Politeness Strategies of The Panders in Women Trafficking

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Abstract

Women trafficking is a kind of activity in which women are exploited. In women trafficking activity, there is no consideration of women's right. The target is those women can be used to get money as much as possible. The women can become the victim of women trafficking is due to the ability of the panders in doing persuasion. Through various strategies, these panders are successful in pushing these women to fall into this inhuman activity. One of the strategy is by politely ensuring them. This writing is aimed at describing the politeness strategy used by panders in persuading women to be the victim of women trafficking. The research is conducted in West Java (Bekasi, Cirebon, and Indramayu). The data are any utterances of the panders in persuading the women to be the victim of women trafficking. Observational method with note-taking, recording, and interviewing is used to collect data. The analysis is done by pragmatic and referential identity method related to the concept of politeness proposed Brown and Levinson (1987), Oktavianus and Revita (2013), Leech (2014), and Mira (2010). The result of analysis is descriptively presented. Having analyzed data, it is found that there are four politeness strategies used by the panders in woman trafficking activities. They are ((a) bald on record; (b) positive politeness; (c) negative politeness; and (d) off record.

Keywords: *politeness strategy, women trafficking, panders, women, victim*

Abstrak

Perdagangan perempuan merupakan bentuk kegiatan eksploitasi perempuan. Di sini, perempuan dijadikan sebagai ajang komoditas. Tujuannya adalah utk menjadikan perempuan sebagai alat pencari uang sebanyak2nya. Perempuan sdh banyak yg jadi korban praktik perdagangan perempuan paracalo nakal. Mereka (Paracalo) ini berhasil menjerat para perempuan dg menggunakan berbagai strategi. Salah satu strateginya adalah dg cara meyakinkan/membujuk sikorban. Tulisan ini bertujuan utk memaparkan strategi paracalo dlm menjerat korbannya. Penelitian ini dilakukan di wilayah Jawa Barat (Bekasi, Cirebon, and Indramayu). Data penelitian ini diambil dari keterangan paracalo perdagangan perempuan. Pengumpulan data dilakukan melalui metode observasi dg mencatat, merekam, dan melakukan wawancara. Teknik analisi yg digunakan adlh analisis pragmatik dan metode identitas referensi yg relevan dg konsepn "kesopanan" yg diusung olh Brown and Levinson (1987), Oktavianus and Revita (2013), Leech (2014), and Mira (2010). Data yg sdh terkumpul dianalisis secara deskriptif. Berdasarkan hasil analisis, penelitian ini menyimpulkan ada empat macam strategi kesopanan yg digunakan olh paracalo dlm mendekati mangsanya: (a) bald on record; (b) positive politeness; (c) negative politeness; and (d) off record.

Kata kunci: *strategi kesopanan, perdagangan perempuan, korban, calo, perempuan*

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A. Introduction

Women Trafficking is a kind of activity in which women are recruited, harbored, transferred of a person or people either by threats, use of force, abduction, confinement, forgery, fraud, or perhaps with persuasion by discourse huge salary and working in a nice place (Undang-undang No. 21 tahun 2007; Purwanti 2009; Lembaran Fakta Hak Azazi Manusia ; Farrel, 2012; Guardino dan Sunborn, 2011; Sunborn, 2011; Kara, 2011; Walters and Davis, 2011; Stein, 2010; Friesnedorf, 2009; Wilson and Dalton, 2008; Thomson, 2006; and Lazcko and Gramegna, 2003). In the activity of women trafficking, there are three points to be highlighted in which women there is a process of (1) recruitment, (2) transporting, and the activity of (3) exploiting (Revita and Rovika, 2016).

The exploitation is done due to the lack of understanding of these women. The ignorance is deliberately done due to this is one of the strategies done to recruit them. The one who is recruiting is called *calo* (panders). These panders become the spearhead of women activity since they will hunt for any women potential to be the victim.

These panders will do such kind of persuasion to assure the women to follow what he wants. Besides, this rhetorical competence (Revita, 2013) can be the guarantee for women's family to let their daughters go with these panders.

The way panders communicate and interact is in line with what Austin (1968) named as speech act. Speech act is defined as the action via utterance. When someone says something, he is not regarded telling or only giving information but also doing something. This concept is then developed by Searle (1969), the student of Austin, in which he divided the speech act into three. They are locutionary, illocutionary, and perlocutionary act.

