FACE THREATENING ACT OF DIFFERENT ETHNIC SPEAKERS IN COMMUNICATIVE EVENTS OF SCHOOL CONTEXT

Novra Melisa P. Hutabarat
Universitas HKBP Nommensen Pematangsiantar
hutabaratmelisa23@gmail.com

Abstrak. Penelitian ini menangani Tindakan Mengancam Wajah oleh penutur etnis yang berbeda dalam hal komunikatif konteks sekolah. Tujuan dari penelitian ini adalah (1) mendeskripsikan tindakan mengancam wajah biasanya dilakukan oleh penutur etnis yang berbeda dalam hal-hal komunikatif pada konteks sekolah. (2) untuk menggambarkan tindakan mengancam wajah biasanya dilakukan oleh penutur etnis yang berbeda dalam hal-hal komunikatif pada konteks sekolah. (3) untuk menjelaskan alasan mengapa hal itu terjadi. Sumber data penelitian ini adalah ujaran penutur bahasa Batak dan Jawa. Data dikumpulkan melalui teknik dokumenter dan instrumennya adalah lembar dokumenter. Teknik analisis data bersifat deskriptif. Temuan dari studi tersebut mengungkapkan bahwa: (1) Ada 2 jenis tindakan yang mengancam wajah, wajah negatif dan wajah positif. Jenis tindakan mengancam wajah yang paling banyak dilakukan oleh penutur etnis yang berbeda adalah Wajah Positif dalam 46 kali dari 81 ujaran yang terdiri dari kalimat-kalimat adalah ketidaksepakatan, kontradiksi, kesepakatan, dan permintaan maaf dalam percakapan mereka. (2) Cara menghadapi tindakan yang mengancam didasarkan pada interaksi guru, karyawan, dan siswa dalam percakapan tertentu di lingkungan sekolah. Jenis FTA dominan dalam wajah negatif adalah ekspresi terima kasih, penerimaan pujian, dan penerimaan ucapan terima kasih, tawaran dan pujian. Dan tipe dominan di wajah positif adalah meminta maaf. Hal ini ditunjukkan dalam kebutuhan untuk hubungan timbal balik, untuk diterima sebagai anggota dari tujuan yang sama yang memiliki kebebasan bertindak dan tidak terbebani pada solidaritas dan tingkat kesetaraan meskipun antara orang Batak dan orang Jawa memiliki cara mereka sendiri untuk berbicara dengan pasangan mereka dalam penelitian ini. (3) Antara guru, karyawan dan siswa, ada alasan menggunakan Tindakan Mengancam Wajah: permintaan, saran, peringatan, ketidaksepakatan dan permintaan maaf. Alasan ini menjelaskan mengapa FTA melakukannya. Semua alasan yang sebagian besar dipengaruhi tindakan menghadapi ancaman adalah konteks situasi (hubungan antara pembicara etnis yang berbeda).

Kata Kunci: Tindakan mengancam wajah, pembicara etnis yang berbeda, hal-hal komunikatif pada konteks sekolah, wajah negatif, wajah positif

Abstract. This research dealt with Face Threatening Act by the different ethnic speakers in communicative event of school context. The aims of this study were (1) to describe the face threatening acts are commonly performed by the different ethnic speakers in communicative events of school context. (2) to describe the face threatening acts are commonly performed by the different ethnic speakers in communicative events of school context. (3) to describe the reasons why the way it does. The source of data of this study were utterances of Bataknese and Javanese speakers. The data were collected through documentary technique and the instrument was the documentary sheet. The technique of data analysis was descriptive. The findings of thus study revealed that: (1) There were 2 types of face threatening act, they are negative face and positive face. The most types of face threatening acts are performed by the different ethnic speakers is Positive Face within 46 times from 81 utterances consist of sentences were disagreement, contradiction, agreement, and apology in their conversations. (2) The ways of face threatening act was based on the interactions of the teachers, employees, and students in a certain conversations in school environment. The dominant type of FTA in negative face were expression of thanks, acceptance of compliments, and acceptance of thanks, offers and compliments. And the dominant type in positive face was apologize. It is indicated in the need for mutual

relationships, to be accepted as members of the same purpose who has freedom of actions and unencumbered on solidarity and level of equality despite between Bataknese and Javanese have their own way to talk to their partners in this research. (3) Between the teachers, employees and the students, there are reasons of using Face Threatening Act: request, suggestion, warning, disagreement and apology. These reasons explain why the FTA does. All the reasons mostly influenced of face threatening act were the context of the situations (relationship between the different ethnic speaker).

Keywords: *Face threatening act, different ethnis speakers, communicative events of school context, negative face, positive face.*

INTRODUCTION

Communication is one of the most important matters for living things, especially for human. We have to communicate in order to help us fulfill our needs, because we cannot get what we want if we do not say it. Every human who lives in this world is created as a social creature. He or she always needs other people in his or her society to fulfill the social needs. In order to meet the social needs as a social creature, people have to be able to communicate or interact with the society. To communicate people needs tools of communication in which language is one of them. The use of language can be found in a conversation. Thus, conversation is a real form of language uses. It is an exchange of words, sentences and many other expressions that happen when two or more people are involved in talking about a certain thing in a certain situation. Making a conversation people does not only produce utterances containing grammatical structures and words, but they also perform an act through those utterances. In other word, the acts are characterized in term how they are related to each other rather than the kind of function they are independently used to perform.

