

A Compliance With The Language Politeness Principles In The Virtual Lecture Context At The English Tadris Study Program Of The State Islamic Institute (IAIN) Sorong

Alif Hasanah¹, Siti Mujahidah Haris², Adelia Ardita³
Institut Agama Islam Negeri Sorong
Email: alifah89.bsi@gmail.com

Abstract. This research discussed the implementation of language politeness principles in the virtual lecture context in the first semester at the English Tadris Study Program of the State Islamic Institute (IAIN) Sorong. This research objective was to examine speech acts of language politeness in the lecture process and to provide an overview of learning, teaching, and seeking independent information with the benchmark of language politeness principles. Thus, it can be seen the extent to which students and lecturers understand and apply the language politeness principles in the virtual lecture context in the first semester of the English Language Tadris Study Program of State Islamic Institute (IAIN) Sorong. This research used a qualitative approach as a methodological approach and a pragmatic study as a theoretical approach. The data collection technique in this research was the free-of-conversation listening technique, in which the researcher was not involved in the conversation. Researchers collected data by listening to lecture recordings or via the *Zoom meeting* application. The data was converted into written data. The results showed that in the lecture process, the interaction of lecturers and students complied with the six language politeness principles. The six principles included the tact maxim, modesty maxim, approbation maxim, agreement maxim, sympathy maxim, and generosity maxim. In addition, based on the conversations between lecturers and students, it appeared that the relationship between the two parties was harmonious, and no one felt dominated or dominated.

Keywords: Students And Lecturers, Language Politeness Principles, And Speech Acts

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INTRODUCTION

Language is the soul of the nation. This term interprets language as one of the crucial things that describe the nation's personality. In daily life, humans use language to communicate with others. This communication has its purpose and intention. In conveying the intent and purpose, some rules must be applied so that the interlocutor clearly understands what is being conveyed. Along with the current development, language also experienced development in tone, way of speaking, speech, choice of diction, and others. However, several things need to be considered by language users themselves. One of them is language politeness. *Politeness*, decency, or ethics are procedures, customs, or habits that apply in society. Politeness is a rule of behavior determined and mutually agreed upon by a particular community, so politeness is a prerequisite for social behavior. Therefore, this politeness is commonly called "manners" (Mislikhah: 2014). Using polite language by paying attention to polite manners or habits that apply in society will create a positive impression on the interlocutor. People who are polite in language are considered more polite and will be more appreciated than people who speak rudely or arbitrarily.

Social interaction will occur harmoniously and smoothly if the elements that build it can be appropriately maintained. One of these elements is polite speech. Speakers and interlocutors need to pay attention to speaking ethics in various situations, both in formal and non-formal situations. In non-formal situations, it is necessary to apply language politeness because it is a condition for forming one's character, for example, in daily communication. Furthermore, in formal situations, language politeness is also needed to make it seem more official and polite, for example, in teaching and learning activities.

Based on some of these explanations, the researchers researched compliance with the politeness principles in the virtual lecture context for students of the first semester of the English Tadrís Study Program (TBI) of the State Islamic Institute (IAIN) Sorong. During the Covid-19 pandemic throughout Indonesia, the learning process was shifted from offline learning to online (virtual) learning, not least at IAIN Sorong, especially the English Tadrís Study Program. Learning was carried out using various online learning platforms, including the *WhatsApp* application, *Google Classroom*, *Google Meet*, and the *Zoom Meeting* application.

This research was essential to discover how lecturers and students created a conducive learning climate through polite language. Learning carried out in the lecture room required two-way communication between lecturers and students. The role of language in this context became vital because it bridged the realization of interpersonal communication between them.

In various communication contexts, polite speech was a rule of behavior determined and mutually agreed upon by a particular community, so politeness was also a prerequisite for social behavior. In his research entitled "Speaking Politeness", St. Mislikhah (2014) describes the characteristics of politeness, namely 1) Politeness shows an attitude that contains courtesy or ethical values in daily interactions; 2) Politeness is very contextual, i.e., it applies in a certain community, place, or situation, but has not applied to other communities, places or situations

yet; 3) Politeness is always bipolar, i.e., it has two polar relationships, such as the relationship between children and parents, young and older people, parents and guests, men and women, students and teachers, and so on; 4) Politeness is reflected in how to dress, act, and speak (use language).

