EKSPLORASI BUDAYA DAN MASYARAKAT DALAM PENDIDIKAN

Dr. Fransiska Widyawati, M.Hum (Editor)

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(Pengantar Editor)

Pendidikan tidak berada di ruang kosong. Ia dibentuk oleh dan berbasis pada konteks masyarakat dan budaya dimana ia hidup. Pendidikan sejatinya selalu mengabdi kepada kepentingan masyarakat. Realita ini mengharuskan aktor penyelenggara pendidikan untuk terus menerus berdialog dengan konteks masyarakat. Dialog agen pendidikan dapat dilakukan dalam banyak jalan. Bagi perguruan tinggi, dharma penelitian dan pengabdian masyarakat menjadi jalan yang dangat efektif bagi civitas akademika untuk menggali persoalan masyarakat dan khasanah kehidupan nyata.

Direktur Jenderal Penguatan Riset dan Pengembangan Kementrian Riset, Teknologi dan Pendidikan Tinggi dalam kata sambutan pada buku Panduan Pelaksanaan Penelitian dan Pengabdian kepada Masyarakat di Perguruan Tinggi, Edisi X tahun 2016 menegaskan bahwa terobosan baru untuk menunjang pembangunan nasional dan kemajuan masyarakat perlu dilakukan dengan merekonstruksi sistem ekonomi, sosial, budaya dan politik. Hal ini secara konkret dilaksanakan melalui karya penelitian dan pengabdian kepada masyarakat (DRPM, 2016). Pesan ini dengan jelas mengimplikasikan pentingnya secara serius usaha untuk mengenal masyarakat dan kebudayaannya dalam rangka

menemukan pengetahuan, ilmu, dan teknologi dan aneka inovasi yang pada akhirnya juga didedikasikan bagi kebaikan masyarakat.

Sejalan dengan arah dan kebijakan perguruan tinggi di Indonesia, Sekolah Tinggi Ilmu Pendidikan dan Keguruan (STKIP) Santu Paulus telah menyatakan komitmen untuk terus menerus berdialog dengan budaya dan masyarakat dalam rangka menemukan pemikiran-pemikiran strategis dalam bidang pendidikan dan humaniora umumnya. Melalui Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM) dharma penelitian dan pengabdian didesain agar para dosen, mahasiswa dan seluruh sivitas akademika didorong untuk "terjun" ke tengah masyarakat, mengeksplorasi dan menganalisis persoalan-persoalan masyarakat dan kebudayaannya.

Usaha ini mendapat respons positif dari sivitas akademika STKIP Santu Paulus. Buku ini adalah suatu bukti bahwa dosen telah terlibat dalam penelitian dan pengabdian kepada masyarakat. Artikel-artikel yang dimuat di dalam buku ini merupakan hasil penelitian dan PkM di dalam masyarakat Manggarai, baik dalam ruang sekolah formal, budaya dan masyarakat yang lebih luas. Melalui artikel yang ditulis dalam buku ini, jelas nampak usaha dari dunia akademis untuk menjembatani jarak antara budaya dan masyarakat dengan dunia pendidikan. Beberapa tulisan dengan gamblang mengeskplorasi khasahan kebudayaan Manggarai baik dari segi bahasa, seni tari, seni bahasa, dan struktur sosialnya untuk menemukan jawaban terhadap persoalan dalam bidang pendidikan khususnya bahasa,

filosofi, kajian gender dan kajian agama. Beberapa penelitian lainnya mengangkat masalah pembelajaran yang dialami oleh kelompok pelaku pendidikan di dalam dan luar sekolah. Melalui penelitian dan pengabdikan kepada masyarakat yang digarap dalam artikel yang disajikan, para peneliti dan pengbadi sudah masuk dalam diskursus dialogis dengan masyarakat demi penyelenggaraan pendidikan yang lebih baik.

Ada delapan belas artikel yang termuat di dalam buku ini. Artikel pertama berjudul *Mensignifikasi Transendensi Allah dalam Sila Pertama Pancasila Melalui Hermeneutika Go'et dalam Kebudayaan Manggarai* ditulis oleh Adrianus M. Nggoro, M.H., Maksimilianus Jemali, M.Th., Dr. Abdul Majir, M.K.Pd. Penelitian ini mengkaji nilai Pancasila dalam kearifan lokal orang Manggarai. Menurut para penulis, lima nilai Pancasila sangat dekat dengan filosofi budaya orang Manggarai. Melalui interpretasi *go'ét- go'ét* lokal Manggarai, penulis menemukan lima nilai Pancasila sudah hidup dan menjadi jiwa masyarakat Manggarai. Dengan ini pendidikan Pancasila lebih mudah dan kontekstual diajarkan kepada orang Manggarai dengan menggunakan pendekatan kultural.

Kajian budaya Manggarai juga digali oleh Ambros Leonangung Edu, M.Pd., Elsita Lisnawati Guntar, M.Pd., Yuliana Jetia Moon, M.Hum dalam artikel berjudul *Kajian Semiotik Dan Nilai Heroisme pada Tarian Caci Orang Manggarai, Nusa Tenggara Timur*. Peneliti menemukan bahwa tarian tradisional Caci orang Manggarai kaya akan kiasan-kiasan seperti kiasan metafora, hiperbola, dan

personifikasi; ungkapan-ungkapan *non-sense* (kata-kata yang secara linguistik tidak memiliki arti. Tarian ini juga mengandung unsur kreatif karena adanya simitri dan rima. Caci juga memiliki kandungan nilai heroisme dalam bentuk keberanian, berprestasi, tekun, setia, jujur dan sportif, sadar beragama, sadar sosial, dan menghormati adat. Melalui penelitian ini, para penulis membantu masyarakat lokal untuk lebih mengenal Caci dan mempromosikannya kepada generasi muda.

Artikel selanjutnya ditulis oleh Drs. Yoakim Jekson Kebol, M. Hum dengan judul *Struktur Argumen dan Relasi Gramatikal Kalimat Dasar Bahasa Manggarai*. Aspek kebahasaan menjadi fokus utama penelitian ini. Analisa tata bahasa dan struktur bahasa lokal yang dilakukan peneliti menjadi suatu sumbangan penting dalam mengenal bahasa Manggarai. Bagi mereka yang belajar bahasa daerah, tulisan ini memberi pengetahuan yang kaya mengenai bahasa daerah Manggarai.

