

**POLITENESS STRATEGIES IN Q AND A SESSIONS OF
YUSUF ESTES PUBLIC LECTURES**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2018**

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YUSUF ESTES PUBLIC LECTURES**

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial Fulfillment of
the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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MALANG
2018**

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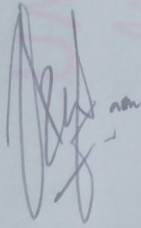
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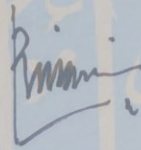
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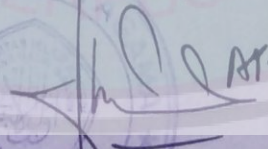
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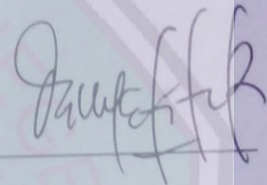
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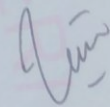
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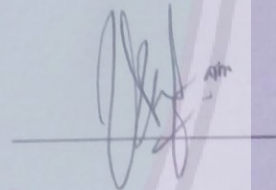
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MOTTO

No one can help you in controlling your laziness. Get up!



DEDICATION

My thesis is proudly dedicated to:

My beloved parents

MOH. Ali Ismail Mustofa and Umi Nurul Fatimah

My dearest sisters

Ainun Najihah and Maulidah Zakiyah

The craziest member of “ISMAWA” community

Siti Anisatus Sholihah, Nurul Anggraeni Hidayati and Shofhatul Alfi Nahdliyah

My friends in English Letters Department

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Diah Febrianti, etc.

My friends in Pon. Pes. Sabilurrosyad

The members of KB3

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Finally, I hope that this thesis can be able to help the readers in understanding the theory and the next researchers who are interested in the same topic of research. I also realize that this research is not perfect enough, therefore, the suggestion and criticism are needed for the betterment.

The Researcher,
Rohmatul Ummah

ABSTRACT

Ummah, Rohmatul. 2018. *Politeness Strategies in Q and A Sessions of Yusuf Estes Public Lectures*. Minor Thesis (Skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Vita Nur Santi, M.Pd.

Keywords : Politeness Strategies, Public Lectures.

This research discusses about the politeness strategies in Q and A sessions of Yusuf Estes public lectures in Indonesia. Q and A is a session of question and answer in which it gives a time for the participant to ask a question to the main speaker; Yusuf Estes. As the main speaker in the public lectures, Yusuf Estes has more social power than the questioners. Here, social power is an important aspect which can be the cause of the application of politeness strategies. Therefore, the researcher wants to know the politeness strategies that are used by the questioners when they ask the question and Yusuf Estes when he receives the question.

This research used descriptive qualitative method. Then, the data were taken from the transcription of Q and A session in Yusuf Estes public lecture that was published at 19th and 20th of March 2018 in Dzat Channel TV; an Islamic live streaming channel. The data were analyzed by Brown and Levinson's theory of politeness strategies. From the analysis, the researcher found that Yusuf Estes often used bald on record in receiving the question while the questioners often used on record with positive politeness and on record with negative politeness. This result was influenced by the different social power and background culture of Yusuf Estes and the questioners. Therefore, the researcher suggested to the next researchers to do research about the politeness strategies that were used by people who have the same power but the different background culture.

ABSTRAK

Ummah, Rohmatul. 2018. *Strategi Kesopanan dalam Sesi Q and A pada Kuliah Umum Yusuf Estes*. Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Vita Nur Santi, M.Pd.

Kata Kunci : Strategi Kesopanan, Kuliah Umum.

Penelitian ini membahas tentang strategi kesopanan dalam sesi *Q and A* pada kuliah umum Yusuf Estes yang dilaksanakan di Indonesia. Sesi *Q and A* adalah sesi tanya jawab untuk memberikan kesempatan bagi para peserta bertanya kepada pembicara utama yaitu Yusuf Estes. Sebagai pembicara utama, Yusuf Estes mempunyai wewenang yang lebih tinggi daripada penanya. Dalam hal ini, wewenang adalah salah satu aspek penting yang bisa memengaruhi penggunaan strategi kesopanan. Oleh karena itu, peneliti ingin mengetahui strategi kesopanan yang digunakan oleh para penanya ketika mereka bertanya dan strategi kesopanan Yusuf Estes ketika menanggapi pertanyaan.

Penelitian ini menggunakan metode kualitatif deskriptif. Data yang digunakan diambil dari kuliah umum Yusuf Estes yang dipublikasikan oleh Dzat Channel TV pada tanggal 19 dan 20 Maret 2018. Data tersebut kemudian dianalisis menggunakan teori strategi kesopanan Brown dan Levinson. Dari hasil analisis, peneliti menemukan bahwa strategi kesopanan yang sering digunakan oleh Yusuf Estes adalah *Bald On Record*. Sedangkan strategi kesopanan yang sering digunakan oleh para penanya adalah *On Record with Positive Politeness and On Record with Negative Politeness*. Hasil tersebut dipengaruhi oleh perbedaan wewenang dan latar belakang kebudayaan. Oleh sebab itu, peneliti menyarankan kepada peneliti selanjutnya untuk membuat penelitian tentang strategi kesopanan yang dilakukan oleh orang yang memiliki kesamaan wewenang tetapi memiliki perbedaan latar belakang budaya.

مستخلص

الامة رحمة، 2018. استراتيجية التأدب في A و Q في المحاضرة العامة ليوسف إستيس. البحث الجامعي قسم الأدب الإنجليزية، كلية الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف: فيتا نور سانتي الماجستير.

الكلمات المفتاحية: جلسات A و Q، استراتيجية التأدب.

هذا البحث يناقش حول استراتيجية التأدب في A و Q في المحاضرة العامة ليوسف إستيس في إندونيسيا. جلسات A و Q هي جلسة أسئلة وأجوبة لمنح المشاركين الفرصة للاستفسار من المتحدث الرئيسي يوسف إستيس. كالمحدث الرئيسي، يوسف إستيس لديه سلطة أعلى من القلم. في هذه الحالة، السلطة هي واحدة من الجوانب الهامة التي يمكن أن تؤثر على استخدام استراتيجيات التأدب. لذلك، أرادت الباحثة معرفة استراتيجيات التأدب الذي يستخدمه السائل عند تقديم السؤال والرد عليه.

يستخدم هذا البحث منهج كفي وصفي. البيانات المستخدمة تأخذ من المحاضرة العامة ليوسف في 19 و 20 من مارس 2018. ثم تم تحليل البيانات Dzat Channel إستيس التي نشرتها قناة باستخدام نظرية استراتيجية التأدب لبراون وليسفنسون. من نتائج التحليل، وجدت الباحثة أن واستراتيجية Bald On Record. استراتيجية التأدب التي يستخدمها يوسف إستيس غالباً هي On Record with Positive Politeness والتأدب التي يستخدمها السائل هي Record with Negative Politeness. وتتأثر هذه النتائج من خلال الاختلافات في السلطة والخلفية الثقافية. لذلك، تقترح الباحثة على من سيبحث هذا المجال في الوقت الآتي عن استراتيجية التأدب التي يؤديها أشخاص لديهم نفس السلطة ولكن لديهم خلفيات ثقافية مختلفة.

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CHAPTER I

INTRODUCTION

This chapter consists of background of the research, question of the research, objective of the research, significance of the research, scope and limitation, definition of the key terms, and method of the research. Those all will be discussed below.

A. Background of the Research

Language is one of the tools of human communication. The way people use the language is mirroring their background culture. It is shown by their accents, word choices, etc. Levine and Adelman (1993:65) said ‘cultures influence communication styles... cultural styles can and do create misunderstandings in conversations among people from different cultures’. Therefore, when people speak or write something by their own languages, it will show the language that is used in the environment. Study of second language (L2) used by non-native speakers with other non-native speakers or native speakers showed that they made a conversation by using a lingua franca which has their own norms and values (Cutting, 2008:67). Moreover, when people ask a question to a person who has more power in front of other people in a certain event, they will speak as polite as possible – based on their perspectives to avoid Face Threatening Act (FTA).

An action of direct speech act in asking for someone to do something when the speaker does not have a relation with the hearer which can threaten someone's faces is called Face Threatening Act (FTA). In this case, Cutting (2008: 43-44) said that 'if you want to avoid an FTA, you can avoid saying anything at all'. There are some actions which are categorized as Face Threatening act. Such as disagreement, disapproval, etc. Politeness here, 'is the expression of the speaker's intention to mitigate face threats carried by certain Face Threatening Acts toward another' (Mills, 2003:6). Therefore, to mitigate face threats, Brown and Levinson (1987) made some strategies to minimize the impact of FTA which are called as *politeness strategies*.

The strategies of politeness that is chosen are influenced by power, rank and distance of the speaker and the hearer. The more powerful the speakers are, the more direct the language they use will be. Yule (2010: 135) said that if you speak in direct way, it means that you have more social power than the other one. That is also prevailed for the rank and distance between the speakers and the hearers. For example, when someone asks about some materials that she/he does not understand yet to her/his best friend, she/he will ask it directly. It will be different when she/he asks about the same things to her/his lecture. However, asking for something indirectly does not mean that it is polite and also asking for something directly does not mean that it is impolite. Cutting (2008:45) stated that 'The firmer the invitation, the more polite it is (Brown and Levinson, 1987)'. Therefore, to ask for something to someone, knowing the power of the hearer, the rank that is had by the hearer,

and the distance between the speaker and the hearer is necessary to decide the strategies of politeness that is used.

Based on the explanation above, this research discussed about the politeness strategies of people who had more power and less power in Q and A sessions of Yusuf Estes public lectures in Indonesia. The research data were taken in the public lectures of Yusuf Estes. In this case, the main speaker, Yusuf Estes, is an Islamic preacher from Texas, U.S.A. who has converted more than one thousand people to Islam. This public lectures were discussing about an Islamic religion in which the audiences were not only a Muslim, but also non-Muslim. Also, the audiences were not only non-native speakers, but also native speakers. As an Islamic preacher, Yusuf Estes inclined to the one side only; that is Islam. Thus, it was interesting to know what politeness strategies that were used in Q and A sessions of Yusuf Estes public lectures.

Q and A is a session of question and answer in which it gives a time for the participants to ask a question to the main speaker. The time for each participant who wants to ask a question is limited, so the participants have to deliver their question clearly and shortly. In this session, both main speaker and questioner use a casual language. It can be the cause of semi-formal situation of the agenda. There, participants may disagree with the answer of the main speaker or give a challenging question to the main speaker freely. Just like a conversation, both the questioner and the main speaker are taking a turn in the session. For example, when the participant took a lot of time

because of the long explanation before they came to the point of the question, the main speaker who would answer the question, sometimes, stopped their explanations.

In Q and A sessions, there was a different social power between the questioners and Yusuf Estes. As the main speaker in the public lectures, Yusuf Estes had more social power than others. Yule (2010: 135) said that if you ask someone to do something by using a direct speech act (*Give me that that paper!*), it means that you have more social power than the other. Here, social power is an important aspect which can be the cause of the application of politeness strategies. Therefore, people who have more social power should be different with people who have less social power in applying the politeness strategies. In this case, the researcher wanted to know the politeness strategies that were used by the questioners when they asked the question and Yusuf Estes when he received the question.

Due to the fact that Yusuf Estes is a native speaker, the utterances of the questioners that were taken as the data were the utterances those were in English. Actually, there was a translator in the sessions, but the natural of the conversation would be disturbed. Also, the possibility of misunderstanding could be minimized if both of the speaker and the hearer used the same language. To ensure the different culture of both the questioner and the main speaker, the questioners' utterances which were used were from non-native. Moreover, the data were taken from the newest videos which was uploaded

by Dzat Channel TV; an Islamic live streaming channel at 19th and 20th of March 2018 which was occurred in Indonesia.

There are some previous researches which discussed the same topic. Such as Adel (2016), Altan (2015), Liu, Fang and Lingling (2014), and Prifanti (2016) were focusing on all of the politeness strategies, Yuka (2009) were focusing only on the positive politeness strategy, Izadi (2013) were focusing only on negative politeness strategy, and Mu (2015) were focusing on positive and negative politeness strategies. In the other hand, Prifanti (2016), Altan (2015) and Adel (2016) were taking the learners' utterances to be the data of their research. Liu, Fang and Lingling (2014) analyzed the teacher's politeness strategies in EFL classroom. Then, Mu (2015) was taking the data from the movie, Yuka (2009) was taking the data from textbooks, and Izadi (2013) was taking the data from Viva Voce session. Those previous studies are based on the politeness strategies of Brown and Levinson's theory.

Different with those previous studies, this research took in a direct interaction between Yusuf Estes and the questioners as the data. Also, this research described the politeness strategies that were used by some people who have different social power. Due to the fact that social power is one thing that can be influencing the strategies of politeness, the result of this research showed the different strategies that were used by the people in Q and A sessions of Yusuf Estes public lectures. Then, the researcher classified which strategies of politeness that were often used by the people with more

social power and strategies of politeness that were often used by people with less social power.

B. Question of the Research

Based on the background of the research, the question of this research is “how is the politeness strategies used by the questioners and Yusuf Estes as the one who answers the questions?”

