



Politeness Concept in "Face to Face with Desi Anwar" on Metro TV: Pragmatic Perspective

Mas Darul Ihsan*

University of Gresik

This research is to reveal the politeness strategies and intonation used by Desi Anwar and Dalai Lama. It is a qualitative research from the recorded interview of the TV program then transcribed into a text. The data triangulation and peer review are used. First, Desi Anwar wants to invite Dalai Lama to search for an interpretation of the possible relevance through her hints. She delivers the information in a focus and it is based on context in the issues of a religious harmony. The utterances are supported by not only a manner expression such as raised eyebrow, puckered brow and shoulder bent forward, but also the intonation in a falling-rising tone. Second, Dalai Lama wants to be optimistic and centers his wants of creating a religious harmony to be unimpeded. The utterances are supported by not only a manner expression such as having a deep breathy voice and shaking his body, showing his finger up and down, but also the intonation in a falling tone. The findings imply that to achieve a mutual understanding in communication, someone should avoid the great mismatch in communication in addition to meet the purposes of communication, have a sense of awareness, and etiquette in the arena of language usage.

Keywords: Pragmatic, Politeness, Politeness Strategies, Intonation, Face to Face with Desi Anwar

INTRODUCTION

"Face to Face with Desi Anwar" was a program, which interviews prominent figures and personalities around the world on Metro TV, one of the Indonesia TV Channel. The program was monthly English language talk show. One of the interests is the host, Desi Anwar, Indonesian who speaks English. In this research, Desi Anwar met Dalai Lama, Tenzin Gyatso on the program of "Face to Face with Desi Anwar" on Metro TV on June 29, 2010. It reflected something interesting. There are three interesting background ideas, they are *one*, Desi Anwar, as the interviewer, speaks English to Dalai Lama, Tenzin Gyatso, as the interviewee. Desi Anwar who is the Indonesia, speaks English and Dalai Lama Tenzin Gyatso who is Tibetan, speaks English. Both of them are from different background of culture who speak English as lingua franca.

When the people come from different culture communicate each other by using English, it potentially gives experience of communication barrier because the aspects of culture are reflected through the language and language itself is ambiguous by nature [Scollon and Scollon \(2001\)](#). *Two*, the communication that takes place by using English between different cultures will face many barriers in the way of turn exchange fluency and especially about the involvement of politeness strategies, including the proper attitude to take in relation.

OPEN ACCESS

ISSN 2503 3492 (online)

*Correspondence:

Mas Darul Ihsan

Received: 2nd June 2019

Accepted: 30th August 2019

Published: 2nd October 2019

Citation:

Ihsan MD (2019) Politeness Concept in "Face to Face with Desi Anwar" on Metro TV: Pragmatic Perspective. *J. Eng. Educ. Society*. 4:2. doi: 10.21070/jees.v4i2.2206

For example, the exchange of pause, silence, smile, intonation and laughing. Those communication barriers happen to between Desi Anwar, Dalai Lama, Tenzin Gyatso. The aspects of culture are in terms of ideology includes beliefs, values and religions, and face system. It includes social organization Hoza (2007), *Three*, the spoken language production of Desi Anwar and Dalai Lama Tenzin Gyatso have availability the full range of voice quality effects (as well as facial expression, postural, and gesture system); and those effects enable the speakers to always override the effect of the words he speaks.

Understanding the aspect of culture seem to lead to the understanding of system discourse and intercultural communication including English as lingua franca. English as the language of lingua franca is a fascinating topic of study in its own right then an attention to the mental states of the language user, and a concern with making semantic and pragmatic theories consistent with the relevant empirical results concerning language and the mind. That is why the development of English-speaking world is the most widespread today.

Pragmatic Perspectives

Preceding information concerning about the concepts of pragmatic and language can be found on Grice's account in Brown and Levinson (1987). With a similar focus, in terms of pragmatics, Mey and Jacob (1996) says that "pragmatics tells us it is all right to use language in various, unconventional ways, as long as we know, as language users, what we are doing." It reflected, "Pragmatics starts out from an active conception of language as being used." Meanwhile, George (1997) defines some term of pragmatics as stated in his book.

Seeing the concepts of pragmatics, when people talk they have the intention to communicate something to somebody. It is communicative principle. Mey and Jacob (1996) argues, "communicative principle is the foundation of all linguistics behavior and the minimal agreed-on premise of all investigation into the pragmatic activity of humans". Thus, communicative principle leads to the concepts of politeness. In a similar attention, Grice account says, "the role of politeness it is to fix the proposition expressed by what is "said" and to calculate the indirect or contextual implication of the proposition expressed" Abbott (2010) ; and Horn et al. (2006). It is clear that the filling match of pragmatic deals with politeness.

After taking the above definition of pragmatic, the correlation of and role of pragmatic perspective through politeness concepts is that in terms of Lakoff rules of pragmatics competence. Lakoff in Watts (2003) gives a clear diagram pragmatic, which deals with politeness.

