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POLITENESS STRATEGIES IN BUY AND SELL TRANSACTIONS: A CRITICAL ANALYSIS OF IDEOLOGY AND SOCIOCULTURAL VALUES OF MINANGKABAU TRADERS.

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ABSTRACT

This study aims to critically elaborate representations of ideology and sociocultural values in politeness strategies among Minangkabau traders. The respondents of this research were traders of Pasar Raya, Padang. Data were collected using the technique of engaging listening and recording techniques. The data collected in the recorder is then transcribed into a transcript of the conversation and coded. Data analysis was carried out by referring to the qualitative analysis stages of Miles and Huberman consist of data reduction, data presentation, and conclusion drawing. The results showed that there were six positive politeness strategies used by Minangkabau traders: exaggerate (9,1%); intensify interest to hearer (15,5%); joke (6,5%); assert common ground (18,1%); offer and promise (30,3%); be optimistic (20,5%). This research shows that there is a typical utterance ideology among Minangkabau traders. Minangkabau traders have a strong sociocultural background in the trade sector. In this research, it is proved by their language ability in communicating with buyers.

Keywords: politeness strategies, ideology, sociocultural value, Minangkabau traders.

INTRODUCTION

Language politeness plays an important role in trade communication (Goudarzi et al., 2015; Hoseini et al., 2014; Revita et al., 2017). In selling a merchandise, the traders speak persuasive words to the buyer so that they are interested in buying the merchandise. In this context, language politeness will tend to be liked because it can provide communication convenience for buyers. This phenomenon makes language politeness a means of trade promotion for traders (Danilina et al., 2019; Fasasi et al., 2018 Khalik & Supatmiwati, 2015, 2019). Either directly or indirectly, traders try to build positive politeness strategies to attract buyers' attention (Iqbal et al., 2020; Issa, 2017; Putra & Thahira, 2021). They pay attention to communication patterns so that utterances can have a practical pragmatic effect on the buyers.

This phenomenon occurs in almost all geographic and ethnic areas, including Minangkabau. As an ethnic group rich in customs, Minangkabau has been known for its long trading tradition (Nelmawarni & Husin, 2011; Sismudjito & Munaf, 2015). For the Minangkabau ethnicity, trading is not just an activity of making money, but more than that, it implements a life philosophy. Through trading, the Minangkabau people pass on their noble characters to the next generation (Hastuti et al., 2015). The Minangkabau ethnic group uses trading activities as a means of training and internalizing their cultural values. Therefore, it is no wonder that the study of (Maulana, 2017) and (Rahman et al., 2017) shows the thickness of ethical and sociocultural values in Minangkabau ethnic trade communication.

Relate to the linguistic reality as explained earlier, Minangkabau traders are famous for their positive politeness (Erlan et al., 2013; Fadhilah & Dewi, 2017). (Nasution et al., 2020) and (Revita et al., 2020) show that Minangkabau traders use various maxims to build language politeness with buyers. They apply positive politeness in all contexts and modes of utterance (Anugrah, et al., 2020). The extended trading experience among the Minangkabau ethnic groups has naturally sharpened their language politeness. If it is related to the findings of the study by (Fathira & Utami, 2019), the polite and indirect way of speaking of the Minangkabau people may also be caused by trading traditions in their life activities.

The language politeness of the Minangkabau people in trading activities cannot be seen as a single reality because the Minangkabau tradition always has a deep philosophical meaning (Nurmufida et al., 2017). This postulate is in accordance with the arguments of (Issa, 2017) and (Iqbal et al., 2020) that language politeness in trading activities is closely related to sociocultural values. Language users use lingual markers that reflect cultural and societal norms (Fairclough, 1989; 1995; Mooney & Evans, 2015). Thus, the Minangkabau traders' language politeness strategy is not sufficient only to be seen from the perspective of various maxims and forms of positive politeness strategies. This linguistic reality must also be linked to the ideology and sociocultural values (Van Dijk, 2009; Sawirman, 2016). From this perspective, the phenomenon of language politeness among Minangkabau traders will be seen as a whole.