As a mean of communication and a part of culture, language has an importatant role in human's life. Therefore, it reflects speaker's behaviour. That is also why language is able to build human relationship. But every speech which is spoken by speakers or hearers is not exactly alike. Those differences, generally, are influenced by education, age, personality, sex, and setting. These factors are sometime affected how close relationship or the interaction between speaker and hearer is. The personality, for instance, as a matter of fact that describes our character being related with the emotional states. Or sometimes we are conditioned by setting either formal or informal so we should decide how to behave in order to appropriate with its situation. Of course, the differences above influence people in using language whether it is regarded as polite language or not. It should be realized by everyone in forming good conversation because the use of language can reflect the behavior or the attitude.

Communication breakdown entails lack of effective and efficient communication; however, various measures are linguistically put in place to avert such situations. In daily interaction, people often do conversations with their gesture movement, and the way they talk with each other. It showed by their face when they perceive something from their face. Face is something that is emotionally invested and that it can be lost, maintained or enhanced and must be constantly attended to in an interaction. Goffman (1967) argues that face is a mask that changes depending on the audience and social interaction because in any society, whenever the physical possibility of spoken interaction arises, it seems that a system of practices, conventions and procedural rules comes into play which functions as a means of guiding and organizing the flow of messages. This is something that can happen in such situation that the researcher adopts for the current study.

This study focuses on the phenomenon of face threatening act. Face threatening act is considered as a linguistic product of contact, determined in various ways by the social circumstances in which it occurs. Face threatening act is now considered to be a natural product of interaction. Face-threatening act is act which in some way threaten the 'face' or self-esteem of another person (Brown and Levinson, 1987). Some people think that all communicative acts are potentially threatening. In fact, the potential does exist to threaten 'face' with every act of

communication. Whether the act is actually a threat depends not so much on the intent of the speaker but on the perception of the hearer. Face threatening Act includes act other than spoken or written. Very often we can threaten others' face by a look, an expression or some other non-verbal communication. Staring at someone is often perceived as a FTA for no other reason than it can be so unnerving. The starrer's motivation is always questioned. The person who is being stared at must wonder, what is wrong. A child (or adult) at times can be more expressive and rather than hide a FTA, might express him or herself openly.

Talking about face threatening act, there are some types of face threatening act. Brown and Levinson (1987) distinguished two types of face threatening act. They are Negative Face Threatenng Act and Positve Face Threatening Act. Negative face is threatened when an individual does not avoid or intend to avoid the obstruction of their interlocutor's freedom of action. It can cause damage to either the speaker or the hearer, and makes one of the interlocutors submit their will to the other. Freedom of choice and action are impeded when negative face is threatened. Positive face is threatened when the speaker or hearer does not care about their interactor"s feelings, wants, or does not want what the other wants. Positive face threatening acts can also cause damage to the speaker or the hearer. When an individual is forced to be separated from others so that their well-being is treated less importantly, positive face is threatened.

The overall people around this world have ethnicity each other and they use language for their communication and interaction, especially in Indonesia. In Indonesia most of members od sociatey have their own ethnicity. Ethnicity is a named human population with myths of common ancestry, shared historical memories, one or more elements of common culture (e.g. religion, customs, language), a frequent link with a homeland and a sense of solidarity among at least some of its members' (Hutchinson and Smith, 1996 in Cristi Karner, 2007). Ethnic is a work containing the basic study of the processing and analysis of the culture of a tribe or ethnic group. In this study the reseacher is discussing about the interaction in the ethnic group that can occur for different ethnic speakers between Bataknese and Javanese in school context. Bataknese and Javanese are two of many dialects in Indonesia that have very particular characteristics in the way they communicate that many linguists are interested in studying those dialects. Muryantina (2011) said that, Bataknese and Javanese are usually seen as two opposite cultures based on the way they interact with other people. Batak people are always seen as rude because they speak outloud in an aggressive manner. While Javanese people are always seen as indecisive because they speak softly and politely.

In this study people make interaction and take place in SMK Negeri 10 Medan. In every interaction, there are kinds of face threatening act in communicative events that appear between teachers, employess, and students. Communicative events are events which comprise communication, communication fucntion as identity. According to Saville-Troike (2002) state that the communicative event is the basic unit descriptive purposes. A single event is defined by a unified set of components throughout, beginning with the same participants in general topic, generally using the same language variety, mantaining tone or key and the ame rules for interaction. An events terminates whenever there is a change in the major participants, their role relationship, or the focus of attention. If there is no change in major participants and setting, the boundary between events is often marked by period of silence and perhaps a change in body position.

In this case, the bataknese and javanese do the face threatening act and the interactions took place in environments of school. The researcher aims are to give an overview of face threatening act, and to tell the readers what face threatening act is actually and how important to manage a FTA in our daily life based on Brown and Levinson's theory. The example of phenomenon face threatening act in communicative events is describe below:

TT $_1$: On di son baen surat na! (*here put the letter!*)
TT $_2$: Mauliate! (*thanks*)

MT : Ini udah ada sampe 3.000.000 uang jula-julanya (*the total of the money is 3.000.000)*

TT $_2$: Bah baen ma. (*alright.*)
Jangan dipegang-pegang lagi uangnya, salah nanti lagi perhitungannya, aku lagi nanti yang repot!
(*don't touch that money, it will get mess*)

TT $_1$: Olo! Cerewet hian ho, Cuma salah dikitnya tadi ku hitung, udah panjang protesmu!
(*ok! You are very talkative, I only made little mistake and you get mad of it*).