Politeness Strategy Perspectives

Some strategies are used to differentiate or at least to maintain the face to show the awareness of the speakers and hearers to avoid the mismatch between what is said and what is implicated. Then to solve the problem of avoiding the mismatch between what is said and what is implicated there will be some politeness strategies in terms of maintaining face George (1997); Schmitz (2008); Gabbay et al. (2003) and Wardhaugh (2006). It deals with Wardhaugh (2006) that "politeness is a fea-

ture of language use and firmly places linguistic etiquette in the arena of language use." Therefore, there are some strategies to avoid this face or face threatening acts or FTA as Brown and Levinson (1987) propose it. They are *bald on records*. It is clear to participants what communicative intention led the actor to do. In contrast, if an actor goes *off record* in doing something, then there is more than one unambiguously attributable attention so that the actor committed himself to one particular intent. Linguistics realizations of *off-record* strategies include metaphor and irony, rhetorical questions, understatement, tautologies and all kind hints as to what a speaker wants or means to communicate without doing so directly, so that the meaning is to some degree negotiable.

Based on the explanation above, politeness strategies will vary and it depends on the communicative intention of the participants. In terms of giving face to the addressee, there will be two aspects will be stressed. They are *positive politeness*. It is oriented toward the positive face of hearer. Positive politeness is approach based; it "anooints" the face of the addressee by indicating that in some respects, speaker wants by hearer's wants (e.g. by treating him as a member of an in-group, a friend, and a person whose wants and personality traits are known and liked). While, *negative politeness* is oriented mainly toward partially satisfying (redressing) hearer's negative face, his basic want to maintain claims or territory and self-determination Brown and Levinson (1987).

in terms of giving face to the addressee, there will be two aspects will be stressed. They are positive politeness. It is oriented toward the positive face of hearer. Positive politeness is approach based; it "anooints" the face of the addressee by indicating that in some respects, speaker wants by hearer's wants (e.g. by treating him as a member of an in-group, a friend, and a person whose wants and personality traits are known and liked). While, negative politeness is oriented mainly toward partially satisfying (redressing) hearer's negative face, his basic want to maintain claims or territory and self-determination.(Brown, Penelope and Levinson, 1987)\$.

The strategies on maintaining face or politeness will go to concept of how do those strategies of maintaining face are manipulated through intonation. The reasons are from the nature concepts of language. It is that language is used to control the future events, behavior and responses among the hearers when spoken or of the readers when written. Then in terms of controlling the language, it catches the concept of intonation.

Intonation Perspectives

The concepts of intonation proposed by Wells (2006) say, "Intonation is sometimes called "the rise and fall of the voice" or "the tune of speech". To be more technical, it involves "pitch" and changes in pitch, the list of the functions of each tone such as indicating a question, or an attitudinal function, and such as indicating certainty and uncertainty. In addition, intonation often referred to in everyday language as speech melody or sentence melody, terms that focus on pitch variations and modulations. Chun (2002) ; Fromkin et al. (2011) ; Miller (2002) and Gussenhoven (2004). From the definition of intonation,

intonation is also reflected through the ideas of pitch. In addition, pitch itself is "the varying level or height of the sounds produced in speech. Further, it goes on the concepts of tone for tone refers to the pitch change that characterizes the tonic segment of a tone group. The five tones are: (1) falling-rising (2) falling or proclaiming (3) rising or marked version of the fall-rise (4) rising-falling or marked version of the fall, and (5) low rising.

The studies that are conducted by Humaidah (2009) and Sukarno (2014) contribute to the concept of politeness in certain extent, especially to the understanding of politeness in terms of speaker and hearer or interlocutor. However, it is clear that none of these previous studies make politeness concepts in term of pragmatics perspective with different culture and intonation as a focus. Then, pragmatics perspective, politeness strategies and politeness strategies through intonation is the focus of this research.

Therefore, the special thing that is going to be analyzed in this research is the talk show on Metro TV face to face between Desi Anwar, as the interviewer, and Dalai Lama XIV Tenzin Gyatso as the interviewee. This talk happens in talk show in a Metro TV program. The reasons of talk show are the study of talk can illuminate aspects of broadcast communication and the place of broadcasting in the modern world. In the study of media talk, it refers to established ways of speaking about particular topics, or, in stronger versions, constituting what these topics are. Cameron in Tolson (2006) states discourse is a singular noun, which refers to 'language-in-use'. It builds on the understanding of linguists that what is required to communicate in social situations is more than knowledge of language per se. There are general principles and protocols that govern how we know how to speak. In addition, ordinary conversation has been principally developed in a field of study known as conversation analysis (Hutchby and Wooffitt in Tolson (2006). Again, he argues that there are three concepts of media talk such as interactivity, performative, liveliness. Those provide a fruitful starting point for the analysis of media talk. Those three concepts of media talk will ease the analysis of talk between Desi Anwar and Dalai Lama.

