” was written by Safa et.al (2015). This thesis paper investigated the types of politeness strategies used by Gordon Ramsay in judging the ‘Masterchef’ and Materchef Junior US’. The data were taken from Gordon Ramsay utterance in the elimination test of two episode. The finding showed that Ramsay used bald on record, positive politeness, and off record strategy in judging the Masterchef. Meanwhile, he only used positive politeness strategy in judging the Masterchef Junior.

The third is a thesis written by Jeihan (2014) entitled A Pragmatic Analysis of Positive Politeness Strategies as Reflected by the Characters in Carnage Movie. The research aim are to find the strategies of positive politeness expressed by the character in Carnage and also to identify type of maxim violation applied by the character in Carnage in expressing the positive politeness strategies. As the result the researcher found that all of the fifteen strategies of positive politeness appear except the strategies of asserting reciprocal exchange.

Fourthly, a research journal entitled “A Study into Politeness Strategies and Politeness Markers in Advertisements as Persuasive Tools” by Reza Pishghadam and Safoora Navari (20012) from Ferdowsi University of Mashhad, Iran, is also used as reference of this research. This study aims at comparing and contrasting the
linguistic politeness strategies which are employed by Iranian and English advertise
in their print advertisement. It employs the theory of politeness strategies proposed
by Brown and Levinson.

The last previous study was an entitled “Politeness Strategies in TV Talk
Show (Talk Indonesia)” was written by Hayati (2015). This research related to
politeness strategies in the TV talk show (Talk Indonesia). She used descriptive
qualitative approach and politeness strategies theory Brown and Levinson to conduct
her research. She found that the host did not use relative power addressee who had
mid and low power. The higher social distance the higher politeness strategies were
used by the host. The rank of imposition was found when the host talked about
sensitive topic.

This research which is entitled “Politeness Strategies Used by Anies
Baswedan in Interview Humanities in Southeast Asia by Anies Baswedan is different
from those previous. This study aims to find out the kinds of positive politeness
strategies and the research uses Brown and Levinson’s theory of politeness strategies
2.5 Theoretical Framework

Pragmatic

Politeness

Politeness Strategies

Positive Politeness

Negative Politeness

Bald-on Record

Off-Record

1. Noticing H
2. Exaggerating
3. Intensifying interest
4. Using in-group identity marker
5. Seeking agreement
6. Avoiding disagreement
7. Presupposing
8. Joke
9. Asserting
10. Offering
11. Being optimistic
12. Including s and H
13. Giving reason
14. Assuming Reciprocity
15. Giving gifts H

1. Being conventionally indirect
2. Not assuming willingness to comply, Question, hedge.
3. Being pessimistic about ability or willingness to comply using the subjunctive
4. Apologizing - Impersonalizing
5. Stating the FTA as an of general rule
6. Nominalizing
7. Going on-record

1. Showing disagreement (criticism)
2. Giving suggestion/advice
3. Requesting
4. Warning; threatening
5. Using imperative from

1. Invite conversational implicatures
2. Give hints
3. Give association clues
4. Presuppose
5. Understate
6. Overstate
7. Use tautologies
8. Use contradiction
9. Be ironic
10. Use metaphors
11. Use rhetorical question
12. Being vague ambiguous
13. Be vague
14. Over- generalize
15. Displace H

POLITUDE STRATEGIES USED BY ANIES BASWEDAN IN THE INTERVIEW ON HUMANITIES IN SOUTHEAST ASIA
CHAPTER III
RESEARCH METHOD

3.1 Research Design

This research conducted by using qualitative descriptive design with case study in order to describe interview on humanities in Southeast Asia by Anies Baswedan. Qualitative research is an umbrella term for a wide variety of approaches to and methods for the study of natural social life (Saldana, 2011). According to Bodgan and Bilken (1992) qualitative research is as direct source of the data and the researcher is the key instrument, qualitative means to find out how a theory works in different phenomenon whose data collected are in form of words rather than number. Qualitative research has the natural settings, attempting, to make sense or to interpret phenomena in terms of the meaning people bring to them. This research also applied descriptive design.

3.2 The Data and Source of Data

The source of data in this research is the conversation between the interviewee and interviewer which contains politeness strategies in the Interview on Humanities in Southeast Asia. The source data for this research is the script of the interview downloaded from youtube. The script was written by Stanford Humanities Center. The data are taken from utterances used in Interview Humanities in Southeast Asia by Anies Baswedan, retrieved from https://www.youtube.com/watch?v=6GLauSqMPVY. The transcript which are considered as data in form of phrase and clause.

3.3 Data Collection Method

Data Collection Method is divided into four types, observation, questioner, interview and documentary (Sugiyono, 2006). This research collected by using documentary method, in which only the data that support the research question are taken. The data of this research was taken by downloaded the transcript from youtube. The data only focused on politeness strategies that used by the interviewee and the interviewer.
3.4 Technique of Data Analysis

The data were analyzed by using interactive model proposed by Miles, Huberman and Saldana (2014) with three phases of data analysis which are consist of data condensation, data display, and conclusion drawing or verification.

1. Data Condensation

Data condensation is aimed at processing the raw data that appear in the written up field notes in order to be analyzed. The process can be form of selecting, focusing, simplifying, abstracting and transforming. In this research, after all the data have been collected, the next step is condensing the data. It includes the process of selecting utterances in the interview then focusing on utterances which contained politeness strategies in order to make sure that it was really suitable as the data, after that simplifying the data by categorizing the utterances into type of politeness strategies.

2. Data Display

Data display is defined as display as an organized assembly of information that permits conclusion is drawing and taking. In this step all the data which had already condensed will be displayed in a table and categorized according to the
types of its politeness strategies. In this step we can see which type of utterances that is often used and how the realization of the utterances.

