Representation of Indonesian Speech Activities in Classroom Learning: A Study of Communication Ethnography

Sulistyawati Sulistyawati[1*]
*Corresponding author email: rr.sulistyawati@uhamka.ac.id
[1]Faculty of Teacher Training and Education, University of Muhammadiyah Prof.Dr.Hamka, Indonesia

Abstract. This article describes a research study that was conducted to describe and clarify politeness in speech acts using Indonesian in the talk done during a lesson in the classroom of Bahasa Indonesia at University of Prof. Dr HAMKA, Jakarta, with a focus on representations of (1) the forms of politeness in the speech acts, (2) the functions of politeness in the speech acts, and (3) the strategies of using politeness in the speech acts. It was a case study that began with communication ethnography and pragmatics. The data was divided into two categories: data from utterances and data from field notes. An interactive model of analysis was used to analyze the two types of data collected through recordings, observations, and interviews. The study's findings are as follows: First, it is discovered that (a) such representations in Indonesian use the declarative, interrogative, and imperative modes, (b) the declarative mode represents command, request, advice, and praise, (c) the interrogative mode represents requesting, asking for what students have promised, clarifying whether students have understood, and giving a warning, and (d) the imperative mode represents giving a warning, (f) utterances in the interrogative mode, on the other hand, tend to strengthen the illocution power, making the utterances appear less polite. Second, it is discovered that (a) the functions of politeness in directive acts consist of requesting, permitting, advising, commanding, and forbidding functions and (b) the functions of politeness in expressive acts consist of praising and thanking functions in the context of representations of the functions of speech-act politeness. Third, it is discovered that (a) utterances can be direct, realized in complete imperative form and imperative form with incomplete phrase, and (b) utterances can be indirect by (1) being with expressions of politeness used in a positive way, (2) being with expressions of politeness used in a negative way, and (3) being unclear in the context of representations of the strategies of speech-act politeness.

Keywords: Indonesian speech acts, politeness strategies, classroom communication, communication ethnography, pragmatics

1 Introduction

Conversation in classroom learning is a reality of communication using language that occurs in social interaction, because in general, as a communication tool in language, matters relating to social interaction are discussed. As a result, conversation cannot be divorced from sociocultural influences[1]. This is consistent with the viewpoint expressed by Distinguish between two types of language functions: transactional functions and interactional functions [2]. Transactional language and interactional language are known as a result of this dichotomy.

Transactional language is used to convey information that is factual or proportional, whereas interactional language is used to establish and maintain social relationships.

According to this point of view, the use of language in conversation in classroom learning is a social and cultural phenomenon that is inextricably linked to the language traditions of its speakers [3]. justified this by stating that in language, each speaker is always motivated by social factors and cultural values or traditions around him. Habits differ from place to place and from country to country[4]. Conversations in the classroom are also distinguished by the presence of a relationship between the speaker and the partner [5].

Language use in interaction, according to functionalism, cannot be separated from language functions and other components of interaction [6]. The factors of the speech actor and the context behind it influence the success of using language as a means of interaction with this function. As a form of speech used in a socio-cultural context, teacher and student conversations in class can be said to express certain politeness values, which are referred to as politeness speech acts in this study. According to this fact, the politeness of Indonesian language speech acts is always influenced by local socio-cultural factors[7][8].

However, in relation to the speakers' culture, politeness is a cultural phenomenon that varies from one nation to another, one region to another, and even one ethnicity to another. In this regard, politeness is constrained by cultural norms that surround both the speaker and the communicator. Culture can be viewed in this context as a system of mediation and practice. Culture, as a mediating system, organizes the use of tools in various activities. According to this point of view, culture includes both material and conceptual objects, and products include conversation [9].

Conversation in classroom learning, according to this viewpoint, can be regarded as a communication culture. The culture in question here is a set of rules for communication and interaction in the classroom as a formal dimension of education, colored by socio-cultural factors of the bilingual speech community (lecturers and students) (with bahasa Indonesia and local language). Lecturers and students are considered to have knowledge and agreement about the rules of speech in the interaction in the lesson as a speech community [10].