Fokus pada masalah kebahasaan juga menjadi perhatian dalam artikel yang berjudul *Pragmatic Analysis on Politeness Strategy Used in Manggaraian Marriage Proposal*. Penulisnya adalah Hieronimus C.Darong, M.Pd., Raimmundus Beda, M.Pd., dan Tobias Gunas, M.Pd, para dosen dari Program Studi Pendidikan Bahasa Inggris. Tulisan ini melakukan kajian analis bagaimana strategi bahasa yang digunakan dalam melamar seorang gadis dalam masyarakat Manggarai. Selain aspek kebahasaan, tulisan ini juga memberi pengetahuan mengenai adat perkawinan orang Manggarai.

Tulisan yang melengkapi pengetahuan mengenai orang Manggarai dieksplorasi dalam penelitian berjudul *Pengetahuan Perempuan di Kota Ruteng tentang Konsep Kesetaraan Gender* oleh Yuliana Jetia Moon, M.Hum., Elsita Lisnawati Guntar, M.Pd., dan Antonius Nesi, S.Pd. Apakah perempuan Manggarai sadar gender? Apakah praktik gender sudah memasyarakat? Inilah hal kunci yang dipertanyakan dalam tulisan ini.

Kajian budaya tidak hanya ekslusif milik bidang sosial. Penelitian Eksplorasi Etnomatematika Budaya Daerah Manggarai sebagai Upaya Menggagas Pembelajaran Matematika Berbasis Budaya, oleh Maximus Tamur, M.Pd., Eliterius Sennen, M.Pd., dan Kristianus V. Pantaleon, M.Pd ini menggali khasanah kebudayaan lokal ditinjau khusus dari bidang ilmu matematika. Pendekatan kultural menjadi satu alternatif pembelajaran matematika yang kontekstual.

Selain tema yang berkaitan dengan budaya, tema pembelajaran juga menjadi fokus perhatian para penulis. Tulisan dengan judul *Design Research dalam Pendidikan Matematika: Pembelajaran Konsep Pengukuran Luas Bangun Datar* oleh Alberta Parinters Makur, S.Si, M.Pd, Kanisius Mandur, M.Pd., dan Valeria Suryani Kurnila, M.Pd.Si, menampilkan model pembelajaran matematika yang lebih berdampak pada peningkatan hasil belajar siswa melalui model *design research*. Metode ini dikembangkan berdasarkan pendekatan *Realistic Mathematics Education* (RME) versi Indonesia yang lebih dikenal dengan istilah Pendidikan Matematika Realistik Indonesia (PMRI).

Tulisan selanjutnya juga bertajukan pembelajaran matematika. Penulis berargumentasi bahwa prestasi siswa sangat dipengaruhi oleh tingkat apresiasi siswa. Tulisan ini dirangkum dalam judul *Pengaruh Apresiasi Matematika terhadap Prestasi Belajar, Ditinjau dari Gaya Belajar* Pada Siswa Kelas VIII Smp Negeri 1 Lamba Leda, Tahun Ajaran 2015/2016. Penulisnya adalah Sebastianus Fedi, M.Pd., Yuliana Wahyu, M.Pd., dan Fransiskus Nendi, M.Pd.

Tema pembelajaran matematika yang kontekstual kembali diangkat dalam buku ini. Matematika akan dipelajari secara menyenangkan jika memadukan pendekatan yang kontekstual dan *fun*. Gasing (Gampang, Asyik dan Menyengangkan) adalah model yang ditawarkan. Tulisan ini lengkapnya dibaca dalam artikel berjudul *Pembelajaran Matematika Gasing pada Siswa di SDI Konggang oleh* Alberta Parinters Makur, M.Pd., Marselina Lorensia, M.Pd., dan Valeria Suryani Kurnila, M.Pd.

Selain pembelajaran, artikel yang ditampilkan dalam buku ini juga menyoroti tema kepemimpinan di sekolah. Seorang kepala sekolah harus mampu menampilkan diri sebagai manajer yang professional agar mampu membawa sekolahnya sebagai lembaga pendidikan yang bermutu dan berprestasi. Peran ini secara khusus dikaji dalam konteks khusus yakni kepala sekolah di daerah transit pariwisata Labuan bajo. Tema tulisannya adalah *Peran Kepala Sekolah Dasar dalam Mengelola Sekolah Berprestasi di Daerah Transit Wisata*. Penulisnya adalah Dr. Abdul Majir, M. PdK, dan Laurentius Ni, S.H., M.H.

Tulisan Stefanus Divan, M.Pd., Gervasius Adam, M.Pd., dan Maksimus Edon, M.Pd, pada bagian berikutnya merupakan hasil dari penelitian pengembangan (R&D). Melalui riset yang dibuat, tim ini mengembangkan perangkat penilaian autentik dalam pembelajaran PKn untuk *Siswa Kelas V SDI Lenang Neros dan SDN Pejek*. Penilaian autentik merupakan model assessmen yang integratif dan komprehensif karena memasukan aneka unsur penilaian belajar siswa dan tidak sekadar penilaian yang sifatnya kognitif belaka.

Artikel berikutnya merupakan hasil penelitian mengenai motivasi kerja para guru di Kabupaten Manggarai. Judul lengkapnya adalah *Analisis Faktor-Faktor yang Mempengaruhi, Motivasi Kerja Guru di Kabupaten Manggarai*. Melalui tulisan ini Zephisius Rudiyanto E. Ntelok, M.Pd., Asterius Juano, M.Pd., dan Remigius Baci, M.Pd., mengindentifikasi motivasi apa yang paling dominan dari guru di Manggarai dalam melaksanakan tugas profesi mereka. Penelitian mereka menemukan bahwa ada enam motivasi utama yakni: 1) keberhasilan siswa, 2) tanggung jawab sebagai guru, 3) gaji dan insentif, 4) kepemimpinan kepala sekolah, 5) jaminan hari tua, dan 6) aturan sekolah.

Artikel *Pengembangan Model Pembelajaran Berbasis Permainan Tradisional untuk Meningkatkan Kinestetik Siswa Kelas V*, oleh Gervasius Adam, M.Pd., Fabianus Hadiman Bosco, M.Pd., dan Vitalis Tarsan. M.Pd., mengeksplorasi permainan lokal orang Manggarai untuk meningkatkan kecerdasan kinestetik siswa Sekolah Dasar. Permainan yang diangkat antara lain(1) model permainan Zaran Doka, (2) model permainan Wai Zaran, (3) model permainan Maka, (4) model permainan Sangu Alu, (5) model permainan Bangga

Welu. Produk hasil penelitian pengembangan berupa buku panduan. Dari hasil analisis data penilaian para ahli, dan guru SD, dapat ditarik kesimpulan bahwa pengembangan model pembelajaran berbasis permainan tradisional untuk meningkatkan kinestetik anak sekolah dasar kelas tinggi (kelas V) ini sangat baik dan efektif.