MT : Eh mana cataan yang dicatat sama kak Enitia tadi gimana?
(*where is the note that given by Enitia?*).

TT $_2$: Udah diambilnyalah! (*it has taken by her.*)

TT $_1$: Itu yang uang 500000 ribu katanya dari yang belum kasih jula-jula
kemarin dan udah ditulis balik kakak itu tadi jumlahnya!
(*she said that 500.000 from them that did not add yet yesterday and it has
written the total of that money by her.*)

TT $_3$: Itu tambahkanlah dengan uang 3.000.000 tadi.
(*please add it with 3.000.000.*)

MT : Kalo udah urusan duit memang pande kali lah kalian berdua, langsung
lancar otaknya hitung menghitung duit.
(*when you are talking about money, you are so smart, straightforward
the brain can count that money fast.*)

TT $_2$: Jangan lagi dipegang-pegang uang itu buk, bersalahan lagi nanti, udah
pas tadi ku hitung jumlahnya!
(*don't touch the money anymore, it will get mess, I have counted it*).

MT : Okelah! (*ok!*).

From the example above the power, the role of speaker and the nature of circumstances for the set of rights. They play role in determining what messages may be expected both in terms of form and content. It is based on the idea that any

communicative act has both informational as well as interpersonal aspect an idea that is also expressed by Brown and Levinson (1987) but they also focus on impolite or rude aspects of social behavior. For a message to be perceived to be polite, impolite or merely appropriate depends on the judgments the interactants make at the level of relational work during an ongoing interaction in a particular setting. For that reason, the researcher decide to study face threatening act of different ethnic speakers in communicative events of school context and to know whether there are reasons behind their daily interactions.

REVIEW OF RELATED LITERATURE

Face Threatening Act

According to Brown and Levinson (1987), Face Threatening Act (FTA) is the act that infringe on hearer's need to maintain their esteem, and their need to be respected. Yule (1996) describes FTA as when the speaker says something that represents a threat to another individual's expectations regarding self-image. Whether the act is actually a threat depends not so much on the intent of the speaker but on the perception of the hearer. Brown and Levinson (1987) state that in human communication, either spoken or written, people tend to maintain one another's face continously. People need to do saving face to keep the conversation well, therefore face is the most important part of our body which is used to show the expression, appearace, and identity among others. Face refers to the self-image that everyone wants to claim them. Brown and Levinson (1987) says that Face is something that is emotionally invested, and that can be lost, maintained or enhanced and must be constantly attened in an interaction. Then Yule (1996) also state that face is a mask that constantly changes depending on the audience and the social interaction. Face is divided into two different categories, which are positive face and negative face. Positive face is the desire of being seen as a good human being, and negative face is the desire to remain autonomous. A person's positive face is the need to be accepted, even liked, by the others, to be treated as a member of the same grop, and to know that his or her wants are shared by others. A person's negative face is the need to be

independent, to have freedom of action, and not to be imposed on by the others. In simple terms, negative face is the need to be independent and positive face is the need to be connected. So, face threatening act is a focus on threatening the speaker's positive and negative face. In performing face threatening act, the speaker will decide to minimize the possible face threat. From the statements above, it is concluded that face threatening act is an action used by the speakers to fulfill hearers' needs, to maintain their needs of esteem or respectation, to be accepted or liked in a social community, and even speakers are independent and free to act or to express their needs.

The Kinds of Face Threathening Act (FTA)

In social interactions, face threatening acts are at times inevitable based on the terms of the conversation. Brown and levinson (1987) classified the categories of FTA based on two categories, namely Negative Face Threatening Act and Positive Threatening Act, as follows.

1. Negative Face Threatening Act

Negative face is defined as the want of every competent adult member that his/her actions be unimpeded by others, or the basic claim to territories, personal preserves, rights to non-distraction, the freedom of action and freedom from imposition (Brown and Levinson, 1987). Negative face characterized by the desire not to be imposed upon, noting that negative face could be impinged upon by imposing on someone. Negative face is threatened when an individual does not avoid or intend to avoid the obstruction of their interlocutor's freedom of action. It can cause damage to either the speaker or the hearer, and makes one of the interlocutors submit their will to the other. Freedom of choice and action are impeded when negative face is threatened. Negative face can be classified by two categories, namely:

a. Damage to the hearer

An act that affirms or denies a future act of the hearer creates pressure on the hearer to either perform or not perform the act. *Examples: orders, requests, suggestions, advice, reminding, threats or warnings.*

b. Damage to the speaker

An act that shows that the speaker is succumbing to the power of the hearer. *Examples: expressing thanks, excuses, accepting a thank you or apology, acceptance of offers.*

2. Positive Face Threatening Act

Positive face is the speakers' needs to be accepted or liked in a social community, and admitted as a good human beings with their actions (Brown and Levinson, 1987). Positive face characterized by desires to be liked, admired, ratified, and related to positively, noting that one would threaten positive face by ignoring someone. Positive face is threatened when the speaker or hearer does not care about their interactor's feelings, wants, or does not want what the other wants. Positive face threatening acts can also cause damage to the speaker or the hearer. When an individual is forced to be separated from others so that their well-being is treated less importantly, positive face is threatened. Positive face can be classified by two categories, namely:

a. Damage to the hearer

An act that expresses the speaker's negative assessment of the hearer's positive face or an element of his/her positive face. The speaker can display this disapproval in two ways. The first approach is for the speaker to directly or indirectly indicate that he dislikes some aspect of the hearer's possessions, desires, or personal attributes. The second approach is for the speaker to express disapproval by stating or implying that the hearer is wrong, irrational, or misguided. *Examples: expressions of disapproval (e.g. insults, accusations, complaints), contradictions, disagreements, or challenges.*

b. Damage to the speaker

An act that shows that the speaker is in some sense wrong, and unable to control himself. *Examples: apologies, acceptance of a compliment, etc.*