Locutionary act is the act of saying something. The utterance uttered by speaker when they are communicating is called locutionary act. For example is when someone is thirsty, he will say as follows:

1) Give me water!

2) I am thirsty. Can I get a glass of water?

3) I think I am thirsty. May I get water, please?

4) My throat dries. I think I need something to make it wet.

These four utterances (1) – (4) are locutionary act. There is an act of saying something reflected from those utterances.

Even though the main aim of the speaker is to express his thirst, but differently uttered. It implies that there is a difference or more of each utterance. As Wardaugh (1986) stated no two people exactly alike and no a person speak exactly similar at different time (Revita,

2015). The difference can be explicitly seen from the choice of word or diction and the sense as well.

This sense is in line with the intention of the speaker. The speaker's intention is called illocutionary act. Illocutionary act is the action performed via utterance. The action can be either explicitly or implicitly stated. As being seen in the above utterance (1) – (3), the speaker clearly asked a glass of water because he needed it. It is a little bit different from the utterance (4) that no choice of word indicating that he asked water. He just said that he need something that can make his throat become wet. That thing can be water, ice cream, fruit, or syrup.

The illocutionary act is categorized by Searle (1992) as the basic core or unit of speech act. Illocutionary act becomes the essence of speech act. Without this act, the speech act is empty and meaningless. Speech act will not be a speech act otherwise there is illocutionary act inside.

This illocutionary act is also named performative utterance (Bach and Harnish, 1979). The performative displays the performance within the utterance. This performance can be demonstrated by the verbs used or some other supra segmental phonemes. These aspects become the device to indicate the existence of illocution in the utterance (Leech, 1983).

The action in the utterances are various. There at least six types of illocutionary act, they are (1) assertive; (2) directive; (3) expressive; (4) commissive; and (5) declaration (Searle, 1969; Crystal, 1987). Assertive or some called Representative (Bach and Harnish, 1979 and Verscueren, 1999) comprises asserting, acknowledging, concluding, remarking, insisting. Directives is merely ordering, requesting, suggesting, imploring. Commissives includes promising, contracting, betting. Expressives covers thanking, congratulating, expressing contempt relief, enthusiasm, delight. The last one is declaration (exercitives, Alston, 2000) comprises adjourning, appointing, nominating, pardoning.

Illcoutionary is possibly responded by the hearer. This response is called as perlocutionary act. The act of the utterance. For example, when the speaker's intention is asking a glass of water. The hearer is supposed to react as what the speaker wants.

The three parts of speech acts are ideally integrated in a communication or interaction. However, in certain context, the response might not be in line with what the speaker says. Sometimes, what the speaker says is not correlating with what he wants. This is much more dependent on context.

Context is defined as physical environment in which a word is used (Yule, 1996:21). In line with this, Van Dijk (1977) said that context is courses of event. Context is required to determine the meaning of the utterance. Both speaker and hearer need to refer the utterance to the situation surrounding the utterance itself.

Context is very important in interpreting the utterance. In the sense that without context the hearer cannot fully get the message from the speaker.

If there is no context, pragmatic failure occurs. Communication cannot take place. Interaction is not running well. Thus, Revita (2008) said that context becomes the media to accommodate the utterance. Context helps the participants in a conversation to understand each other.

The concept of context is firstly proposed by an anthropologist, Malinowski. According to Malinowski (in Halliday, 1973), the use of language is influenced by context of situation and context of culture. This implies that, when people are communicating each other, they cannot ignore the context as the background knowledge to be assumed and shared by speaker and hearer. This will also give contribution to the hearer's interpretation toward what the speaker means. In line with this, is dynamic, relational, and a parts-whole configuration. Context is subjective and individual (Penco 1999), and it is social and institutional (Duranti and Goodwin 1992).

This context is then used by certain person in certain communication for certain purpose. One of them is the panders. The panders create the course of event in order the victims (women) can be under the trapped. They are very good at this. Even, one course that they design is applied by using politeness strategy. The politeness strategy may stuck the women and their environment. This strategy becomes the tool to deceive the society regarding the panders as very good people.