METHODS

This research used a qualitative approach. A qualitative approach is one kind of research approach, which produces descriptive data. All data are qualitative; they refer to essences of people, object and situation Cresswell (2012) ; Creswell (2013) and Miles and Huberman (1994). The qualitative data and source of data in this research are in form of a recorded interview. The program is "Face to Face with Desi Anwar" on Metro TV on June 29, 2010 Desi Anwar meets Dalai Lama. The subjects of this research are Desi Anwar, as the interviewer, and Dalai Lama, as the interviewee. For politeness and politeness strategies are based on Brown and Levinson theory. The concepts of intonation deal with Chun theory, it is by applying

Adobe Audition 1.5 and Speech Analyzer 3.0.1.

RESULTS AND DISCUSSION

Politeness strategies utilized by the interviewer, Desi Anwar

Desi Anwar's bald on record

From Desi Anwar's utterance:

- (1) "Thank you very much His Holiness for time"

Desi Anwar shows her mutual orientation. For the utterance of *His Holiness*, she always uses these utterances in speaking to Dalai Lama as the honorific expression. She supports the utterance with a facial expression of raised eyebrow and the postural shoulder bent.

Desi Anwar's positive politeness

Desi Anwar wants to intensify her communication. It was proved from the utterance:

- (1) He *thought* we are really going far away. Nevertheless, we *are going* into kilometer. In addition, Rio *was* already about loses his temper. Huh...

- (2) *Here*, there are Tibetan monasteries, temples, restaurants, shops and schools as well as government offices.

Desi Anwar also her intonation as below:

- (3) *Here* is where Tibetan preserves the language, culture and religion.

The below utterances of Desi Anwar mostly uses *we* form.

- (4) People see you as someone special (Dalai Lama: oh ...) a spiritual leader, (Dalai Lama: oh...) as someone (ehm...) who *we* look-up to.

- (5) *We* see conflict especially because of religion.

In saying *thought* and *are going to, was*, Desi Anwar reflects her idea of presenting her speaking in a vivid way and making a good story therefore Desi Anwar uses past and present tenses Fritz (2003). It seems also that Desi wants to pull the hearer into the main issue to be discussed.

The words *here* reflect the ideas that Desi Anwar anchored to certain aspects of her context of utterance. She attempts to bring together or merges her point of view operation, and the use of *here* is for reducing the distance between Desi Anwar and the hearer. The reduced distance in Tibet with the location of hearers seems close.

Desi Anwar's negative politeness

Desi Anwar uses the strategy of questions and hedges such as *rather, little, sort, whether, just, then* and *think*.

Desi Anwar's utterance of using question and hedge *rather* is below:

- (1) The road is small and *rather* steep, the Mountainous area along the road great a breath taking view...

Desi Anwar's utterances of using question and hedge *little* are below

(2) This place is also a charming *little* town full of life and full of activity in attracting...

(3) Located at Sidhpur just the *little* outside of Dharamsala.

Desi Anwar's utterance of using question and hedge *sort* is below

(4) Actually *sort* is mple one thing the one we learn

Desi Anwar's utterance of using question and hedge *whether* is below

Desi Anwar's utterance of using question and hedge just is below:

(5) I myself curious to know what his definition of happiness and also *whether* he himself is happy. Desi Anwar's utterance of using question and hedge *just* is below:

(6) Located at Sidhpur *just* the little outside of Dharamsala.

Desi Anwar's utterance of using question and hedge *then* is below:

(7) Since *then* he associated more than one hundred honor and continues to be the inspiration for people all of the world.

Desi Anwar's utterance of using question and hedge *think* is below:

(8) But do you *think* people are getting more harmony in terms of religion or...

Desi Anwar uses also the strategy of impersonalizing speaker and hearer. The utterances then specify in the strategy of using pluralization of the "you" and "I" pronoun.

The utterances are below:

(9) But do *you* think people are getting more harmony in terms of...

(10) So *you* are optimistic that we can achieve religious harmony?

Desi Anwar wants to show her negative politeness is shown by the use of *you*. The word *you* here seem to be the (plural) pronoun of *you*. It does not literally single out the addressee, the word *you* is not only for the hearers such as Dalai Lama but also for those people who Have similar spiritual understanding.

Desi Anwar's off record

(1) But people see you as *someone special* (Dalai Lama: eh...). As a *spiritual leader* (Dalai Lama: eh...). As someone we look up to. How do. *Who are you exactly?*

(2) But do you think people are *getting more harmony* in terms of religion or are they actually *having more conflict* because of *religion* this day?

Desi Anwar's utterances below show that she wants to set some intention clues in her utterances to be relevant in context.

As can be seen from the below utterances

(3) In this episode I take it to meet His Holiness the *Fourteenth Dalai Lama, Tenzin Gyatso*.

(4) Tibetan culture is capitalized at *the Norbulinka institute*,

There is a finding that Desi Anwar speaks by exaggerating to some certain issues of religious harmony.

(5) His messages of love, peace, religious harmony and other basics human value have been *spread widely around the world*.