Ethnicity

Ethnicity is a named human population with myths of common ancestry, shared historical memories, one or more elements of common culture (e.g. religion, customs, language), a frequent link with a homeland and a sense of solidarity among at least some of its members' (Hutchinson and Smith, 1996 in

Cristi Karner, 2007). Ethnic is a work containing the basic study of the processing and analysis of the culture of a tribe or ethnic group.

Daniel Bell (in Nathan Glazer and Daniel P. Moynihan, 1975) contends that in the modern world "ethnicity has become more salient because it can combine an interest, an advantageous one, with an affective tie". The main focus of ethnicity is, undoubtedly, ethnic groups. John Milton Yinger (1994, in Elfira, 2011) generally defines an ethnic group as a segment of a larger society whose members regard themselves and are regarded by others to have a common origin and to share important segments of a common culture. Glazer and Moynihan (1975) have hypothesized that "ethnic groups bring different norms to bear on common circumstances with consequent different levels of success hence group differences in status".

Therefore the deliberate ignorance or re-interpretation of a symbol of identity that is of the highest importance in one society is one strategy that an ethnic group may employ in order to survive or gain a better status in their world. In addition, these members participate in shared activities in which the (real or mythical) common origin and culture are significant factors that cause them to be perceived, either by themselves or others, as different. These significant factors constitute their basic identities.

Stereotype and Face Threatening Act (FTA)

The word "stereotype" itself comes from the conjunction of two Greek words: *stereos*, meaning "solid," and *typos*, meaning "the mark of a blow," or more generally "a model." Stereotypes thus ought to refer to solid models, and indeed the initial meaning of the term in English referred to a metal plate used to print pages. As Miller (1982 in Schneider, 2004) points out, such a term is likely to give rise to at least two connotations: rigidity and duplication or sameness. When applied to people, then, stereotypes are rigid, and they stamp all to whom they apply to with the same characteristics. It should be noted that the actual term was used as early as 1824 to refer to formalized behavior, and by the early part of the 20th century it was regularly used to refer to rigid, repetitive,

often rhythmic behavior patterns. But the most familiar use of the term refers to characteristics that others apply to the basis of their national, ethnic, or gender groups.

Stereotype is a form of categorization complex, which mentally organize thoughts and attitudes lead to a certain groups of people. So that it becomes a tool set picture into the category of permanent and simple, where used to represent the entire group of people. At least there are three principles that are useful in the screening and identifies stereotypes, as proposed by Craig McGarty, namely: (a) stereotypes are aids to explanation, (b) stereotypes are energy-saving devices, and (c) stereotypes are shared group beliefs (McGarty, Yzerbyt and Spears, 2004). Briefly, the first principle implies that stereotypes were formed to help someone in understanding or describes a particular condition, while the second principle implies that stereotypes assist individuals in one's business in understanding something, and the third implies that stereotypes formed in accordance with pemenerimaan views or norms of social group owned by someone.

While Schneider itself defines stereotype as "qualities perceived to be associated with particular groups or categories of people" (2004), from this definition, the stereotype is defined as the perception of the certain groups that have a degree, or in other words, stereotype is a view or belief that has a variation accuracy, depending on the extent to which individuals in view the properties on members of the group. While Martin and Nakayama (2009) view it as "Widely held beliefs about a group of people", which is a the widespread belief about a particular cultural group either trust either positive or negative.

Language holds a big role in social life because people have to communicate with each other. Face is something that is emotionally invested and that it can be lost, maintained or enhanced and must be constantly attended to in an interaction (Brown and Levinson, 1987). When people communicate, they make social interactions in the form of acts, actions, or practices that can threaten face when they talk in their conversation. Social interactions require mutual orientation and awareness of each other. The acts, actions,

or practices reflect someone's behavior. These behaviors show what is on someone's mind or how is someone's feeling. In using language, people convey their thought and expect other to response to them.

From the text above, it is discussing about the interaction in the ethnic group that can occur for different ethnic speakers between Bataknese and Javanese in school context. Bataknese and Javanese are two of many dialects in Indonesia that have very particular characteristics in the way they communicate that many linguists are interested in studying those dialects. Muryantina (2011) said that, Bataknese and Javanese are usually seen as two opposite cultures based on the way they interact with other people. Batak people are always seen as rude because they speak outloud in an aggressive manner. While Javanese people are always seen as indecisive because they speak softly and politely.

Javanese language and Batak language have different characteristics as following:

1. Speech Act

Batak people do not have that kind of honorific level, on the other hand Javanese people have three honorific levels in their society depending on social class, context, style, and register *ngoko, krama,* and *madya*. In a study conducted by Tobing (2014), it is believed that the use of certain degree of formality in Javanese language is influenced by their culture and way of living. Javanese people believe that they cannot be straight-forward while talking about some problems to people because it can be considered as rude or impolite. On the other hand, Batak people are straight-forward and believe that if there is any problem they should solve it right away. They also usually speak in a high tone, harsh, and confident.