Polite language must be an internalized principle in the soul of the speaker and interlocutor. The politeness principles are used in communicating so that communication runs smoothly. It is in line with Zamzami's (2011) statement that the purpose of speakers using politeness, including language politeness, is to create a pleasant, non-threatening, and effective atmosphere of interaction (Alika, 2017).

Inderasari, Ferdian, and Hilmy (2018: 58) find that it is not uncommon for speakers to act in a speech act. It happens as a result of neglecting the politeness principles in language. Compliance with the politeness principles in the language must be a significant concern in communicating for speech participants in the hope that the meaning of the speech is easy to understand and does not hurt the feelings of the speaker and interlocutor.

It is in line with the statement of Brown and Levinson (1978: 101, through Aulia Normalita), who interpret positive language politeness as the satisfaction the speaker gives to the interlocutor. The speaker tries to give a good attitude and speech so that the interlocutor feels satisfied and appreciated. The same thing was expressed by Aulia Normalita (2021: 138) in her research entitled "Positive and Negative Politeness Strategies in Directive Speech Acts in the Family Environment" that politeness in speech and language acts can provide satisfaction and deliver the meaning of the spoken language to the interlocutor by good and show a friendly attitude even though the speaker does not have closeness with the interlocutor.

Leech (in Rizki and Elen, 2020) describes that language politeness cannot be separated between two speech act actors, who are commonly referred to as speakers and interlocutors. Relevant things are stated by St. Mislikhah (2014) that language politeness is a reflection between two speech act actors in communicating. Every word or sentence that is conveyed both verbally and non-verbally shows the personality quality of the speaker. Speech produced by speakers and interlocutors depends on social agreements, such as each speaker's social, economic, social, educational, age, and gender backgrounds.

Rizki and Elen (2020: 46), through their research, concluded that language politeness was the delivery of something politely, both from speakers and interlocutors through language. One's politeness could be seen from the language used and not only from one's behavior.

Politeness is a pragmatic phenomenon. Politeness lies not in the form and words, but in the function and social meaning referred to. If the speaker says a more polite form than the context requires, the hearer will suspect that there is a special hidden meaning. Politeness, in a broader context, does not refer to language politeness but also nonverbal aspects such as behavior, facial expressions, and tone of voice. In addition, it is also essential to look at the relationship between speakers and interlocutors in the context of language politeness.

This research was necessary because there had not been many articles that

discussed language politeness in the context of virtual lectures yet. Language politeness in the context of virtual learning was only studied by a few previous researchers, including [Wijayanti and Saputra \(2021\)](#), [Masyhuda \(2021\)](#), and [Rohmawati and Romadoni \(2022\)](#). [Wijayanti and Saputra \(2021\)](#) focused their research on fragments of writing (*chat*) of students in the LMS (*Bella*) group. Meanwhile, [Masyhuda \(2021\)](#) focused his research on fragments of writing between students and teachers in the *WhatsApp* group. In addition, previous researchers only studied language politeness without being associated with the relationship between speakers and interlocutors in the conversation context. In comparison, this article focused on studying language politeness in the context of virtual lectures through the *Zoom Meeting* application. This article was considered to complement the shortcomings of previous research and added the research literature related to language politeness in the context of virtual lectures.

RESEARCH METHOD

This research used the descriptive qualitative method. According to [Sugiyono \(2008: 9\)](#), descriptive qualitative is a research method used to examine objects naturally, which aims to explain and answer the research problems, such as individuals, groups, or an event. This research used the pragmatic study as a branch of linguistics that examined language (*speech*) from its use perspective. Furthermore, the research data was in the form of speech fragments of students and lecturers obtained through the free-of-conversation listening technique. [Sudaryanto \(2015: 53\)](#) reveals that in the free-of-conversation listening technique, the researcher does not participate in the speech. Therefore, the researcher only listened to recorded speeches between lecturers and students in communication interactions in virtual lecture rooms or through the *Zoom* application. The conversation data was then transferred in the form of written data.