3. Drawing Conclusion

Drawing conclusion involves stepping back to consider what the analyzed data mean and to access their applications for the question at hands. Conclusion is drawn based on the data display. At this stage, researchers will verify the results with supervisors based on the findings obtained.
## CHAPTER IV

### ANALYSIS AND FINDINGS

### 4.1 Data Analysis

Table 4.1 Type of Politeness Strategies

<table>
<thead>
<tr>
<th>No</th>
<th>Minute</th>
<th>Utterances</th>
<th>Type of Politeness Strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>00:42-00:46</td>
<td>DE: <em>I wanted to take this opportunity to ask you some questions about Indonesia.</em></td>
<td>Bald on Record</td>
</tr>
<tr>
<td>2</td>
<td>03:05-03:06</td>
<td>DE: <em>let me interrupt you, let me go back to the first point you made</em></td>
<td>Bald on Record</td>
</tr>
<tr>
<td>3</td>
<td>05:13</td>
<td>DE: <em>I want to go back to your comment about civil society</em></td>
<td>Bald on Record</td>
</tr>
<tr>
<td>4</td>
<td>12:54-12:55</td>
<td>DE: <em>I want to ask you okay this might surprise you</em></td>
<td>Bald on Record</td>
</tr>
<tr>
<td>5</td>
<td>02:24-02:37</td>
<td>AB: <em>I think it helps to create the feeling that this is one nations and on top of that right after independence democracy requires equality right after independence.</em></td>
<td>Bald on Record</td>
</tr>
<tr>
<td>6</td>
<td>03:23-03:31</td>
<td>DE: <em>I guess these were the east coast Malays right that spoke Malay which became the basis for Indonesian that they were too small to threaten the state.</em></td>
<td>Bald on Record</td>
</tr>
<tr>
<td>7</td>
<td>03:41-03:59</td>
<td>AB: <em>I think create the sort of legacy that we can agreed upon something that may not be the interest of the large portion of the society and that is a very important experience.</em></td>
<td>Bald on Record</td>
</tr>
<tr>
<td>8</td>
<td>04:07-04:17</td>
<td>AB: <em>I think this is also the other reasons why our Indonesian democracy is consolidating now and I hope it it'll continues is it has this vibrant civil society.</em></td>
<td>Bald on Record</td>
</tr>
<tr>
<td>9</td>
<td>05:15-05:19</td>
<td>DE: <em>I think it's generally understood that a civil society may be a necessary ingredient for a democracy.</em></td>
<td>Bald on Record</td>
</tr>
<tr>
<td>10</td>
<td>08:59-09:17</td>
<td>DE: <em>I must suggest that I think in the United States the American identity insofar as there is</em></td>
<td>Bald on Record</td>
</tr>
</tbody>
</table>
such a thing really boils down to civil liberties freedom democracy its ideological, I would argue that the United States probably is the the biggest and most ideological power on earth after the of communism right.

<table>
<thead>
<tr>
<th>Time</th>
<th>Transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:08</td>
<td>AB: I think if the in quote the losing party's willing to stay in this process will consolidate again and I think that's where we're heading now it doesn't mean that this makes the government no longer subject whether they deliver or not.</td>
</tr>
<tr>
<td>15:07</td>
<td>AB: I think the business sectors and government must pay attentions on that aspect so that's one aspect of the higher education the second aspect is with regard to influencing discourse in the society in politics in public policies and we must acknowledge the Indonesia academics people in the on campus they're not only teaching and researching most are also involved.</td>
</tr>
<tr>
<td>20:01</td>
<td>AB: I think we need to enlarge that the humanities the study of humanities is there and and I think this is the challenge for anybody studying humanities in Indonesia</td>
</tr>
<tr>
<td>08:55</td>
<td>DE: Well I'm not sure we want to get into a discussion of American identity although you're right to say that you know one can turn the tables and ask what about the compatibility of Christianity and democracy I think that question would lead us a little far.</td>
</tr>
<tr>
<td>00:42</td>
<td>DE : I'm just thrilled that finally instead of me being your guest in Indonesia, you are my guest here at Stanford.</td>
</tr>
<tr>
<td>01:12</td>
<td>DE: One of the things that is the most striking perhaps to anyone looking at Indonesia is its incredible diversity, hundreds of ethnic groups different languages, all the major world religions are represented in Indonesia ecological differences economic differences, and yet it's a democracy and since 1998</td>
</tr>
<tr>
<td>12:50</td>
<td>DE: I want to return to the fact which you alluded to briefly which is that you are the president of one of the most in my judgment innovative universities in Indonesia Hana Medina University and we talked about civil society in a way one might suggest that you are in the process of helping to enrich and create and deepen and educate civil society</td>
</tr>
<tr>
<td>ID</td>
<td>Time</td>
</tr>
<tr>
<td>----</td>
<td>----------</td>
</tr>
<tr>
<td>18</td>
<td>16:15-16:30</td>
</tr>
<tr>
<td>19</td>
<td>02:18-02:26</td>
</tr>
<tr>
<td>20</td>
<td>03:05-03:22</td>
</tr>
<tr>
<td>21</td>
<td>05:13-05:28</td>
</tr>
<tr>
<td>22</td>
<td>03:34-03:57</td>
</tr>
<tr>
<td>23</td>
<td>16:35-17:01</td>
</tr>
<tr>
<td>24</td>
<td>07:57-08:43</td>
</tr>
</tbody>
</table>
and it may become one of an interesting experiments that in the political science world it may become an interesting case to be seen.

<table>
<thead>
<tr>
<th>Time</th>
<th>Conversation</th>
</tr>
</thead>
<tbody>
<tr>
<td>25 08:46-08:55</td>
<td><strong>DE</strong>: Well I'm not sure we want to get into a discussion of American identity although you're right to say that you know one can turn the tables and ask what about the compatibility of Christianity and democracy I think that question would lead us a little far.</td>
</tr>
<tr>
<td>26 22:43-23:07</td>
<td><strong>DE</strong>: Of course that would argue Soekarno although he was the father of the country he also messed up the country I mean yeah that's that's a historical debate but your points well-taken I mean and in a way his romantic projection of a charismatic personality was was critical in bringing people together and giving them some sense of identity I think that has to be recognized and an engineer could not necessarily do that that's that's a skill that has no knowledge of human beings</td>
</tr>
<tr>
<td>27 18:55-19:03</td>
<td><strong>DE</strong>: I mean you are you have been selected congratulations as an international visitor international scholar at the Humanities.</td>
</tr>
<tr>
<td>28 22:09-22:41</td>
<td><strong>AB</strong>: no but but also here's the thing we have been I mean if you look at the history of the nations it's it's been it's been led by humanities background and oh yes Soekarno is an engineer but if you look at the writings look at the you know how he view things it was was much the creativity is there the imagination is there and it was rooted more on his reading on humanities and social science instead of his reading on engineering for instance and and I think…</td>
</tr>
<tr>
<td>29 01:12-01:18</td>
<td><strong>DE</strong> : it has been a democracy despite having had very little historical experience of democracy so what's the secret to your success?</td>
</tr>
<tr>
<td>30 12:58-13:03</td>
<td><strong>DE</strong>: what is the biggest problem you face as the president of para Medina University in doing the job you want to do?</td>
</tr>
</tbody>
</table>
Table 4.2 Type of Politeness Sub-Strategies

<table>
<thead>
<tr>
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<td>08:59-09:17</td>
<td>DE: I must suggest that I think in the United States the American identity insofar as there is such a thing really boils down to civil liberties freedom democracy its ideological. I would argue that the United States probably is the the biggest and most ideological power on earth after the of communism right.</td>
<td>Giving Suggestion</td>
</tr>
<tr>
<td>11</td>
<td>10:49-11:08</td>
<td>AB: I think if the in quote the losing party's willing to stay in this process will consolidate again and I think that's where we're heading now it doesn't</td>
<td>Giving Suggestion</td>
</tr>
</tbody>
</table>
mean that this makes the government no longer subject whether they deliver or not.