(6) We see *more* people getting polarized over religious issues for example.

Through the utterances below, Desi Anwar seems to force the hearer with some certain assumptions of main issues.

(7) Popular place destinations not only for Tibetan culture but also for *beauty and challenging* tracking trail.

Desi Anwar's strategy of giving hints is that she wants to communicate the issues of religious harmony with Dalai Lama. Desi Anwar does the communication without doing directly.

This indirectness is proved by Desi Anwar's giving hints. She wants to discuss the issues of religious harmony in some degree negotiable. Some degree negotiable is Dalai Lama's point of view in seeing the world in the idea of religious harmony. The indirectness of Desi Anwar's question creates a tricky question. She uses the tricky question by comparing two issues; it is the issue of getting more harmony in terms of religion or having more conflict because of religion. The tricky question from Desi Anwar shows that she wants to share some certain information to Dalai Lama. She shares the issues of creating a religious harmony.

Desi Anwar shows her strategy of giving hints is not only in a verbal mechanism but also in a manner mechanism. She uses a facial expression and postural expression. Those manner mechanisms seems to be an action of Desi Anwar to enter the issues of religious harmony. She shows that she cares about the problem faced by many people in creating a religious harmony.

Desi Anwar's intonation

Desi Anwar seems very careful in giving hints to Dalai Lama. She likes to soften her voice mechanism. It is proved that she starts her voice from a falling to a rising tone. She starts the question addressed to Dalai Lama from a falling tone in a careful mechanism to a rising tone to emphasize that there is an important issue in a religious harmony. She uses a falling-rising tone in delivering some questions to Dalai Lama with a purpose of proclaiming the issues of religious harmony.

(Chun, 2002) proposes the idea intonation of a falling-rising tone. He stated, "Falling-rising tone means that something is known, but there is some doubt or reservation and marks the content of a tone group as part of the information share. By both participants or it is addressed to someone who is expected to know already that the speaker is but does not know what the speaker's future intentions are (this is also known as "intensified alternatives)."

Leaving aside the strategy of giving hints, Desi Anwar wants also everything, which is uttered by her to be relevant in a context. She shows to the hearers that the information delivered is true. She states the things is existing in a context. By referring a relevant context, which brings the truth of what is her saying, she puts herself in an expression of a puckered brow to emphasize the information delivered. That facial expression

reflects that she creates a focus in delivering the information, she tells something in a context and the context is true. For this reason, she sets an intonation to create a certain meaning. She wants to control the language through intonation and manipulate the behavior.

Brown and Levinson (1987) stated, "a third set of clues to S's intent is related in a different way to the Relevance Maxim. An utterance can be almost wholly relevant in context."

In some cases of finding, the case of creating a tricky question and focusing information in a context. There is also idea that Desi Anwar expressed is higher than the actual condition. By saying more than true, she wants to initiate some series of reaction from the hearer. She wants to show that in creating, a religious harmony is very difficult, and she wants to serve the notice to Dalai Lama that the issues of religious harmony must be applied to everybody in this world.

By saying more than true, Desi Anwar also wants to convey some arguments, which is as a trigger to gain another idea of how to create a religious harmony. Desi Anwar uses the strategy of using an "overstate" to give the higher meaning of what is said. She expresses the higher meaning of what is said by raising her eyebrow. The raised eyebrow of Desi Anwar supports the higher meaning of what is said in the issues of religious harmony.

Moreover, by saying more than true, that "if S says more than is necessary, that is, by exaggerating reflects a point of stating the actual state of affair."

Furthermore, Desi Anwar encourages hearer to look for an interpretation. Desi Anwar seems to force the hearer with some certain assumptions of main issues. By using contradiction, she seems that she cannot tell the truth of what is her saying. She uses a contradiction in stating two things. She wants to know more about the issue of a religious harmony from Dalai Lama's view. For this reason, she lets the hearer to take an interpretation of what is her saying and the interpretation will be varied based on the hearer interpretation.

A typical postural manner of Desi Anwar in using the strategy of using an "overstate" is by having her shoulder bent forward. This way reflects that she wants her idea assumed as an urgent idea by Dalai Lama and thus she wants to assert some certain meaning to Dalai Lama.

In general, Desi Anwar wants to invite Dalai Lama to search for an interpretation of the possible relevance through her hints. She delivers information in a focus, based on context in the issues of a religious harmony. Those verbal expressions is supported by not only a manner expression such as raised eyebrow, puckered brow and shoulder bent forward but also the intonation in a falling-rising tone.

Politeness strategies utilized by the interviewee, Dalai Lama.

Dalai Lama's bald on record

(1) Thank you (while shaking hand each other).

Dalai Lama's positive politeness

Dalai Lama wants to intensify his communication by saying *now*. As can be seen from the utterance below (1) I think They due to the difference faith, *now* here the concept of one religion one truth.

(1) I think They due to the difference faith, now here the concept of one religion one truth.