Even, in some society, politeness is the indicator of whether someone is good or bad. This is due to the concept of politeness itself which is trying of saving one's face (Levinson, 1986). Brown and Levinson (1983) said that being polite is related to one's face (Allan, 1986). As someone can save others/interlocutor's face in conversation means that they are regarded good and polite. This concept in Chinese society goes back more than two thousand years in which speaking begins of *lĭ* [i.e., politeness], humble yourself and show respect to other" (Gu 1990: 238).

Being polite relates most to the norm. Each society has its own norm. Hymes (1972) divides norms into two. There is norm of interpretation and interaction. Norms of interpretation is individual, subjective, and very personal. This much more depends on certain person unlike norm of interpretation which is more collective and objective.

This norm of interaction is based on the tradition of the society. Factually, each society has its own rule and way of interpreting thing in communication. What Minangkabau, Javanesse, or Balinesse people interpret toward the utterance *Ayok, kita makan dulu! 'Let's* have meal here! Might be different. For Javanesse, it is an offer, for Balinesse it can be a kind of shooing the guess who is still staying at the speaker's home, and for Minangkabau it can be a chit-chat which is functioning as the phatic communion.

This course is well mastered by the panders since most of the panders are from the area where they look for the victims (to be). They also sometimes learn the culture of the society which lead them to the smooth process of collecting women to be asked working outside and then being exploited. The knowledge of the society then is used

by these panders to fool the society and bring its women to the slavery.

For example is when the panders are in West Java, they will use the good and bad characteristic of the people. The friendliness and politeness as the goodness and the tendency to be materialistic as the badness then is used as the tool to persuade West Javanesse women to work and collect money as much as possible.

Having related to this, Nguyen (2010) points out two aspects that people should consider to achieve the success in being polite in communication. Firstly is certain aspect like the social background of the communicator in interaction. Generally, the more educated a man is, the more he tends to show his politeness to other people. The more he knows about the suitable ways to show his politeness, the better he uses them to be polite to others.

Secondly is the communicative circumstances. Communication is a very complicated process. In formal occasions, people tend to use formal expressions to show politeness. This is indicated by the use of diction. In informal situation, the choice of word will be different. This also happens to those who just being known or old friend. The strategy used will be different. This is what Verhaar (2001) called as rhetorical competence.

The behavior of being polite is then becoming the consideration of the panders to react similarly. They also persuade the women politely. Politeness then blurs the intention of the panders. The illocutionary act is covered by politeness strategy.

Politeness has something to do with the public self-image (Yule, 1996) because it involves a relationship between two participants in conversation (Leech, 1983). The politeness refers to the emotional and social sense of self that everyone has and expects everyone else to recognize. Thus, the politeness is closely related to self and other (Fetzer and Oishi, 2011). Self is speaker and other is hearer.

Leech (2014) proposes eight characteristics of politeness.

1) Politeness is not obligatory. People normally will behave politely unless for certain reason.

2) There are varying gradation of polite and impolite.

3) There is often a sense of what is normal, recognized by members of society, as to how polite to be for a partic-ular occasion.

4) How far how far politeness will occur, or whether it will occur at all, depends on the situation.

5) There is there is a reciprocal asymmetry in polite behav-ior between two parties.

6) It can manifest itself in re-petitive behavior, which is to a lesser or greater degree ritualized.

7) It involves the passing of some kind of transaction of value between the speaker and the other party.

8) Its tendency to preserve a balance of value between the participants A and B.

These eight characteristics is divided into two five strategies by Brown and Levinson (1987). They are bald on record, positive politeness, negative politeness, off record, and don't do FTA. Bald on record means there is no unambiguous intention from the utterance. Everything is clearly uttered. Positive politeness is concerned with the person's positive face in which there is a desire to be respected. Negative politeness is oriented to the hearer's negative face that emphasizes avoiding imposition on hearer. Off record is a communication act that is realized through unclear speaker's intention. This off record is to give impression that speaker does not want to do FTA. Don't do FTA means the speaker says nothing verbally. This is done in case that the risk of losing hearer's face (Nadar, 2013).

These five strategies are of great possibility implemented by the panders in his activity of women trafficking. The strategies only camouflaged the victims (to be). These politeness covers their real intention namely ensnaring the women.

This above phenomena becomes the reason of running the research about politeness. The objective of this research is to identify the strategies used by the panders in running his job as the spearhead of women trafficking.