12 14:47-15:07 AB: I think the business sectors and government must pay attentions on that aspect so that's one aspect of the higher education the second aspect is with regard to influencing discourse in the society in politics in public policies and we must acknowledge the Indonesia academics people in the on campus they're not only teaching and researching most are also involved. Giving Suggestion

13 19:49- 20:01 AB: I think we need to enlarge that the humanities the study of humanities is there and and I think this is the challenge for anybody studying humanities in Indonesia Giving Suggestion

14 08:46-08:55 DE: Well I'm not sure we want to get into a discussion of American identity although you're right to say that you know one can turn the tables and ask what about the compatibility of Christianity and democracy I think that question would lead us a little far. Showing Disagreement

15 00:34-00:42 DE : I'm just thrilled that finally instead of me being your guest in Indonesia, you are my guest here at Stanford. Asserting Reciprocity

16 00:48-01:12 DE: One of the things that is the most striking perhaps to anyone looking at Indonesia is its incredible diversity, hundreds of ethnic groups different languages, all the major world religions are represented in Indonesia ecological differences economic differences, and yet it's a democracy and since 1998 Asserting or Presupposing

17 12:32-12:50 DE: I want to return to the fact which you alluded to briefly which is that you are the president of one of the most in my judgment innovative universities in Indonesia Hana Medina University and we talked about civil society in a way one might suggest that you are in the process of helping to enrich and create and deepen and educate civil society Asserting or Presupposing

18 16:15-16:30 DE: I remember in the authoritarian days of President Suharto there was something called the berkeley mafia now in my judgment they were well-meaning and talented and actually they did a very good job in my opinion on the Indonesian economy Asserting or Presupposing

19 02:18-02:26 AB: it was the lingua franca of the archipelago adopted as as the national language and I think it Using in-group Identity
<table>
<thead>
<tr>
<th>Time</th>
<th>Marker</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>03:05-03:22</td>
<td>Seeking Agreement</td>
<td>DE: <em>let me interrupt you sure let me go back to the first point you made if I understood you correctly you were suggesting that if a majority language had been made the national language the minorities who didn't speak it would have revolted and maybe even destroyed Indonesia is that the point you're trying to make?</em></td>
</tr>
<tr>
<td>05:13-05:28</td>
<td>Seeking Agreement</td>
<td>DE: <em>I want to go back to your comment about civil society I think it's generally understood that a civil society may be a necessary ingredient for a democracy but at the same time a civil society can believe in a variety of things they don't necessarily all have the same values</em></td>
</tr>
<tr>
<td>03:34-03:57</td>
<td>Presupposing</td>
<td>AB: <em>that's one but also the fact that the majority understood that the language that the language of the minority has become the lingua franca yeah and willingness to adopt that is I think create the sort of legacy that we can agreed upon something that may not be the interest of the large portion of the society.</em></td>
</tr>
<tr>
<td>16:35-17:01</td>
<td>Presupposing</td>
<td>DE: <em>it didn't matter to them that they were working with and for an authoritarian regime I wonder about the reliability of intellectuals I think it was William Buckley American right-wing commentator who said years ago that he would rather be ruled by a hundred names drawn at random from the Boston Phone book than buy the entire Harvard faculty do you feel that way about intellectuals in politics.</em></td>
</tr>
<tr>
<td>07:57-08:43</td>
<td>Giving Reason</td>
<td>AB: <em>the fact that Indonesia is a majority Muslim nations the questions often race but it's same thing like in the u.s. it's the largest Christian society in the world but nobody asks the questions whether Christian it is compatible with with democracy or nobody even focus the questions is America a Christian majority democracy but when Indonesia I had that the questions arises and I think we just practice it we practice democracy we practice Islam and it may become one of an interesting experiments that in the political science world it may become an interesting case to be seen.</em></td>
</tr>
<tr>
<td>08:46-08:55</td>
<td>Avoiding Disagreement</td>
<td>DE: <em>Well I'm not sure we want to get into a discussion of American identity although you're right to say that you know one can turn the tables and</em></td>
</tr>
<tr>
<td>Time</td>
<td>Conversation Seed</td>
<td></td>
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<td>------</td>
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</tr>
<tr>
<td>26</td>
<td>Of course that would argue Soekarno although he was the father of the country he also messed up the country I mean yeah that's that's a historical debate but your points well-taken I mean and in a way his romantic projection of a charismatic personality was was critical in bringing people together and giving them some sense of identity I think that has to be recognized and an engineer could not necessarily do that that's that's a skill that has no knowledge of human beings</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>I mean you are you have been selected congratulations as an international visitor international scholar at the Humanities.</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>no but but also here's the thing we have been I mean if you look at the history of the nations it's it's been it's been led by humanities background and oh yes Soekarno is an engineer but if you look at the writings look at the you know how he view things it was was much the creativity is there the imagination is there and it was rooted more on his reading on humanities and social science instead of his reading on engineering for instance and and I think...</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>it has been a democracy despite having had very little historical experience of democracy so what's the secret to your success?</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>what is the biggest problem you face as the president of para Medina University in doing the job you want to do?</td>
<td></td>
</tr>
</tbody>
</table>
4.2 The Analysis of Politeness Strategies Used by Anies Baswedan in the Interview on Humanities in Southeast Asia

There were three types of politeness strategies that found in the interview on Humanities in Southeast Asia. They were bald on record, positive politeness, and negative politeness. Beside that, there are thirteen of sub-strategies that found in the interview. They are: Requesting, showing disagreement, asserting reciprocity, asserting or presupposing, using in-group identity marker, seeking agreement, presupposing, giving reason, avoiding disagreement, giving gift H, intensifying interest, and being conventionally indirect. The following points would provide the analysis of the types of politeness strategies found in the data which enclosed in appendix.