(2) So therefore *now* (ehm...) according today reality, it is very very relevant that we should have the concept of several religions, several truths.

Dalai Lama uses the words *brotherhood* and *sisterhood* for presenting an in-group membership.

(3) Dialogue, respect, compassion, and people *brotherhood sisterhood* then you can change our mind.

(4) *Oh ya, yes, yes*. We live in this century I think much healthier.

The italic word *here* reflects the idea that Dalai Lama wants to show some certain aspects of religious harmony in a context.

(5) Then I must explain *here*, when I firstly when I use the word secular secularism,

(6) *Here* I am Buddish, so my moral is to promote harmony among different religions.

The italic word *this* suggests that Dalai Lama wants to show his empathy and wants to convey an increased involvement in a discussion with to Desi Anwar.

(7) And all do *this* difficulties, (ehm...) I never lost my hope and my faith or myself confidence. (8) In *this* level, you must remember, we are same human being (Dalai Lama: pointing down the finger). (9) (Ehm...) I never lost my *hope* and my faith or myself confidence.

(8) In this level, you must remember, we are same human being (Dalai Lama: pointing down the finger).

(9) (Ehm...) I never lost my hope and my faith or myself confidence.

Dalai Lama uses *we* to show that he is as eager as the hearer. The utterances below

(10) Yes, *we* have different religion, different nationality, different political system or economic system.

(11) If then *we* have some conflicts in this level, you must remember, *we* are same human being.

The repetition of word *yes, yes* from Dalai Lama indicates something more that the meaning itself, it is above the meaning Ihsan (2018).

Dalai Lama's negative politeness

(1) (Panting) it is *really* unfortunate in human history (eh...) I think more than thousand years.

(2) So *really* basically I am optimistic.

Dalai Lama's utterances of using question and hedge *little* are below (3) So on that level (ehm...) some in my experience *little* way some...

(3) So on that level (ehm...) some in my experience little way some...

(4) I feel I am a kind of person who have a *little* in a peace.

(5) *Just* considered one truth one religion and you follow your own religion faithfully.

(6) Ehm... the main point is force the force is *just* to control other body not mind.

(7) *Then* I think on human level, maybe,

(8) *Then* one no religion, one no religion works the religion faith will must about emotion.

(9) I *think* you can make I *think* (ehm...) effective contribution.

(10) Then I *think* you have one unique opportunity.

(11) I think more than thousand years (ehm...) number of conflict (ehm...) happen due to different belief.(12) The challenges really (ehm...) create (ehm...) actually situation that your life something useful.

(12) The challenges really (ehm...) create (ehm...) actually situation that your life something useful.

(13) Then we have some conflicts in this level, *you* must to remember,

(14) Just considered one truth one religion and *you* follow your own religion faithfully. Dalai Lama shows what to be commented as can be seen in utterance below.(15) *You have two eyes. One nose*, (laughing) me too and equally

Dalai Lama shows what to be commented as can be seen in utterance below.

(15) You have two eyes. One nose, (laughing) me too and equally

He wants to state a general thing in his idea about religious harmony. The tone used to express the word in italic is a low-rising tone. The gesture that accompanies the utterance above is done by showing his two eyes and one nose.

Dalai Lama's off record

(1) When I visited *Borobudur* the and also *Bali*

(2) I officially make clear *the institution of Dalai Lama* should continue or...

He delivers the strategy of using presupposes to utter the truth of what is his saying about the relevant context. Dalai Lama's gesture that accompanies the strategy of using presuppose in the existential presuppose is done by opening his right hand up. For the gesture that accompanies the utterances of using presuppose in the fricative, lexical and structural presuppose, Dalai Lama expresses that gesture by pointing his right hand down.

Below is Dalai Lama's utterance of using understatement strategy.(3) Then I think on human level, *maybe*, now I am a person whose age now already (ehm...)

(3) Then I think on human level, maybe, now I am a person whose age now already (ehm...)

The italic word *maybe* is uttered by Dalai Lama and brings the idea of constructing something less than required and providing less information. Dalai Lama's gesture that accompanies the strategy of using understatement is done by opening his right hand up.

Below is Dalai Lama's utterance of using overstate strategy.(4) I think the world become *much more* safer, *much more* better.

(4) I think the world become much more safer, much more better.

Dalai Lama speaks by exaggerating to some certain issues of religious harmony. Dalai Lama's gesture that accompanies the strategy of using an "overstate" is by opening his right hand up.

Through the utterances below, Dalai Lama seems to force the hearer with some certain assumptions. (5) Off course may be right *or* wrong I don't know, you have to judge.

(5) Off course may be right *or* wrong I don't know, you have to judge.

(6) I officially make clear the institution of Dalai Lama should continue *or* not are for Tibet people.

He seems that he cannot tell the truth of what is his saying. He uses contradictions in stating two things. The contradictions may involve words such as you like it *or* not, *right or wrong I don't know* and *continue or not*. Dalai Lama's gesture that accompany the strategy of using contradiction is by shaking his body.