The research is qualitative and descriptive study. It was conducted in West Java (Bekasi, Indramayu, and Cirebon) by observing the utterances of the panders in the research area. West Java is selected as the research area because West Java is regarded as the highest province in Indonesia in supplying the women for women trafficking (Liputan 6 Sian SCTV, 16 April 2013). Besides, West Java also becomes the target of the activity of women trafficking in Indonesia (ILO,2009).

The data are any utterances uttered by the panders in their interaction with the women and the society containing the intention of persuading. There 3 panders used as the informan in each area of the research. There are also data gained from the victim, ex-victim, and the society who are interviewed. The total number of the informan is 30.

Data collection was carried by observing, deep interviewing, note-taking, and recording (Sudaryanto, 2015; Mahsun, 2005; Sugiyono, 2014). The interview was done to dig deep information about the reasons of using certain utterances in their communication. Besides, the researcher also observes these panders while they communicate and interact each other .

To analyze the data, the pragmatic, referential, and translational identity method are used. Moreover, the concept of speech act by Austin (1962), politeness by Brown and Levinson (1987), Leech (2014), Oktavianus and Revita (2013), and the concept of context by Yule (1996) and Mira (2010) become the theory applied in data analysis. The result of analysis is descriptively and

narratively presented.

B. **Discussion**

The rhetorically communicative competence of the panders in their interaction is regarded good since they are able to assure others to believe in what they say. This competence is depicted by many women fall into this illegal activity--women trafficking. These women are trapped in the politeness used by the panders in communication. The politeness strategies applied by the panders make the women and their society are doubtless to follow their rule designed. The choice of utterances including diction selection reflect much to their politeness strategies. These are closely related to different impact toward the hearers. This is in line with what Austin (1969) said that in saying something someone is also doing something. This action is reacted by the hearers by doing what the panders want. (Fetzer and Oishi, 2011).

1. **Bald on Record**

Bald on record is used in order the hearer can get clear information toward what the speaker says. As a strategy of politeness, this bald on record is commonly used by the powerful speaker toward the powerless. Sometimes, this strategy is applied by the same age participants of communication. No matter how, the utterance becomes the mirror of ones society because language might be the social mirror of the speakers (Chaika, 1982).

The panders tend to avoid the usage of this strategy even though they can do so. However, in certain context, the bald on record strategy still implemented. For example as being seen in the utterance 1 below.

(1) *Ikut aja sama mbak!*
   Toh bapak mu sudah mengizinkan kok.
   'Go with me! Your father let you go.

The utterance (1) is uttered by a young lady, around 30 years old to agirl around 16 years old. She asked the hearer to go with her working in the Jakarta. The hearer seem doubtful to do that. The speaker then used bald on record strategy of politeness to make sure that the hearer will be fine. Even, this strategy is supported by further explanation that the girl's father had already permitted her to work in Jakarta.

The use of this strategy is a kind of trick to emphasize the speaker's intention. The doubt of the hearer makes the hearer worry. She thought that she might be failed to ask this girl. Thus, clearly imperative sentence *Ikut aja sama mbak!* is used to clarify and to insist the girl indirectly.

Imperative sentence is commonly used in bald on record strategy. Imperative sentence formally needs the response from the hearer (Ramlan, 2001; Davies, 1986) based on what is being said. There are three features of imperative sentence. They are the low intonation at the end of the utterance, the use of imperative particle such as 'let', and no subject in the utterance.

The use of bald on record is quite seldom used by the panders in her action.

This is due to the explicit and clear utterance. This unambiguous utterance may create the suspicion of the hearer. Moreover, the pander is the stranger or one that is not recognized by the hearer. This can be seen in datum 2 below.

(2) *…Kerja saja kamu di kantor saya!...*
'Work in my office!'

This utterance is uttered by a pander to a girl in Bekasi. The pander is the stranger. He is the man around 40 years old. The utterance *Kerja saja kamu di kantor saya!* is bald on record. Even though, long explanation about the office and the job to be is explained by the pander, since he is new comer in that town, the hearer becomes suspicious. Furthermore, this pander seems very eager to ask the girl. Her family then refuses the offer. Despite, the big salary with many facilities offered. It does not work well. The pander failed to assure this girl.