Furthermore, the data were analyzed using the equivalent method. According to [Sudaryanto \(1993:13\)](#), the matching method is a method whose determinants are outside, independent of, and not part of the language in question. In this research, the pragmatic equivalent method was used. Pragmatics in the equivalent method must be understood by determining elements outside the language. This method was based on the assumption that the language studied had a relationship with elements outside the language in question. The things studied were related to speakers, interlocutors, and context. This method was used to analyze compliance and deviations from the politeness principles contained in the data. Data analysis was carried out through the stages of grouping data based on research objectives, presenting data based on the research problems, namely data relating to language politeness, and drawing conclusions.

RESULTS AND DISCUSSION

The researcher described and analyzed the results to conclude at this stage. In the following, the process of analyzing the data processing results was presented in the form of a directive conversation. The theory of politeness principles used by researchers was the theory of Leech. This theory is based on rules or maxims suggesting that speakers and interlocutors express polite and not

impolite beliefs (Leech, 1993:207). These rules are nothing but principles that contain advice that must be obeyed so that the speaker's speech meets the principle of politeness (Rustono, 1999:70). Leech (1993:206) divides the politeness principles into six, including:

A. The Tact Maxim

This principle is related to the speaker's attitude. If in speaking, he adheres to maxims rather than feelings, he will be able to avoid jealousy, envy, and other less polite attitudes to the interlocutor (Rahardi, 2006: 60). The following is a form of speech that adheres to the tact maxim in the context of the lectures of students and lecturers at English Tadris Study Program of the IAIN Sorong.

Context: In one of the courses, there was a presentation schedule for one of the groups and an open question-and-answer session. However, the lecturer asked them to skip the session because the lecture time was over.

Lecturer: *"Perhaps for this time, the question-and-answer session is skipped. Is it okay? Do you mind?"*

Students: *"All right, it does not matter, sir."*

The lecturer said, *"Is it okay? Do you mind?"* including polite speech because he used interrogative sentences and showed an attitude of maximizing profits for the interlocutor. It was under the criteria for assessing politeness in tact maxim proposed by Wahyuni (2018). In addition, the students answered as interlocutors, *"All right, it does not matter, sir"*, including polite speech. It was in line with the opinion of Wijayanti and Saputra (2021) that the student's answer did not burden the lecturer but gave freedom so that the lecture might be continued with another session. In the context of lectures, the dialogical relationship between lecturers and students is vital to adhere to the tact maxim. This principle guided speakers and interlocutors to accept and appreciate each other's strengths and weaknesses.

B. Modesty Maxim

The principle of politeness that must be adhered to is to minimize self-praise and maximize self-deprecation. With this politeness principle, it is hoped that the speech participants can be humble by reducing praise for themselves. Because people will be said to be arrogant if, in speaking activities, they always praise and favor themselves (Rahardi, 2006:64). Thus, it can be interpreted that the essence of this principle is that the speech participant should not act arrogantly. The following is the form of speech that adheres to the modesty maxim in the context of the lectures of the English Tadris Study Program students of IAIN Sorong.

Context: In the first semester of the English Tadris Study Program class, there was a presentation schedule, and a question-and-answer session was opened. However, none of the other groups asked.

Student A: *"If there was an unclear explanation, you could ask and please raise your hand."*

Student B: *"I will not ask because I am not good at this subject."*

Student A: *"Both of you are masters in this course."* (Pointing to student C)

Student C: *"Ouch! I am not that good at this subject. My senior high school grade in*

this subject was only 70."

Based on the conversation above, it can be seen that student C adhered to the modesty maxim. Even though student C was an intelligent person, he humbled himself by saying that his grades in high school were low and not very satisfying for him. It was in line with [Wahyuni's opinion \(2018\)](#), which stated that one of modesty or simplicity maxims is not showing one's strengths or abilities.