2. Traits

According to Muryantina (2011), the common stereotype is that Batak people usually speak outloud in an aggressive manner. So, people often considered thema as '*kasar*' or rude. On the other hand, Javanese people usually speak politely and calmly. So, people often seen them as polite, and else '*tidak tegas*' or indecisive. The factors behind the existence of these traits are more complicated than what people think as stereotypes, because the traits are affected by the way of living, culture, and tradition.

3. Culture and Traditions

The culture and tradition in Javanese and Batak influencing the language their people used. It gives characteristics to the language and affects on forming their people's social behavior. Batak people mainly live in mountains and their houses are far from each other. In order to make other people hear their voice, Batak people need to scream. That is believed to be the reason why Batak people are always speak very loud and in big tone. While Javanese culture is influenced by the existence of kingdom, which still exists until today, such as the Yogyakarta Sultanate and Surakarta Sultanate. Javanese people are expected to speak softly and politely while giving the honor to the king (Tobing, 2014).

From the characteristics above, Batak people tend to be seen as doing face threatening acts by consider their personal freedom and needs in the form of their straight-forwardness, confidence, and boldness, while Javanese people tend to be seen as doing face saving acts by considering other's feelings and avoiding being impolite.

Stereotype of Bataknese and Face Threatening Act (FTA)

Stereotypes are closely related to ethnic groups. Some scholars cited by Ajtony (2011) defines stereotype as beliefs about the characteristics, attributes, and behaviors of members of a certain group. Stereotype also emerges in response to environmental factors, such as different social roles, goup conflicts and differences in power.

Stereotype function is to help people to understand how to interact with others. McGarty, Yzerbyt and Spears (2004) state that stereotype is a set of associated beliefs. That is, the stereotype can be thought of as a relatively enduring system of interrelated concepts that inform perceptions of members of certain groups. While McGarty, Yzerbyt and Spears (2004) allege that there are three guidelines to understand the nature of stereotypes:

1. Stereotypes are assistance to explanations to help one to understand or make sense of a situation.

2. Stereotypes are energy-saving tools to reduce the effort of understanding for the hearer.
3. Stereotypes are gorup beliefs shared by people. They should be formed according to established norms and views of these groups and their characteristics.

Indonesia is a country of various ethnic groups. There are common stereotypes of some Indonesian ethnic groups. One of example is stereotype of Bataknese. The term "Batak" defines the people who live in North Sumatera. According to the survey of *Badan Pusat Statistik Indonesia* in 2010, the amount of population is 8.466.969 citizens, who are not only live in North Sumatera but also spreading all over Indonesia. Batak has a long history as it is categorized as one of the oldest populations in Indonesia, which makes Batak able to create a certain system in their language that is still used until today. Batak tribe had been established for around 800-1000 years ago and developed six subtribes. Every ethnic group in Batak has particular characteristics in their dialects even though they came from the same roots.

Batak people have a family name known as *marga* to show their linieage of ancestors. This is important to determine their relation each other. In Indonesia, Batak people are popular of having rich culure and tradition that is still be preserved until today.

Batak refers to a clan which consist of some ethnic groups, the Toba, the Karo, the Simalungun, the Pak-pak Dairi, and the Angkola-Mandailing (Andaya, 2002). All of these ethnic groups originally reside in North Sumatera, Indonesia. Although their ancestors live geographically near ro ech other, each of the groups has its own culture and language. There is growing tendency to use the term "Batak" solely to refer to the Toba, while the other group regard themselves as 'non-Batak.

Batak people are commonly stereotype as loud, aggresive, and rude (Andaya, 2002). They are also associated with bad things and other rude actions. Some of the characteristics are shown through their way to talking. They always uses high pitch and loud voice. It can be inferred that for Bataknese saying something in a rude way does not mean that a person does not care about other's feeling. Rude words might bring good things to other people, soft words might bring disasters. Therefore, it can be said that for Bataknese, the substance of what people say is more important than the way they say it.

Mandailingnese

Mandailing is the name of region Luat Mandailing, which is now almost in Mandailing Natal Regency in North Sumatera. According to Tamboen (1952), the Mandailing along with other sub-ethnic Batak groups are the descendant of one man by the name of Batak, who migrated to the south before the coming of Portuguese and Dutch colonisation. The Mandailing people are also known as the great travellers as more and more. Many of the Mandailings are playing the important roles of the nation. The Indonesian government considered the Mandailings as one of the main tribes in the country. Many Mandailings keep detailed family tree record as it has become the family tradition.

The Mandailings are very rich in language where they have good or smooth sounds (Tamboen, 1952). Therefore, the Mandailings are well known as the smooth people. The Mandailing classic of daun ubi tumbuk or mashed tapioca leaves, lush with bunga kantan, lemongrass and coconut milk flavour is the most famous food among the Mandailings. They have a traditional ensemble of drums called Gordang Sambilan.

Karonese

The Karo or Karonese are people of the "tanah Karo" (Karo Island) of North Sumatera. The Karo lands consist of Karo regency. Karoland consist of the cooler high lands, and the upper and the lower lowlands. Karo language is ans Austronesia language that is spoken in Indonesia. According to Sembiring (2009), the native Karo language users often do code switching when they interact. If Karonese interact in the community of non Karonese, they will use Indonesian langauge, however if the Karonese gathered, they will speak Karo language. Karonese recognize their language as symbol of their identity.