Artikel selanjutnya berbasis pada aktivitas pengabdian masyarakat yang dlakukan oleh Wendy Dasor, M.Pd, Robert Hudin, M.M., Melinda Mulu, S.Pd dan Wey Binsar, M.Pd. bersama dengan masyarakat pesisir pantai utara Manggarai. Judul tulisanyanya adalah *Pengelolaan Kawasan Pesisir Berbasis, Ramah Lingkungan di Kelurahan Baru Kecamatan Reok*. Artikel ini menjelaskan edukasi yang dilakukan oleh para dosen kepada masyarakat mengenai bagaimana cara dan model keterlibatan masyarakat dalam menjaga kawasan pesisir pantai agar lingkungan pesisir tetap bersih dan bebas polusi.

Pengabdian kepada masyarakat lainnya diprogramkan oleh penulis artikel *Human Resources Empowerment in Tourism*. Melalui tulisan ini, Sebastianus Menggo, M.Pd; Yosefina Rosdiana Su, M.Pd, dan Yohanes A.B. Muda, S.Pd berargumentasi bahwa pariwisata dapat berkembang baik jika faktor sumber daya manusia yang menjadi aktor pengelola bidang ini memadai. Pengembangan SDM dapat dilakukan melalui edukasi dan pelatihan-pelatihan khusus. Komponen penting dalam usaha pariwisata juga mencakup pemahaman sistem kerja pariwisata, memiliki tekat yang kuat, kepemimpinan yang kuat, persekutuan yang efektif, serta dukungan dari masyarakat, pemerintah lokal, dan pelaku-pelaku usaha lainnya.

Artikel selanjutnya berjudul *Dinamika Politik Lokal dalam Penerapan Kebijakan Desentralisasi Pendidikan di Kabupaten Manggarai*. Penulis artikel ini Yohanes Wendelinus Dasor, M.Pd., Vinsensius Sumardi, M.Pd., dan Robertus Hudin, M.M. berargumentasi bahwa desentralisasi pendidikan merupakan salah satu bentuk dari adanya kebijakan otonomi daerah sejak bergulirnya orde reformasi. Dengan sistem desentralisasi, daerah memiliki kewenangan untuk menentukkan segala kebijakan yang berhubungan dengan pendidikan baik struktur kurikulum, pembiayaan, pengawasan dan sebagainya. Berdasarkan data penelitian terkait dengan dinamika politik lokal dalam kebijakan desentralsasi pendidikan di Kabupaten Manggarai, penulis menemukan bahwa otoritas dan kekuasaan pemerintah daerah memegang peranan penting dan mutlak dalam menetapkan kebijakan pendidikan.

Pendidikan Anak Usia Dini atau PAUD menjadi fokus penelitian ini. Dengan judul *Persepsi Masyarakat Manggarai tentang Pentingnya PAUD*, Theresia Alviani Sum, M.Pd., Maria Fatima Mardina Angkur, M.Pd., dan Dewi Rofita, M.Pd mencari jawaban bagaimana pengetahuan masyarakat Manggarai mengenai program pemerintah ini. Masalah yang ditemukan adalah masyarakat Manggarai menganggap bahwa PAUD merupakan kegiatan pengalihan kegiatan bermain dari rumah ke sekolah tanpa adanya pembelajaran. Oleh karena itu, peneliti menganggap pentingnya dilakukan penelitian yang menggali informasi dari masyarakat akan pentingnya PAUD. Hasil penelitian memperlihatkan bahwa pemahaman masyarakat Manggarai tentang PAUD masih sangat minim. Oleh karena itu, masyarakat, guru dan pengelola PAUD perlu diberikan sosialisasi tentang

Pendidikan Anak Usia Dini yaitu tentang standar-standar yang ada: tentang standar Pengelolaan, standar Sarana dan Prasarana, standar Pendidikdan Tenaga Kependidikan, Standar Pembiayaan, standar Proses Pembelajaran serta Parenting.

Artikel terakhir buku ini ditulis oleh Dr. Yohanes Servasius Lon, M.A. Tulisan beliau mengeksplorasi konsep anak dalam budaya Manggarai dan dampak potensialnya bagi tindakan kekerasan anak di Manggarai. Judul tulisannya adalah *Konsep Anak dan Potensi Tindakan Kekerasan Dalam Budaya Manggarai*. Penulis beragumentasi bahwa konsep patriarkal dan diskriminatif terhadap anak menyebabkan anak sangat rentan mendapat kekerasan dan peminggaran oleh orang tua dan keluarganya sendiri. Oleh karena itu budaya perlu ditransformasikan agar dapat menjadikan anak sebagai subjek yang diperhatikan secara serius pemenuhan hak-haknya.

Semoga buku ini membantu setiap pembaca untuk semakin memahami aspek budaya Manggarai untuk pendidikan yang lebih baik juga semakin mengenal persoalan-persoalan konkret dalam bidang pembelajaran.

Ruteng Januari 2017

Dr. Fransiska Widyawati, M. Hum

DAFTAR ISI

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PRAGMATIC ANALYSIS ON POLITENESS STRATEGY USED IN MANGGARAIAN MARRIAGE PROPOSAL

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Abstract

This article aims at describing and analyzing the politeness strategy on language used by spokemen in Manggaraian marriage proposal. By doing observation and interview, in three marriage proposals, the researcher could reveal what and how the strategy is. It is found that on record without redressive consisting of positive and negative type is predominantly used as a strategy and respectively followed by with reddressive and off record. As such, we are highly expected to understand what and how to talk covering the strategy to be used for the sake of having good and meaningful interpersonal relations and communication.

Introduction

Manggarain politeness in marriage proposal is a pragmatic phenomenon to be concerned with. Pragmatic as a branch of linguistics that studies on how language usage deals much with certain contexts of utterance (Levinson 1983:5) The context of marriage proposal for Manggraian is highly considered to be as a special occasion in which a polite language as a culture shows paramount role pragmatically of legalizing man and woman of being couple. This step is quite important and must be passed through in Manggaraian marriage. This as such, is important and does change the social status of an individual; it also indicates the status even the greatness of the society (Boylon, 2009:197). Manggarain marriage proposal is a moment of how the politeness Manggarain language usage to be encountered with the culture value which has been inherited by Manggaraian ancestor from a long time ago.