In the activity of women trafficking, panders tend to use language that can cover the real intention. Even, euphemism or figurative language is possibly applied. Figurative language means the extension of meaning (Dancygier and Sweetser, 2014). The usage of figurative language might be literal but the meaning is not every day or normal usage. Context then helps the hearer to interpret this non-every day and abnormal usage of language. This associated with a very concrete situation including the speaker and addressee(s), the actual sound waves, a physical locale, and things pointed out (Barwise and Perry, 1983)

2. Negative Politeness

Negative politeness is the redressive action addressed to the addressee's negative face (Brown and Levinson, 1987).The speaker respects the hearer who does not want to be imposed, interfered, or disturbed. The negative politeness strategy is associated with increasing the social distance between the speaker and hearer. Such strategy is used by the panders in their action of persuading West Javanesse women. It can be seen in the following example.

(3) Pander: *Kamu kan mau berbuat baik tuk bapak ibumu kan? Adik-adikmu juga butuh uang sekolah. Belum lagi tuk makan. Ini sudah ada pekerjaan enak dengan gaji lumayan gede. Kamu lebih baik ikut mbak ke Jakarta.*
'You want to do good thing to your parents? Your brothers and sisters need money for school fee. Even, they need money for meal. You are offered good job with quite big salary. You would better come with me to Jakarta.

Ima : *Tapi bapak ama ibuk siapa yang merawat? Kan kasihan jika ndak ada aku.*

'But, who will take care of my parents? How pity they are if I am not here.'

Pander: *Adik-adikmu kan banyak. Ima, ini kesempatan tuk nolong bapak ibu lho. Ikut mba artinya kamu bantuin bapak ibu. Mereka pasti ngizinin kalau kamu mau. Semuanya kembali ke kamu. Toh kamu bisa pulang kampung kalau kangen bapak ibu. Jakarta dekat kok. Kamu mau kan bikin bapak, ibu, dan adik-adikmu senang?* **Makanya, kerja aja di tempat mbak kerja ya!**

'You have many sisters. Ima, this is the chance to help your parents. Going with me means helping your parents. They surely let you go as long as you want. All depends on you. You may go home town if you miss your parents. Jakarta is near. Do you want to make your parents, your brothers, and your sisters happy, don't you? Thus, you work where I work.'

(4) *Apa aktivitas Teteh sekarang? Kan hanya ngurus rumah. Teteh dah ditinggal suami. Ngapain di rumah. Mau kerja juga susah. Nyari kerja kan sulit sekarang.* **Mendingan Teteh kerja kayak saya**. *Bosnya baik. Gaji kita juga lumayan. Kerjanya juga ndak berat kok. Nanti uangnya bisa ditabung. Dikirim ke kampung. Enak pokoknya. Teteh mau kan?*

'What is your activity now? Just make home up. Your husband had left you. Nothing to do at home. If you want to work, it is difficult. It is very hard to get job now. You would better work like me. I have very good boss. We get good salary. The job is not very hard. You can save your salary later. You send to your hometown. It is very enjoyable. Will you come with me?'

Saya pikir dulu deh, Mbak.

'Let me think about that!'

Apa lagi yang Teteh pikir? *Teteh dah lihat bagaimana saya. Tanpa suami saya bisa membangun rumah. Dah punya bayak sawah. Hidup saya senang sekarang. Banyak laki-laki yang mau menikah dengan saya. Tinggal milih. Besok bisa dicari suami kaya. Terus kita di rumah saja lagi. Kan enak tuh, Teh?*

'What are you thinking about? You can see me. Without a husband, I can built house. I have a lot rise fields. I am happy now. Many men want to marry me. I can choose. Later on, we can find rich husband. We then just stay at home. It is pleased, isn't it?'

The data 3 and 4 are uttered by similar pander. The pander is a woman with around 35 years old. She is trying to persuade a girl to work in Jakarta. The girl whose age is about 18 years old refused this pander's offer. According to the girl, she prefers staying at home to going outside of her village. She thinks about her parents. This girl worries very much about her parents as her not staying at home. This is seen from the utterance *Tapi bapak ama ibuk siapa yang merawat? Kan kasihan jika ndak ada aku.* However, this pander knows exactly how this girl loves and be responsible to her family. As the oldest child of her parents, she thinks that she must help her parent economically.

This situation is then used by the pander. She even pretends to behave wisely. She tries to show how advisable she is. She persuades by telling as if she is very good woman. Literally, almost all pander's utterances indicate how good the girl as she works '*Ikut mba artinya kamu bantuin bapak ibu*'.