The Karonese speak the Karo language, a language related to, but not

mutually intelligible with, other Batak languages, in addition to Indonesian. Karo language is much dominant by vowel letters (Sembiring, 2009),. Therefore, Karo language is east to pronounce, it is clear to be heard and easy to be remembered. The utterance of Karo language has unique dialect and intonation in its pronounciation. If Karo language is uttered by its spcific dialect then it will invite people's interest ti listen and it does not make people bored to listen.

Stereotype of Javanese and Face Threatening Act (FTA)

Javanese are people mainly living in Central Java, East Java, and Special Region of Yogyakarta. According to the survey of *Badan Pusat Statistik Indonesia* in 2010, the total amount of population in these three provinces is 73.316.905 out of 237.641.326 population of Indonesia. Javanese people use Javanese language as their daily language and their mother language. Javanese language has different dialects in different region. It is spoken by 47.8 percent Indonesian, spreading all over the country. The existence of Javanese population has been formed long ago and it is even recorded as the oldest and biggest population in Indonesia.

Based on the evidence in the form of inscriptions and paleography, the earlier stage of Javanese script was started before the eight century. For the reason above, Javanese people are usually considered to influence the main tradition and ways of lives in Indonesia. According to Tobing (2014), she said that Javanese people were divided into two classes, *priyayi* and *rakyat jelata*. The previous class is higher while the last class is lower. They use degree of formality because they believe that every people should use the right register to the addressee depending on their social class, status, age, and profession.

Javanese people usually speak politely and calmly (Tobing, 2014). So, people often seen them as polite, and else 'tidak tegas' or indecisive. Javanese people believe that they cannot be straight-forward while talking about some problems to people because it can be considered as rude or impolite. Javanese culture is influenced by the existence of kingdom, which still exists until today, such as the Yogyakarta Sultanate and Surakarta Sultanate. Javanese people are expected to speak softly and politely while giving the honor to the king. Javanese people have many ceremonies in the form of prayers, then continued to held parade and carnival. The ceremonies function to show thankfulness to God of every adequacy that the Javanese people need, so they are able to continue living. The thankfulness of Javanese people reflects on the way they speak their choice of words.

Communicative Event of School Context

According to Galloway (1962), communicative event is a event or sequence of teacher in communicative behavior separeted from proceeding of behavior by naturally occuring boundaries. These boundaries are:

a. A variation or change in the direction of a teacher's communicative behavior.
b. A change in the teacher's comminucative behavior toward a new interaction.
c. The occurance of a significant or potent act which appears influential.
d. Social intervention in which an interuption is intigated by either the teacher.

As one of the places where usually most members inter-ethnic community interaction on an ongoing basis, school seen as instrumental in creating an intercultural communication process among the teachers. The existence of a culture closely linked with education, where a person who grew up in a culture that variety will be educated in the adjustment to feel the need of the culture (Samovar, Porter, & McDaniel, 2010). Another words, when people are biologically look the same, they grow into socially different because of their cultural experience. Schools are one of the most important experiences such. Schools also provide a context in which both the process and the process of socialization learning going on there.

The reason why the culture of research in the realm of school is intercultural communication studies are important, such as well as a school with a cross cultural meeting that includes a ethnic diversity, breadth of view, life, and learning styles, it can also bring a lot benefits, as expressed Samovar, Porter, and McDaniel (2010), namely:

a. Gaining valuable insight into the understanding of a culture by studying

perception and cultural approach to education.

b. Traditionally, the purpose of the school is headed intellectuals insightful (universalistic) or as a social function relate to the broader community.

c. In the realm of education, is expected to form an understanding the cultural influences that make people care about informal knowledge of a culture. In school, students learn the rules of correct behavior, which is a hierarchy of cultural values, namely how to behave and interact with students others, awards, and all of the things that are informal of culture.

d. Education is one of the professions that is highly influential in world because it can bring together people from cultures diverse, so the existence of a sensitivity of cultural diversity inherent in education to help people understand the behavior special communication as manifested in multicultural class.

e. School as second parents that puts students at understanding the dynamics of cultural differences in the classroom. (Samovar, Porter, & McDaniel, 2010).

Given the importance of learning about communication intercultural, especially problems related to ethnic stereotypes in schools, in other words, the school is not only a place that provides the theoretical material about social learning in culture, but the school as a place the students to practice the values and cultural norms through interaction among fellow so there grew a form of communication. In addition, interaction culture is happening at school, emphasize the question of informal knowledge of a culture, to indicate that teachers internalize the values and basic beliefs of the culture. That they learn the rules of behavior that are considered appropriate or inappropriate for their role in a community and begin to try to socialize in the school community.

METHODOLOGY
The Data and Source of Data

The data of this study were the utterances in terms of sentences in conversations of different ethnic speakers (Bataknese and Javanese) which contain face threatening act were found of the 9 teachers, 6 employees and 5 students in school community. It was taken from the video of interactions during observing the

teachers' were women from 35-58 years old, employees' were women from 35-45 years old and students' were girls and boys from 16-17 years old. The researcher took the data in the school environment. The data were transcribed in the written transcription. It was intended to describe the variable or condition that really occurred in a certain situation. Source of this research were taken from the conversations recorded in video from teachers, employees, and students of school different ethnic speakers which contain face threatening act in communicative event of school context at SMK Negeri 10 Medan.