Below is Dalai Lama's utterance of being ironic strategy.

(7) I think the *real* cause of this conflict actually not religion but power, money *or* personal differences.

Dalai Lama uses *real* for stating an indirect meaning. Dalai Lama's gesture that accompany the strategy of being ironic is by pointing his right hand up.(8) That difficult to measure

(8) That difficult to measure

From utterance above, he reflects the idea of giving the critic in a religious harmony. Dalai Lama's gesture that accompanies the strategy of being vague is by shaking his body.

On the other hand, by going negative politeness, Dalai Lama delivers some strategies deals with a negative politeness strategy. It is the strategy of using question and hedge. He uses the strategy of using question and hedge to modify his interaction with Desi Anwar. He uses the hedges *then* and *think* to strengthen the importance idea of creating a religious harmony. According to Dalai Lama, the goal to create a religious harmony needs an action and persons must be optimistic to create a religious harmony. He centers his wants of creating a religious harmony to be unimpeded. This Dalai Lama's feeling of creating a religious harmony is also supported by his gesture. He shows his finger down which reflects that a religious harmony must be done here and now. Furthermore, he uses the hedge *really* and *ehm* to express his optimistic in creating a religious harmony even he is rather restless about his intention. He is nervous about some difficulties will be faced in creating a religious harmony. But, he is still optimistic in creating a religious harmony. It is supported with Dalai Lama's gesture of having a deep breathy voice and shaking his body in uttering the hedge *really* and *ehm*. He seems optimistic but rather nervous about what will happen for the next.

In addition, Dalai Lama uses the hedge *little* and *just* to conclude his idea of creating a religious harmony. He gives a conclusion from all his ideas that all troubles in this world

happen due to conflict in a human level. He expresses a loud complaint and protest of what happens around the world and expresses to a strongly expression in action to create a religious harmony. Dalai Lama shows his optimistic view in having a faith and confidence to create a religious harmony. The gesture used by Dalai Lama is by pointing his finger up.

The utterances above reflect as if he wants to modify her interaction with Desi Anwar. The modifications are done by choosing words that strengthen and weaken the actions. Dalai Lama uses gestures that accompany the strategy of using hedges *really* is by having a deep breathy voice. In the strategy of using hedges *then* and *think*, he shows his finger down. In the strategy of using hedge *little* and *just*, he shows his finger up. For the gesture that accompanies the utterances of using hedges *ehm*, Dalai Lama expresses that gesture by shaking his body.

Dalai Lama's intonation

Dalai Lama's way to solve the troubles due to conflict in a human level to create a religious harmony in the world must be done humanly and peacefully. By showing his finger up, he shows that the conclusion to create a religious harmony humanly and peacefully is really needed. For those reasons, he sets an intonation in a falling tone to create a future intention of creating a religious harmony. He wants to share solidarity with the hearers. The gesture system that accompany the italic words above is that Dalai Lama raises up his two hands. Dalai Lama agrees with Desi Anwar for a certain topic discussion. In the strategy of avoiding disagreement, he shows his finger up.

Then, according to [Chun \(2002\)](#) that "a falling tone means it is addressed to someone who is expected to know already that the speaker knows what the speaker's future intentions are (this is also known as "intensified alternatives)."

In general, Dalai Lama wants to be optimistic and centers his wants of creating a religious harmony to be unimpeded. Those verbal expression is supported by not only a manner expression such as having a deep breathy voice and shaking his body, showing his finger up and down but also the intonation in a falling tone.

This is about the discussion, *By going off-record*, Desi Anwar delivers some strategies deals with off-record politeness strategies. The first strategy is the strategy of giving hints. She gives several hints to be addressed to Dalai Lama. She wants to deliver a certain ideas and invites Dalai Lama to search for an interpretation of the possible relevance. The hints delivered by Desi Anwar seems to be a preceeding information before she leads to the question. She wants to draw a certain answer from Dalai Lama, the answer is assumed to be a Dalai Lama's point of view in creating a religious harmony. This discussion is also supported by [Sukarno \(2014\)](#). They said that "if S says something that is nor explicitly relevant, he invites H to search for an interpretation of the possible relevance."

One more thing from Desi Anwar's strategy of giving hints is that she wants to communicate the issues of religious har-

mony with Dalai Lama. The communication is done by Desi Anwar without doing directly. They said that "... many cases of truly indirect (off-record) speech acts are accomplished by hints that consist in 'raising the issue of some desired act A, for instances, by stating motives or reasons for doing A."

This indirectness is proved by Desi Anwar's giving hints. She wants to discuss the issues of religious harmony in some degree negotiable. The some degree negotiable are Dalai Lama's point of view in seeing the world in the idea of religious harmony. The indirectness of Desi Anwar's question creates a tricky question. She uses the tricky question by comparing two issues, it is the issue of getting more harmony in terms of religion or having more conflict because of religion. The tricky question from Desi Anwar shows that she wants to share some certain information to Dalai Lama. She shares the issues of creating a religious harmony.