METHOD

This research is a descriptive qualitative study using a critical approach. The writers observe the language politeness strategy of Minangkabau traders in depth and as it is (Moleong, 2005; Neuman, 2007). As a continuation of the strategy mapping, a critical approach is used to see the existence of ideology and sociocultural values in utterance (Fairclough, 1989; 1995; Van Dijk, 2009; Sawirman, 2016). Identification of the ideology and sociocultural values of Minangkabau

traders behind their politeness strategies is novelty in this research. It means that the writer's critical approach becomes a distinguishing aspect from previous studies that only describe aspects of the form of language descriptively.

The research data is the utterances of Minangkabau traders in Pasar Raya, Padang. The data is taken from a group of traders who sell various merchandise in the market area. The data were collected using the observation method involving proficient recording techniques (Kesuma, 2007; Mahsun, 2005; Sudaryanto, 2005). Once stored in the recording device, the writers transcribe the data and classify them according to the data card. Data analysis was carried out using the matching method (Sudaryanto, 2015), where the writer relates the data to the context in the utterance event. In analyzing the data, the writers refer to the qualitative analysis stages proposed by (Miles & Huberman, 2009). At the first stage, the writers do data reduction, then the data were presented and analyzed in accordance with the research questions. In the final stage, the writers draw conclusions which are the answers to the research questions.

RESULT

This study aims to explain the representation of ideology and sociocultural values in language politeness strategies among Minangkabau traders. The results were divided into two to answer these research questions. The first is the kind of politeness strategies used by Minangkabau traders. The authors use Brown & Levinson's (1987) theory which focuses on strategies to build positive politeness. The second is the ideology and sociocultural values in the utterances of Minangkabau traders. The authors use the theory of discourse practice and social practice proposed by Fairclough (2009). The culmination of the analysis in the discussion section is to clarify the point of contact on the answers to these two problems. The results of the study are explained as follows.

Politeness Strategies of Minangkabau Traders

Based on the research data consisting of 133 utterances, it was found 6 forms of politeness strategies used by traders: exaggerate; intensify interest to hearer; joke; assert common ground; offer and promise; be optimistic. The number and percentage of each form of politeness strategy can be seen in Table 1 below.

TABLE 1. Number and Percentage of Politeness Strategies of Minangkabau Traders

Politeness strategies	Number of Utterance	Percentage
<i>Exaggerate</i>	11	9,1 %
<i>Intensify interest to hearer</i>	19	15,5 %
<i>Joke</i>	8	6,5 %
<i>Assert common ground</i>	22	18,1 %
<i>Offer and promise</i>	37	30,3 %
<i>Be optimistic</i>	25	20,5 %
Total	122	100%

As a form of politeness, exaggerate shows the efforts of Minangkabau traders to sympathize to buyers. In an utterance event, this effort takes the form of sympathy markers such as "onde" and

"nde" which mean to regret an event. The markers "onde" and "nde" in the Minangkabau language have various implications of meaning, including admiration and surprise. However, in an utterance event between a seller and a buyer, the marker implies sympathy. In concrete utterance events, this form of politeness appears when the traders do not have the merchandise the buyer wants and cannot agree to the price offered by the buyer. The exaggerate form can be seen in Table 2 below.

TABLE 2. Exaggerate in the Utterances of Minangkabau Traders

Data 1	
Pembeli	: Yang ko lai ado ukuran yang lainnyo, da?
Penjual	: Ondeh , kalau itu ciek ukuran se nan ado nyo, diak.
Buyer	: Is there any size for this, da?
Trader	: Ondeh , for this, we have one size only, diak.