The Technique of Data Analysis

The data analyzed by using some steps. The analysis of the data was done the same time with the collecting data descriptive qualitative process. In this study, the data analysis applied the interactive model of Miles, Huberman and Saldana (2014). Miles and Huberman elaborate several steps of analyzing data, they are (1) data collection, (2) data condensation, (3) data display, and (4) data verification/conclusion. Those four phases is integral to this study and their application is outlined as follows:

1. Data Collection

Data collection refers to the process of collecting the data. The data were utterances in terms of sentences in conversations which obtained of face threatening act from the interactions between the different ethnic speakers (Bataknese and Javanese).

2. Data Condensation

Data condensation refers to the process of selecting, focusing, simplifying, abstracting or transforming the data. Here are some steps that will be done by the researcher in the data condensation, namely:

a. Selecting, means the way to select or to choose the more suitable data. The reseacher select the suitable data selection based on the conversation transciption of different ethnics speakers.

b. Focusing, the researcher is to pay attention in the particular conversations to the suitable data for analyzing.

c. Simplifying, the researcher make the data simpler or easier to understand and

organized into their own parts based on the conversations transcription.

d. Abstracting, the researcher abstract the data by describing them together with research findings.

e. Transforming, the researcher transform the data into the tables.

It means the data reduction in this study, the reseacher selected and coded the data needed related to the reseach case. Those activities are going on until the research questions are answered.

3. Data Display

Data display is an organized, compressed assembly of information that permits conclusion drawing and action. Thee data displays are formulated into table. In this step, after selected the utterances which contain face threatening act, researcher entered the utterances into table.

4. Drawing the conclusion from data.

The conclusion drawing is the process to conclude the result of the analysis. In conclusion drawing, the researcher will conclude what type of face threatening act commonly performed that participants used in interaction.

FINDINGS AND DISCUSSION

This study reveals that there are 46 utterances consist of sentences Face Threatening Acts commonly performed by the different ethnics speakers from 81 conversations: disagreement, contradiction, agreement, and apology. It occured in teachers' interactions, in employees interactions and also in teacher to students interactions. By using positive face as explained many times that everyone wants to be respected. Knowing that his/her arguments will not match, in order to minimize the threatening acts towards his/her own face so, she/he stated that actually she/he only wants to specifically argue the point. The data had been condensed previously that permit to the process of drawing conlcusion. In order to make the data clearer, the researcher displayed the data into the following tables:

Table 4.1. The Total Types of Face Threatening Act Performed by All Speakers

No.	Speakers	Models of FTA	
		Positive Face	Negative Face
1.	Teacher	21	10
2.	Employeer	14	13
3.	Students	0	23
Total Numbers		35	46

Table 4.1 shows that between the two types, positive face is more used by the speakers.

In this research, for the first, the speakers often threaten hearers' positive face rather than negative face. As explained by Brown and Levinson (1987), Positive face is someone's desire to be respected, connected, and well thought of by others, while negative face is someone's desire to be free from imposition. It is happened because of competing arguments where each position wants to win the opinions or the judgments each other. By doing the act of *insults, contradictions, disagreements, or challenges* are considered that they can threaten their partners and also the students. The second is threatening hearers' negative face because by threatening other's negative face such as *insults, contradictions, disagreements, or challenges suggestions, advice, reminding, threats or warnings* are considered given less contribution to the different ethnic speakers (students) because it cannot show their arguments are stronger than their teachers.

CONCLUSIONS

After analyzing the data, conclusions are drawn as the following:

1. There were 2 types of face threatening act, they were negative face and positive face. The most types of face threatening acts was performed by the different ethnic speakers was Positive Face within 46 times in their conversation. Then it is followed was negative face in 35 times. Face Threatening Acts commonly performed by the different ethnics speakers from 81 utterances consist of sentences were disagreement, contradiction, agreement, and apology.

2. There were two types in face threatening act and usage of face thratening act by differents speakers

were discussed as the following: The dominant type of FTA in negative face were expression of thanks, acceptance of compliments, and acceptance of thanks, offers and compliments. And the dominant type in positive face was apologize. It is indicated in the need for mutual relationships, to be accepted as members of the same purpose who has freedom of actions and unencumbered on solidarity and level of equality despite between Bataknese and Javanese have their own way to talk to their partners in this research.

3. Between the teachers, employees and the students, there were reasons of using Face Threatening Act: request, suggestion, warning, disagreement and apology. These reasons explain why the FTA does. All the reasons mostly influenced of face threatening act were the context of the situations (relationship between the different ethnic speaker).

SUGGESTION

For further research who is interested in researching and discussing face threatening act, especially discussing how people threaten other people with their face in a certain conversation and the situation is, it will also be better to measure the interrelatedness between the speaker and the hearer in a interaction of negative and positive face, so there can be measured the significances the types of face threatening act. It is suggested to the readers that the result of this research may become as the guidance for further research especially for the students who are interested in study of face threatening act will have much basic source and insight about this study which delivered in communicative events of school context.

REFERENCES

Ajtony, Zsuzsanna. 2011. *Ethnic Stereotypes-Impediments or Enhances of Social Cognition.* Acta Universitatis Sapientiae, Philologica, pp. 134-155

Amundrud. T, 2012. *Face-Threatening Acts (FTAs) in Advanced Non-Native English Speaker (NNES) Emails: A Study of Interlanguage Pragmatics.* Department of English, Nara University of Education, Vol. 61, No. 1, pp. 183-190

Andaya, L. 2002. *The trans-Sumatra trade and the ethnicization of the Batak.* Land-en Volkenkunde, 158, pp. 367-409

Anwar, A. M., Anam. S., & Wisangsoko. 2013. *The Analysis Of The Face Threatening Act Delivered By Asperger Syndrome In Adam Movie.* English Department, Faculty of Letters, Jember University. Vol. 1, No. 1, pp. 89-95

Badan Pusat Statistik. 2010. *Kewarganegaraan, Suku Bangsa, Agama dan Bahasa Sehari-hari Penduduk Indonesia.* Jakarta

Bell, Daniel. 1975. "Ethnicity and social change", in: Nathan Glazer and Daniel P. Moynihan (eds), *Ethnicity; Theory and experience*, pp. 141-174. Cambridge: Harvard University Press.