Desi Anwar shows her strategy of giving hints is not only in a verbal mechanism but also in a manner mechanism. She uses a facial expression and postural expression. Those manner mechanism seems to be an action of Desi Anwar to enter the issues of religious harmony. She shows that she cares about the problem faced by many people in creating a religious harmony.

Desi Anwar seems very careful in giving hints to Dalai Lama. She likes to soften her voice mechanism. It is proved that she starts her voice from a falling to a rising tone. She starts the question addressed to Dalai Lama from a falling tone in a careful mechanism to a rising tone to emphasize that there is an important issue in a religious harmony. She uses a falling-rising tone in delivering some questions to Dalai Lama with a purpose of proclaiming the issues of religious harmony.

The idea intonation of a falling-rising tone is from [Chun \(2002\)](#). He stated, "Falling-rising tone means that something is known, but there is some doubt or reservation and marks. The content of a tone group as part of the information shared by both participants or it is addressed to someone who is expected to know already that the speaker is but does not know what the speaker's future intentions are (this is also known as "intensified alternatives)."

Leaving aside the strategy of giving hints, Desi Anwar wants also everything, which is uttered by her to be relevant in a context. She shows to the hearers that the information delivered is true. She states the things is existed in a context. By referring a relevant context which brings the truth of what is her saying, she puts herself in an expression of a puckered brow to emphasize the information delivered. That facial expression reflects that she creates a focus in delivering the information, she tells something in a context and the context is true. For this reason, she sets an intonation to create a certain meaning. She wants to control the language through intonation and manipulate the behavior.

In some cases of finding, the case of creating a tricky question and focusing information in a context. There is also idea that Desi Anwar expressed is higher than the actual condition. By saying more than true, she wants to initiate some series of reaction from the hearer. She wants to show that in creating, a

religious harmony is very difficult, and she wants to serve the notice to Dalai Lama that the issues of religious harmony must be applied to everybody in this world.

By saying more than true, Desi Anwar also wants to convey arguments, which is as a trigger to gain another idea of how to create a religious harmony. Desi Anwar uses the strategy of using an *overstate* to give the higher meaning of what is said. She expresses the higher meaning of what is said by raising her eyebrow. The raised eyebrow of Desi Anwar supports the higher meaning of what is said in the issues of religious harmony. And by saying more than true, according to (Brown, Penelope and Levinson, 1987) [Brown and Levinson \(1987\)](#) that "if S says more than is necessary, that is, by exaggerating reflects a point of stating the actual state of affair."

Furthermore, Desi Anwar encourages hearer to look for an interpretation. Desi Anwar seems to force the hearer with some certain assumptions of main issues. By using contradiction, she seems that she cannot tell the truth of what is her saying. She uses a contradiction in stating two things. She wants to know more about the issue of a religious harmony from Dalai Lama's view. For this reason, she lets the hearer to take an interpretation of what is her saying and the interpretation will be vary based on the hearer interpretation.

A typical postural manner of Desi Anwar in using the strategy of using an overstatement is by having her shoulder bent forward. This way reflects that she wants her idea assumed as an urgent idea by Dalai Lama and thus she wants to assert some certain meaning to Dalai Lama. In general, Desi Anwar wants to invite Dalai Lama to search for an interpretation of the possible relevance through her hints, and she delivers the information in a focus. It is based on context in the issues of a religious harmony. That verbal expression is supported by not only a manner expression such as raised eyebrow, puckered brow and shoulder bent forward but also the intonation in a falling-rising tone.

On the other hand, by going negative politeness, Dalai Lama delivers some strategies deals with a negative politeness strategy. It is the strategy of using question and hedge. He uses the strategy of using question and hedge to modify his interaction with Desi Anwar. He uses the hedges *then* and *think* to strengthen the importance idea of creating a religious harmony. According to Dalai Lama, the goal to create a religious harmony needs an action and persons must be optimistic to create a religious harmony. He centers his wants of creating a religious harmony to be unimpeded. This Dalai Lama's feeling of creating a religious harmony is also supported by his gesture. He shows his finger down which reflects that a religious harmony must be done here and now. Furthermore, he uses the hedge *really* and *ehm* to express his optimistic in creating a religious harmony even he is rather restless about his intention. He nervouses about some difficulties will be faced in creating a religious harmony. But, he is still optimistic in creating a religious harmony. It is supported with Dalai Lama's gesture

of having a deep breathy voice and shaking his body in uttering the hedge *really* and *ehm*. He seems optimistic but rather nervous about what will happen for the next.

In addition, Dalai Lama uses the hedge *little* and *just* to conclude his idea of creating a religious harmony. He gives a conclusion from all his ideas that all troubles in this world happen due to conflict in a human level. He expresses a loud complaint and protest of what happens around the world and expresses to a strong expression in action to create a religious harmony.