In the process of conducting marriage proposal, language usage "pragmatically" on "being polite" is on the top rank of Manggaraian culture. This is so, as it has been mentioned, because of its paramount role. The role of language politeness must be functioned as a fully communicative agreement in that very special unforgettable speech event. It contains the value of demonstrating good manners or etiquette. When Manggaraian says politely, then that person illustrates the value of manners or etiquette, value of being real Manggarain as the communities in which he or she involved as a part of members. Therefore, when

one speaks, particularly, Manggaraian, should notice the information being conveyed, and the effect of the words that being used. As such, understanding politeness is not enough to be viewed only from a certain factor or solely from the theory. It must be with other factors that influence the application of politeness. The most influencing factor is socio culture which would be useful and helpful in revealing of being polite or not, of knowing how politeness is being applied in certain group of community. In line with this as such, politeness is crucial in interpersonal and intercultural communication because different culture may speak different features of politeness. Politeness principles have been considered to have wide descriptive power in respect of language use and its culture (Lakoff, 1972:37). Thus, to understand politeness is not enough to be concerned with the concepts. It needs more an understanding on the culture and society in which it is applied and is not definitely interpreted from ones' culture point of view. Yet, it must be in relation with the influencing factors such as etique, conduct, manner, social status, and soical distance of the people or society where it lies on.

With regard to those as such, Manggarai, among other communities, has its own way and being different and unique in doing politeness. Manggarains, as a group of community has some phenomena of understanding politeness through language they use. As happen to other community, they have some rules, norms, ethics, conduct, strategy and manner in using language. These are influencing and able

of understanding and having a successful communication. Its successfulness really depends on the strategy used by the speakers.

This study was concerned much with the conservation between two spokesman of both bride and bridegroom in Manggaraian marriage proposal. This must be done for the sake of its' significance of keeping the existence of Manggarain culture and of agreeing or legalizing of being couple culturally. The spokesman must be clever in conducting conservation by paying attention much on those influencing factors previously stated in which language used politely. If not, some proposal failed or cannot go smoothly which later on lead to the "conflict" of between two sides (male and female's family). The consequences are the couple cannot be united or married and married unhappily because of the "hurting" language used. It, therefore, the politeness strategy is a must to be possessed mainly by the spokesman of both two sides. If one uses the Manggaraian language politely, he/she is trying to keep Manggaraian culture. But, what is really meant by politeness? What and how should the strategy be?

Politeness and Face - threatening acts (FTA)

Politeness is one of the areas in which pragmatics concerns with. Brown and Levinson, in their book about politeness, introduces three main approaches of politeness namely; 'positive politeness' (the expression of solidarity), 'negative politeness' (the expression of restraint), 'off-record

politeness (the avoidance of unequivocal impositions). They also claim that the use of each are socially tied. They claimed a new idea of politeness which embedded in humans face (1978:2).

> …We need only say here that the original essay attempts to show in considerable detail how certain precise parallels in language usage in many different languages can be shown to derive from certain assumptions about 'face' – individual self-esteem. …

They propose that the notion of face falls into two specific kinds; the desire to be unobstructed in one's actions (negative face), and the desire –in some respect- to be approved (positive face) (1978:13). They (p. 59-60) has outlined their concepts about positive and negative face of persons [speakers (s) and hearers (h)]. The concepts are listed as follow:

1. All model persons (MP) have positive and negative face, and all MP are rational in the sense that they are able to choose means that will satisfy their ends.

2. Given that face consists in a set of wants satisfiable only by the actions (including expressions of wants) of others, it will in general be to the mutual interest of two MPs to maintain each other's face.

3. Some acts are intrinsically threaten face; these are what latter called 'face-threatening acts' (FTA)

4. Unless S's want to do an FTA with maximum efficiency (defined as bald on record) is greater than S's want to

preserve H's (or S's) face to any degree, then S will want to minimize the face threat of the FTA.

5. The more an act threatens S's or H's face, the more S will want to choose a higher-numbered strategy.

6. Mp will choose a strategy less risky than necessary, as this can be seen as an indication that the FTA is more threatening than actually is.

To make their explanation become clear, they provide a figure to reflect the use of FTA.
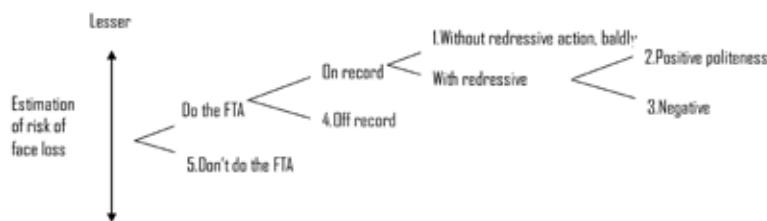
As to the figure and with respect to this research, speaker/spokesman can choose both to perform FTA or not. If spokesman determined to perform FTA, there will be two more categories whether to do it on record or off-record. On record means that spokesman straight forwardly says what is his intention, and thus hearer (the spokesmen of the other side) does not need to infer any further. In other words, speaker directly utters the intended meaning of his utterances. When speaker prefers off record performance, then he has to employ certain strategies as to imply the meaning explicitly. Off record strategies includes metaphor and irony, rhetorical questions, understatement, tautologies, and all kinds of hints speaker can use as to communicate meaning indirectly.

Doing on record FTA can also be divided into two parts, they are performing with and without redressive. Without redressive means clear, directly, and unambiguous. Some reasons that underlying speaker to choose bald on record are, (a) S has urgency and efficiency, (b) whenever the danger of offending hearer's face is very small, like offers, requests, suggestions, that are clearly in hearer's interest and do not require sacrifices of speaker, (c) when speaker is very superior to hearer, meaning that speaker has more power over hearer.

Redressive action meaning that we take H's face into account; therefore we perform politeness, with two strategies, namely positive politeness, and negative politeness. Positive politeness is when S wants H's wants (p. 70). The potential face threat of an act is minimized by assurance that S wants at least some of H's wants. This often happen when S considers H as higher or important or simply we can say that S likes H so that the FTA does not mean a negative evaluation in general of H's face. On the other hand, negative politeness is oriented on partially satisfying H's wants. The basic needs of S to perform negative politeness are to maintain claim of territory and self-determination.

Further Brown and Levinson argued that those politeness strategies are used differently in different situation. The decision to apply certain politeness strategy is influenced by three factors (Brown & Levinson 1978):

1. The 'social distance' (D) of S [the speaker] and H [the hearer] (a symmetric relation) [For example, with a friend, there is no great social distance; however, there is with a stranger.]

2. The relative 'power' (P) of S and H (a symmetric relation) [For example, a friend does not hold the same power as a teacher.]

3. The absolute 'ranking' (R) of impositions in particular culture [For example, asking someone to borrow a quarter would not be as great an imposition as asking that person to borrow a dollar.