4.2.1 Bald on Record

The first type of politeness strategy is bald on record. According to Brown and Levinson (1978:68), bald on record strategy can be described as a strategy where the speaker is excepted to state directly the message that he/she wants the hearer to hear without having an effort to minimize threats to the hearer's face. There are fourteen bald on record politeness with three sub-strategies found in interview such as the followings below:

1. Requesting

"I wanted to take this opportunity to ask you some questions about Indonesia." The first data is in minutes (00:42-00:46) The sentence "to ask you some questions about Indonesia" shows the bald on record type with sub-strategies requesting. Apart from the first data, there are several other data which have the same type and sub-strategy, the second data "let me interrupt you, let me go back to the first point you made." in minute (03:05-03:06) which indicates a request to re-review on the first point.

The next data is in the minute (5:13) "I want to go back to your comment about civil society." still related to the requesting sub-strategy, because the speakers want to repeat comments about civil society. The next data is in minute (12:54-12:55) "I want to ask you, okay this might surprise you." Where the speaker asks permission to ask the listener.
2. Giving Suggestion

The next sub-strategies of bald and record politeness that found in the interview is giving suggestion. There are nine data which categorized as giving suggestion, they are:

In minute (02:24-02:37) “I think it helps to create the feeling that this is one nations and on top of that right after independence democracy requires equality right after independence.” In the minute (03:23-03:31) “I guess these were the east coast Malays right that spoke Malay which became the basis for Indonesian that they were too small to threaten the state.” In the minute (03:41-03:59) “I think create the sort of legacy that we can agreed upon something that may not be the interest of the large portion of the society and that is a very important experience.” In the minute (04:07-04:17) “I think this is also the other reasons why our Indonesian democracy is consolidating now and I hope it it'll continues is it has this vibrant civil society.” In the minute (05:15-05:19) “I think it's generally understood that a civil society may be a necessary ingredient for a democracy.” In the minute (08:59-09:17) “I must suggest that I think in the United States the American identity insofar as there is such a thing really boils down to civil liberties freedom democracy its ideological, I would argue that the United States probably is the the biggest and most ideological power on earth after the of communism right.”

In the minute (10:49-11:08) “I think if the in quote the losing party's willing to stay in this process will consolidate again and I think that's where we're heading now it doesn't mean that this makes the government no longer subject whether they deliver or not.” In the minute (14:47-15:07) “I think the business sectors and government must pay attentions on that aspect so that's one aspect of the higher education the second aspect is with regard to influencing discourse in the society in politics in public policies and we must acknowledge the Indonesia academics people in the on campus they're not only teaching and researching most are also involved.” and the last one in the minute (19:49-20:01) “I think we need to enlarge that the humanities the study of humanities is there and and I think this is the challenge for anybody studying humanities in Indonesia.” From several sentences above we could see that the speakers express his thought to the hearer in the interview.

3. Showing Disagreement

The last sub-strategies of bald on record politeness that found in the interview is showing disagreement. The data showed in the minute (08:46-08:55) “Well I'm not sure
we want to get into a discussion of American identity although you're right to say that you
know one can turn the tables and ask what about the compatibility of Christianity and
democracy I think that question would lead us a little far.” From the sentences above we
could see that the speaker didn’t want to discuss about American identity.

4.2.2 Positive Politeness

Positive politeness is a type of politeness strategies proposed by Brown and Levinson
whose orientation is the positive face of the hearer. In the positive politeness strategy, the
face threatening act is minimized by implicating that the speaker likes some of the
hearer's wants. There are thirteen positive politeness with nine sub-strategies found in
interview such as the followings:

1. Asserting Reciprocity

The first sub-strategies of positive politeness that found in the interview is asserting
reciprocity. The data showed in the minute (00:34-00:42) “I'm just thrilled that finally
instead of me being your guest in Indonesia, you are
my guest here at Stanford.” From
the sentence above we could see that the speaker already invited to Indonesia before they
had that interview.

2. Asserting

The second sub-strategies of positive politeness that found in the interview is asserting. The data showed in the minute (00:48-01:12) “One of the things that is the
most striking perhaps to anyone looking at Indonesia is its incredible diversity, hundreds
of ethnic groups different languages, all the major world religions are represented in
Indonesia ecological differences economic differences, and yet it's a democracy and since
1998.” In the minute (12:32-12:50) “I want to return to the fact which you alluded to
briefly which is that you are the president of one of the most in my judgment innovative
universities in Indonesia Hana Medina University and we talked about civil society in a
way one might suggest that you are in the process of helping to enrich and create and
deepen and educate civil society.”

The last one is in the minute (16:15-16:30) “I remember in the authoritarian days
of President Suharto there was something called the berkeley mafia now in my judgment
they were well-meaning and talented and actually they did a very good job in my opinion
From the sentences above, we could see that the speakers knew some information about Indonesia, its government, culture, ethnic groups and etc.

3. **Using in-group Identity Marker**

The third sub-strategies of positive politeness that found in the interview is using in-group identity marker. The data showed in the minute (02:18-02:26) “it was the lingua franca of the archipelago adopted as as the national language and I think it helps to create the feeling that this is one nations.” The word lingua franca means a language that is adopted as a common language between speakers whose native languages are different.

4. **Seeking Agreement**

The next sub-strategies of positive politeness that found in the interview is seeking agreement. The data showed in the minute (03:05-03:22)” let me interrupt you sure let me go back to the first point you made if I understood you correctly you were suggesting that if a majority language had been made the national language the minorities who didn't speak it would have revolted and maybe even destroyed Indonesia is that the point you're trying to make ?” then the next data showed in the minute (05:13-05:28)”I want to go back to your comment about civil society I think it's generally understood that a civil society may be a necessary ingredient for a democracy but at the same time a civil society can believe in a variety of things they don't necessarily all have the same value.” in these sentences above the speaker was trying to ask permission from the hearer to ask some point just to make sure he didn’t misunderstanding, about what the hearer said before.