Meanwhile, another form of politeness strategy used by traders is intensify interest to hearer. In this form, the trader shows that he has the same opinion as the buyer. Among the similarity markers used is the word "juo". In most of the variety of conversations in Minangkabau, the word "juo" implies the meaning of equality or participation. By using this word, the trader reinforces the buyer's opinion who in some situations is in doubt about the merchandise he will choose. This form of politeness can increase the buyer's confidence to feel more comfortable in building communication. The form of intensify interest to hearer can be seen in Table 3 below.

TABLE 3. Intensify Interest to Hearer in the Utterance of Minangkabau Traders

Data 2	
Pembeli	: Ma lah yang cocok warnanyo yo, ni. Awak rasonyo labiah suko yang krem ko mah.
Penjual	: <i>Dek uni yo rancak juo warna nan krem ko lai. Ndak terlalu cerah pasangnyo di badan adiak.</i>
Buyer	: Which color is better? I think I prefer cream
Trader	: I think the cream is good too. not too bright and suits to your skin

To create a comfortable atmosphere for buyers when communicating, traders also joke. The traders adjust the context of the utterance to the knowledge and tendencies of the buyer and deliver the utterance in the form of a joke. A joke-shaped utterance appears when a trader offers his merchandise to a buyer. Among the forms of jokes are metaphors, analogies, and personifications that compare the buyer to another figure. Among the forms of jokes utter by traders can be seen in Table 4 below.

TABLE 4. Joke in the Utterance of Minangkabau Traders

Data 3	
Pembeli	: Awak caliak dulu yo, da.
Penjual	: Caliaklah , diak. Baju nan ko ha, kok adiak pakai, samo gagah adiak jo artis mah.
Buyer	: I'll see first, da.
Trader	: Please just take a look, diak. This dress, if you wear it, it will be manly like an artist

In the context of utterances in the trading world, traders are required to have the capacity to understand the wishes of the buyers. This situation raises the politeness of the assert common ground language. The trader positions himself to have the same knowledge as the buyer (presuppose hearer's knowledge). Pragmatically, the utterance aims to attract buyers to view and select merchandise. The trader states that he is selling the merchandise the buyer wants, then invites the buyer to see and choose the merchandise he likes. From the aspect of politeness, this utterance keeps the buyer feeling because the trader fulfills the buyer's expectations. However, from the aspect of purpose, the utterance benefits traders who intend to sell merchandise. The form of politeness for assert common ground can be seen in Table 5 below.

TABLE 5. Assert Common Ground in the Utterance of Minangkabau Traders

Data 4		
Pembeli	:	Awak cari yang warnanyo ndak terlalu cerah, ni.
Penjual	:	<i>Ko lai banyak pilihan warnanyo, diak. Abu-abu, biru laui. Adiak caliaklah ma nan katuju.</i>
Buyer	:	I am looking for (clothes) in not so bright colors, ni
Trader	:	Here there are many color choices. gray, light blue. Please find the one you want.

To convince buyers, traders also make offers and promises. This situation raises a form of politeness offer and promise. The trader offers his merchandise and promises that the merchandise is of good quality. This utterance provides convenience to the buyer. Also, the buyers assured that they will not be disappointed in the future. Through the utterance, the trader keeps the buyer's feelings who previously had doubts about the quality of the merchandise he was going to buy. From the aspect of politeness, the utterance has a positive impact on buyers. Meanwhile, from the objective aspect, this utterance provides opportunities for traders to sell their merchandise. The form of offer and promise politeness can be seen in Table 6 below.

TABLE 6. Offer and Promise in the Utterance of Minangkabau Traders

Data 5		
Pembeli	:	Lai ndak luntur bahannyo ko, da.
Penjual	:	<i>Ndak do, diak. Ko bahan nan rancaknyo mah. Ndak ka luntur gai kalau dicuci dirandam.</i>
Buyer	:	Does the material (of the clothes) fade, da?
Trader	:	No. The material is good. It will not fade if you wash it.