C. Objective of the Research

From the research question, this research has a purpose; that is to know how the politeness strategies of the questioners to make a question are and how the politeness strategies of Yusuf Estes to respond it are. Also, this research analyze the strategy that is used by Yusuf Estes who has more power and the questioner who has less power.

D. Scope and Limitation

The area of this research is pragmatics which is focused on politeness strategies that is used in Q and A of Yusuf Estes Public Lectures. This research is intended to find how the politeness strategies of the questioners and Yusuf Estes which have different power. Here, social power is an important aspect which can be the cause of the application of politeness strategies. Therefore, this research focuses only on the use of politeness strategies of people who have more power and less power. Then, this research

uses Brown and Levinson's theory of politeness strategies in analyzing the conversation that occur in Q and A session of Yusuf Estes public lectures in Indonesia at 19th and 20th of March 2018.

E. Significance of the Research

Theoretically, the result of this research is to broaden the theoretical review of the study of politeness which concerns about Politeness Strategies that is used by the questioners and the main speaker in Yusuf Estes Public Lecture. This research is focused on the politeness strategies that are occurred in the Q and A sessions.

Practically, this research can be the reference of the next researchers in the same topic. Also, the researcher hopes that this research can help the readers to understand more about politeness strategies, especially, the strategies of politeness that are used by people who have more power and less power.

F. Definition of the Key Terms

To make the discussion is understandable; some specific terms will be explained in this section.

- Negative and positive face

When politeness is discussed, it will always deal with the concept of 'face'. Here, face is divided into two types by Brown and

Levinson (1987); that is positive face and negative face, just like the strategies above. Positive face is a want to be avowed and accepted, but negative politeness is a want to be free and independent.

- Face Threatening Act (FTA)

Cutting (2008:43) explained that Brown and Levinson (1987) said that ‘...speakers should respect each other’ expectations regarding self-image, take account of their feelings and avoid Face Threatening Acts (FTAs)’. FTA is an action that can threaten the positive face or negative face or both face of the hearer. For example, when someone wants to ask for help to his/her friend. It will threaten the negative face of the friend because he/she has to do something that is asked.

- Politeness Strategies

Politeness strategies were made by Brown and Levinson (1987) to minimize the impact of Face Threatening Action. Those strategies are off record which means to ask for something indirectly, on record-baldly which means to ask for something directly, on record-with positive politeness which means to ask for something directly but give an attention to the hearer’s positive face, and on record-with negative politeness which does not mean being impolite, but ask for something with saving the negative face of the hearer.

- Power, Rank and Distance

In deciding the use of politeness strategies, there are three factors that are influencing someone's choice. Those are relative power, social distance and rank of imposition. Relative power is a position that someone has in a society. Then, social distance is the distance between the speaker and the addressee. Last, rank of imposition is the weight of the impact that will be felt by the addressee because of the speaker's actions.

- Q and A session of Yusuf Estes public lecture

Yusuf Estes is an Islamic preacher from Texas, U.S.A. who has converted more than one thousand people to Islam. He shares his knowledge about Islam in a public lecture that is occurred in Indonesia, this year. In the last agenda of its public lectures are Q and A sessions. It is a session of question and answer in which it gives a time for the participant to ask a question to the main speaker. The time for each participant who wants to ask a question is limited, so the participants have to deliver their question clearly and shortly.

G. Research Method

The method of this research is descriptive qualitative method. Here, this research method is included research design, data sources, research instrument, data collection and data analysis.

1. Research Design

According to the method of this research which uses descriptive qualitative research; a research which ‘tends to draw from naturalistic inquiry, which supports a commitment to studying in its natural state to the extent that is possible within the context of the research arena’ (Vickie A. L. and Cliton E. L. 2012: 255), this research tries to understand about the politeness strategies that occur in Q and A session of Yusuf Estes public lecture in deep. This research is using descriptive because it describes the data that is collected based on the theory of politeness strategies by Brown and Levinson. Also, it is using qualitative method because this research tries to discuss the data based on the theory in deep.

2. Data Source

The data are taken from the transcription of Q and A session in Yusuf Estes public lecture that is published at 19th and 20th of March 2018 in Dzat Channel TV; an Islamic live streaming channel. It is chosen because this is the newest agenda of Yusuf Estes public

lectures that occur in Indonesia and give a chance to the audiences to ask a question directly to Yusuf Estes.

3. Data Collection

To collect the data, first, the researcher looks for the video in YouTube about the Islamic public lectures that occurred in Indonesia. Second, selecting the video based on the criterion; (1) there is a question and answer session, (2) the question and answer session must be done directly by the speaker and the questioner, (3) the questioner must be English non-native speakers because of the main speaker which is a native speaker. Therefore, the possibility of misunderstanding can be minimized if both of the speaker and the hearer use the same language. Then, the utterances that are used as the data of this research are taken from Indonesian people only, to ensure the different culture of both the questioner and the main speaker. Third, the researcher makes a transcription of the questions that is collected from the video. Khoiriyah (2016) explained that, according to Mohammad (2011) that was cited from Vanderstoep and Johnston (2009) 'the data of qualitative research are the description of the object, reflected through words, pictures, and numbers which are not gained from any statistical processes'. Due to the fact that this research is qualitative research, the data are in the form of spoken text and transcribed to be written text.

4. Data Analysis

To analyze the data, the data collection are analyzed by using the Brown and Levinson's (1987) theory of politeness, in which, it is divided into four ways; (1) off record, (2) on record – baldly, (3) on record – with positive politeness, (4) on record – with negative politeness. Then, the reason that can be the causes of choosing the politeness strategies are explained. Also, the politeness strategies that are used by Yusuf Estes; the one who has more power and the questioners; people who have less power are differentiated. Therefore, the common strategy that is used by people who have more power and less power is known.



CHAPTER II

REVIEW OF RELATED LITERATURE

This part contains of theoretical discussion and discussion on previous researchers. The theoretical discussion includes pragmatics, Face Threatening Act (FTA), and politeness and politeness strategies.

A. Theoretical Discussion

1. Pragmatics

Pragmatics is another branch of linguistics that is concerned with meaning (Kreidler, 1998). The study of what speakers mean, or “speaker meaning”, is called pragmatics (Yule, 2010: 127). Yule, in his book, told a story from Brown (1998) which is explaining ‘pragmatic’. The story is about two elderly American tourists who met a Scottish boy. They made a conversation which had made a different understanding in referencing the same word ‘war’. It has a relevant explanation with Finegan (2007) which explained that pragmatics pays less attention to the relationship of word meaning to sentence meaning and more attention to the relationship of an utterance to its context.

2. Face Threatening Act (FTA)

Brown and Levinson (1987: 103-211) told about some actions which can threaten the negative face of the hearer are about (a) orders and requests, suggestions, advice, reminding threats, warnings, dares, (b) offers, promises, (c) compliments, expressions of strong (negative) emotions to the hearer, like hatred and anger. In the other hand, some actions that can threaten the positive face of the hearer are about (a) disapproval, criticism, contempt or ridicule, complaints and reprimands, accusations, insults, (b) contradictions or disagreements, challenges, (c) violent (out-of-control) emotions, (d) irreverence, mention of taboo topics, including those that are inappropriate in the context, (e) bad news about the hearer, or good news to boast the speaker, (f) dangerously emotional or divisive topics, such as politics, race, religion and women's liberation, (g) non-cooperation in an activity. Moreover, there are some actions that are threaten both positive and negative face of the hearer, those are complaints, interruptions, threats, strong expressions of emotion, requests for personal information. Brown and Levinson (1987:67), in this case, said 'note that there is an overlap in this classification of FTA, because some FTA's intrinsically threaten both negative and positive face (e.g. complaints, interruptions, threats, strong expressions of emotion, requests for personal information)'.

3. Politeness and Politeness Strategies

Yule (2010:135) defined the politeness as an action to show an awareness and consideration to other people's face. Mills (2003:6) explain that 'politeness is the expression of the speaker's intention to mitigate face threats carried by certain Face Threatening Acts toward another'. Therefore, to mitigate face threats, Brown and Levinson (1987) made some strategies to minimize the impact of FTA which are called as *politeness strategies*.

Politeness strategies is divided into two things; off record and on record. Off record is asking for something indirectly while on record is asking for something directly. Here, Cutting (2008:44) also explained that 'if you do it (FTA) off record, you ask for help indirectly'. There are fifteen strategies those are indicating off record according to Brown and Levinson (1987:72); giving hints, giving association clues, presupposing, understating or saying less than is require, overstating or giving information more than what is needed, using tautologies; uttering patent and necessary truth, using contradiction, being ironic, using metaphor, using rhetorical question that do not need any answer, being ambiguous, being vague, overgeneralizing and not naming the hearer, displacing, being incomplete by using ellipsis.

Additionally, 'on record' is divided into three things. First, on record-baldly that is an asking action that is done directly. This action

is usually done by someone who has a special relationship with the hearer, such as friendship, boyfriend, girlfriend, etc. This strategy, sometimes, is being an oriented saver to save the hearer's face. For example, when a man asks his girlfriend to be his wife by saying "marry me". Second, on record – with positive politeness, that is an asking action which is pay attention to the positive face of the hearer. The aim of this strategy is to save the positive face of the hearer, so the way to do this strategy is avoiding the action which will threaten the positive face of the hearer. For example, by demonstrating closeness and solidarity, appealing to friendship, making other people feel good, and emphasizing that both speaker have a common goal (Cutting, 2008: 46). Third, on record – with negative politeness is a strategy to ask something by paying attention to the negative face of the hearer. In this case, Cutting explained that the greater change that the speaker offers the hearer to say 'no', the polite it is. Brown and Levinson added that the former, being a negative question, follows the negative politeness strategy that is called 'be pessimistic'.

To go in deep about positive politeness and negative politeness, Brown and Levinson (1987:103) explained that the theory includes fifteen positive politeness strategies and also ten negative politeness strategies. Fifteen positive politeness are notice, exaggerate, intensify interest to hearer, use in-group identity markers, seek agreement, avoid disagreement, presuppose, raise, or assert common

ground, joke, assert or presuppose speaker's knowledge of and concern of hearer's wants, offer and promise, be optimistic, include both speaker and hearer in the activity, assume or assert reciprocity, and give gifts to hearer. Then, ten negative politeness strategies are be conventionally indirect, question and use hedges, be pessimistic, minimize the imposition, give deference, apologize, impersonalize speaker and hearer, state the face threat act as a general rule, nominalize, and go on record as incurring a debt, or as not indebted hearer.

4. Power, Distance, Rank

In deciding the use of politeness strategies, there are three factors that are influencing someone's choice. Those are relative power, social distance and rank of imposition. Relative power is a position that someone has in a society. For example, the interaction between king and the servant. Then, social distance is the distance between the speaker and the addressee. For example, the different way of talking to a close friend and a new neighbor. Last, rank of imposition is the weight of the impact that will be felt by the addressee because of the speaker's actions. This means that the bigger the request is, the more polite one must be (Sykes: 2005). For example, when someone wants to borrow a pen and when someone wants to borrow money.

B. Discussion on Previous Studies

Altan (2015) “Politeness Strategies Used by L2 Turkish Speakers in Making Request”. In his research, the researcher wanted to know about the strategies of non-native speakers to request in a certain situation which were compared with the native speakers. The aim was to analyze the sociolinguistic competence of non-native Turkish speakers. To collect the data, researcher gave a questionnaire to every participant. The result showed that Turkish speakers were too polite by avoiding forcefulness. Therefore, the researcher concluded that sociolinguistic competence did not always mirror the linguistic competence.

Adel (2016) “Politeness Strategies Used by Iranian EFL Learners in a Class Blog”. In Adel’s research, the researcher used a post written that was written by Iranian EFL learners in a class blog as the research data. It was collected from the interaction between learners and their instructor, also, between learners and their peers. The result showed that positive politeness was often used by the learners to show the close relationship of both.

Yuka (2009) “Positive Politeness Strategies in Oral Communication 1 Textbooks”. Address terms is one of the strategies of positive politeness, thus, Yuka’s research was focused on address terms in some textbooks which were created by Japanese Ministry of Education, Culture, Sports, Science and Technology. The researcher tried to investigate the address terms in some English textbooks to recognize which address terms were used in the textbooks appropriately.

Mu (2015) “Politeness Strategies in English and Chinese Movie Reviews”. This research was focused only on the application of positive and negative politeness that was used by English and Chinese reviewers in the five famous movies. Here, the researcher used the theory of Brown and Levinson in comparing the application of positive and negative politeness strategies. The researcher found that both English and Chinese reviewers were often using positive and negative politeness in writing the reviews about the movie. However, the strategies used by English and Chinese reviewers were different. Besides, the researcher also explained some factors which could be influencing the application of positive and negative politeness strategies. Such as the different cultures, the highlight of individual and collective, and the different purposes.

Izadi (2013) “Politeness in Spoken Review Genre: Viva Voce Context”. In this research, the data were taken from a formal agenda. Therefore, the research was focused only on the negative politeness. Here, the data were taken from spoken review in ten viva voce sessions in two Iran Universities. In this study, the most frequent strategies which were used were ‘give deference’, ‘hedging’ and ‘impersonalization’.