With regard to what has been stated, theory of politeness and its strategies have been a very interesting discussion due to its complexity and its genuine phenomena that vary among societies including in Manggarrain context, particularly, in marriage proposal. Politeness strategies are developed in order to save the hearer's "face". Face refers to the respect of the spokesman's "self esteem" in that cultural context. Then, Politeness strategies relating to Face Threatening Acts (FTA's) are acts that infringe on the hearer's (bride's/bridegroom's spokesman) need to maintain his self esteem and be respected.

Method

This study was designed in descriptive qualitative. McMillan and Schumacher (in Mahsun 2005) state that this research design aims at describing and interpreting the

experiences of participants considering a particular event or phenomenon to understand the participants' meanings they construct from those experiences. It looks closely at the interpretation of an individual's experiences and gives a through description on participant's experiences on a certain phenomena. As such, this study seeks out and analyzes the type of politeness strategy used in marriage proposal.

The data to be analyzed were about the words uttered by the spokemen in three marriage proposal events. According to Miles and Huberman (1994), the main sources of data in qualitative research are verbal linguistics (words and action) and documents as supporting sources. In relation to this analysis, the words are the main concern. It is about language usage employed by the spokesman in marriage proposal which were gathered through interview and observation.

Beside the researchers as the key intruments, observation sheet, interview forms and tape recorder were also used as instruments of collecting the data. Consequently, the data were collected through direct observation and interview. Those as such were essential in determining the types and its usage of politeness strategy in that speech event based on FTA theory of politeness.

In analyzing data, the reserachers used some procedures that is, data reduction, data display and conclusion drawing or verification.

The procedures is in general drawn and presented below:
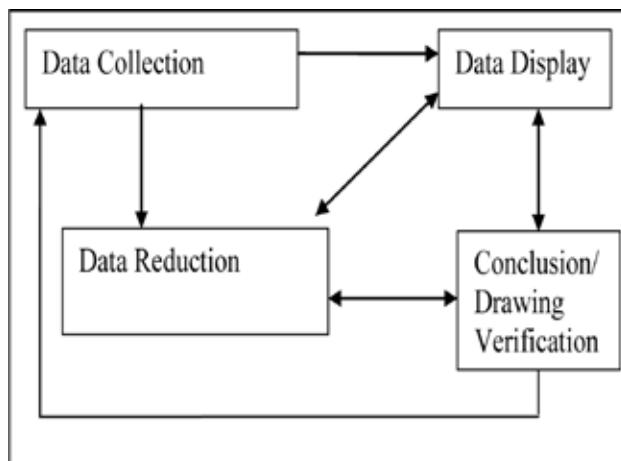
(Adapated from Mahsun 2005)

Findings

Marriage proposal as a culture in Manggarain context is really interesting to be seen. The way how we see surely depends on how the process should be. As such, definitely changes as the time goes by. To have a little bit on it, it is necessary to present the following data of interview describing the differences between process of Manggarain marriage proposal in the past and at the moment of speaking.

Table 1. Marriage proposal process now and in the past

NO	PAST	NOWDAYS
1	Searching	Visiting
2	Visiting	Welcoming
3	Welcoming	Greeting/asking
4	Greeting/ asking	Kembung (parent's engagement)
5	Kembung (parent's engagement)	Pongo (financial agreement)
6	Engagement ring	Engagement ring
7	Pongo (financial agreement)	Turuk empo (ancestry legalization by church)
8	Mbukut (legalization culturally)	Wagal (marriage)
9	Turuk empo (ancestry legalization by church)	
10	Lami/kaeng one (live in)	
11	Wagal (marriage)	
	Weda rewa tuke mbaru (the process is definitely in order curturely)	

As to the table, it was foud out that the process of Manggarain marriage proposal in the past is more prestious than the nowday's. The past's is well done culturelly. On its vice versa, nowdays' is not. This as such happens bacause of the people's change on way of thinking. It should be noted that nowdays' process is not in order as stated above. It has changed a lot in accordance with the case such as in the following table.

Table 2. Elopement

NO	Process
1	Elopement
2	Baro sala (confession)
3	Naring lembak (Compliment)
4	Putus (Financial agreement)
5	Engagement ring
6	Wagal (marriage)

With regard to the concern of the analysis, that is the Face Threatening Acts of politeness strategy in Manggarain marriage proposal nowdays, it is such a great expectation to present those face acts as such. The following tables are the data of FTA's (Face Threatening Act) type that were used in three marriage proposal events and the comparision of the three in question.

Table 3. FTA Type in Marriage Proposal 1

No	Type	User					
		FS	FSP	MS	MSP	Total	(%)
	Off record	11	3	6	2	22	18,96
	On record without redressive positive	10	3	17	3	33+49=82	70,68
	On record without redressive negative	33	3	11	2		
	On record with redressive positive		2	2		4+8= 12	10,34
	On record with redressive negative	3	3	2			
	TOTAL					116	

FS   :Female Spokeman

FSP   :Female's Spokeman Participant

MS   :Male Spokeman

MSP   :Male's Spokeman Participant

There is some Face Threatning Acts (TFA) found in this marriage proposal. The total number of FTA is 116, comprising off record (22/18, 96%), on record without redressive (82/70, 68%) and on record with redressive (12/10, 34%). It was found that the largest number of FTA type used was on record without redressive which comprises negative face and positive face. Among those two forms, the negative face was dominantly used.

Beside without redressive, this on record was done also in with redressive. This was used 8 times in female's side of which 3 was carried by the spokeman and twice by his participant (positive). The negative one appeared only 3 times and used by his participant. On the way other around, in male's side, it appeared 4 times. All of them were uttered by the spokeman. Positive and negative respectively possessed two for each. The last type was of record which was used 11 times by female's spokeman and 3 times by his participant. The male's side was 8 times totally. 6 times was used by the spokeman and twice by his participant.

Tabel 4. FTA Type in Marriage Proposal 2

No	Type	User					(%)
		FS	FSP	MS	MSP	Total	
	Off record	3	1	4		8	10,25
	On record with-out redressive positive	26	3	14		43+16=59	75,64
	On record with-out redressive negative	6	1	9			
	On record with redressive pos-itive	5		6		11+2= 13	16,66
	On record with redressive neg-ative			2			
	TOTAL					78	

FS : Female Spokeman

FSP : Female's Spokeman Participant

MS : Male Spokeman

MSP : Male's Spokeman Participant

The total number of FTA type in this second marriage proposal is 78. It comprises off record, on record without redressive, and on record with redresssive. It is the fact that the on record without redressive carries the largest number of type that is 59 (75, 64%). The second largest number is on record with redressive that is 13 (16, 66%), and followed by off record appearing 8 times (10, 25%).