5. **Presupposing**

The fifth sub-strategies of positive politeness that found in the interview is presupposing. The data showed in the minute (03:34-03:57) “that's one but also the fact that the majority understood that the language that the language of the minority has become the lingua franca yeah and willingness to adopt that is I think create the sort of legacy that we can agreed upon something that may not be the interest of the large portion of the society.” and in the minute (16:35-17:01) “ it didn't matter to them that they were working with and for an authoritarian regime I wonder about the reliability of intellectuals I think it was William Buckley American right-wing commentator who said
years ago that he would rather be ruled by a hundred names drawn at random from the Boston Phone book than buy the entire Harvard faculty do you feel that way about intellectuals in politics.” From the sentences above, we could see that the speaker was trying to make the same perception with the hearer by asking about the hearer opinion about authoritarian regime.

6. Giving Reason

The next sub-strategies of positive politeness that found in the interview is giving reason. The data that showed giving reason is in the minute (07:57-08:43) “the fact that Indonesia is a majority Muslim nations the questions often race but it's same thing like in the u.s. it's the largest Christian society in the world but nobody asks the questions whether Christian it is compatible with with democracy or nobody even focus the questions is America a Christian majority democracy but when Indonesia I had that the questions arises and I think we just practice it we practice democracy we practice Islam and it may become one of an interesting experiments that in the political science world it may become an interesting case to be seen.” in this sub-strategies the speaker was trying to explain to the hearer that democracy couldn’t be measured only by using the religion of the majority people.

7. Avoiding Disagreement

The next sub-strategies of positive politeness that found in the interview is avoiding disagreement. The data that showed avoiding disagreement is in the minute (08:46-08:55) “well I’m not sure we want to get into a discussion of American identity although you're right to say that you know one can turn the tables and ask what about the compatibility of Christianity and democracy I think that question would lead us a little far.” and in the minute (22:43-23:07) “Of course that would argue Soekarno although he was the father of the country he also messed up the country I mean yeah that's that's a historical debate but your points well-taken I mean and in a way his romantic projection of a charismatic personality was was critical in bringing people together and giving them some sense of identity I think that has to be recognized and an engineer could not necessarily do that that's that's a skill that has no knowledge of human beings.” Both of this data showed avoiding disagreement because the speaker tend to express his
disagreement behind his other words, on the first place he said that Soekarno is the father of the country, but then he said, Soekarno also messed up the country.

8.  **Giving Gifts**

The next sub-strategies of positive politeness that found in the interview is giving gifts. The data that showed giving gifts is in the minute (18:55-19:03) “I mean you are you have been selected congratulations as an international visitor international scholar at the Humanities.” In this sub-strategies the speaker say congratulation to congrats and cheers the hearer for his new tittle.

9.  **Intensifying Interest**

The last sub-strategies of positive politeness that found in the interview is Intensifying interest . The data that showed Intensifying interest is in the minute (22:09-22:41) “no but but also here's the thing we have been I mean if you look at the history of the nations it's it's been it's been led by humanities background and oh yes Soekarno is an engineer but if you look at the writings look at the you know how he view things it was was much the creativity is there the imagination is there and it was rooted more on his reading on humanities and social science instead of his reading on engineering for instance and and I think....” In this sub-strategies the speaker want to tell about his discussion more, about the special character that has a huge fans in the society because of his charismatic.

4.2.3  **Negative Politeness**

According to Brown and Levinson (1987:129) " Negative politeness is redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his attention unimpeded.” This strategy tries to minimize threats to the audience's negative face. There are two negative politeness with one sub-strategies found in interview, namely being conventionally indirect such as the followings below :

1. **Being Conventionally Indirect**

There are two data which categorized as being conventionally indirect, the data was found in the minute (01:12-01:18) “it has been a democracy despite having had very
little historical experience of democracy so what's the secret to your success?” And the last one in the minute (12:58-13:03) “what is the biggest problem you face as the president of para Medina University in doing the job you want to do?”. From the sentences above we could see that the speaker expressed his curiosity by asking the hearer about the secret of his success and also the biggest problem that the hearer faced.
4.3 Findings

Table 4.3 The Percentage of Politeness Strategies Used by Anies Baswedan in the Interview on Humanities in Southeast Asia

<table>
<thead>
<tr>
<th>No</th>
<th>Politeness Strategies</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bald on Record</td>
<td>46.7 %</td>
</tr>
<tr>
<td>2</td>
<td>Positive Politeness</td>
<td>46.7 %</td>
</tr>
<tr>
<td>3</td>
<td>Negative Politeness</td>
<td>6.6 %</td>
</tr>
<tr>
<td>4</td>
<td>Off Record</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>100 %</td>
</tr>
</tbody>
</table>

From the table 4.3 above, it could be seen that there were three type of politeness strategies that found in the Interview on Humanities in Southeast Asia: bald and record, positive politeness, and negative politeness. There is no off record, because that type is not possible to attribute one clear communicate intention to the act or it could be said as indirect communication. The researcher found there are 30 data, in 23:28 minutes interview on humanities in Southeast Asia. The most dominant politeness strategies that found in the interview is bald on record and positive politeness. Around 46.7 % of the data consist of bald on record, and also 46.7% consist of positive politeness which various of sub-strategies. The last strategies that found in the interview is negative politeness, around 6.6% of the data consist being conventionally indirect.
Table 4.4 The Percentage of Politeness Sub-Strategies Used by Anies Baswedan in the Interview on Humanities in Southeast Asia

<table>
<thead>
<tr>
<th>No</th>
<th>Sub-Strategies</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Requesting</td>
<td>4</td>
<td>13.3%</td>
</tr>
<tr>
<td>2</td>
<td>Giving Suggestion</td>
<td>9</td>
<td>30%</td>
</tr>
<tr>
<td>3</td>
<td>Showing Disagreement</td>
<td>1</td>
<td>3.3%</td>
</tr>
<tr>
<td>4</td>
<td>Asserting Reciprocity</td>
<td>1</td>
<td>3.3%</td>
</tr>
<tr>
<td>5</td>
<td>Asserting or Presupposing</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>6</td>
<td>Using in-group Identity Marker</td>
<td>1</td>
<td>3.3%</td>
</tr>
<tr>
<td>7</td>
<td>Seeking Agreement</td>
<td>2</td>
<td>6.7%</td>
</tr>
<tr>
<td>8</td>
<td>Presupposing</td>
<td>2</td>
<td>6.7%</td>
</tr>
<tr>
<td>9</td>
<td>Giving Reason</td>
<td>1</td>
<td>3.3%</td>
</tr>
<tr>
<td>10</td>
<td>Avoiding Disagreement</td>
<td>2</td>
<td>6.7%</td>
</tr>
<tr>
<td>11</td>
<td>Giving Gift H</td>
<td>1</td>
<td>3.3%</td>
</tr>
<tr>
<td>12</td>
<td>Intensifying Interest</td>
<td>1</td>
<td>3.3%</td>
</tr>
<tr>
<td>13</td>
<td>Being Conventionally Indirect</td>
<td>2</td>
<td>6.7%</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>30</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