The modesty maxim must be presented in all education areas, especially in formal education. Students must be embedded in modesty maxim when speaking. The existence of this principle will seal the door of haughtiness, arrogance, and condescension towards others.

C. Agreement Maxim

In this politeness Principle, it is emphasized that the speech participants can foster compatibility or agreement in speaking activities. In Javanese speech communities, people are not allowed to behead or even directly refute what is said by other parties ([Rahardi, 2006:64](#)). The following was the form of speech that adhered to the agreement maxim in the context of the lectures of students and lecturer of the English Tadris Study Program of IAIN Sorong.

Context: In the first semester of the English Tadris Study Program class, the lecturer and students discussed adding a class schedule for the same course on another day.

Lecturer: *"Then, what group will present?"*

Student: *"Groups 4 and 5, sir."*

Lecturer: *"Do you have full courses on Monday?"*

Student: *"Sorry, sir, we are full of courses on Monday. We are free on Thursday. Is it possible for you to have a course on Thursday?"*

Lecturer: *"Yes, I agree. How about on Thursday morning?"*

Student: *"Yes, sir, we agree."*

The conversation between lecturers and students above complied with the politeness principle because they mutually agreed to move the course to another day. Lecturer's words, *"Do you have full courses on Monday?"* is a polite speech because the speaker allowed the interlocutor to adjust the existing lecture schedule with the moving lecture schedule. The speaker asked for the interlocutor's approval and did not impose his will. It was in line with research by [Wahyuni \(2018\)](#) and [Wijayanti and Saputra \(2021\)](#), which concluded that a statement of the agreement was considered polite if it required oneself and others to agree, or match. Similar to student speech in the conversation above, it has also complied with the principles of language politeness.

In fact, lecturers can force their will to determine the transition time for lectures themselves. However, it was not implemented in this case because the lecturer still respected the students. Lecturers should not be superior in the lecture room, even though the lecturer is given the space to do so. Discussions must be prioritized to agree between lecturers and students on solving a problem.

D. Approbation Maxim

This politeness principle relates to avoiding saying unpleasant things about other people, and more specifically, about listeners (Tarigan, 1990:85). It can be interpreted that this principle prohibits people from mocking, insulting, and demeaning others. In this politeness principle, people will be considered polite if they can respect each other. The following is the form of speech that adheres to the approbation maxim in the context of the lectures of students and lecturers of the English Tadris Study Program of IAIN Sorong.

Context: In the first semester of the English Tadris Study Program class, two groups of students made presentations on the same day. After closing the presentation, the lecturer appreciated the students' efforts.

Lecturer: *"Thank you to the two groups who presented today; the material was quite good. I hope everyone is healthy so we can meet again at the next meeting."*

Students: *"Amen, thank you, sir. Please apologize, if the material presented was not quite right."*

Based on the conversation data above, it can be seen that lecturers respected the students. Likewise, students respected lecturers by thanking and apologizing if the material presented was inappropriate. Lecturer's speech, *"Thank you for the two groups who have presented today, the material presented was quite good"*, included a speech that adhered to the politeness principles in the approbation maxim. It was under [Wahyuni's research \(2018\)](#) stated that a speech that fulfilled the approbation maxim was a speech that gave sincere appreciation and admiration and did not vilify others.

In the world of education, the approbation maxim as part of language politeness needs to be cultivated. Appreciation for the achievements of students can strengthen and even improve these achievements. Appreciation does not have to be in the form of gifts or materials but can also be in the form of words of flattery or praise to students.

E. The Sympathy Maxim

In the sympathy maxim, hopefully, the speech participants can maximize the attitude of sympathy between one party and another. [Tarigan \(1990: 89\)](#) explains that felicitations and condolences are polite speech acts, even though condolences express negative belief and faith when viewed from the listener's perspective. The following is the form of speech that adheres to the sympathy maxim in the context of the lectures of students and lecturers of the English Tadris Study Program of IAIN Sorong.