Prifanti (2016) “Face Saving Acts (FSA) Strategies Performed by EFL Students in Panel Discussion of Speaking Class at Maulana Malik Ibrahim State Islamic University of Malang”. This research also used Brown and Levinson theory of politeness strategies to analyze the strategies that were used by EFL students in speaking class when they lose their face

through the panel discussion. The researcher found that during the discussion, students inclined to use on record – baldly to give an opinion, suggestion, or etc. it has a meaning that an EFL students in Maulana Malik Ibrahim State Islamic University Malang is incline to say in direct way.

Liu, Fang and Lingling (2014) “*A case study of college teacher’s politeness strategy in EFL Classroom*”. In Liu, Fang and Lingling’s (2014) research, they analyzed the teacher’s politeness strategies in EFL classroom by using Brown and Levinson’s theory. They found that the teacher was often using positive and negative politeness in making an interaction with the students during the class. They stated that the application of these politeness strategies is used to shorten the social distance between the teacher and the student.

Different with those previous studies, this research took in a direct interaction between Yusuf Estes and the questioners as the data. Also, this research described the politeness strategies that were used by some people who have different social power and cultural background. Due to the fact that social power is one thing that can be influencing the strategies of politeness, the result of this research showed the different strategies that were used by the people in Q and A sessions of Yusuf Estes public lectures.



CHAPTER III

FINDINGS AND DISCUSSIONS

This chapter consists of finding and discussion. The findings describe about the data that were found based on the types of politeness strategies in Q and A sessions of Yusuf Estes public lectures. Then, the discussions explain the result of the finding to answer the research question.

A. Findings

In this part, the data that were found in Q and A sessions of Yusuf Estes public lectures, based on the categories above, will be analyzed. The data that are used are from eight different questions which are taken from two videos – the first four questions are from the first video and the next four questions are from the second video. From four questions, sixteen utterances which belong to politeness strategies are found. Then, from the next four questions, eleven utterances which belong to politeness strategies are found. Here, the data will be categorized into four types of politeness strategies of Brown and Levinson's (1987) theory. Those are off record, baldly on record, on record with positive politeness, and on record with negative politeness.

To present the data, it is classified based on the types of politeness strategies of Brown and Levinson's theory. In every type, the data of Yusuf Estes and the questioners are differentiated. Then, the utterances put after directly, so the context and the analysis are written after it. The utterances are written in italic, but the utterances that have a politeness strategy are written by

using bold and italic. Also, the classification is encoded by 1.1. The first 1 is the number of the question and the second 1 is the number of the datum. Therefore, for the first question and the first datum, second datum, third datum and so on will be 1.1, 1.2, 1.3, and so on. Then, for the second question and the first datum, the first number is changed to be 2, but the second number is following the previous number of the datum. For example, 1.1, 1.2...2.3, 2.4...and so on.

1. Off Record

a. Yusuf Estes

Datum 1

The Questioner: *...So, what's your suggest, Syeikh, about this situation in Indonesia? So the Muslim can take a control in aa every area. Okay, thank you.*

Yusuf Estes : *...Yeah, **this a good chance for me to learn more about Indonesia by traveling here today, and visiting different places. I've found so many wonderful Muslims and their attitudes are really nice, I like that.***(1.5)

Context:

In this question, the questioner is an Indonesian woman which asked Yusuf Estes' suggestion how to increase the Muslims' quality. At the first time, she was not directly asking for his

suggestion, but she told him that how much she admired him, so she welcomed him in Surabaya. She also said that she was really glad because she had him here, in front of her. She showed her happiness until the moderator reminds her about the time that she had. Then, she explained the reason behind her question by showing the fact that was exist in Indonesia which non-Muslims were being the controller of the Muslims in economical aspect, for example. Therefore, she asked for his suggestion to increase the Muslims' quality. In the other hand, her praise forced Yusuf Estes to say 'thank you' many times. He also told his experience in Indonesia and met so many wonderful Muslims before he discussed the question.

Analysis:

In datum 1.5, the strategy that is used by Yusuf Estes is categorized as off record in which he gave more information that is not needed when he received the question. After listening to the questioner's explanation which is said that mostly people in Indonesia are Muslims, but the controller are mostly non-Muslims, he, suddenly, told about his feeling when he traveled in Indonesia. He also said that he liked Muslims in Indonesia which have good attitude. Here is the utterance "*I've found so many wonderful Muslims and their attitudes are really nice, I like that*". In this case, Yusuf Estes has another meaning that is to show that, for

him, Muslims in Indonesia are not bad and they are wonderful. Yusuf Estes wants to give a positive assumption about Indonesian Muslims, so they will not feel bad about themselves.

2. Bald On Record

a. Yusuf Estes

Datum 1

The Questioner: *...So, what's your suggest, Syeikh, about this situation in Indonesia? So the Muslim can take a control in aa every area. Okay, thank you.*

Yusuf Estes : *...In regard to your question, this is not a strange question to me. Every country I visit, I hear people talking about leaders of their country. Every country. It doesn't matter which country somebody will complain about the leader, except America. Everybody loves that guy we got now (smiling).(1.6)*

Context:

In this question, the questioner is an Indonesian woman which asked Yusuf Estes' suggestion how to increase the Muslims' quality. At the first time, she was not directly asking for his suggestion, but she told him that how much she admired him, so she welcomed him in Surabaya. She also said that she was really

glad because she had him here, in front of her. She showed her happiness until the moderator reminds her about the time that she had. Then, she explained the reason behind her question by showing the fact that was exist in Indonesia which non-Muslims were being the controller of the Muslims in economical aspect, for example. Therefore, she asked for his suggestion to increase the Muslims' quality. In the other hand, her praise forced Yusuf Estes to say 'thank you' many times. He also told his experience in Indonesia and met so many wonderful Muslims before he discussed the question.

Analysis:

In datum 1.6, Yusuf Estes' politeness strategy is categorized as bald on record. It is because of the way he put the focus of the discussion back after his story and the utterance after it which directly belongs to the questioner. In this case, the questioner looks like apprehensive about that question, so Yusuf Estes tries to console her. Yusuf Estes uses this strategy which makes him being rude to the questioner to make a joke. He makes a joke to show that they have the same condition. Moreover, not only both of their country but also the other country in this world.

Data 2-3

The questioner: ... *And coming to the question, I have a really close friend of mine and she is a non-Muslim, and we're really close, we have known each other.. we have known each other less than two years, but we're really close. And when I'm with her, I don't want to talk about religion because I think it's really sensitive. I will break her heart or even worse her and will stay away from me. So, here I would like to hear some advices from you, how can I show that Islam is really great and rahmatan lil 'alamiin so that she can admit Islam...*

Yusuf Estes : *okay. Take a deep breath.* (the audiences are laughing) *alright, I wanna ask you something. You said something in your question about you don't want to talk about religion.(2.10)*

The questioner: *yeah.*

Yusuf Estes : *you said that.*

The questioner: *because she's very sensitive..*

Yusuf Estes: *okay. It my turn! I wanna talk slow. In Texas, we talk reeaally slow, alright.(2.11) In Islam, we really don't consider it a religion as much as we consider it addiin.*

Context:

In this question, the questioner is an Indonesian Muslim girl. She is also one of Yusuf Estes fans because of his YouTube channel. She asks the question by using English. Her English is very good. She spoke fluently when she asked the question. However, for Yusuf Estes, she speaks too fast because the people in his country are speaking slowly. During the opening before she came to the question, Yusuf Estes had requested to slow her speak and she obeyed it. But then, unconsciously, she spoke faster again because of her interest in explaining the question.

In her question, she asks about how to invite someone to come to Islam. She told that it is her best friend. She wants to invite her best friend to come to Islam, but she did not want to hurt her best friend's heart. She said that her best friend was very sensitive when talking about religion. Therefore, she did not want to talk about religion when she met her best friend. In this case, Yusuf Estes did not agree with the statement of the questioner about avoiding to talk about religion because for him, religion means the way of life.

Analysis:

In datum 2.10, the politeness strategy is categorized as bald on record. This strategy is used by Yusuf Estes when the questioner finished her explanation about the question. In this case,

the questioner explained her question excitedly which made the speed of her speak up. Therefore, Yusuf Estes said “*okay. Take a deep breath!*” by smiling at her. It makes the audiences are laughing. Here, Yusuf Estes uses bald on record to show that he does not want to satisfy the questioner’s face and he wanted to be rude. Yusuf Estes uses this strategy to make a joke. It was to release the atmosphere which was tense because of the explanation of the questioner about the reason of her question.

In datum 2.11, the politeness strategy is categorized as bald on record. This strategy is used by Yusuf Estes when he interrupted the explanation from the questioner. He uses this strategy to show that he did not want to satisfy the questioner’s face. It was because of the questioner which did not want to cooperate with Yusuf Estes when he asked her to slow down her speak. In this case, Yusuf Estes was remind her by making a joke, but she still did the same thing. Thus, Yusuf Estes used this strategy to interrupt her explanation.

Datum 4

The questioner: *so, this is a great opportunity for me. Just one question, what is the Islamic few or Islamic*

opinion on slavery issue because I heard some debate about this.

Yusuf Estes : *did you say slavery?(3.13)*

Context:

In this question, the questioner is an Indonesian Muslim man. He asked to Yusuf Estes about what slavery is, based on the Islamic view. Here, Yusuf Estes looked so excited when he knew that the questioner asked about slavery. To answer his question, he gave a question to all off the audiences about the slavery to see what they thought when they heard the word slavery. It was because, for Yusuf Estes, slavery has positive and negative meaning; positive meaning when someone slaved to his god and negative meaning when someone slaved to someone else. Therefore, he wanted to know whether they had the same thought with him or not.

Analysis:

In datum 3.13, the strategy is categorized as bald on record. This strategy is used by Yusuf Estes to ensure the questioner's question. Here, Yusuf Estes directly asked the questioner about the question that was told after the questioner explain about his question. In this case, Yusuf Estes inclined to give a maximum efficiency rather than satisfy to the questioner's face because he

wanted to keep the focus of the discussion. Thus, Yusuf Estes uses bald on record to tell his question due to ensure what the question about.

Datum 5

The questioner: *they never been touched by Islam...*

Yusuf Estes : *oh okay...*

The questioner: *they live in...*

Yusuf Estes : *I got it. I got it.(6.22)*

Context:

In this question, the questioner is an Indonesian Muslim woman which is a mother. In her question, she told that she was nervous, but she would try to use English to ask the question to Yusuf Estes. She asked about people who never knew about Islam. She was curious whether they had a chance to think and to choose the truth. Then, she also wanted to know about the judgement of people who never touched by Islam in the day after. Also, she asked what she had to do for them.

To answer the question of the questioner, Yusuf Estes gave her a question back. For him, the question was too broad. He needed specific explanation, so his answer could be appropriate with the want of the questioner. Also, he wanted to clarify about the word *kafir* that was meant by the questioner. Where, actually,

that word refers to. Therefore, Yusuf Estes did not directly answer the question, but he asked to the questioner to make sure that they had the same meaning to reach the same goal.

Analysis:

In datum 6.22, the politeness strategy is categorized as bald on record. Here, Yusuf Estes uses this strategy when he interrupted the questioner's explanation. This strategy is used to show that Yusuf Estes wanted to be direct to keep the focus of the discussion. Therefore, he chooses to give maximum efficiency rather than satisfying the questioner's face. Moreover, he has more power than the questioner, so he can use this strategy without worrying about his losing face.

b. The questioner

Datum 6

Yusuf Estes : *let me ask you. Can you clarify the question just one more time? So...because it sounds like you kind of went around a little bit. Yeah, just...just come to the question.*

The questioner: *okay. I want to ask about the Nicaea conciliation.(8.27)*

Context:

In this question, the questioner is an Indonesian Muslim man. To ask his question, he made a different way from the other questioner. If the other questioners are making an opening by showing their feeling to Yusuf Estes or giving a praise to him, this questioner is directly asking his question to Yusuf Estes because of the time that is limited. In his question, he asked about Nicaea conciliation. Then, he made a short explanation why he asked about it. However, Yusuf Estes, suddenly, asked the questioner back about the point of the question. Because for Yusuf Estes, the questioner was going around.

Analysis:

In datum 8.27, the politeness strategy is categorized as bald on record. This strategy is used by the questioner. He uses this strategy because he accepted Yusuf Estes' request to tell him about the point of the question directly. It was because, for Yusuf Estes, the questioner was confusing. Here, he showed that he wanted to satisfy Yusuf Estes' face, so he asked his question directly without redressing action. Moreover, the focus of the discussion would not be disturbed because of the misunderstanding between the questioner and Yusuf Estes in catching the point of the question.

3. On Record with Positive Politeness

a. Yusuf Estes

Datum 1

The Questioner: *and one, I'm one of your fans, because I watch you many times in YouTube.*

Yusuf Estes : *Thank you so much.*

The Questioner: *and I'll be really glad to have you here. And my question is...*

Yusuf Estes : *thank you so much for that. And I thank you for that welcome.(1.4)*

Context:

In this question, the questioner is an Indonesian woman which asked Yusuf Estes' suggestion how to increase the Muslims' qualities. At the first time, she was not directly asking for his suggestion, but she told him that how much she admired him, so she welcomed him in Surabaya. She also said that she was really glad because she had him here, in front of her. She showed her happiness until the moderator reminds her about the time that she had. Then, she explained the reason behind her question by showing the fact that was exist in Indonesia which non-Muslims were being the controller of the Muslims in economical aspect, for example. Therefore, she asked for his suggestion to increase the Muslims' quality. In the other hand, her praise forced Yusuf Estes to say

'thank you' many times. He also told his experience in Indonesia and met so many wonderful Muslims before he discussed the question.