Brown, P and Levinson, Stephen. C. 1987. *Politeness: Some Universals in Language Usage.* New York: Cambridge University Press

Creswell, John. W, 2009, *Research Design: Qualitative, Quantitative, Mixed Method Approaches, (3rd ed).* USA: Sage Publication, Inc

Denzin, N. K. 2001. *The Research Act in Sociology.* Chicago: Aldina

Elfira, M. 2011. *Inter-ethnic relations in Padang of West Sumatra.* Faculty of Humanities, University of Indonesia, Vol. 13 No. 2, pp. 293-304

Eliza Suza, D. 2007. *Comparison of pain experiences between Javanese and Batak patients undergoing major surgery in Medan, Indonesia.* Prince of Songkla University, Thailand. pp. 247-258

Gil, J. M. 2012. *Face-Threatening Speech Acts and Face-Invading Speech Acts: An Interpretation of Politeness Phenomena.* Faculty of Humanities, University of Mar del Plata, Argentina. Vol. 4, No. 2. pp. 400-410

Goffman, E. 1982. *Interaction Ritual, Essays on Face to Face Bahavior.* New York: Pantheon Books

Huberman, M. & M.B., Saldana, Jhonny. 2014. *Qualitative Data Analysis: a Method Source book.* USA: Sage

Izadi, A. 2013. *Politeness in Spoken Review Genre: Viva Voce Context Department of English, Abadan Branch, Islamic Azad University, Abadan, Iran*. Vol. 21, No. 4, pp. 1411-1429

Karner, C. 2007. *Ethnicity and Everyday Life*. USA: Routledge

Kedves, A. 2013. *Face threatening acts and politeness strategies in summer school application calls.* Josip Juraj Strossmayer University. pp. 431-444

Lincoln, Y.S & Guba, F.G. 1985. *Naturalistic Inquiry.* Newbury Park, CA:Sage.

Martin, J.N., Nakayama, T.K. 2009. *Intercultural Communication in Contexts.* New York: McGraw-Hill.

McGarty, C., Yzerbyt, V.Y., & Spears, R. 2004. *Stereotypes as Explanations: The Formation of Meaningful Beliefs about Social Groups.* Cambridge: Cambridge University Press.

Murakami, Miki. 2011. *A Study of Compensation for Face-Threatening Acts in Service Encounters in Japan and the United States.* (Master's thesis, Portland State University). Retrieved from http://pdxscholar.library.pdx.edu/cgi/viewcontent.cgi?article=1380&context=open_access_etds

Muryantina, Rima. 2011. *The Indecisive Vs. The Rude: Comparing Javanese and Toba Batak Cultural Speech Behaviours.* Jakarta: University of Indonesia

Nasution, Anggi. F and Ariyanti, Lisetyo. 2013. *The Usage of Face Threatening Act in Princess Diaries 1 and Princess Diaries 2: The Royal Engagement Movies.* State University of Surabaya.

Newton, Jonathan. 2004. *Face-threatening talk on the factor floor: Using authentic workplace interactions in language teaching.* Victoria University of Wellington. Vol. 19, No. 1

Nathan Glazer and Daniel P. Moynihan. 1975. *Ethnicity; Theory and experience.* Cambridge: Harvard University Press.

Neuman, W. Lawrence. 2013. *Social Research Methods: Qualitative and Quantitative Approaches*, *(7th ed.).* USA: Pearson Education.

Pauww, Scott. (2009). *One Land, One Nation, One Language: An Analysis of Indonesia's National Language Policy.* New York: University of Rochester

Samovar, A. Larry., Porter, E. Richard & McDaniel, R. Edwin. 2010. *Communication Between Culture*: 7th edition. Boston: Wadsworth.

Sato, Yoichi. 2010. *"Kuki Ga Yomenai": Situated Face-Threatening Act Within Japanese Social Interaction.* Waseda University. pp. 173-181

Schneider, D. J. 2004. *The Psychology of Stereotyping.* Distinguished Contributions in Psychology (Edited by Kurt W. Fischer, E. Tory Higgins, Marcia Johnson, Walter Mischela) Guilford Series. New York: The Guilford Press.

Scollon, R., & Scollon, S. W. (2000). *Intercultural Communication*, USA: Blackwell Publishers Inc.

Sembiring, S. 2004. *Alih Kode Penutur Bahasa Karo Kelurahan Sempakata Kecamatan Medan Selayang, Thesis.* Pascasarjana Unversitas Sumatera Utara

Sukmawan, Ramdan and Hestiana, Siska. 2015. *Face Threatening Act in Wayang Golek.* Muhammadiyah University of Sukabumi. Vol. 7, No. 5

Tobing, Roswita. (2014). *Tingkat Tutur Dalam Budaya Jawa dan Batak: Analisis Sosio-Pragmatik.* Yogyakarta: University of Yogyakarta.

Yule, G. 1996. *Pragmatics.* New York: Oxford University Press