The last form of politeness strategy found in Minangkabau Traders' utterance is to be optimistic. Traders build buyer optimism by stating the accuracy of buyers in choosing their merchandise. In this context, traders usually praise the buyer or show amazement with the merchandise the buyer has chosen. The traders' utterance that builds optimism can create a sense of comfort for buyers. This situation shows that politeness has achieved its goal. Meanwhile, the context of buying and selling as an utterance event that brings together traders and buyers provides benefits for both. The form of the be optimistic utterance can be seen in Table 7 below.

TABLE 7. Be Optimistic in the Utterances of Minangkabau Traders

Data 6		
Pembeli	:	Awak ambiak yang ko se ciek, da.
Penjual	:	<i>Kalau nan ko, ndak ragu uda do, diak. Pas bana lakeknyo di badan adiak mah.</i>
Buyer	:	I choose this one, da.
Trader	:	If your choice is this one, then I don't hesitate, diak. It is fit to your body.

From the aspect of utterance context, the forms of politeness strategies practiced by Minangkabau traders above cannot be separated from trade communication in the market. The form of offer and promise (37%) and be optimistic (25%) strategies are the most widely used strategies. It is inseparable from trade interactions that require traders to make offers and promises to buyers. Thus, the aims of a pragmatic phenomenon to sell these merchandises become prevalent if certain politeness strategies dominate it.

Ideology and Sociocultural Values in the Politeness Strategies of Minangkabau Traders

The politeness strategy practiced by Minangkabau traders is a visible and empirically observable performance. This phenomenon was born due to the existence of a social paradigm and mindset that had been formed for a long time. In communicating, the Minangkabau people recognize the *alua jo patuik* principle of "flow and fairness" which guides them to speak correctly and sensibly. In addition, there is also the principle of *raso jo pareso* 'feeling and thoroughness' which guides them to sharpen their sense of humanity and conscience (Miswardi, Yefri Joni, Nasfi, 2021; Munir & Pandin, 2018). These principles shape the character of polite communication and protect the feelings of the other person. The expression of these principles can be clearly seen in the utterance as already explained. Minangkabau traders create an atmosphere as comfortable as possible in communicating with buyers.

These principles build the character and way of life of the Minangkabau ethnic group that is considerate and wise. From the aspect of practiced language politeness, this ideological element is firmly attached to the Minangkabau trader person as a part of society. Naturally, this ideology leads traders to be friendly and warm to buyers. This ideology also gave birth to the Minangkabau ethnicity characteristics such as living with intelligence, shame and polite, loyal, fair, careful, vigilant, courageous because it is true, wise, diligent, and humble (Amir, 2011). Minangkabau traders speak in ideological norms that have long been established in society. Minangkabau traders' utterances automatically become a marker of identity that always associates them with the values and social order of the Minangkabau.

This view of life was inherited from time to time so that it further confirmed the sociocultural values of the Minangkabau people. The Minangkabau people have become proficient in diplomacy and compromise (Arifin, 2007; Mahardi, 2019). The Minangkabau people speak of the values of *kato nan ampek* 'four words' which consist of *kato manurun*, *kato mandata*, *kato malereng*, *kato mandaki*. These values shape communication flexibility among the Minangkabau ethnicity. Minangkabau ethnic groups practice various utterances according to the social status of their interlocutors. It guides them to the principle of politeness in language, where the interlocutor becomes the focus of attention to utterance. All advantages in the utterance event are given as much as possible to the interlocutor.

In the language reality practiced by Minangkabau traders, these values make them as individuals who are also adept at diplomacy and compromise. Minangkabau traders are adept at offering their merchandise and influencing buyers to buy this merchandise. Minangkabau traders' utterances are very diplomatic. They establish a verbal dialectic with a variety of buyers but can still master events well. In the practice of price bargaining, Minangkabau traders compromise their ideas with the ideas offered by buyers. The politeness strategy in language becomes a diplomatic instrument used within the boundaries of the sociocultural values above. So that, the form of agreement that exists between traders and buyers is always based on the principle of consensuality.