Analysis:

In datum 1.4, the strategy is categorized as on record with positive politeness. In this case, the questioner, personally, welcome Yusuf Estes in Surabaya. She told that she is one of his fans to show that she is happy with the arrival of Yusuf Estes. To receive the welcome, Yusuf Estes uses strategy 1; notice. Therefore, he can show that he satisfy the questioner's positive face. He applies this strategy, also to show that he attends to the questioner's deeds. Here, he notices the questioner's deeds by saying "*I thank you for that welcome*".

Datum 2

The questioner: *good night sir. My name is Widia. I have already watch a lot of your videos from YouTube and I adore you so much. I wish I could tell you how much you inspire me to study Islam...*

Yusuf Estes : *I want you to slow down. You're talking too fast(2.8).*

Context:

In this question, the questioner is an Indonesian Muslim girl. She is also one of Yusuf Estes fans because of his YouTube channel. She asks the question by using English. Her English is very good. She spoke fluently when she asked the question. However, for Yusuf Estes, she speaks too fast because the people in his country are speaking slowly. During the opening before she came to the question, Yusuf Estes had requested to slow her speak and she obeyed it. But then, unconsciously, she spoke faster again because of her interest in explaining the question.

In her question, she asks about how to invite someone to come to Islam. She told that it is her best friend. She wants to invite her best friend to come to Islam, but she did not want to hurt her best friend's heart. She said that her best friend was very sensitive when talking about religion. Therefore, she did not want to talk about religion when she met her best friend. In this case, Yusuf Estes did not agree with the statement of the questioner about avoiding to talk about religion because for him, religion means the way of life.

Analysis:

In datum 2.8, the politeness strategy is categorized as bald on record, which is used by Yusuf Estes. This strategy is used to ask the questioner to be slow when she speaks. Yusuf Estes said "*I want*

you to slow down. You're talking too fast" by smiling which makes the audiences are smiling too, and then, he said *"I have slow ears"* after the questioner said *"yeah"* to accept the request. It makes the audiences are laughing. In this case, Yusuf Estes is being rude to make a joke with the questioner. The rudeness is used to minimize the distance that is exist between the questioner and Yusuf Estes.

Datum 3

The questioner: *it's an honour talking to you right now, sir. It's an honour talking to you right now, sir. Emm my name is Sari. It's a simple question, actually. But I'm so curious emm when you were a non-Muslim, of course you don't pray five times a day and you don't do fasting on..on Mondays and Thursdays, and turn to fasting in Ramadhan. But, what makes you, now, pray five times a day and to fasting because I have a sibling. She said that she is a Muallaf and she said that she want to accept...she can accept Islam, but she don't..she don't want to..she doesn't want to pray five times a day and anything else. Thank you.*

Yusuf Estes : *it's very good. Thank you so much sister. We really appreciate what you're..what you're going*

through get up in front of a microphone and try to talk to us, I understand. First of all, I want to caution us about assuming something. Because you said, and I know you didn't mean it that way, but you said as a non-Muslim I didn't fast and I didn't pray. Actually, I was doing whatever I could and I did fast only different, different from what Muslims do. (4.16)

Context:

In this question, the questioner is an Indonesian Muslim girl. She asked about how if someone wanted to accept Islam but he/she did not want to pray five times in a day. She explained her question by asking to Yusuf Estes' reason why he wanted to pray five times in a day when he accepted Islam. In fact, he was non-Muslim which never did it before. When she told her curiousness of Yusuf Estes' reason, she made an assumption that Yusuf Estes was a non-Muslim, he was not doing what the Muslims' did. Because of her assumption, Yusuf Estes gave a caution for her. It was because the assumption was not based on the fact, but it was based on her own opinion. Then, Yusuf Estes explained what he did when he was a non-Muslim to clear her assumption about non-Muslim.

Analysis:

In datum 4.16, the politeness strategy is categorized as on record with positive politeness. This strategy is used by Yusuf Estes to respond the explanation and assumption of the questioner. In his utterance, he said “*I understand*” and “*I know*” which means that Yusuf Estes wanted to show that he understood what actually the questioner’s want even he forced her to accept the correct explanation from Yusuf Estes. This is belonging to on record with positive politeness, strategy 9; assertor presupposes S’s knowledge of and concern for H’s wants.

Datum 4

The questioner: *good. Thanks. My name is Ade Ismail Ramadan, I’m 25, from Samarinda. I’m the representative of Muhammadiyah Students association (Ikatan Pelajar Muhammadiyah) Kalimantan Timur. Actually, I’ve been following your lecture along with Zakir Naik Muftimeng and Ustadz Norman Ali Khan since 2012. I would like to ask you a question regarding a Muslim youth. Muslim youngster here today, in Indonesia, facing the unseen dangerous. We are as a youngsters is too easy to get influenced by the Western Culture...and I believe,*

you know how the Western culture works in destroying our iman. So, my question here is...

Yusuf Estes : *very good. By the way, Jazakillah Khair. That's a very good question. I also appreciate that you kept it short and it was very direct. You also mention some of my best friends. And a...people that I learned from every day. (5.19)*

Context:

In this question, the questioner is an Indonesian Muslim boy. He said that he is the representative of Muhammadiyah student association in Kalimantan Timur. In the way he asked the question, he obeyed the rule to ask the question to Yusuf Estes by telling the name, the address and directly to the question. Because he had obeyed the rule, Yusuf Estes gave him a praise and an appreciation.

In the questioner's question, he asked Yusuf Estes to give him a suggestion to keep the youngsters from the influence of western culture. He gave a short explanation about the danger that was faced by the youngster because of the influence of the western culture. Therefore, the questioner asked to Yusuf Estes for give him a concrete suggestion about that. He also gave a stress to his utterance in the end of his question; that is "today not tomorrow"

which has a meaning that the condition of youngster is really in danger, so Yusuf Estes' suggestion is really needed.

Analysis:

In datum 5.19, the politeness strategy is categorized as on record with positive politeness. This strategy is used by Yusuf Estes by praising and appreciating the questioner's deed. Therefore, the utterance of Yusuf Estes belongs to on record with positive politeness, strategy 2; exaggerate. It is shown by his intonation when he gave an appreciation to the questioner. He also stressed every word of 'very' when he praised the questioner because of his question. By using this strategy, Yusuf Estes wanted to minimize the distance that existed between him and the questioner.

b. The questioner

Data 5-6

The Questioner: *and one, I'm one of your fans, because I watch you many times in YouTube.(1.2)*

Yusuf Estes : *Thank you so much.*

The Questioner: *and I'll be really glad to have you here. And my question is...(1.3) okay..dredek mas sek..(laughing) okay, as you know Syeikh, that Indonesia is the most populated Muslim country in the world.. yaa.. but*

on the other hand, we are majority but we actually be controlled by non-Muslim. For example in economy area. For example is the more..the richest man in Indonesia is not a Muslim or maybe someone who has the biggest business in Indonesia is also not a Muslim. So, what's your suggest, Syeikh, about this situation in Indonesia? So the Muslim can take a control in aa every area. Okay, thank you.

Yusuf Estes : *thank you so much for that. And I thank you for that welcome.*

Context:

In this question, the questioner is an Indonesian woman which asked Yusuf Estes' suggestion how to increase the Muslims' quality. At the first time, she was not directly asking for his suggestion, but she told him that how much she admired him, so she welcomed him in Surabaya. She also said that she was really glad because she had him here, in front of her. She showed her happiness until the moderator reminds her about the time that she had. Then, she explained the reason behind her question by showing the fact that was exist in Indonesia which non-Muslims were being the controller of the Muslims in economical aspect, for example. Therefore, she asked for his suggestion to increase the

Muslims' quality. In the other hand, her praise forced Yusuf Estes to say 'thank you' many times. He also told his experience in Indonesia and met so many wonderful Muslims before he discussed the question.

Analysis:

In datum 1.2, this is categorized as on record with positive politeness. In this case, the questioner told that she was one of Yusuf Estes' fans because she often watched Yusuf Estes' public lectures in YouTube. Here, Yusuf Estes is a preacher and it is done by traveling around the world. He has some programs, channels and websites about his activities. One of the channels that is easy to be found is YouTube channel. This strategy is included in strategy 1; notice because she notices one of the channels that Yusuf Estes is usually existed in. She uses "YouTube" to show that the questioner attends his interest. Moreover, it can be used to minimize the distance that will exist between them.

In datum 1.3, the strategy is categorized as on record with positive politeness. Here, because the questioner is one of the Yusuf Estes' fans, she makes her chance to show her feeling of happiness to meet Yusuf Estes before she tells her question. The questioner uses strategy 2; exaggerate interest to Yusuf Estes. To indicate this strategy, there is a word "*really*" that is used in this statement. Also, the questioner is stressing the word "*really*" in

saying the statement. This strategy is applied to minimize the distance between the Questioner and Yusuf Estes.

Data 7-8

The questioner: *good night sir. My name is Widia. I have already watch a lot of your videos from YouTube and I adore you so much. I wish I could tell you how much you inspire me to study Islam..(2.7)*

Yusuf Estes : *I want you to slow down. You're talking too fast.*

(all of them are laughing)

The questioner: *okay.*

Yusuf Estes : *I have slow ears.*

The questioner: *ya. Emm it's such a pleasure and happiness for me to be here to meet you and to see you this close. Because I have been adoring you this much. And coming to the question,(2.9)*

Context:

In this question, the questioner is an Indonesian Muslim girl. She is also one of Yusuf Estes fans because of his YouTube channel. She asks the question by using English. Her English is very good. She spoke fluently when she asked the question. However, for Yusuf Estes, she speaks too fast because the people

in his country are speaking slowly. During the opening before she came to the question, Yusuf Estes had requested to slow her speak and she obeyed it. But then, unconsciously, she spoke faster again because of her interest in explaining the question.

In her question, she asks about how to invite someone to come to Islam. She told that it is her best friend. She wants to invite her best friend to come to Islam, but she did not want to hurt her best friend's heart. She said that her best friend was very sensitive when talking about religion. Therefore, she did not want to talk about religion when she met her best friend. In this case, Yusuf Estes did not agree with the statement of the questioner about avoiding to talk about religion because for him, religion means the way of life.

Analysis:

In datum 2.7, the strategy is categorized as on record with positive politeness. This strategy is used by the questioner to make an opening before she asked the question. She said that she was inspired to learn more about Islam by some of his videos in YouTube. Therefore, in this case, she showed her feeling of happiness to meet Yusuf Estes. Noticing Yusuf Estes' deed belongs to one of the strategies in on record with positive politeness, which is strategy 1; notice. This strategy is used to

satisfy the hearer's positive face by attending hearer's wants, interests and deeds.

In datum 2.9, the politeness strategy is categorized as on record with positive politeness. This strategy is used by the questioner when Yusuf Estes asked her to slow down her speak. She replayed her explanation of her feeling when she met Yusuf Estes at that time excitedly. She said “*Emm it's such a **pleasure** and **happiness** for me to be here **to meet you** and **to see you this close**. Because I have been **adoring you this much**. And coming to the question...*” by stressing every words that is in *Bold* which belong to strategy 2; exaggerate interest to Yusuf Estes. She uses this strategy in her explanation before she came to the question to show that she has the same wants and goals with Yusuf Estes; to invite people to come to Islam.

Datum 9

The questioner: *so, **this is a great opportunity for me. Just one question, what is the Islamic few or Islamic opinion on slavery issue because I heard some debate about this.***(3.12)

Yusuf Estes : *did you say slavery?*

The questioner: *slavery, yes.*

Context:

In this question, the questioner is an Indonesian Muslim man. He asked to Yusuf Estes about what slavery is, based on the Islamic view. Here, Yusuf Estes looked so excited when he knew that the questioner asked about slavery. To answer his question, he gave a question to all off the audiences about the slavery to see what they thought when they heard the word slavery. It was because, for Yusuf Estes, slavery has positive and negative meaning; positive meaning when someone slaved to his god and negative meaning when someone slaved to someone else. Therefore, he wanted to know whether they had the same thought with him or not.

Analysis:

In datum 3.12, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner to tell Yusuf Estes about his question. In his statement, there is an utterance “*just one question*”. This utterance showed that the questioner did not want to emphasize Yusuf Estes. This reason belongs to on record with negative politeness, strategy 4; that is minimize the imposition. It is used to show that the questioner is satisfying Yusuf Estes’ negative face. Also, it shows that there is a distance between the questioner and Yusuf Estes.