From the table 4.4 above, it could be seen that there are thirteen sub-strategies that showed in the data. We could see giving suggestion from bald on record is the most dominant, around 30% of the data, around 13.3% of the data is requesting. 6.7% of the data are seeking agreement, presupposing, avoiding disagreement, and being conventionally indirect. 3.3% of the data are showing disagreement, asserting reciprocity, using in-group identity marker, giving reason, giving gift, and intensifying interest. All of the sub-strategies were from three politeness strategies namely, bald on record, positive impoliteness and negative politeness. Fourteen data found in bald on record categorized as requesting, giving suggestion and showing disagreement. The other fourteen were from positive politeness which categorized as asserting reciprocity, asserting or presupposing, using in-group identity marker, seeking agreement, presupposing, giving reason, avoiding disagreement, giving gift, intensifying interest, and the last two were from negative politeness which categorized as being conventionally indirect.
CHAPTER V
CONCLUSION AND SUGGESTION

5.1 Conclusion

After analyzing the data, the researchers concluded that there are three types of politeness strategies found in the Interview on Humanities in Southeast Asia. These three types of politeness strategies are: Bald on record, positive politeness, and negative politeness.

The researcher found there are 30 data, in 23:28 minutes interview on humanities in Southeast Asia. The most dominant politeness strategies that found in the interview is bald on record and positive politeness. Around 46.7% of the data consist of bald on record, and also 46.7% consist of positive politeness which various of sub-strategies. The last strategies that found in the interview is negative politeness, around 6.6% of the data consist being conventionally indirect.

Beside that there are thirteen sub-strategies that showed in the data. We could see giving suggestion from bald on record is the most dominant, around 30% of the data, around 13.3 % of the data is requesting. 6.7% of the data are seeking agreement, presupposing, avoiding disagreement, and being conventionally indirect. 3.3% of the data are showing disagreement, asserting reciprocity, using in-group identity marker, giving reason, giving gift, and intensifying interest. All of the sub-strategies were from three politeness strategies namely, bald on record, positive impoliteness and negative politeness. Fourteen data found in bald on record which categorized as requesting, giving suggestion and showing disagreement. The other fourteen were from positive politeness which categorized as asserting reciprocity, asserting or presupposing, using in-group identity marker, seeking agreement, presupposing, giving reason, avoiding disagreement, giving gift, intensifying interest, and the last two were from negative politeness which categorized as being conventionally indirect.
5.2 Suggestion

Having seen the result of the study, the researcher would like to offer the suggestion as the following: (1) To the lecturers teaching socio-pragmatics and fit is suggested to conduct, elaborate and perform deep research in the study. (2) To other researchers, it is suggested that this study could be further expanded especially in pragmatics field regarding with politeness theory. (3) To the readers, this study provides information to all of us to be wiser in communication. It is suggested to understand types of politeness strategies and all sub-strategies regarding with this study.
REFFERENCES


APPENDIX

Interview with Anies Baswedan: The Humanities in Southeast Asia

- Anies Baswedan: President, Paramadina University, Jakarta, Indonesia (FSI-Stanford Humanities Center International Visitor 2011)
  Interviewed By:
- Donald Emmerson: Director, Southeast Asian Forum at Shorenstein APARC
  Freeman Spogli Institute for Institute for International Studies

As president of Paramadina University, Baswedan has advocated for higher education as a means to advance the middle class of Indonesia. Indonesia is the largest Muslim majority democracy in the world.

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00:20

(Donald Emmerson)

00:25

Anies we've we've known each other a

00:28

long time I first knew you when you were

00:31

a graduate student in the Midwest and

00:34

I'm just thrilled that finally instead

00:38

of my being your guest in Indonesia you
are my guest

here at Stanford and I wanted to take

this opportunity to ask you some

questions about Indonesia

one of the things that is the most

striking perhaps to anyone looking at

Indonesia is its incredible diversity

hundreds of ethnic groups different

languages all the major world religions

are represented in Indonesia ecological

differences economic differences and yet

it's a democracy and since 1998 one

hopes that will continue it has been a

democracy despite having had very little
historical experience of democracy so

what's the secret to your success?

(Anies Baswedan)

yeah well first of all thank you I

really enjoyed being at Stanford here

now with regard to democracy Indonesia

yes it started in 98 and it has been

here since then but the foundations of

that democracy was built long before 98

you mentioned earlier about the extreme

diversity democracy requires some common

ground to glue these nations together

right otherwise one functions right now

in Indonesia had its independence in 1945

however the net the spirit of being one
nations in this archipelago was agreed
upon 17 years before the independence
and that cut and there was an language
was adopted there as common language and
this is very democratic in a way why
because the language they were choosing
his common language was not the language
of the majority
it was the lingua franca of the
archipelago adopted as as the national
language and I think it helps to create
the feeling that this is one nations and
on top of that right after independence
democracy requires equality right after
independence we had more than one
hundred and
20 small kingdoms and Sultanate in
Indonesia decided to abolish the
aristocracy systems that was there and
created a very egalitarian foundations
that five decades later when formal
democracy was adopted as a system the
foundations is already there the feeling of unity

(Donald Emmerson)
let me interrupt you sure let
me go back to the first point you made
if I understood you correctly you were
suggesting that if a majority language
had been made the national language the
minorities who didn't speak it would
have revolted and maybe even destroyed

Indonesia is that the point you're

trying to make that that this small

group I guess these were the east coast Malays right that spoke Malay which became the basis for Indonesian that they were too small to threaten the state