DISCUSSION

Based on the quantity of data, the order of the number of politeness strategies used by Minangkabau traders is offer and promise (30.3%), be optimistic (20.5%), assert common ground (18.1%), intensify interest to hearer (15, 5%), exaggerate (9.1%), and joke (6.5%). Pragmatically, this portion of the data is due to the context of utterance intended by traders. In convincing buyers to buy goods, traders make promises and optimism. This finding strengthens the study of Fasasi et al. (2018) and Khalik & Supatmiwati (2015). Basically, in the context of merchandise marketing, language politeness strategies are used for the sake of persuasion so that the marketed commodity can be accepted by the buyer. In line with that, the level of politeness in the language used by traders also determines the amount of commodity acceptance among buyers (Iqbal et al., 2020; Issa, 2017). As a trading actor, Minangkabau traders with their uniqueness, cannot be separated from this concept.

Meanwhile, the ideology of tolerance to others reflected in Minangkabau traders' utterances was born from a long-established life principle. According to the theory of Fairclough (1989; 1995), the existing social practices form an ideology that is reflected in the utterances. Therefore, the Minangkabau trader politeness strategy, which is basically diplomacy and a compromise between himself and the buyer, results from this long process of social practice (Issa, 2017; Iqbal et al., 2020). When viewed from the perspective of Chomsky (1965), the form of politeness strategy used is an aspect of performance, while the ideology that grows from sociocultural practice is an aspect of competence. With the existence of an ideology of tolerance and the sociocultural value of diplomacy and compromise, the reality of the politeness strategy of Minangkabau traders' language can be accepted conceptually and theoretically.

In the aspect of linguistic description, the findings of this study reinforce the research results of (Anugrah et al., 2020; Nasution et al., 2020; Revita et al., 2020). Minangkabau traders practice various maxims of politeness in various contexts. The number of maxims practiced by these traders proves that Minangkabau traders have a flexible and dynamic character in communicating. The role of Minangkabau traders in utterance events is determined by the social status of the interlocutor. Minangkabau traders are able to adapt the topic of conversation to the situation of the interlocutor. Confirming the findings of (Erlian et al., 2013), (Fadhilah & Dewi, 2017), and (Danilina et al., 2019), politeness strategies practiced by Minangkabau traders are supported by their strong understanding of communication ethics. As a non-linguistic aspect, the Minangkabau ethnic view of ethics is also practiced by Minangkabau traders in their trading activities.

The ideological dimensions and sociocultural values found in the utterances of Minangkabau traders are in line with the research findings of (Issa, 2017) and (Iqbal et al., 2020). The politeness strategy used by Minangkabau traders is a reflection of cultural norms as

mentioned in the research findings. These norms are local and territorial, but in principle, traders can adapt them to communicate with heterogeneous buyers. In this aspect, it is necessary to reiterate that Minangkabau traders' capabilities in communication practice cannot be separated from the internalization of cultural values they live naturally (Triana & Idris, 2011). In other words, these cultural values in more general language practices are also applied by other Minangkabau ethnic groups (Nelmawarni et al., 2020; 2021). While specifically, the Minangkabau ethnic group adopts and adapts these values according to their field of work.

CONCLUSION

Based on the findings and discussion above, this research has contributed to novelty in the study of language politeness among Minangkabau traders. In principle, the variation of politeness strategies used by Minangkabau traders cannot be separated from the objectives of the utterance and the trading context they live in. Functionally, the politeness strategy is used to diplomacy and compromise with buyers so that traded commodities can be sold. Meanwhile, the ideology of tolerance is an aspect of competence that plays an important role in shaping the politeness of Minangkabau traders' language. Sociocultural values that are internalized and inherited well have significantly contributed to the politeness strategy of Minangkabau traders' language.

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