Datum 10

The questioner: *good. Thanks. My name is Ade Ismail Ramadan, I'm 25, from Samarinda. I'm the representative of Muhammadiyah Students association (Ikatan Pelajar Muhammadiyah) Kalimantan Timur. Actually, I've been following your lecture along with Zakir Naik Muftimeng and Ustadz Norman Ali Khan since 2012. I would like to ask you a question regarding a Muslim youth.(5.18) Muslim youngster here today, in Indonesia, facing the unseen dangerous. We are as a youngsters is too easy to get influenced by the Western Culture...and I believe, you know how the Western culture works in destroying our iman. So, my question here is... as a Muslim speaker, what is your concrete suggestions to overcome that problem from the better Muslim youth... today, not tomorrow. Thank you.*

Yusuf Estes : *very good. By the way, Jazakillah Khair. That's a very good question. I also appreciate that you kept it short and it was very direct. You also mention some of my best friends. And a...people that I learned from every day.*

Context:

In this question, the questioner is an Indonesian Muslim boy. He said that he is the representative of Muhammadiyah student association in Kalimantan Timur. In the way he asked the question, he obeyed the rule to ask the question to Yusuf Estes by telling the name, the address and directly to the question. Because he had obeyed the rule, Yusuf Estes gave him a praise and an appreciation.

In the questioner's question, he asked Yusuf Estes to give him a suggestion to keep the youngsters from the influence of western culture. He gave a short explanation about the danger that was faced by the youngster because of the influence of the western culture. Therefore, the questioner asked to Yusuf Estes for give him a concrete suggestion about that. He also gave a stress to his utterance in the end of his question; that is "today not tomorrow" which has a meaning that the condition of youngster is really in danger, so Yusuf Estes' suggestion is really needed.

Analysis:

In datum 5.18, the politeness strategy is categorized as on record with positive politeness. This strategy is used by the questioner by noticing some of Yusuf Estes' friends. This is belonging to the strategy 1; notice, which is used to show that the questioner attended to Yusuf Estes' deeds, wants and interests. By

using this strategy, the questioner was satisfying Yusuf Estes' positive face. Moreover, the distance between the questioner and Yusuf Estes can be minimized.

4. On Record with Negative Politeness

a. Yusuf Estes

Datum 1

The questioner: *bismillahiraahmanirrahim. Assalamu'alaikum. I am Neni and I'm a housewife. and...a mom... 2 children. Okay thank you for the opportunity given to me and... it is a great time... to see you... rauw..now. okay.. I'm a little bit a nervous right now, but I want to try to ask by English. A... Syeikh Yusuf Estes, welcome. What do you think about..*

Yusuf Estes : *let me ask you a question before, jazakillah khair for a good question, but I just want to clarify something. You mentioned somebody that's not Muslim, is that what you said? Like kafir. That's what you said? (6.21) That's not your head, I can see you. Okay. So, this you're asking about somebody who's kafir who comes to Islam or does not? Oh my...they could turn in up the mic, so*

we can hear what she said. I didn't...they'll turn it up, so we can hear her.

Context:

In this question, the questioner is an Indonesian Muslim woman which is a mother. In her question, she told that she was nervous, but she would try to use English to ask the question to Yusuf Estes. She asked about people who never knew about Islam. She was curious whether they had a chance to think and to choose the truth. Then, she also wanted to know about the judgement of people who never touched by Islam in the day after. Also, she asked what she had to do for them.

To answer the question of the questioner, Yusuf Estes gave her a question back. For him, the question was too broad. He needed specific explanation, so his answer could be appropriate with the want of the questioner. Also, he wanted to clarify about the word *kafir* that was meant by the questioner. Where, actually, that word refers to. Therefore, Yusuf Estes did not directly answer the question, but he asked to the questioner to make sure that they had the same meaning to reach the same goal.

Analysis:

In datum 6.21, the politeness strategy is also categorized on record with negative politeness. This strategy is used by Yusuf

Estes when he wanted to ask to the questioner to ensure the question. Here, Yusuf Estes uses forth strategy of on record with negative politeness; that is minimize the imposition. It is shown by the way he asked the question to the questioner. He asked the questioner by saying “*let me ask you a question before*”, then, he put “*I just want to clarify something*” to explain his reason. It shows that there is no relation between Yusuf Estes and the questioner. Therefore, he uses this strategy to minimize the imposition that can be threat her face.

Datum 2

The questioner : *Bismillahirrahmanirrahim. Assalamu'alaikum Warahmatullahi Wabarakatuh.*

Yusuf Estes : *Walaikumsalam Warahmatullahi Wabarakatuh.*

The questioner : *afwan, qobla wa ba'da. Emm my name is Alma Taniya Putri. I'm a 17 years old, and I'm a student in Al-Azhar Cairo, Egypt. As you know, Syeikh, Arab has a high tolerance with niqab. And, Indonesia still have a little different respect with niqab. I'm sorry, e...I'm sorry to say, but, maybe, some people think niqab is just a Arabic culture, like why you wear a niqab? You are*

an...you are not an Egyptian, right? You are an Indonesian...

Yusuf Estes : *sister, sister, can I interrupt you for just a minute?(7.24)*

The questioner: *okay.*

Context:

In this question, the questioner is an Indonesian Muslim girl. She is a student of Al-Azhar Cairo, Egypt. In her question, she asked about *niqab* in Indonesian people mind-set. *Niqab* is like a mask that is used by the Muslim woman to cover a half of the face, so the other people only can see her eyes. In Indonesia, most of people in Indonesia believe that *niqab* is a culture which does not belong to Islam, but belongs to Middle East. It is because of the inappropriateness of that thing in Indonesia.

Before her explanation, she asked an apology to all of the audience because, in fact, this topic is a sensitive topic in Indonesia. Here, she told that she did not agree with the people which were thought that *niqab* is not an Islamic culture. She also said that she did not like if people complained with what she did because it was her choice. Therefore, she asked Yusuf Estes about how to change their mind-set. However, in the middle of her explanation, Yusuf Estes interrupted her because he understood the point of her question at the beginning. He told the questioner about

that and asked her how if he went to answer her question directly, because she was just restating her explanation again and again.

Analysis:

In datum 7.24, the politeness strategy is categorized as on record with negative politeness. This strategy is used by Yusuf Estes to interrupt the explanation of the questioner. For him, the questioner wasted the time by restating the same point again and again. Therefore, he wanted to remain her about it. He said “*can I interrupt you for just a minute?*” which shows that he did not want to emphasize the questioner’s negative face. This strategy belongs to on record with negative politeness, strategy 4; minimize the imposition.

Datum 3

The questioner: *Assalamu’alaikum, Sheikh.*

Yusuf Estes : *Walaikumsalam Wr. Wb.*

The questioner: *my name is Hari. I’m from Bontang. I want to ask about Nicaea conciliation. Emm since I was in Junior High, I was told that Jesus became God as the result of Nicaea conciliation, but how...how do we get the proof of the or the footage about that conciliation? And how do you know about that?*

How you learn about national re...conciliation and what is that conciliation all about?

Yusuf Estes : *let me ask you. Can you clarify the question just one more time? So...because it sounds like you kind of went around a little bit. Yeah, just...just come to the question.(8.26)*

Context:

In this question, the questioner is an Indonesian Muslim man. To ask his question, he made a different way from the other questioner. If the other questioners are making an opening by showing their feeling to Yusuf Estes or giving a praise to him, this questioner is directly asking his question to Yusuf Estes because of the time that is limited. In his question, he asked about Nicaea conciliation. Then, he made a short explanation why he asked about it. However, Yusuf Estes, suddenly, asked the questioner back about the point of the question. Because for Yusuf Estes, the questioner was going around.

Analysis:

In datum 8.26, the politeness strategy is categorized as on record with negative politeness. This strategy is used by Yusuf Estes when he asked the questioner back to make sure something. To satisfy the questioner's negative face, Yusuf Estes uses strategy

4 of on record with negative politeness. That is minimized the imposition. It is shown in the utterance that is used by Yusuf Estes. He said “*can you clarify the question just one more time?*” and he gave a reason “*because it sounds like you kind of went around a little bit*”. The using of ‘just’ and ‘a little bit’ are indicated that Yusuf Estes does not want to emphasize the questioner’s face.

b. The questioner

Datum 4

The questioner: *Assalamu’alaikum Warahmatullahi Wabarakatuh.*

Yusuf Estes : *Walaikumsalam Warahmatullahi Wabarakatuh.*

The Questioner: *firstly, I want to welcome you to come to Surabaya, Syeikh.(1.1)*

Yusuf Estes : *thank you so much.*

Context:

In this question, the questioner is an Indonesian woman which asked Yusuf Estes’ suggestion how to increase the Muslims’ quality. At the first time, she was not directly asking for his suggestion, but she told him that how much she admired him, so she welcomed him in Surabaya. She also said that she was really glad because she had him here, in front of her. She showed her happiness until the moderator reminds her about the time that she

had. Then, she explained the reason behind her question by showing the fact that was exist in Indonesia which non-Muslims were being the controller of the Muslims in economical aspect, for example. Therefore, she asked for his suggestion to increase the Muslims' quality. In the other hand, her praise forced Yusuf Estes to say 'thank you' many times. He also told his experience in Indonesia and met so many wonderful Muslims before he discussed the question.

Analysis:

In datum 1.1, the questioner uses "Syeikh" to call Yusuf Estes whenever she gives a praise or asks for a question. In Indonesia, *Syeikh* is usually used to call people who have more knowledge about Islamic religion. It is also the way to give them an honor because of their knowledge which is deeper than the other. Therefore, to give deference to Yusuf Estes, she uses on record with negative politeness by using strategy 5; give deference. This strategy is used to minimize the impact of face threatening action that is done by the questioner. Also, this strategy is usually used because of the different power that is had between the questioner and Yusuf Estes.

Data 5-6

The questioner: *it's an honour talking to you right now, sir. It's an honour talking to you right now, sir.(4.14)*

Emm my name is Sari. It's a simple question, actually. But I'm so curious emm when you were a non-Muslim, of course you don't pray five times a day and you don't do fasting on..on Mondays and Thursdays, and turn to fasting in Ramadhan. But, what makes you, now, pray five times a day and to fasting because I have a sibling. She said that she is a Muallaf and she said that she want to accept...she can accept Islam, but she don't..she don't want to..she doesn't want to pray five times a day and anything else. Thank you.(4.15)

Yusuf Estes : *it's very good. Thank you so much sister. We really appreciate what you're..what you're going through get up in front of a microphone and try to talk to us, I understand...*

Context:

In this question, the questioner is an Indonesian Muslim girl. She asked about how if someone wanted to accept Islam but he/she did not want to pray five times in a day. She explained her question by asking to Yusuf Estes' reason why he wanted to pray

five times in a day when he accepted Islam. In fact, he was non-Muslim which never did it before. When she told her curiousness of Yusuf Estes' reason, she made an assumption that Yusuf Estes was a non-Muslim, he was not doing what the Muslims' did. Because of her assumption, Yusuf Estes gave a caution for her. It was because the assumption was not based on the fact, but it was based on her opinion. Then, Yusuf Estes explained what he did when he was a non-Muslim to clear her assumption about non-Muslim.

Analysis:

In datum 4.14, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner when she told her feeling to Yusuf Estes before she explained her question. She said "*it's an honour talking to you right now, sir*" to show her feeling. Here, she called Yusuf Estes as '*sir*' to give Yusuf Estes a deference. It belongs to on record with negative politeness, strategy 5; give deference which shows that there is a distance between the questioner and Yusuf Estes. Moreover, it is indicated that the power of the questioner is less than the power of Yusuf Estes.

In datum 4.15, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner when she wanted to explain the question to Yusuf Estes.

Here, the questioner said “*It’s a simple question, actually*” which shows her feeling of doubt. This belongs to on record with negative politeness, strategy 4; minimize the imposition. That is indicating that the questioner want to minimize the impact of her ask to Yusuf Estes. Also, this strategy shows that the questioner and Yusuf Estes do not have a relation.

Datum 7

The questioner: *Bismillahirrahmanirrahim, Assalamu’alaikum Warahmatullahi Wabarakatuh.*

Yusuf Estes : *Walaikumsalam Warahmatullahi Wabarakatuh.*

The questioner: *how are you, sir?(5.17)*

Yusuf Estes : *Alhamdulillah rabbil ‘alamiin.*

Context:

In this question, the questioner is an Indonesian Muslim boy. He said that he is the representative of Muhammadiyah student association in Kalimantan Timur. In the way he asked the question, he obeyed the rule to ask the question to Yusuf Estes by telling the name, the address and directly to the question. Because he had obeyed the rule, Yusuf Estes gave him a praise and an appreciation.

In the questioner's question, he asked Yusuf Estes to give him a suggestion to keep the youngsters from the influence of western culture. He gave a short explanation about the danger that was faced by the youngster because of the influence of the western culture. Therefore, the questioner asked to Yusuf Estes for give him a concrete suggestion about that. He also gave a stress to his utterance in the end of his question; that is "today not tomorrow" which has a meaning that the condition of youngster is really in danger, so Yusuf Estes' suggestion is really needed.

Analysis:

In datum 5.17, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner when he opened the conversation before he asked the question by asking the condition of Yusuf Estes. He said "how are you, sir?" which showed that he honoured Yusuf Estes by called him 'sir'. Here, this phenomena belongs to on record with negative politeness, strategy 5; give deference. By using this strategy, the questioner wanted to minimize the distance between him and Yusuf Estes.