Dalai Lama's used in question and hedge of politeness strategy is also supported by the concept of [Brown and Levinson \(1987\)](#). They stated that "... that is, the question and hedge modify the force of speech act."

According to Dalai Lama, a way to solve the troubles due to conflict in a human level to create a religious harmony in the world must be done humanly and peacefully. By showing his finger up, he shows that the conclusion to create a religious harmony humanly and peacefully is really needed. For those reasons, he sets an intonation in a falling tone to create a future intention of creating a religious harmony.

Then according to [Chun \(2002\)](#) that "a falling tone means it is addressed to someone who is expected to know already that the speaker knows what the speaker's future intentions are (this is also known as "intensified alternatives)."

In general, Dalai Lama wants to be optimistic and centers his wants of creating a religious harmony to be unimpeded. Those verbal expression is supported by not only a manner expression such as having a deep breathy voice and shaking his body, showing his finger up and down but also the intonation in a falling tone.

CONCLUSION

In conclusion, Desi Anwar wants to invite Dalai Lama to search for an interpretation of the possible relevance through Desi Anwar's hints, and she delivers the information in a focus. It is based on context in the issues of religious harmony. That verbal expression is supported by not only a manner expression such as raised eyebrow, puckered brow and shoulder bent but also the intonation in a falling-rising tone. Meanwhile, Dalai Lama wants to be optimistic and centers his wants of creating a religious harmony to be unimpeded. Those verbal expression is supported by not only a manner expression such as having a deep breathy voice and shaking his body, showing his finger up and down but also the intonation in a falling tone.

ACKNOWLEDGMENTS

The expression of salutation in helping to complete this research goes to Mr. Suharsono, M.Phil., Ph. D for the corrections.

REFERENCES

- Abbott, B. (2010). *Reference* (New York: Oxford University Press)
- Brown, P. and Levinson, S. C. (1987). *Politeness: Some Universal in language Usage* (London: Cambridge University Press)
- Chun, D. (2002). Discourse Intonation in L2: From Theory and Research to Practice. *Language Learning and Teaching. Amsterdam*
- Cresswell, J. (2012). *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research (Fourth Ed)* (Boston: Pearson Education Inc)
- Creswell, J. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches* (Los Angeles: University of Nebraska–Lincoln). Pearson Ed
- Fritz, T. A. (2003). Look here, what I am saying!: Speaker Deixis and Implicature as the Basis of Modality and Future Tense. *Pragmatics and Beyond New Series (p. 294)*. Amsterdam: The Netherland John Benjamins
- Fromkin, V., Rodman, R., and Hyams, N. (2011). *An Intoduction to Language* (Boston: Wadsworth Cengage Learning)
- Gabbay, M., Dov, and Woods, J. (2003). *Agenda Relevance: A Stusy in Formal Pragmatics. A Practical Logic of Cognitive Systems*, vol. 1 (Amsterdam: Elsevier Inc)
- George, Y. (1997). *PRAGMATICS* (Oxford: Oxford University Press)
- Gussenhoven, C. (2004). The Phonology of Tone and Intonation. In *Research Surveys in Linguistics* (Cambridge University Press)
- Horn, R., Laurence, and Ward, G. (2006). *The Handbook of Pragmatics* (Oxford: Blackwell Publishing)
- Hoza, J. (2007). *Its not What You Sign, Its How You Sign It. Politeness American Sign Language* (Washington: Gallaudet University Press)
- Humaidah (2009). *Thesis: Politeness strategies used by the actors in Princess Diaries movie by Gary Marshall* (Surabaya: Pasca Sarjana Unesa)
- Ihsan, M. D. (2018). Repetition Values on Martin Luther King Jr. *Speech. JEES (Journal of English Educators Society)* 3, 178–178
- Mey, L. and Jacob (1996). *Pragmatics. an introduction* (Blackwell Publishing)
- Miles, B. M. and Huberman, M. A. (1994). *Qualitative data analysis : an expanded sourcebook* (California: Sage Publication). Second Edition
- Miller, J. (2002). *An Introduction to English Syntax* (Edinburgh University Press)
- Schmitz, H. (2008). Accentuation and Interpretation. *Accentuation and Interpretation*
- Scollon, R. and Scollon, S. W. (2001). Intercultural Communication Culture: A Discourse Approach. In *SocioLinguistics* (Blackwell Publishing)
- Sukarno (2014). Politeness Strategies in Responding to Compliments in Javanese. *Indonesia Journal of Applied Linguistic* 4, 91–101
- Tolson, A. (2006) (Edinburgh University Press). Edibnburgh
- Wardhaugh, R. (2006). *An Introduction to Sociolinguistics* (Routledge), 5 edn.
- Watts, R. J. (2003). *Politeness: Key topics in sociolinguistics* (Cambridge University Press)
- Wells, C. J. (2006). *English Intonation: An Introduction* (Cambridge: Cambridge University Press)

Conflict of Interest Statement: The author declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Copyright © 2019 Ihsan. This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY). The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.