(Anies Baswedan)

that's one but also the fact that the majority understood that the language that the language of the minority has become the lingua franca yeah and willingness to adopt that is I think create the sort of legacy that we can agreed upon something that may not
be the interest of the large portion of
the society and that is a very important
experience yeah and that was done prior
to the presence of a state right and I
was smaller civil society thing and I
think this is also the other reasons why
our Indonesian democracy is
consolidating now and I hope it'll continues is it has this vibrant civil
society you know the civil society that
has been very active in in promoting
democratic values so democracy is not
only procedural democracy an electoral
process that is there but also a very
living spirit of democracy that is being
04:36
practiced and I think it requires that
04:38
civil society to be there that's where I
04:42
am now managing a university and higher
04:45
education in Indonesia is extremely
04:48
crucial in supplying sufficient
04:51
resources
04:53
producing a middle-class modern highly
04:57
educated not only for the leadership
05:00
level but also at the masses level and
05:04
and that I think one of the very reason
05:07
why our democracy is so far so good hope it continue
05:10
(Donald Emmerson)
I want to go back to your
05:13
comment about civil society I think it's
05:16
generally understood that a civil society may be a necessary ingredient for a democracy but at the same time a civil society can believe in a variety of things they don't necessarily all have the same values we know that more Muslims live in Indonesia than in any other country on earth and therefore if we talk about civil society in Indonesia to what extent are we actually talking about an Islamic society and that of course raises the question which is I think a particular interest here in the United States not to mention Indonesia our Islamic democracy really compatible
yeah is there a relationship that works in Indonesia

(Anies Baswedan)

yes I think well the fact

that Indonesia is some majority Muslim

nations right often made us being the

under spotlight for our democracy the

questions is just like them is a

democracy compatible we practice both

the society Indonesia is reflecting the

symbols the values of Islam from TV

programs to books to literature's it

reflected the value of Islam and on the

other hand through practicing democracy

and then we look at the state the state

is not a religious basely and it's
06:40

neither a complete secular state right

06:43

it is what we call Pancasila state a

06:45

bunch a means five Salah means principle

06:48

so the five principle states with

06:50

officially recognize the presence of God

06:54

monotheism's in there so having said

06:57

that yes the society is is Islamize in

07:01

that way it's very very reflecting Islam

07:05

the expressions of Muslims in Indonesia

07:09

in in political terms it's very modern

07:13

it's beyond religious symbols it has

07:16

gone through that process in the past

07:18

years it was I mean we must recognize

07:21

that in the beginning of the Republic

07:23
when we debated whether or not this is an Islamic state or a secular state it was more of reflections of identity right but today it has gone through the period now politics is about governing it's about delivering something of course there is identity components there but it's not really just identity and I think that is the key and and with regard to Islam and democracy yes the fact that Indonesia is a majority Muslim nations the questions often race but it's same thing like in the u.s. it's the largest Christian society in the world but nobody asks the questions
whether Christian it is compatible with
with democracy or nobody even focus
the questions is America a Christian
majority democracy but when Indonesia I
had that the questions arises and I
think we just practice it we practice
democracy we practice Islam and it may
become one of an interesting experiments
that in the political science world it
may become an interesting case to be seen

(Donald Emmerson)
well I'm not sure we want to get
into a discussion of American identity
although you're right to say that you
know one can turn the tables and ask
what about the compatibility of Christianity and democracy I think that question would lead us a little far. A field but I must suggest that I think in the United States the American identity insofar as there is such a thing really boils down to civil liberties freedom democracy its ideological I would argue that the United States probably is the the biggest and most ideological power on earth after the of communism right I mean China now has capitalism with their socialism or
whatever with Chinese characteristics so
09:23
so we are in a sense very ideological
09:25
and that raises the question in
09:28
Indonesia there's some who say that
09:29
democracy will only succeed only
09:31
consolidate if it is the only game in
09:33
town
09:34
but that means to me that democracy has
09:37
to be appreciated in and of itself yes
09:40
and even if let's say you have democracy
09:42
and the GDP growth rate the economic
09:45
growth rate drops by two percent then a
09:48
true believer in democracy would say
09:49
never mind that's okay because democracy
09:51
it's a it's about human dignity okay
have we got that far yet in Indonesia or
are Indonesians thinking to themselves
if this government doesn't deliver then
who needs democracy how far are we

(Anies Baswedan)

We are in the transitions I cannot say that
all Indonesians believe in the idea of
democracy right okay surveys have shown
that some percentage of the society
small five eight percent still
questionings where the democracy is a
proper the proper approach for Indonesia
modern democracy liberal democracy
that's that is been questions
however these populations this groups
were participating in the democratic process right and I think as long and they're losing I mean it's not winning they're losing and if the idea if the definitions of you know democracy is the only game in town they are playing in the game and I think if the in quote the losing party's willing to stay in this process will consolidate again yeah and I think that's where we're heading now it doesn't mean it doesn't mean that this makes the government no longer subject whether or not they deliver or not I think the issue is more on if they
fail to deliver they will switch to 
11:16
other through another party but stay 
11:17
within the system within the system 
11:19
right right and I think it's important 
11:21
and in many democracy I mean new 
11:23
democracy there's always threat the old 
11:27
players were still there all the 
11:30
remnants 
11:30
players and those were ideologically 
11:33
against democracy it's always there and 
11:36
I think the challenge of an initiated a 
11:38
is how can we continue this and this is 
11:42
where international community comes in 
11:44
comes in yeah 
11:45
don't punish because we practice
democracy why I said that you look at
Vietnam you look at China their economic
development is there certainty is there
you invest a lot you go there and
practice why because there's policy
certainty
well that's giving incentive to non
democracy why is this democracy people
in the transition level is it noisy the
policy are certainly is out there with
that's the nature of democracy it takes
sometimes until it stabilizes
(Donald Emmerson)
Yeah that point is very well taken I
mean I confess that there are some
perhaps especially in the business community that might value predictability frankly above democracy I mean I would understand from their point of view knowing that there won't be a strike next week and maybe even knowing who's gonna be elected so they know who to deal with right that matters a lot but I want to return to the fact which you alluded to briefly which is that you are the president of one of the most innovative universities in Indonesia Hana Medina University and we talked about civil society in a way one
might suggest that you are in the
12:48
process of helping to enrich and create
12:50
and deepen and educate civil society so
12:54
here's the question I want to ask you
12:55
okay this might surprise you but huh
12:58
what is the biggest problem you face as
13:00
the president of para Medina University
13:03
in doing the job you want to do