Datum 8

The questioner: *bismillahiraahmanirrahim. Assalamu'alaikum. I am Neni and I'm a housewife. and...a mom... 2*

children. Okay thank you for the opportunity given to me and... it is a great time... to see you... rauw..now. okay.. I'm a little bit a nervous right now, but I want to try to ask by English. A... Syeikh Yusuf Estes, welcome. What do you think about.. (6.20) if somebody or people who was born and live as a kafir or non-Muslim and even he or they live in a remote area or like not all or in a country side emm which is not touch or delivered by the message of the trath.. the truth.. or the messages of Islam. Do you think that they have been given the change to think or even to choose about the truth in their lives? Then, what do you think of their faith who had been never touch by Islam in the day after or hari kiamah? Will they be forgiven by Allah SWT? Or they are as am...as same as all kafiriin? And what should we do to them? Thank you.

Yusuf Estes : let me ask you a question before, jazakillah khair for a good question, but I just want to clarify something...

Context:

In this question, the questioner is an Indonesian Muslim woman which is a mother. In her question, she told that she was nervous, but she would try to use English to ask the question to Yusuf Estes. She asked about people who never knew about Islam. She was curious whether they had a chance to think and to choose the truth. Then, she also wanted to know about the judgement of people who never touched by Islam in the day after. Also, she asked what she had to do for them.

To answer the question of the questioner, Yusuf Estes gave her a question back. For him, the question was too broad. He needed specific explanation, so his answer could be appropriate with the want of the questioner. Also, he wanted to clarify about the word *kafir* that was meant by the questioner. Where, actually, that word refers to. Therefore, Yusuf Estes did not directly answer the question, but he asked to the questioner to make sure that they had the same meaning to reach the same goal.

Analysis:

In datum 6.20, the politeness strategy is categorized as on record with negative politeness. This strategy is used when the questioner made an opening before she asked her question by explaining her feeling. In this case, the questioner uses on record

with negative politeness, strategy 3; be pessimistic and strategy 5; give deference. She uses strategy 3 when she explained that she was nervous, but she wanted to try to use English in asking Yusuf Estes. Indirectly, she wanted to say sorry if she made some mistakes in her English because she was nervous. This is used to show that the questioner did not want to force Yusuf Estes to accept it. Also, she uses strategy 5 when she welcomed Yusuf Estes by calling him as “Syeikh”. It was to show that Yusuf Estes had more power than her.

Datum 9

The questioner : *afwan, qobla wa ba'da. Emm my name is Alma Taniya Putri. I'm a 17 years old, and I'm a student in Al-Azhar Cairo, Egypt. As you know, Syeikh, Arab has a high tolerance with niqab. And, Indonesia still have a little different respect with niqab. I'm sorry, e...I'm sorry to say, but, maybe, some people think niqab is just a Arabic culture, like why you wear a niqab? You are an...you are not an Egyptian, right? You are an Indonesian. (7.23) But, I believe, niqab is a.. Islam culture and it's my choice. And Indonesian*

almost everywhere I go, I don't know why I can get a same position like a normal human being, like am I a terrorist? Why does people disrespect Muslimah choice of wearing the niqab? Why should my personal preference be treated with less respect? Muslim in school, it would...why a lot of Muslim feel and comfort...uncomfortable with niqabist that didn't make sense. I'm sure...

Yusuf Estes : *sister, sister, can I interrupt you for just a minute?*

Context:

In this question, the questioner is an Indonesian Muslim girl. She is a student of Al-Azhar Cairo, Egypt. In her question, she asked about *niqab* in Indonesian people mind-set. *Niqab* is like a mask that is used by the Muslim woman to cover a half of the face, so the other people only can see her eyes. In Indonesia, most of people in Indonesia believe that *niqab* is a culture which does not belong to Islam, but belongs to Middle East. It is because of the inappropriateness of that thing in Indonesia.

Before her explanation, she asked an apology to all of the audience because, in fact, this topic is a sensitive topic in Indonesia. Here, she told that she did not agree with the people

which were thought that *niqab* is not an Islamic culture. She also said that she did not like if people complained with what she did because it was her choice. Therefore, she asked Yusuf Estes about how to change their mind-set. However, in the middle of her explanation, Yusuf Estes interrupted her because he understood the point of her question at the beginning. He told the questioner about that and asked her how if he went to answer her question directly, because she was just restating her explanation again and again.

Analysis:

In datum 7.23, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner when she wanted to explain the questioner to Yusuf Estes. In this case, her question is a sensitive topic in Indonesia; that is about *niqab*. Factually, most of people are disagree with *niqab*. However, in this chance, she wanted to show that she had a different opinion from the most of people and she wanted to change their mind-set about it. Therefore, she uses on record with negative politeness, strategy 3; be pessimistic. It is because of her power that is not powerful. Thus, when she explained the question, she showed her doubt and asked for apologize.

Datum 10

The questioner: *Assalamu 'alaikum, Sheikh.(8.25)*

Yusuf Estes : *Walaikumsalam Wr. Wb.*

The questioner: *my name is Hari. I'm from Bontang. I want to ask about Nicaea conciliation. Emm since I was in Junior High, I was told that Jesus became God as the result of Nicaea conciliation, but how...how do we get the proof of the or the footage about that conciliation? And how do you know about that? How you learn about national re...conciliation and what is that conciliation all about?*

Yusuf Estes : *let me ask you...*

Context:

In this question, the questioner is an Indonesian Muslim man. To ask his question, he made a different way from the other questioner. If the other questioners are making an opening by showing their feeling to Yusuf Estes or giving a praise to him, this questioner is directly asking his question to Yusuf Estes because of the time that is limited. In his question, he asked about Nicaea conciliation. Then, he made a short explanation why he asked about it. However, Yusuf Estes, suddenly, asked the questioner

back about the point of the question. Because for Yusuf Estes, the questioner was going around.

Analysis:

In datum 8.25, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner when he said “*assalamu’alaikum*” and he called Yusuf Estes as ‘*Syeikh*’. Here, he directly asked the question because of the time that was limited. Therefore, he used ‘*Sheikh*’ to show that he wanted to give deference to Yusuf Estes. Thus, this strategy belongs to on record with negative politeness, strategy 5 that is give deference.

B. Discussions

Based on the analysis, all of the types of politeness strategies of Brown and Levinson’s theory are found. It is used by both Yusuf Estes and the questioners during the discussion in Q and A sessions. However, the using of the politeness strategies of Yusuf Estes and the questioners are different.

Based on the findings, all of the types of politeness strategies are found in the utterances of Yusuf Estes. Those are off record, bald on record, on record with positive politeness, and on record with negative politeness. There, bald on record is found in datum 1.6, 2.10, 2.11, 3.13, and 6.22, on record with positive politeness is found in datum 1.4, 2.8, 4.16 and 5.19, on record

with negative politeness is found in datum 1.1, 6.21, 7.24 and 8.26, and off record is found in datum 1.5. In the other hand, three types of politeness strategies are found in the questioners utterances. Those are bald on record, on record with positive politeness, and on record with negative politeness. There, on record with negative politeness is found in datum 4.14, 4.15, 5.17, 6.20, 7.23, and 8.25, on record with positive politeness is found in datum 1.2, 1.3, 2.7, 2.9, 3.12 and 5.18, and bald on record is found in datum 8.27.

From the explanation above, the strategy that is often used by Yusuf Estes is bald on record. It is influenced by the power that Yusuf Estes has because he is the main speaker in the agenda which has more knowledge about the topic that is discussed than the questioners. Moreover, by using this strategy, Yusuf Estes shows that he wants to minimize the distance between the questioner and him by being rude to make a joke with the questioner, for example. Therefore, Yusuf Estes often uses this strategy. Besides, the strategy that is often used by the questioners is on record with negative and positive politeness because of the different social power between the questioners and Yusuf Estes. There, they often show their pessimistic by showing the feeling of doubt or giving a deference to the Yusuf Estes when they asked the question which belongs to this strategy. Besides, they want to be close to Yusuf Estes. This phenomenon can be the cause of the background culture of the questioner. Levine and Adelman (1993) explained that Asian people like to be indirect, while Americans like to be direct when they talked.

Then, the strategy that is usually used by Yusuf Estes is on record with positive and negative politeness. These strategies are applied by Yusuf Estes to respond the questioner that is an adult or the topic of the question that is sensitive to be discussed Indonesia. It is because of some factors, such as the distance between Yusuf Estes and the questioner, and the different background culture between them. Here, Yusuf Estes is an American and the questioner is an Indonesian. Therefore, these strategies are used according to the condition of the questioner and the question that is discussed.

Besides, the strategy that is occasionally used by Yusuf Estes is off record. This strategy is found in an utterance of Yusuf Estes. Here, he uses this strategy once, when he gave more information that was not needed after the questioner told about that most of people in Indonesia were Muslim, but the controller of some aspects were non-Muslim. It is influenced by the distance between the questioner and Yusuf Estes. There, Yusuf Estes wanted to give a positive interpretation about Muslim in Indonesia. Therefore, he uses this strategy in explaining his different interpretation to emphasize the impact of the loosing face that will be got by the questioner. However, the strategy that is occasionally used by the questioner is on record baldly. The questioner uses this strategy when Yusuf Estes asked him – in datum 8.3 to be direct. In this case, the different social power is being the reason of the application of this strategy.

Those results are suitable with the statement of Yule (2010: 135) “the more powerful the speakers are, the more direct the language they use will be.

Also, from the data, it can be seen that all of the questioners which are from Indonesia inclined to make a long pre-question rather than directly come to the question. Also, the questioners use bald on record only if they are asked by Yusuf Estes. It deals with the statement of Deena and Mara (1993:70) which gave an example that Asia is a country where indirectness is valued. This phenomena show that cultural background is influencing the way people speak even though they are using a different language. Moreover, the result of this research is the same with one of the previous studies and different from the other previous researches in applying Brown and Levinson's theory. The previous study that has same result with this research is Izadi's (2013) research. He analyzed the negative politeness strategies that are used by Iranian students. In his research, he found that 'give deference' was a strategy that commonly used by the students to their mentors.

However, it different from the previous researches that was done by Liu, Fang and Lingling (2014) and Mu (2015). In Liu, Fang and Lingling's (2014) research, they analyzed the teacher's politeness strategies in EFL classroom by using Brown and Levinson's theory. They found that the teacher was often using positive and negative politeness in making an interaction with the students during the class. They stated that the applications of these politeness strategies are used to shorten the social distance between the teacher and the student. Moreover, the learning activity is being interesting. Then, the result of Mu's (2015) research which analyzed English and Chinese reviewers' politeness strategies shows that English reviewers

was often applying politeness strategies than the Chinese reviewers. It can be influenced by the different culture, different educational style and different language systems.

Also, the result of this research is different from the result of the previous research that was done by Adel, Davoudi and Ramezanzadeh (2016) and Yuka (2009). Adel, Davoudi and Ramezanzadeh's (2016) research talked about the politeness strategies that are used by the English for Foreign Language students in a Class Blog. They compared the politeness strategies that were used by the students when they interacted with their instructor and when they interacted with their peers. In the result of their research, the politeness strategy that was often used by the students to their teacher was on record with positive politeness. The different result of the research can be the causes of the different culture and context of the data. Here, the result of Yuka's (2009) research was same with Adel, Davoudi and Ramezanzadeh's (2016) result. Yuka (2009) found that the most frequent politeness that was used by Japanese to write an English textbook is positive politeness strategy. It was influenced by the background culture of the writers that is Japanese.



CHAPTER IV

CONCLUSION AND SUGGESTION

This part consists of conclusion and suggestion. In conclusion, the researcher concludes the analysis that have been discussing previously. Then, in suggestion, the researcher gives a suggestion for the next researchers who are interested in the same topic.

A. Conclusion

In conclusion, the politeness strategies that were used by Yusuf Estes and the questioners are different. From the analysis, Yusuf Estes used all the politeness strategies of Brown and Levinson's theory. Those were off record, bald on record, on record with positive politeness, and on record with negative politeness, while the questioners used on record with positive politeness, on record with negative politeness, and bald on record.

The politeness strategy that was often used by Yusuf Estes who had more power was different from the questioners who had less power. Yusuf Estes often uses bald on record when he responded to the questioners' question. He used this strategy to minimize the distance between the questioners and him. Moreover, the social power that Yusuf Estes had can be the reason in choosing this strategy. But there, the questioners often used on

record with positive and negative politeness to ask a question and explain the background of the question. It was to show that they wanted to give deference and minimize the imposition because they asked to someone who had more power than them.

In applying the politeness strategies, the cultural background of the speakers were influencing the way they spoke. Yusuf Estes who is American was often using bald on record, but the questioners who were Indonesian were often using on record with positive and negative politeness. It shows that Indonesian people like to be indirect, while Americans like to be direct when they talk. It is shown when the questioners wanted to ask a question to Yusuf Estes; that they made a long pre-question. Therefore, even though they used English, they applied the same way of talking that was influenced by their background culture.

B. Suggestion

After concluding the result of the analysis, it showed that Yusuf Estes that is American mostly used bald on record in the way he spoke while the questioners those are Indonesian mostly used on record with positive and negative politeness. Thus, the readers can apply the appropriate types of politeness strategies to the hearers based on their background culture. The result of the analysis also showed that the different power and background culture of Yusuf Estes and the questioners are causing the different

application of politeness strategies. Therefore, the suggestion is given to the next researchers who want to take the same topic. They can make a research about the politeness strategies that are used by people who have the same power but the different background culture. Then, they can investigate people by using distance and rank as the factors that influence the use of politeness strategies.