With regard to the precentage of the FTA types, it was found that on record without redressive positive is predominantly used in both two spokemen. The female's spokeman used it 22 times and the male's spokeman used 13 times. In addition, the female spokeman's participant used it twice and the male's, on the other hand was once. It is surprising because the female's spokeman who has a full aothority in controlling the discourse tend to use on record without redressive positve in asking their request than the negative one.

Tabel 5. FTA Type in Marriage Proposal 3

No	Type	User					(%)
		FS	FSP	MS	MSP	Total	
	Off record	8	1	6	1	16	14,06
	On record without redressive positive	14	1	8		23+8=31	25
	On record without redressive negative	1	7				
	On record with redressive positive	5	3	5		13+4= 17	17,18
	On record with redressive negative	3	1				

FS : Female Spokeman

FSP : Female's Spokeman Participant

MS : Male Spokeman

MSP :Male's Spokeman Participant

As to the table, the use of FTA types was dominantly appeared on the on reccord without redressive positive. It was found that the total number of this type was 23. This number as such mostly carried by female's spokeman, that is 14, then followed by male's spokeman, that is 8. Once was carried by female's side. Totally, there were 31 (25%).

Beside this type, the other one which comes at the second range of its appearance was on record with redressives. They totally appeared 17 (17,18%) of which 8 times was used by female's side (five by spokeman the other 3 was used by his man and 5 times by male's spokeman in the form of positive face. The other one was in the form of negative which consisting of three 3 for female's spokeman and once for male's spokeman. The third position was off record type. There were totally 16 (14,06%). As to in Marriage proposal 2, the interesting thing in this marriage proposal 3 was the use of on record without redressive in the form of positive by female's spokeman which in fact must be on it's vice versa.

Table 6. FTA Types Comparision

Types	MP 1	MP 2	MP 3
Off record	22	8	16
On record without redressive positive	33	43	23
On record without redressive Negative	49	16	8
On record with redressive positive	4	11	13
On record with redressive negative	8	2	4
Total	116	78	64

MP1   : Marriage Proposal 1
MP 2   : Marriage Proposal 2
MP 3   : Marriage Proposal 3

With respect to the frequency of the appearance, it is clearly seen that the texts under study bear all the five FTA types. Furthermore, based on the table, it was found that the on record without redressive consisting of positive and negative type is predominantly used and followed by with reddressiv one. The last was the use off record.

Discussion

Although there have been a variety of approaches to analyzing politeness, the most widely used framework comes from the face-saving view, usually associated with Brown and Levinson's 1987 book on politeness. This is probably the most widely used framework for analyzing the way people build and maintain social relationships during interaction, and it is the framework that would be applied to this Manggaraian marriage proposal.

Ideally, people choose to engage in FTAs rather tactically. When considering how polite to be, speakers determine whether the hearer has more or less prestige (social distance) than they do, whether the receiver has control (power) over them at the time, and whether what is going to be said runs the risk (relative to ranking) of hurting the other person (Brown and Levinson 1978). These factors include intrinsic payoffs or advantages and relevant

circumstances in which one of these payoffs will be more advantageous than the others. Thus, as to the Brown's concept, it can be predicted that because humans typically commit FTAs to achieve a desired goal. Individuals will not use strategies that are more polite than necessary because the cost of ambiguity is too great among interactants. Politeness theory emphasizes that individuals try to balance their own positive and negative face while also attending to the others' face needs. When they deliberately commit a face threatening act, individuals can try to save face by using a variety of strategies. The strategy, furthermore, effects a lot on one's concept, idea, behaviour, ways of thinking toward what it should be. The individuals of certain community, probably, go along with what is commonlly accepted such as behaviour, norms, ways of thinking within the people or among people in the community itself. Consequently, a good ability, especially on language strtategy is highly needed to comperhend it as such. Besides, ultimately, of course, our ability to do this depends on our knowledge of how the world is. This is due to the fact all societies, everywhere in the world, have rules about the way in which language should be used in social interaction, (Trudgill, 1974:130)

Context of Manggarain marriage proposal as one of the social interactions in the world, both in the past and now as shown in the table 1 & 2 really supports this statement. Changes of behaviour, ways of thinking really brings the effect of doing politeness. The procedures of proposing in the

past is more elegant and more polite than nowdays'. This as such happens due to their ideology and honor to the culture. The believe that the value of politeness relies much on what they believe to do. On the way other around, the nowday's process tends to ignore what it should be. Manggarain politeness, covering ethiqe, manner and conduct change as the time goes by. Consequently, the appreciation toward culture, marriage proposal in particular is decreased. Then, what valuable on their mind is more valueable than what it should be. Consequently, the value which is considred to be valuable if only we try to make it more is highly kept away. Thus, what is acceptable and polite is what is socially acceptable to be a reall standard at the moment where people experince it. Related to this, Meier remarks that politeness is "doing what is socially acceptable" (1995: 387) and in order to be able to qualify politeness as such, we need to know what constitutes the standard, the constitutive process being social. Then these statements lead us to affirm that politeness is based on a social ideology, a set of ideas about behaviour which are shared by a community and, hence, are recognized as appropriate in the community including in Manggarian Marriage proposal context. As such, the soltion would be of benefit as the members of the Manggaraian community have to follow the rules in order to continue their membership in the group, particularly at the moment of proposal. Concept of politeness as face work in Manggarain marriage proposal seems relevant to know what the social standard of a Manggarain community. Then, in the context of marriage proposal this is done is in order to describe the face wants; to

analyse what strategies can be qualified as to be polite in this Manggarain cummunity and the reasons for using politeness strategies in this very specific situations.

As to the findings in the table 3, 4, 5 & 6 and with the regard to the concerns of analysis that is the politeness strategy used by spokemen in nowdays' Manggarain marriage proposal is concerned much with how and what they want to say. The how and the what relies much on context or setting (specific situation) where it should be. As the spokemen used on record without redressive positive, the context or setting must support them to do this as such. If not being able to pay attention on this, there must be a misunderstanding in cummunication. Consequently, the deal is kept away. This can be seen in some quotation of each data below.

FS   Com kawe apad ta kesa e.... com teing ata pas lite. Eme nggo tombo tong, nehod lewen laku rasan. Com teing muing ata pasn lite... Jaga boto salah ite, salah aku...

(Lebih bagus kalau disampaikan sejumlah uang yang pasti. Seandainya begini, akan menyita banyak waktu. Angka yang pasti lebih bagus. Sehingga kita berdua tidak dipersalahkan...)