Because UHAMKA is located in Jakarta, the culture that students are strongly attached to is cultural courtesy, which is heavily influenced by Javanese and Betawi culture. These language acts involve linguistic and extralinguistic aspects, explicit and implicit aspects, and, finally, the overall context. Who, to whom, what, and how is the relationship between whom and to whom colored the overall context. Given its significance, it is thought reasonable that politeness acts of ordering be formulated in a taxonomy, symptoms of its use, techniques, and strategies, so that it can be used as a model for acts of politeness on campus and carried over to classes in Indonesian language courses. The issue is that no mapping has been done to produce a taxonomy of politeness realization, politeness techniques and strategies in language acts, and the symptoms that accompany them among students, particularly those from Javanese cultural backgrounds [11].

Politeness is a universal phenomenon, which means that politeness norms apply to any language spoken anywhere in the world. Humans in polite communication share fundamental similarities because humans have the ability to think and feel, which is represented in communication. This is because humans desire to be appreciated and respected.

In this regard, the purpose of this study is to describe and explain the politeness of speech acts in conversations in class, in Indonesian language courses at UHAMKA, which include: (1) representation of politeness forms of speech acts, (2) representation of politeness functions of speech acts, and (3) representation of the strategy of using politeness speech acts. Experts such

as Chen, Brown and others have conducted research on politeness. The following is a brief summary of their research and its findings [12].

Chen investigates the phenomenon of politeness using a qualitative approach. He investigates the ubiquity of the concept of "face" in Japanese language and culture. The end result is a detailed description of how politeness is realized in Japanese society in relation to the concept of face. Brown compared Japanese politeness to American politeness. As a result, politeness is associated with the concept of honorifics (respect) for the Japanese, whereas politeness is associated with strategy for the Americans, according to Brown and Levinson's theory [13].

Investigating perceptions of Indonesian directive politeness among various ethnic groups in Jakarta. He came to the conclusion that there are parallels between the indirectness of directive speech acts and the politeness with which they are used.

2   Research Methods

This study uses a qualitative model, with an ethnographic communication design. The study emphasizes the use of speech and the patterns and functions of speech in actions and in speech situations/events. With such characteristics, ethnography can be said to be a qualitative research. This is clearly seen in the characteristics or characteristics of the place where the data is obtained, the instrument. and data analysis techniques because this research has the following characteristics or characteristics: (1) data obtained from natural settings, (2) researchers as key instruments, (3) are verbal, and (4) can be used to see one or more problem in depth at one or more sites that have their own characteristics [14].

Research on the representation of polite Indonesian speech acts in conversations in class is classified as a case study because it is carried out on several subjects who have their own characteristics, namely subjects in socio-cultural activities in the educational dimension and events in one setting, namely one university [15].

This research has the following characteristics: (a) contextual: the research is carried out in the context of the subject's normal life and actions, which in this case is based on the interaction of lecturers and students in the classroom, (b) honest: avoids data manipulation, (c) collaborative: involves subject participants and expert triangulation in the inference process, (d) interpretive: using interpretive analysis of data, not statistical analysis, and (e) interactive: there is a relationship between the research problem formulations. data collection, and data interpretation

The subjects of this study were lecturers and students. The research subjects consisted of 22 students in class/semester 2A in 2023. This class activity was observed for one semester, to see language politeness in learning Indonesia Phonology. Lecturers who are the subject of research are lecturers who teach Indonesian phonology language courses. These lecturers were used as research subjects with the consideration that the material in these subjects contained politeness values students made. The students who were the subjects of the research were semester two. Students are selected randomly using a snowball technique, to provide opinions or be involved in learning. Researchers assign certain students to be research subjects and the subjects will roll automatically from one person to another to answer or respond to the speaker in the lecture.

This study has two types of data, namely speech data and field note data. The speech data contains (a) forms of politeness speech acts by lecturers and students in conversation in class

(b) the politeness function of lecturers' Indonesian language speech acts. and students in conversations in class learning, and (c) strategies for using polite Indonesian speech acts in class.