The language this pander uttered may camouflage the real intention. This is in line with what Chaer (2007) stated that a word has bundle of meaning. An utterance may be interpreted variously (Revita, 2016a). Thus, misunderstanding

is of great possibility happened (Revita, 2017). Even, when the communication takes place by using media like phone or short message service in mobile hand phone, and some other communication tools.

This can be proved by the reaction of this girl. She finally agrees to go with the panders. This agreement comes up after the pander gave her a kind of suggestion and description of being good and dedicated daughter to the parents '*Kamu kan mau berbuat baik tuk bapak ibumu kan?*' Since, the persuasion done is employing her beloved parents, this girl is dissolved.

The similar way of persuasion is also used by the panders to another victim (tobe) in data 3. The utterances are uttered to a young widow around 22 years old. This widow had been left by her husband who was getting married with another woman. Without any children and job, this widow just stays at home and helping her parents. Sometimes, she feels lonely and saturated with the daily activity. However, she only graduated from junior high school. She realizes that with her lack of competence, she will be hard to get job. This educational background becomes the reason for her to consider the invitation of the pander.

Foley (1997) said that there are at least three backgrounds considered in an interaction. There is (a) social background, (b) cultural background, and (c) psychological background. Revita (2014) in this case add one more, (d) religious background (Revita, 2013a). These four backgrounds is the knowledge of the panders to assure their victim (to be) and the society.

The education, the low level existence in the society, and the psychological condition of the hearer at that time is explicitly stated and displayed by the pander. This pander tries to touch the humanity aspect. This effort seems successful. This is reflected by the response of the hearer to think it first.

The struggle of the panders to assure and persuade the victim to be and her family is very strong. She still tries to win the hearer's conviction by giving several arguments. That she can become the sample of being alone but still survive and the number of rice field she has due to working in Jakarta is this pander's persuasion. This effort is finally fulfilled by the hearer. She feels disposed to come and go with the pander.

3. **Positive Politeness**

Positive politeness strategy is expressed by treating the hearer as the member of an in-group or a friend (Brown and Levinson, 1987). In this strategy, there is similarity, desire, and knowledge about what is considered good for each other (Jakubowska, 1999). There are some sub-strategies employed in this positive politeness such as using in-group identity markers, exaggerate interest of hearer, and noticing attend hearer's need and want.

This three sub strategy is quite commonly used by the panders in their interaction of tricking the potential victim of women trafficking. The phenomena of life style and consumptive attitude which bring about the need of a lot of money is the tool used by these panders. For example is as being displayed in the

data 5 -7 below.

(5) Pander: ***Kamu kan ponakan Pak Lik***. *Masak iya Pak Lik biarin aja kamu kayak gini. Makanya Pak Lik mau ngajakin kamu ikut kerja di kota. Ada teman Pak Lik yang butuh karywan di tokonya. Biar kamu ndak nganggur lagi. Besok Pak Lik mau balik ke kota. Sekalian kamu bareng Pak Lik saja.*

'You are my nephew. How could I let you be like this. That is why I ask you to go with me to Jakarta. My friend needs employee in his shop. So, you are not unemployee anymore. Tomorrow, I will go back to Jakarta. You go with me.'

Lilis : *Lilis kan harus siap-siap dulu, Pak Lik.*

'I need to pack first.'

Pander: *Ndak perlu banyak-banyak bawa barang. Nanti kamu dapat baju seragam. Kalau kamu kerjanya benar, kamu dikasih uang tambahan. Kali aja dikosin. Enaklah.*

'You do not need to bring a lot of stuff. You will get uniform. If you work well there, you will get incentive. You might be boarded. You will enjoy it.'

(6) Pander: ***Kalau kamu kerja di kota, kamu pasti dibilang hebat ama orang-orang di sini***. *Liat tuh, si Asih, dah hebat. Kerja di kota. Mereka akan iri ke kamu. Makanya, tawaran Mba jangan ditolak.*

'If you work in the town, you will be regarded great by people around here. Look at Asih, she is good now. She works in the city. They will be jelous to you. Thus, do not refuse my offer!'