(Giving the exact amount of money is better than saying like this. It will waste our time much. Instead of being blamed,..)

MS   :Io..reweng dite sapo gu likang, kembung 30 juta. Mai ne mai 30, jadi 25 juta. Toe ma salan, benarn. E..ite neho reweng daku kesam sekang gu uma, landing hos 10 juta kembung ite.

(Terima kasih, mengacu pada apa yang telah disampaikan, kembung (ikatan cinta orang tua) 30 juta, lalu berkurang menjadi 25 juta. Tidak salah. Benar. Tetapi kami hanya mampu membayar 10 juta. Ini uangnya.)

(Thank you. What you said is quite true. Kembung (engagement of both parents love) is thirty million. Then, it becomes twenty five million. Yet, I am able to pay ten million. Here it is.)

(Transcribe from Marriage Proposal 1 (data 1)

FS: jadi a ai hitu muing ngasang cakon e ngasang de ema, te toe cakoy tong, ai bom tombo weru so ta ema, jarang ca hitu muing. Coy kali ga, ata lerong one cikang baju lite leng pakep agu jarang pe...jadi hitu pikiran dami mendi anak. ai toe kudut nggo keta tong ga ai jarang dungka ai hiop tae daku ai bom olong aru jarang bo ite ho ai hob de mai bantang dite...jadi hitu reweng dami mendi emad ce mai.. neho hitu bo.

(Jadi, itu namanya sebuah permintaan lazim seorang Ayah. Ini bukan hal yang baru. Satu ekor kuda adalah harga mati. Berapa jumlah uang di saku anda sebagai pengganti kuda, mungkin itu yang dipikirkan. Anda tidak mungkin membawa kuda yang sebenarnya. Jadi, maksud saya seperti itu.)

(Well, that is something common to request. It is not something new to be requested anymore. A horse is absolute. How much money you have in your pocket is actually what it should be. It is not surely a real horse because you did not bring it with. Moreover, we are on still in negotiation process. I think it should what it should be.)

MS: Io...jadi a..toe manga apad tong...tabe tung eta ulud taung sangged, eta ulu taung ise amang, eta ulu ise koa gaku hitup ngasang senin lonto leok...senin ngasang gejek adak. neho reweng hitu bo ta ite ai bom toe kaeng neki ite one tenda, jadi tenggo keta laku caron to one lipa hitu ite, toe, juta laku tong a tabe ngasang apan ngasang wote bisan.

(Jadi, nanti tidak membingungkan. Minta maaf untuk kita semua yang ada di sini. Paman dan keponakan saya, minta maaf. Itu indahnya tuturan adat. Kita tinggal bersama di lingkungan Tenda. Dalam kaitan dengan itu, kami sepertinya keberatan dengan sarong. satu juta akan kami berikan sebagai uang kompensasi untuk saudari tertua.)

(Well, it will not be confusing. With my honor and respect to you all, I would like to say that it is the beauty of language in culture; the art of speaking. We live in Tenda together. As to what you said, we mind about the sarong. No, of course we do. One million will be the permission of the elder sister.)

(Transcribe from Marriage proposal 2 (data

FS   Io....ngong a..reweng kepok timpal dite hio bo..kali senget kin liset ngara pu'un tombo bo..jadi a..tae dise kali bo ga..toe kali neho reweng pertama de anak situ bo...ngong reweng ditep bao..angka ata pas agu ata toe manga perlu tawar kole lite kut pande polin urus manusia cemongko...150 juta ne mbarun..peang tanan ga 3 kaba 3 jarang.

(jadi, ternyata mereka sudah mendengar permohonan yang telah disampaikan. Menurut mereka, tidak seperti yang disampaikan pertama. Seluruhnya adalah 150 juta, 3 kerba dan 3 ekor kuda. Angka yang sudah pasti dan tidak perlu ditawar lagi)

(Well, as to our discussion regarding to your request, they really concerned with it. It is not as on the first, yet,, totally, it must be one hundred and fifty million, three buffaloes and three horses.)

MS   Jadi a...bo bo cica dite hitu ite toe ma salan. Ai hitu muing ngasang cica gu jangka. Ai bom nganceng poli hanang koe lami cua tong tombo ho...Landing a,, neho nuk daku mendi anak dite..one 20 hitu keta kali ya nuk dami anak laing one kembung hitu. Lorong ba weki koeg ta ite...

(Maaf, masukan itu tidak salah. Karena memang harus seperti itu. Kami berdua tidak bisa menyelesaikan masalah ini sendirian. Tetapi menurut kami, sesuai kemampuan, 20 juta yang kami bisa bayar)

(Excuse me; what you have suggeted is quite true. That is such and tend to be of suggestion. We both can't find the way out of this as such. Yet, in fact we are able to pay only twenty million. It is due to what we are Sir.)

(*Transcribe from Marriage proposal 3 (data 3)*)

With regard to this qoutation, it is clearly seen that the way of expressing the wants must be in line with the area of context or setting where they belong to. Context or setting here is not only concerned with physical setting that is, the moment of speaking at that very time. Above and beyond, it is all about physcological setting. This setting is the effect of "psychological setting" or "cultural definition" of a scene, including characteristics such as range of formality and sense of play or seriousness (Del Hyme's P.55). It means that what the spokeman said must create a certain impact

psychologically to the other spokeman as his opponent. To reach this, the way of choosing language, words must be in line with the goal to be achieved. The language used must be categorized as positive face even in on record without or with redressive. As such, understanding the context and setting both physical and phsycological as well is highly needed. Related to this, the examples in data 1, 2 and 3, affirm how the context played important role in interaction. The context was about a refusion from male's spokeman. The female spokemen really controlled the interaction. Therefore, they produced on record without redressive in the form of negative. they did not try to offer a negoitation on amount of money they asked for. They were free and being independent of doing this. The male's spokemen, surely used a strategy to manage the distance between them. Theye had to create a close distance and put the solidairity at the top range. What they said was a agreeable statement. The male spokemen's positive face is the need to be accepted, even liked, by the females, to be treated as a member of the same group, and to know that his wants are shared. Beside the use of on record without redressive, the spokemen also used with redressive and off record type as stated below.

> ...aram manga loda saung haju, doal puu dite...
> *(mungkin ada yang meninggal)*
> (....perhaps, someone died...)

> ...Ai curup lebe laing lele....
> *(karena sangat antusias)*
> (...I am so enthusiastic...)

...Lorong ba weki koeg ite....

(sesuai kemampuan kami)

(...It is because of our condition Sir....)