Context: In the first semester of the English Tadris Study Program class, the students joined the Basic English Grammar course and received new material (Present Perfect Tense). Therefore, the lecturer sympathized with her students.

Lecturer: *"It is okay if you feel difficult to understand. We will learn together" (No problem if you find it difficult to understand).*

Furthermore, the lecturer also praised students when doing assignments together.

Lecturer: *"Excellent, you have almost mastered the material"* (amazing).

Student: *"Thank you, Ma'am."*

The conversation above adhered to the sympathy maxim because the lecturer expressed sympathy and appreciated the efforts of his students. The lecturer said, *"It is okay if you feel difficult to understand. We will learn together"* It was a polite speech because the speaker showed sympathy to students as interlocutors for their difficulties in understanding the material. It was in line with the speech assessment criteria that complied with the sympathy maxim, which was to share what others felt (Wahyuni, 2018). Speeches that contain the sympathy maxim must continue to be presented and strengthened in the lecture process. It is vital to strengthen the spirit of students in the lecture process.

F. The Generosity Maxim

The generosity maxim relates to the generosity expected of speakers. In this principle, the speaker must give up the maximum benefit to his interlocutor. One way to adhere to this principle is to offer help to others. Because respect for others will occur if people can reduce profits for themselves and maximize profits for others (Rahardi, 2006: 61). If everyone implements the main essence of the generosity maxim in words and actions in daily interactions, envy, jealousy, and heartache between others can be avoided (Tarigan, 1990: 83). The following was a form of speech that adhered to generosity maxim in the context of the lectures of students and lecturers of the English Tadris Study Program of IAIN Sorong.

Context: In the first semester of the English Tadris Study Program class, the lecturer conducted a consultation on scientific article assignments as the final grade for the course.

Lecturer: *"If there were difficulties in the arrangement, you can ask me directly or via chat. I will reply later."*

Students: *"Okay, sir. Thank you, sir."*

Based on the speech above, it can be seen that the lecturer offered assistance to students so that students could carry out their duties in a directed manner. The lecturer's statement, *"If there were difficulties in the arrangement, you can ask me either directly or via chat. I will reply later"*, included polite speech because it met the generosity maxim. It was in line with the criteria for assessing the generosity maxim proposed by Wahyuni (2018), namely, providing offers of assistance to others. In the context of lectures, lecturers must open discussion rooms with students, not necessarily in the form of formal lectures. Outside lectures can also be applied using various online media, such as *WhatsApp, email, Google Meet*, and others.

CONCLUSION

Teaching and learning are activities that involve various parties, including educators and students, in a particular agency or institution. The relationship between educators and students in the context of education is primarily determined by the intensity of communication built by both parties. Indeed, this kind of communication is based on the principles of language politeness. Based on the research results, it can be

concluded that in the context of virtual lectures, students and lecturers in the first semester of the English Tadris Study Program have applied the language politeness principles.

In the context of conversations in lecture rooms, the politeness principles in language must be continuously strengthened and improved because it will create a harmonious and pleasant learning climate. The relationship between lecturers and students must be two-way and adhere to tact maxim. This principle guides speakers and interlocutors to accept and appreciate each other's strengths and weaknesses. In addition, students must be embedded in the modesty maxim in speaking. The existence of this principle will seal the door of haughtiness, arrogance, and condescension towards others.

In the context of lectures, lecturers should not be superior in the lecture room, even though lecturers are given space to do so. Discussion or dialogue must be prioritized to reach an agreement between lecturers and students in solving a problem. In addition, the approbation maxim as part of language politeness must be cultivated. Appreciation for the achievements of students can strengthen and even improve these achievements. Appreciation does not have to be in the form of gifts or materials but can also be in the form of words of flattery or praise to students. Speeches that contain the sympathy maxim must continue to be presented and strengthened in the lecture process. It is crucial to strengthen the spirit of students in the lecture process. By using polite language, lecturers must generously open discussion spaces with students, not necessarily in formal learning in class. Lecturers can use various online learning media to discuss with students.

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