Asih : (Just silent)

Pander: *Asih mikirin apa lagi. Anak pintar dan cantik kayak kamu ini bakalan gampang dapat kerja. Ntar kalau ada lagi tawaran kerja yang lebih bagus dan gajinya gede, kamu bisa pindah.*

'What are you thinking about? Good and beautiful girl like you can easily get job. As you get bored and you get an offer to work in nicer place with higher salary, you can move.'

(7) Pander: *Kamu sepertinya pingin kayak teman-teman kamu itu ya? Dah punya handphone bagus dang anti-ganti terus. Bajunya bagus dan bisa beli apa saja.* **Kamu mau kayak gitu kan? Mbak bisa bantu lo**.

'You want to be like your friends? They have good smart phone and they can shange it any time. They have nice cloth and they can buy anything they like. Do you want to be like that? I can help you.'

Dewi : *Bener, Mbak? B a g a i m a n a caranya?*

'Is it true, Sister? How?'

Pander: *Kamu ikut kerja saja ama Mbak. Kerja di toko. Enak. Gajinya lumayan besar. Kamu bisa ketemu banyak orang juga. Kamu masih muda dan pasti pengen ke kota kan?*

'You work with me. You work in the shop. The salary is big enough. You can meet many people. You are still young and want to go to the city.'

The three data above are involving the panders with three girls. Those three girls are asked to work in the city. To convince these girls, the panders use the positive politeness strategy. The use of in-group identity **Kamu kan ponakan Pak Lik** is the first sub strategy used. *Pak Lik* in West Java is the younger brother of our father.

In this context, the speaker calls himself *Pak Lik* even though there is no kinship relation between them. The speaker is only the hearer's village mate. They are from the same village. The kinship term of addressee is commonly used addressed to the kinsman (Wardaugh and Fuller, 2015). However, the speaker creates the situation as if he has the kinship relation with the hearer. The participant in a certain speech event (Cruse, 2010) might have certain intention.

The way of using *Pak Lik* as the term addressed to the speaker himself is in-group identity strategy. By using this strategy, the hearer may believe in him and she does not mind to go with him to

the city.

The similar positive politeness is also used by the pander in data 6 and 7. Both data are almost alike. Data 6 indicates how the pander exaggerate interest of the hearer. The utterance *Kalau kamu kerja di kota, kamu pasti dibilang hebat ama orang-orang di sini* is a kind of exaggeration of hearer's interest. Everybody tends to be impressed as their interest is blown up. They might feel that they are really as what is being said.

This also done by the pander in data 7 which she highlights the want and the need of the hearer. As a girl who still likes to be fashioned, having smart phone, looking beautiful, and having nice clothes are her dreams. Since she is from poor family, it is impossible to buy them.

These dreams are used by the pander to persuade this girl. *Kamu mau kayak gitu kan?* is the utterance to assure the hearer that she actually really wants and need them all. The pander then offers this girl to realize all by saying *Mbak bisa bantu lo.* This is regarded as an enticement which may deceive the hearer. The innocent of the hearer helps this pander to smooth his intention. This is reflected by the respond of the hearer in which she looks eager to know and tries to confirm by saying *Bener, Mbak? Bagaimana caranya?*

This response implies that the hearer is almost in the trap. It is not difficult for the pander anymore to lead this girl to become the next victim.

4. **Off Record**

Off record strategy of politeness is also called as the hint strategy (Watts et al, 2005; Haugh, 2015). This way of communication has the intention in order to give impression that the speaker does not do FTA. Besides, by giving unclear utterance, the speaker may let the hearer decide to interpret (Brown and Levinson, 1987).

The off record strategy of politeness may be released by several sub-strategies like giving hints, giving association of clues, being vague, and displacing hearer. Each of these sub strategies are delivered unclearly. In the sense that, possible multi-interpretation might occur.

This off record strategy is quite rarely used. The usage is very limited. Based on the interview with the pander, this is due to the misinterpretation avoidance. The panders do not want that the victim (to be) regards their offer as the lips service or hoax. Though in relation to the gradation of politeness, the off in certain society is regarded as the most (Revita, 2013b). The use of the of record p oliteness strategy is illustrated in datum 8 below.

(8) Pander: *Bapak pasti senang kalau anaknya mau bantu, kan Pak. Anaknya kerja di kota. Ntar uangnya dikirim buat bapak ama ibu ya?*
'You must be very happy as your daughter like sto help you. Your daughter works in the city. The money is send to her parents, isn't it?'