(Transcribe from Marriage proposal 1 (data 1)

...kira bo 10 pas..tara caron 25 de kareng ho pengaruh BBM hot naik leteng leso ite...bo one sua oto mai lau mai ami 10, ho bao ga 20 lebih mahal...

(Mungkin tepat angka 10. Angka 25 yang telah disampaikan kerena pengaruh BBM yang naik setiap hari. Dua hari lalu, dari Pante ke Tenda biaya bemo 10. Hari ini naik menjadi 20. Lebih mahal)

(...10 million is acceptable. The reason why he offered 25 million is because of the price of BBM. It is more expensive. Two days ago, we just paid 10 thousands for the public transportation. Today, it is 20 thosands...)

...neho paci di kala lujang, wentong pas holes jepek, kira kira toe ma lewang, ai lewang con tong lami anak..landing dopo daat ite..holes toe pas, wentong toe jepek...

(Andaikata seperti sairnya Kala lujang, "semuanya tepat sasaran",, mungkin kami tidak menolaknya. Kenyataannya, kami tidak seperti itu.)

(... If only what you said is in line with the song that is "the right time in right place "delivered by Kala lujang...)

(Transcribe from Marriage proposal 2 (data 2)

..neho keta renco poco le....

(Seperti gunung meletus...)

(...It is really of being big burden. It just likes a big eruption...)

..Ela pola wae de podo waun ngasang ata rona...

(babi raksasa sebagai kompensasi tercemarnya nama laki laki)

(...a big great pig as the compansisation of male's bad name...)

...kaba raum rangga de tala cemu ritak...
(kerbau raksasa sebagai kompensasi rasa malu
(...a big great united horn buffalo as the shiness compensationn...)

(*Transcribe from Marriage proposal 3 (data 3*)

Those expressions above convey the meaning implicitly, even in fact, literally they can be ambiguous. It can create more than one meaning. Now, it depends on what context they belong to at the moment of speaking. These are supported by Brown and Levinson that is as statements with more than one potential intention, so that the actor cannot be held to have committed himself to one particular intent. Off-the-record includes statements that are vague, metaphors, understatements overgeneralizations, and giving hints. Off-the-record remarks are used to satisfy negative face to a greater degree than using a negative politeness strategy. Because it is based on sidestepping the encounter, Brown and Levinson do not technically call off-the-record remarking a politeness strategy. For this context, it is still as politeness

strategy, since it is suggested that it is used to satisfy negative face, and since almost any language choice can be considered strategic. Regarding to the data, ideally, there must not be an expectation to see more off-the-record used because of no one of being strangers. They have known each other. Yet, the as the result of interview, the spokemen said that they need to say this because of the distance at the moment of speech event. The spokemen were higher than the others. Moreover, the female's spokeman is as the host and being controller of the interaction. As such, they are motivated to do off record.

With regard to the comparision of the use of FTA as seen in the table in question, it is clearly seen that the data of Marriage proposal 2 and 3 are totally diffrent from the other one (marriage proposal 1). The glaring difference is due to the number of the use of positive politeness by female's spokeman and his men. As to the data 2, he used twenty six (26) times and three times (3) by his pariticipants on record without rerdressive. In data 3, the female's spokeman used fourteen (14) times and his men used it once. This number is too many of being compared to the apperance of negative politeness in which the strategy he has to do in thic context. They, ideally, should do this negative type bacause of their position as the host of that speech event. Besides, They have a full athority to express everything what they want in negative. They are free to decide, ask, instruct as their capacity should be. Yet, in fact, they did not do this. They tend to use the positive one and put solidarity as the most

important thing in that event. As such happened because of the social distance which influences the power or authority to do politeness strategy.

Then, this is what is essential to be successful in language interaction, in both written and spoken form. When we speak, we must constantly make choices of many different kinds such as what we want to say, how we want to say it and the specific sentences types, words, and sounds that best unite the what and the how. How we say something is at least as important as what we say, (Wardaugh, 1986: 251). As to this and with regard to the failures in communication which result in negotiation of meaning requests for explanation or reorganization of message contribute to language interpersonally. The interpersonal function of language makes it possible for people to interact with each other, to exchange meanings, and to take a stand. The interpersonal meaning is concerned more with the interaction between the speaker and addressee or between female's spokeman and male's spokeman as to this context. This aspect deals with how speaker maintains the relationship with the addressee, influences his behavior, and how the speaker expresses his or her viewpoint, (Eggins, 1994:12). The maintainance of relationship was genuinely done by the female's spokeman of both data 2 and 3 in which on record without redressive positive occured. Positive politeness here means to satisfy the male's positive faces, to agree with their opinion and establish their solidarity. This ideally seen in groups of friends, or

where people in the given social situation know each other fairly well. It usually tries to minimize the distance between them by expressing friendliness and solid interest in the hearer's need to be respected. Thus, the female's spokeman in the data 2 and 3 did and made this as the ideal one for the sake of interpersonal relation by paying attention much on the principle motivation of the face both their own and the male's spokeman and the circumtance, context or setting being faced. As such, Brown and Levinson stated that the principle motivation behind politeness strategies is to avoid damaging both our own face and the face of the other person or people in the exchange. The desire to avoid face damage acts as a constraint in language, seen in our avoidance of the simplest and most straightforward option when we choose what we say. The assumption is that we are usually trying to avoid damaging face, by adjust our choice of words in order to protect the interlocutors from unease. Exactly, how we adjust our language depends on our perception of the circumstances of the exchange and of the role of the producer and recipient.

Conclusion

Understanding politeness is not enough to be viewed only from a certain factor or solely from the theory. It must be with other factors that influence the application of politeness. The most influencing factor is what and how certain group of community is in which would be of benefit in revealing of being polite or not, of knowing how politeness strategy is

being applied. Therefore, it is not enough to be viewed from theory and language only. It needs more an understanding on the culture and the society in which it is applied. It must be in relation with culture of people or society where it lies on. Furthermore, the fundamental purpose that language has evolved to serve is to enable users to make meanings with each other of certain society. Language users do not interact in order to exchange sounds with each other, nor even to exchange words or sentences. People interact to make meanings; to make sense of the world and each other. It is made in particular context in which language is used. Understanding the nuances of how we communicate is not only helpful in avoiding misinterpretations, but can also reveal information about our social, intention, personal values, and how we portray these to the people we communicate with to the context. Consequently, it is good to be able in communicating with each other by using language that suits to the context for the sake of having meaning within it. Thus, it is such a great expectation to understand what is being talked and know how to maintain the interpersonal relations with each other as what the spokemen do in Manggarain marriage proposal. If so, the communication would be meaningful.

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