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Curriculum Vitae



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TABLE OF THE ANALYSIS

Number of the data	Question	Context	Utterance and type of politeness strategies	Analysis
1.	1	<p>In this question, the questioner is an Indonesian woman which asked Yusuf Estes' suggestion how to increase the Muslims' quality. At the first time, she was not directly asking for his suggestion, but she told him that how much she admired him, so she welcomed him in Surabaya. She also said that she was really glad because she had him here, in front of her. She showed her happiness until the moderator reminds her about the time that she had. Then, she explained the reason behind her question by showing the fact that was exist in Indonesia which non-Muslims were being the controller of the Muslims in economical aspect, for example. Therefore, she asked for his suggestion to increase the Muslims' quality. In the other hand, her praise forced Yusuf Estes to say 'thank you' many times. He also told his experience in Indonesia and met so many wonderful Muslims before he discussed the question.</p>	<p>The Questioner: firstly, I want to welcome you to come to Surabaya, Syeikh. Yusuf Estes : thank you so much.</p> <p>Type of politeness strategies: on record with negative politeness</p>	<p>Here, the questioner uses "Syeikh" to call Yusuf Estes whenever she gives a praise or asks for a question. In Indonesia, <i>Syeikh</i> is usually used to call people who have more knowledge about Islamic religion. It is also the way to give them an honor because of their knowledge which is deeper than the other. Therefore, to give deference to Yusuf Estes, she uses on record with negative politeness by using strategy 5; give deference. This strategy is used to minimize the impact of face threatening action that is done by the questioner. Also, this strategy is usually used because of the different power that is had between</p>

				the questioner and Yusuf Estes.
2.			<p>The Questioner: and one, I'm one of your fans, because I watch you many times in YouTube.</p> <p>Yusuf Estes : Thank you so much.</p> <p>Type of politeness strategies: on record with positive politeness.</p>	<p>Here, this utterance is categorized as on record with positive politeness. In this case, the questioner told that she was one of Yusuf Estes' fans because she often watched Yusuf Estes' public lectures in YouTube. Here, Yusuf Estes is a preacher and it is done by traveling around the world. He has some programs, channels and websites about his activities. One of the channels that is easy to be found is YouTube channel. This strategy is included in strategy 1; notice because she notices one of the channels that Yusuf Estes is usually existed in. She uses "YouTube" to show that the questioner attends his interest. Moreover, it can be used to minimize the distance that will exist between them.</p>

3.			<p>The Questioner: and I'll be really glad to have you here. And my question is...</p> <p>Type of politeness strategies: on record with positive politeness</p>	<p>Here, the strategy is categorized as on record with positive politeness. In this case, because the questioner is one of the Yusuf Estes' fans, she makes her chance to show her feeling of happiness to meet Yusuf Estes before she tells her question. The questioner uses strategy 2; exaggerate interest to Yusuf Estes. To indicate this strategy, there is a word "really" that is used in this statement. Also, the questioner is stressing the word "really" in saying the statement. This strategy is applied to minimize the distance between the Questioner and Yusuf Estes.</p>
4.			<p>Yusuf Estes : thank you so much for that. And I thank you for that welcome.</p> <p>Type of politeness strategies: on record with positive politeness</p>	<p>Here, the strategy is categorized as on record with positive politeness. In this case, the questioner, personally, welcome Yusuf Estes in Surabaya. She told that she is one of his fans to show that she is</p>

				<p>happy with the arrival of Yusuf Estes. To receive the welcome, Yusuf Estes uses strategy 1; notice. Therefore, he can show that he satisfy the questioner's positive face. He applies this strategy, also to show that he attends to the questioner's deeds. Here, he notices the questioner's deeds by saying "<i>I thank you for that welcome</i>".</p>
5.			<p>Yusuf Estes : Yeah, this a good chance for me to learn more about Indonesia by traveling here today, and visiting different places. I've found so many wonderful Muslims and their attitudes are really nice, I like that.</p> <p>Type of politeness strategies: off record</p>	<p>Here, the strategy that is used by Yusuf Estes is categorized as off record in which he gave more information that is not needed when he received the question. After listening to the questioner's explanation which said that mostly people in Indonesia are Muslims, but the controller are mostly non-Muslims, he, suddenly, told about his feeling when he traveled in Indonesia. He also said</p>

				<p>that he liked Muslims in Indonesia which have good attitude. Here is the utterance “<i>I’ve found so many wonderful Muslims and their attitudes are really nice, I like that</i>”. In this case, Yusuf Estes has another meaning that is to show that, for him, Muslims in Indonesia are not bad and they are wonderful. Yusuf Estes wants to give a positive assumption about Indonesian Muslims, so they will not feel bad about themselves.</p>
6.			<p>Yusuf Estes : In regard to your question, this is not a strange question to me. Every country I visit, I hear people talking about leaders of their country. Every country. It doesn’t matter which country somebody will complain about the leader, except America. Everybody loves that guy we got now (smiling).</p>	<p>Here, Yusuf Estes’ politeness strategy is categorized as bald on record. It is because of the way he put the focus of the discussion back after his story and the utterance after it which directly belongs to the questioner. In this case, the questioner looks like apprehensive about that question, so Yusuf Estes tries to</p>

			Type of politeness strategies: bald on record	console her. Yusuf Estes uses this strategy which makes him being rude to the questioner to make a joke. He makes a joke to show that they have the same condition. Moreover, not only both of their country but also the other country in this world.
7.	2	<p>In this question, the questioner is an Indonesian Muslim girl. She also one of Yusuf Estes fans because of his YouTube channel. She asks the question by using English. Her English is very good. She spoke fluently when she asked the question. However, for Yusuf Estes, she speaks too fast because the people in his country are speaking slowly. During the opening before she came to the question, Yusuf Estes had requested to slow her speak and she obeyed it. But then, unconsciously, she spoke faster again because of her interest in explaining the question.</p> <p>In her question, she ask about how to invite someone to come to Islam. She told that it is her best friend. She wants to invite her best friend to come to Islam, but she did not want to hurt her best friend's heart. She said that her best friend was very sensitive when talking about religion. Therefore, she did not want to talk about religion when she met her best friend. In this case, Yusuf Estes did not agree with the statement of the questioner about avoiding to talk about religion because for him, religion means the way of life.</p>	<p>The questioner: good night sir. My name is Widia. I have already watch a lot of your videos from YouTube and I adore you so much. I wish I could tell you how much you inspire me to study Islam..</p> <p>Type of politeness strategies: on record with positive politeness</p>	<p>Here, the strategy is categorized as on record with positive politeness. This strategy is used by the questioner to make an opening before she asked the question. She said that she was inspired to learn more about Islam by some of his videos in YouTube. Therefore, in this case, she showed her feeling of happiness to meet Yusuf Estes. Noticing Yusuf Estes' deed belongs to one of the strategies in on record with positive politeness, which is strategy 1; notice. This strategy is used to satisfy the hearer's positive face</p>

				by attending hearer's wants, interests and deeds.
8.			<p>Yusuf Estes : I want you to slow down. You're talking too fast</p> <p>Type of politeness strategies: bald on record</p>	<p>Here, the politeness strategy is categorized as bald on record, which is used by Yusuf Estes. This strategy is used to ask the questioner to be slow when she speaks. Yusuf Estes said "<i>I want you to slow down. You're talking too fast</i>" by smiling which makes the audiences are smiling too, and then, he said "<i>I have slow ears</i>" after the questioner said "<i>yeah</i>" to accept the request. It makes the audiences are laughing. In this case, Yusuf Estes wanted to be rude to make a joke with the questioner. The rudeness is used to minimize the distance that is exist between the questioner and Yusuf Estes.</p>
9.			<p>The questioner: ya. Emm it's such a pleasure and happiness for me to be here to meet you and to see</p>	<p>Here, the politeness strategy is categorized as on record with positive politeness. This strategy is</p>

			<p>you this close. Because I have been adoring you this much. And coming to the question,...</p> <p>Type of politeness strategies: on record with positive politeness</p>	<p>used by the questioner when Yusuf Estes asked her to slow down her speak. She replayed her explanation of her feeling when she met Yusuf Estes at that time excitedly. She said “<i>Emm it’s such a pleasure and happiness for me to be here to meet you and to see you this close. Because I have been adoring you this much. And coming to the question...</i>” by stressing every words that is in Bold which belong to strategy 2; exaggerate interest to Yusuf Estes. She uses this strategy in her explanation before she came to the question to show that she has the same wants and goals with Yusuf Estes; to invite people to come to Islam.</p>
10.			<p>Yusuf Estes : okay. Take a deep breath. (the audiences are laughing) alright, I wanna ask you something. You said</p>	<p>Here, the politeness strategy is categorized as bald on record. This strategy is used by Yusuf Estes when the questioner</p>

			<p>something in your question about you don't want to talk about religion. The questioner: <i>yeah.</i> Yusuf Estes: <i>you said that.</i></p> <p>Type of politeness strategies: bald on record</p>	<p>finished her explanation about the question. In this case, the questioner explained her question excitedly which made the speed of her speak up. Therefore, Yusuf Estes said "<i>okay. Take a deep breath!</i>" by smiling at her. It makes the audiences are laughing. Here, Yusuf Estes uses bald on record to show that he does not want to satisfy the questioner's face and he wanted to be rude. Yusuf Estes uses this strategy to make a joke. It was to release the atmosphere which was tense because of the explanation of the questioner about the reason of her question.</p>
11.			<p>The Questioner: because she's very sensitive.. Yusuf Estes: okay. It my turn! I wanna talk slow. In Texas, we talk reeaally slow, alright.</p> <p>Type of politeness</p>	<p>Here, the politeness strategy is categorized as bald on record. This strategy is used by Yusuf Estes when he interrupted the explanation from the questioner. He uses this strategy to show that he</p>

			strategies: bald on record	did not want to satisfy the questioner's face. It was because of the questioner which did not want to cooperate with Yusuf Estes when he asked her to slow down her speak. In this case, Yusuf Estes was remind her by making a joke, but she still did the same thing. Thus, Yusuf Estes used this strategy to interrupt her explanation.
12.	3	In this question, the questioner is an Indonesian Muslim man. He asked to Yusuf Estes about what slavery is, based on the Islamic view. Here, Yusuf Estes looked so excited when he knew that the questioner asked about slavery. To answer his question, he gave a question to all off the audiences about the slavery to see what they thought when they heard the word slavery. It was because, for Yusuf Estes, slavery has positive and negative meaning; positive meaning when someone slaved to his god and negative meaning when someone slaved to someone else. Therefore, he wanted to know whether they had the same thought with him or not.	<p>The questioner: so, this is a great opportunity for me. Just one question, what is the Islamic few or Islamic opinion on slavery issue because I heard some debate about this.</p> <p>Type of politeness strategies: on record with negative politeness</p>	Here, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner to tell Yusuf Estes about his question. In his statement, there is an utterance " <i>just one question</i> ". This utterance showed that the questioner did not want to emphasize Yusuf Estes. This reason belongs to on record with negative politeness, strategy 4; that is minimize the imposition. It is used to show that the questioner is

				satisfying Yusuf Estes' negative face. Also, it shows that there is a distance between the questioner and Yusuf Estes.
13.			<p>Yusuf Estes : did you say slavery?</p> <p>Type of politeness strategies: bald on record</p>	<p>Here, the strategy is categorized as bald on record. This strategy is used by Yusuf Estes to ensure the questioner's question. Here, Yusuf Estes directly asked the questioner about the question that was told after the questioner explain about his question. In this case, Yusuf Estes inclined to give a maximum efficiency rather than satisfy to the questioner's face because he wanted to keep the focus of the discussion. Thus, Yusuf Estes uses bald on record to tell his question due to ensure what the question about.</p>
14.	4	In this question, the questioner is an Indonesian Muslim girl. She asked about how if someone wanted to accept Islam but he/she did not want to pray five times in a day.	The questioner: it's an honour talking to you right now, sir. It's an	Here, the politeness strategy is categorized as on record with negative

		<p>She explained her question by asking to Yusuf Estes' reason why he wanted to pray five times in a day when he accepted Islam. In fact, he was non-Muslim which never did it before. When she told her curiousness of Yusuf Estes' reason, she made an assumption that Yusuf Estes was a non-Muslim, he was not doing what the Muslims' did. Because of her assumption, Yusuf Estes gave a caution for her. It was because the assumption was not based on the fact, but it was based on her own opinion. Then, Yusuf Estes explained what he did when he was a non-Muslim to clear her assumption about non-Muslim.</p>	<p>honour talking to you right now, sir.</p> <p>Type of politeness strategies: on record with negative politeness</p>	<p>politeness. This strategy is used by the questioner when she told her feeling to Yusuf Estes before she explained her question. She said "<i>it's an honour talking to you right now, sir</i>" to show her feeling. Here, she called Yusuf Estes as '<i>sir</i>' to give Yusuf Estes a deference. It belongs to on record with negative politeness, strategy 5; give deference which shows that there is a distance between the questioner and Yusuf Estes. Moreover, it is indicated that the power of the questioner is less than the power of Yusuf Estes.</p>
15.			<p>The questioner: Emm my name is Sari. It's a simple question, actually. But I'm so curious emm when you were a non-Muslim, of course you don't pray five times a day and you don't do fasting on..on Mondays and Thursdays, and turn to fasting in Ramadhan.</p>	<p>Here, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner when she wanted to explain the question to Yusuf Estes. Here, the questioner said "<i>It's a simple question, actually</i>"</p>