(Anies Baswedan)
13:08
There’s two things here number one is with
13:11
regard to student body right the
13:15
challenge indeed in many developing
13:17
countries not only militiamen developing
13:19
countries universities serve as
13:22
escalator for people from all levels in
13:27
the blood level of the society lower
13:29
socioeconomic level to move up the
13:31
ladder right through higher education
13:33
education serve that and inner need in
13:35
Indonesia it has served it well for the
13:38
past three four decades all of us with
13:41
the educated of Indonesia we
13:43
never play the role that we're playing
13:45
without the higher education that we get
13:47
it was very instrumental the problem
13:50
today is that the cost of education
13:54
especially higher education has horizon
13:57
a lot and that made us in the situations
14:03
where if education higher education
14:05
helped to form future middle class and
today's middle class of Indonesia was formed from the lower middle lower class of initial of the bus my concern is the future middle class of Indonesia maybe coming from the existing middle classes in immediate and social mobility will not be, exactly so that is I think that one of the biggest challenge the universities perhaps universally the challenge in Indonesia is more urgent because we have not created enough the size of a big size of a middle class looks like we would like to be so this role has to be continued there and I
think the business sectors and
government must pay attentions on that
aspect so that’s one aspect of the
higher education the second aspect is
with regard to influencing discourse in
the society in politics in public
policies and we must acknowledge the
Indonesia academics people in the on
campus they're not only teaching and
researching most are also involved Yeah
right as as activist and policy making
process and I think this is where one of
the strengths of many universities were
actually there and and this is also
another challenge we must continue to be
able to color the policy-making process
the discourse including with regard to
democracy respect to diversity and all
of this is being cooked in the
universities the this process and the
Society been everything from that
(Donald Emmerson)
do you sometimes
feel though I mean you're portraying an
optimistic picture and perhaps it's
necessary to be an optimist in order to
get things done I mean you don't think
it's gonna work out why but I'm
wondering if you may exaggerate the
extent to which an intellectual elite
can effectively lead a country because I remember in the authoritarian days of President Suharto there was something called the Berkeley mafia now in my judgment they were well-meaning and talented and actually they did a very good job in my opinion on the Indonesian economy but they were affiliated with a thoroughly authoritarian regime. It was as if it didn't matter to them that they were working with and for an authoritarian regime. I wonder about the reliability of intellectuals. I think it was William Buckley, American right-wing
commentator who said years ago that he
16:51
would rather be ruled by a hundred names
16:53
drawn at random from the Boston
16:55
Phone book than buy the entire Harvard
16:58
faculty do you feel that way about
17:01
intellectuals in politics.

(Abies Baswedan)
17:04
Well I think it politics is rather different in the
17:09
sense that intellectuals is often having
17:15
more burden when they enter politics
17:18
compared to non intellectuals if your
17:22
background is a businessman or a lawyer
17:26
you're not being viewed as you have to
17:31
maintain the neutrality the Academy is a
17:36
very objectivity and and I think in the
17:40
academic world of course if we make
17:42
mistake we revise the hypothesis and
17:45
then we work on it again right but in
17:47
the in the policy area if you make
17:49
mistake it costs you your politics it
17:51
costs your future and I think the
17:54
whether or not say in Indonesia nowadays
18:00
intellectual scholars were willing to
18:02
sort of a participate in political
18:05
process yes they're willing and
18:07
Indonesia today is no longer
18:10
original yeah so in the past the options
18:14
there was that was sort of a presented
18:16
to many of the scholars is being inside
18:19
the regime and participate or you're
outside and being a researcher and many
who actually decided to be outside the
range might continue teaching research
right and that is a choice there some
German sure it's a choice
and but I think nowadays intellectuals
Indonesia no longer had to confront the
choice of being in the system or outside
the system in that way yeah that that is
complete thing cause it is a democracy yeah democracy (both)
Other thing privilege…

(Donald Emmerson)
well that raises a related
question I mean you are you have been
selected congratulations as an
international visitor international
19:00

scholar at the Humanities Center now if
19:03

we look at the humanities in Indonesia
19:05

and compare it let's say with
19:07

engineering you know supposedly quote
19:10

unquote more practical disciplines would
19:14

you say that Indonesia can do without
19:15

the humanities that you know what we
19:17

really need is to build roads our ports
19:19

need improvement infrastructure hard
19:22

science you know architects and so forth
19:24

and we really don't need you know poetry
19:26

right would you argue that or would you
19:29

argue there is a role for the humanities
19:31

and if so what is that role
I think so there is a big role to play in the humanities yes we do need this hard science departments to grow and roll more students produce more engineers because the country needs them badly and objectively we need them I think we need to enlarge that the humanities the study of humanities is there and and I think this is the challenge for anybody studying humanities in Indonesia we have learned that you know humanities social science and we learned today is is mostly result of experience of social transformations
taking place in Europe or in North America and scholars have been able to convert those experiences into modern social science using modern social science language therefore it becomes universal like modernization in many of these theories now the challenge at Indonesia and many other mission services very unique is because of its diversity have gone through transformations changes and we do not have enough scholars they are able to convert this experience into modern social science language that is
understood universally and also this is
20:57
a knowledge that can help people to
21:01
understand what is taking place right
21:03
look
21:03
few years ago conflicts was there in it
21:06
today its absence there's a lot to be
21:10
learned only not completely enough but
21:14
many of this community special communal
21:16
right this you know this from central to
21:19
local government there is often an issue
21:20
the communal conflicts is very much down
21:24
but yes a lot a lot of things to be
21:27
learned from there the challenge is we
21:30
don't have enough scholars to actually
21:34
undergoing research and be able to
convert that piece making process yeah

and and and and this is just an example

*(Donald Emmerson)*

you could argue that conciliation or in

this case perhaps reconciliation is

necessarily rooted in culture and also

in history and also in identity and

these things are hard to quantify an

engineer can build a bridge can an

engineer build peace that's much out

here

yeah that would be my own view I should be

asking yeah the questions are not giving the answers

*(Anies Bswedan)*

no but but also here's the thing we have been I mean if you look at
the history of the nations it's it's been led by humanities
background and oh yes Soekarno is an engineer but if you look at the writings
look at the you know how he view things
it was was much the creativity is there
the imagination is there and it was rooted more on his reading on humanities and social science instead of his reading on engineering for instance and and I think….

(Donald Emmerson)
of course that would argue Soekarno although he was the father of the country he also messed up the country I mean yeah that's that's a
historical debate but your points
well-taken I mean and in a way his
romantic projection of a charismatic personality was critical in bringing people together and giving them some sense of identity I think that has to be recognized and an engineer could not necessarily do that that's a skill that has no knowledge of human beings right

(Anies Baswedan)
but I must also say that we need badly to develop our hard sciences definitely so yes the humanity is there it's rooted strongly we have quite a good stock, we also needed the flow