This data 8 is addressed to a girl's father. The pander wants to ask a girl to work in the city. However, this girl refuses to go tough the parents permit. Thus, this pander does a kind of off record strategy by displacing this girl in conversation. Revita (2008) named this strategy as indirect satire. The dialog is not directly uttered to the hearer but to the third person, that is her father. Revita made such way of communication by having indirect line from the speaker to hearer and direct line to the 3rd person. It can be seen the following scheme.
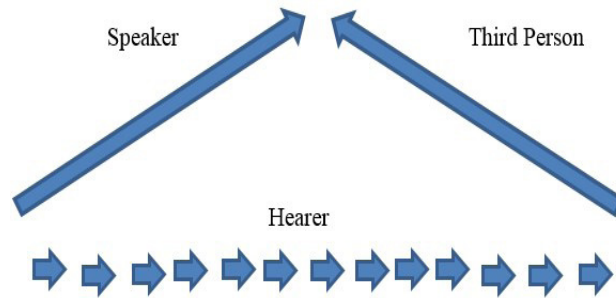
Scheme 1. The Indirect Communication Strategy (Revita:2008)

This strategy of communication can be fully understood by the hearer as the third person clarifies the intention of the speaker. This is what the girl's father did as he himself persuades his daughter to go with the pander.

The four politeness strategies become the tricks of the panders in running his business in exploiting women. The ability to produce the language which sounds polite is of great possibility to deceive the hearers. Furthermore, the mind set of positive thinking and the lack of knowledge about this women trafficking lead many women in West Java stuck in this illegal business. From the four strategies, negative politeness is mostly used (55%), followed by bald on record (30%), positive politeness (12 %), and off record (8%). The occurrence of these strategies is reflected in the below table.
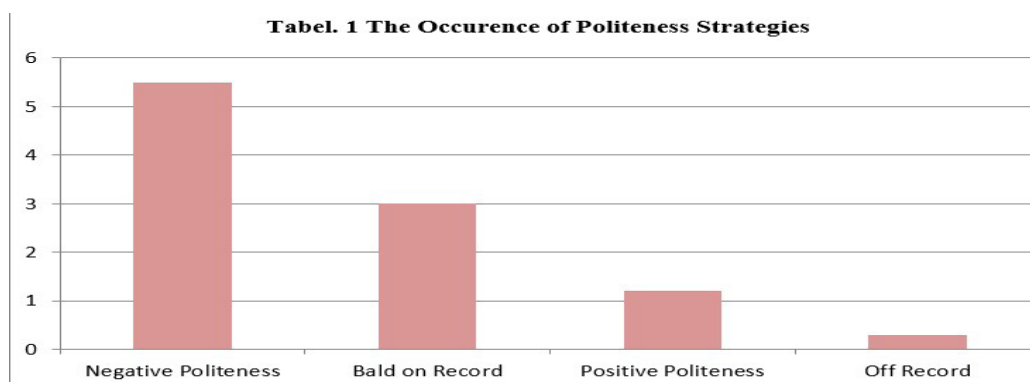
The dominant use of negative politeness strategy is caused by the intention of the panders to hide the real intention. Imposing the women to be the victim is risky. To avoid this risk, the panders, then, use negative politeness strategy most.

To keep off from the ambiguity and misunderstanding in communicating his intention, the panders tend to avoid the trick of using off record. Only 8 % of total number of panders' utterances using this strategy, followed by positive politeness (12%), and bald on record (30%).

C. **Conclusion**

This study indicates that how human beings are very creative. The way one speaks may cover what they really want. This is related to the concept of speech act in which there must be an action via an utterance. The utterance performs the illocution. This illocutionary purpose can be fully gained as long as there is shared knowledge among participants.

This shared knowledge is called as context. The context accommodates the course of the speech to create the smooth communication. This situation is then used by the panders of the woman trafficking.

As the spearhead of the activity in woman trafficking, the panders function to hunt the women who are potential to be the victims. By their rhetorical competence, these panders persuade the women. They use various strategies. One of them is by using the strategy of politeness.

In West Java, these panders are very wily to convince the women. They apply several strategies of politeness. Having analyzed the data, it is found that there are four politeness strategies successfully implemented by these panders. They are (1) negative politeness, (2) bald on record, (3) positive politeness, and (4) off record.

D. **Bibliography**

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