			<p>But, what makes you, now, pray five times a day and to fasting because I have a sibling...</p> <p>Type of politeness strategies: on record with negative politeness</p>	<p>which shows her feeling of doubt. This belongs to on record with negative politeness, strategy 4; minimize the imposition. That is indicating that the questioner want to minimize the impact of her ask to Yusuf Estes. Also, this strategy shows that the questioner and Yusuf Estes do not have a relation.</p>
16.			<p>Yusuf Estes : it's very good. Thank you so much sister. We really appreciate what you're..what you're going through get up in front of a microphone and try to talk to us, I understand. First of all, I want to caution us about assuming something. Because you said, and I know you didn't mean it that way, but you said as a non-Muslim I didn't fast and I didn't pray. Actually, I was doing whatever I could and I did fast only</p>	<p>Here, the politeness strategy is categorized as on record with positive politeness. This strategy is used by Yusuf Estes to respond the explanation and assumption of the questioner. In his utterance, he said "<i>I understand</i>" and "<i>I know</i>" which means that Yusuf Estes wanted to show that he understood what actually the questioner's want even he forced her to accept the correct explanation from Yusuf Estes. This is belonging to</p>

			<p>different, different from what Muslims do.</p> <p>Type of politeness strategies: on record with positive politeness</p>	<p>on record with positive politeness, strategy 9; assertor presupposes S's knowledge of and concern for H's wants.</p>
17.	5	<p>In this question, the questioner is an Indonesian Muslim boy. He said that he is the representative of Muhammadiyah student association in Kalimantan Timur. In the way he asked the question, he obeyed the rule to ask the question to Yusuf Estes by telling the name, the address and directly to the question. Because he had obeyed the rule, Yusuf Estes gave him a praise and an appreciation.</p> <p>In the questioner's question, he asked Yusuf Estes to give him a suggestion to keep the youngsters from the influence of western culture. He gave a short explanation about the danger that was faced by the youngster because of the influence of the western culture. Therefore, the questioner asked to Yusuf Estes for give him a concrete suggestion about that. He also gave a stress to his utterance in the end of his question; that is "today not tomorrow" which has a meaning that the condition of youngster is really in danger, so Yusuf Estes' suggestion is really needed.</p>	<p>The questioner: how are you, sir? Yusuf Estes : Alhamdulillah rabbil 'alamiin.</p> <p>Type of politeness strategies: on record with negative politeness</p>	<p>Here, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner when he opened the conversation before he asked the question by asking the condition of Yusuf Estes. He said "how are you, sir?" which showed that he honoured Yusuf Estes by called him 'sir'. Here, this phenomena belongs to on record with negative politeness, strategy 5; give deference. By using this strategy, the questioner wanted to minimize the distance between him and Yusuf Estes.</p>
18.			<p>The questioner: good. Thanks. My name is Ade Ismail Ramadan, I'm 25,</p>	<p>Here, the politeness strategy is categorized as on record with positive</p>

			<p>from Samarinda. I'm the representative of Muhammadiyah Students association (Ikatan Pelajar Muhammadiyah) Kalimantan Timur.</p> <p>Actually, I've been following your lecture along with Zakir Naik Muftimeng and Ustadz Norman Ali Khan since 2012. I would like to ask you a question regarding a Muslim youth.</p> <p>Type of politeness strategies: on record with positive politeness</p>	<p>politeness. This strategy is used by the questioner by noticing some of Yusuf Estes' friends. This is belonging to the strategy 1; notice, which is used to show that the questioner attended to Yusuf Estes' deeds, wants and interests. By using this strategy, the questioner was satisfying Yusuf Estes' positive face. Moreover, the distance between the questioner and Yusuf Estes can be minimized.</p>
19.			<p>Yusuf Estes : very good. By the way, Jazakillah Khair. That's a very good question. I also appreciate that you kept it short and it was very direct. You also mention some of my best friends. And a...people that I learned from every day.</p> <p>Type of politeness strategies: on record with</p>	<p>Here, the politeness strategy is categorized as on record with positive politeness. This strategy is used by Yusuf Estes by praising and appreciating the questioner's deed. Therefore, the utterance of Yusuf Estes belongs to on record with positive politeness, strategy 2; exaggerate. It is shown by his intonation when he</p>

			positive politeness	gave an appreciation to the questioner. He also stressed every word of 'very' when he praised the questioner because of his question. By using this strategy, Yusuf Estes wanted to minimize the distance that existed between him and the questioner.
20.	6	<p>In this question, the questioner is an Indonesian Muslim woman which is a mother. In her question, she told that she was nervous, but she would try to use English to ask the question to Yusuf Estes. She asked about people who never knew about Islam. She was curious whether they had a chance to think and to choose the truth. Then, she also wanted to know about the judgement of people who never touched by Islam in the day after. Also, she asked what she had to do for them.</p> <p>To answer the question of the questioner, Yusuf Estes gave her a question back. For him, the question was too broad. He needed specific explanation, so his answer could be appropriate with the want of the questioner. Also, he wanted to clarify about the word <i>kafir</i> that was meant by the questioner. Where, actually, that word refers to. Therefore, Yusuf Estes did not directly answer the question, but he asked to the questioner to make sure that they had the same meaning to reach the same goal.</p>	<p>Questioner 3: bismillahiraahmanirrahim. Assalamu'alaikum. I am Neni and I'm a housewife. and... a mom... 2 children. Okay thank you for the opportunity given to me and... it is a great time... to see you... rauw..now. okay.. I'm a little bit a nervous right now, but I want to try to ask by English. A... Syeikh Yusuf Estes, welcome. What do you think about..</p> <p>Type of politeness strategies: on record with negative politeness</p>	<p>Here, the politeness strategy is categorized as on record with negative politeness. This strategy is used when the questioner made an opening before she asked her question by explaining her feeling. In this case, the questioner uses on record with negative politeness, strategy 3; be pessimistic and strategy 5; give deference. She uses strategy 3 when she explained that she was nervous, but she wanted to try to use English in asking Yusuf Estes. Indirectly, she wanted to</p>

				<p>say sorry if she made some mistakes in her English because she was nervous. This is used to show that the questioner did not want to force Yusuf Estes to accept it. Also, she uses strategy 5 when she welcomed Yusuf Estes by calling him as “<i>Syeikh</i>”. It was to show that Yusuf Estes had more power than her.</p>
21.			<p>Yusuf Estes: let me ask you a question before, jazakillah khair for a good question, but I just want to clarify something. You mentioned somebody that’s not Muslim, is that what you said? Like kafir. That’s what you said?</p> <p>Type of politeness strategies: on record with negative politeness</p>	<p>Here, the politeness strategy is also categorized on record with negative politeness. This strategy is used by Yusuf Estes when he wanted to ask to the questioner to ensure the question. Here, Yusuf Estes uses forth strategy of on record with negative politeness; that is minimize the imposition. It is shown by the way he asked the question to the questioner. He asked the questioner by saying “<i>let me ask you a question before</i>”, then, he put “<i>I</i></p>

				<p><i>just want to clarify something” to explain his reason. It shows that there is no relation between Yusuf Estes and the questioner. Therefore, he uses this strategy to minimize the imposition that can be threat her face.</i></p>
22.			<p>The questioner: they never been touched by Islam... Yusuf Estes : oh okay... The questioner: they live in... Yusuf Estes : I got it. I got it.</p> <p>Type of politeness strategies: bald on record</p>	<p>Here, the politeness strategy is categorized as bald on record. Here, Yusuf Estes uses this strategy when he interrupted the questioner’s explanation. This strategy is used to show that Yusuf Estes wanted to be direct to keep the focus of the discussion. Therefore, he chooses to give maximum efficiency rather than satisfying the questioner’s face. Moreover, his has more power than the questioner, so he can use this strategy without worrying about his loosing face.</p>
23.	7	In this question, the questioner is an Indonesian Muslim	The questioner: afwan,	Here, the politeness

		<p>girl. She is a student of Al-Azhar Cairo, Egypt. In her question, she asked about <i>niqab</i> in Indonesian people mind-set. <i>Niqab</i> is like a mask that is used by the Muslim woman to cover a half of the face, so the other people only can see her eyes. In Indonesia, most of people in Indonesia believe that <i>niqab</i> is a culture which does not belong to Islam, but belongs to Middle East. It is because of the inappropriateness of that thing in Indonesia.</p> <p>Before her explanation, she asked an apology to all of the audience because, in fact, this topic is a sensitive topic in Indonesia. Here, she told that she did not agree with the people which was thought that <i>niqab</i> is not an Islamic culture. She also said that she did not like if people complained with what she did because it was her choice. Therefore, she asked Yusuf Estes about how to change their mind-set. However, in the middle of her explanation, Yusuf Estes interrupted her because he was understanding the point of her question at the beginning. He told the questioner about that and asked her how if he went to answer her question directly, because she was just restating her explanation again and again.</p>	<p>qobla wa ba'da. Emm my name is Alma Taniya Putri. I'm a 17 years old, and I'm a student in Al-Azhar Cairo, Egypt. As you know, Syeikh, Arab has a high tolerance with niqab. And, Indonesia still have a little different respect with niqab. I'm sorry, e...I'm sorry to say, but, maybe, some people think niqab is just a Arabic culture, like why you wear a niqab? You are an...you are not an Egyptian, right? You are an Indonesian.</p> <p>Type of politeness strategies: on record with negative politeness</p>	<p>strategy is categorized as on record with negative politeness. This strategy is used by the questioner when she wanted to explain the questioner to Yusuf Estes. In this case, her question is a sensitive topic in Indonesia; that is about <i>niqab</i>. Factually, most of people are disagree with <i>niqab</i>. However, in this chance, she wanted to show that she had a different opinion from the most of people and she wanted to change their mind-set about it. Therefore, she uses on record with negative politeness, strategy 3; be pessimistic. It is because of her power that is not powerful. Thus, when she explained the question, she showed her doubt and asked for apologize.</p>
24.			<p>Yusuf Estes : sister, sister, can I interrupt you for just a minute?</p>	<p>Here, the politeness strategy is categorized as on record with negative politeness. This strategy is</p>

			Type of politeness strategies: on record with negative politeness	used by Yusuf Estes to interrupt the explanation of the questioner. For him, the questioner wasted the time by restating the same point again and again. Therefore, he wanted to remain her about it. He said “ <i>can I interrupt you for just a minute?</i> ” which shows that he did not want to emphasize the questioner’s negative face. This strategy belongs to on record with negative politeness, strategy 4; minimize the imposition.
25.	8	In this question, the questioner is an Indonesian Muslim man. To ask his question, he made a different way from the other questioner. If the other questioners are making an opening by showing their feeling to Yusuf Estes or giving a praise to him, this questioner is directly asking his question to Yusuf Estes because of the time that is limited. In his question, he asked about Nicaea conciliation. Then, he made a short explanation why he asked about it. However, Yusuf Estes, suddenly, asked the questioner back about the point of the question. Because for Yusuf Estes, the questioner was going around.	The questioner: Assalamu’alaikum,Sheikh. Yusuf Estes : Walaikumsalam Wr. Wb. Type of politeness strategies: on record with negative politeness	Here, the politeness strategy is categorized as on record with negative politeness. This strategy is used by the questioner when he said “ <i>assalamu’alaikum</i> ” and he called Yusuf Estes as ‘ <i>Syeikh</i> ’. Here, he directly asked the question because of the time that was limited. Therefore, he used ‘ <i>Sheikh</i> ’ to show that he wanted to give

				<p>deference to Yusuf Estes. Thus, this strategy belongs to on record with negative politeness, strategy 5 that is give deference.</p>
26.			<p>Yusuf Estes : let me ask you. Can you clarify the question just one more time? So...because it sounds like you kind of went around a little bit. Yeah, just...just come to the question.</p> <p>Type of politeness strategies: on record with negative politeness</p>	<p>Here, the politeness strategy is categorized as on record with negative politeness. This strategy is used by Yusuf Estes when he asked the questioner back to make sure something. To satisfy the questioner's negative face, Yusuf Estes uses strategy 4 of on record with negative politeness. That is minimized the imposition. It is shown in the utterance that is used by Yusuf Estes. He said <i>"can you clarify the question just one more time?"</i> and he gave a reason <i>"because it sounds like you kind of went around a little bit"</i>. The using of 'just' and 'a little bit' are indicated that Yusuf Estes does not want to emphasize the</p>

27.			<p>The questioner: okay. I want to ask about the Nicaea conciliation.</p> <p>Type of politeness strategies: bald on record</p>	<p>questioner's face.</p> <p>Here, the politeness strategy is categorized as bald on record. This strategy is used by the questioner. He uses this strategy because he accepted Yusuf Estes' request to tell him about the point of the question directly. It was because, for Yusuf Estes, the questioner was confusing. Here, he showed that he wanted to satisfy Yusuf Estes' face, so he asked his question directly without redressing action. Moreover, the focus of the discussion would not be disturbed because of the misunderstanding between the questioner and Yusuf Estes in catching the point of the question.</p>
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