Data analysis using an interactive model. The data analysis technique was carried out through several stages, namely (a) the data obtained, both through observation, field notes, and interviews were classified according to the characteristics of each data. Class conversation data in the form of learning recording transcripts are grouped based on similarities in form, function, and politeness strategies; (b) the data that has been transcribed and grouped is then analyzed through interactive model analysis[16].

3   Results and Discussion

3.1   Representation of fms of Indonesian polite speech acts in the middle of learning

The politeness of Indonesian language speech acts in classroom learning is represented by declarative, interrogative, and imperative mode of speech. The declarative mode of politeness represents the act of asking, ordering, praising, and advising. The lecturer uses the declarative mode to ask students to pay attention to learning when learning will begin. The lecturer's request was responded to by the students positively. Lecturers place themselves on an equal footing with students. By using student pronouns for material that has been studied in our first person plural, the lecturer builds equality with students even though their roles and statuses are different. Example:
- A. My beloved children, what if all the students first listen to your explanation, then please take turns talking?
- B. Ready to listen, mom.
- A. Is there anything you want to ask about the material discussed?
- B. Why do people not speak clearly if they have speech problems?
- A. What do you mean, there is a relationship between damage to human speech organs   and their language abilities? Damaged vocal cords, vocal cords, cleft lip or something else?
- B. My neighbor has a cleft lip, so his speech cannot be heard clearly, why?.

So is the use of declarative mode which represents the act of commanding. Instructions given by the lecturer regarding the role of each student in the class seminar. By expressing declarative mode of speech, based on the context of the speech, students have understood that the illocution contained in the lecturer's speech contains orders. Orders to explain the topics to be written become prepared for each class seminar activity, both those who will act as speakers, moderators and note takers. The declarative mode is also used by lecturers for acts of praise. Lecturers praise their students when they successfully answer questions. The lecturer's praise in the declarative mode shows that the lecturer is happy with the students' answers. Long lecturer speech, expressing praise to students. The declarative mode is also used by the lecturer to represent the act of advising the lecturer advising students during the core of learning. This advice is a mandate that must be maintained by students because of their status as students.

The politeness of speech acts in the interrogative mode represents the act of asking, clarifying, and demanding. The act of asking the lecturer to use when doing apperception in class. Lecturers ask students to answer questions about the material that was previously presented. Instead, students use the interrogative mode to ask the lecturer to explain the material being discussed. The act of clarifying is carried out by the lecturer when checking student understanding of the material that has been studied. The act of collecting task is used by lecturer.

The politeness function of speech acts with Indonesian Language in class learning is represented in directive and expressive acts. The politeness of Indonesian speech acts in directive acts represents the functions of requesting permission, advising, ordering, and forbidding. The politeness of speech acts with Indonesian Language in expressive acts represents the function of praising and thanking. Examples as follows:

A.   Miss Zahra, can you explain how we produce vowel and consonant sounds?

B.   I'm sorry mom, I didn't listen to my lack of concentration earlier.

A.   Mother's advice, next time you're in college, you should focus on listening to explanations of learning.

In the demand function, the findings of this study show that all speech participants can use female speech. This tendency is quite reasonable because in Javanese culture, a mother is the parent for her children. The key to education in their children is in the hands of the mother. The father is obliged to provide to his family and the lecturers to remind students of their promises to carry out class discussions.

Imperative mode of politeness represents the act of ordering and asking. The act of ordering is used by the lecturer when asking students to make sentences and make conclusions in learning. While the act of asking is used by lecturers and students. Lecturers ask students to explain the concept of learning. Instead, students ask the lecturer to explain the topic to be written into a paper.

Speech act is called a direct speech act if there is a direct relationship between the speech structure and its communicative function.

Declarative utterances that intend to announce something or interrogative utterances that intend to ask something are called direct speech acts. Conversely, declarative utterances that intend to ask the said partner to do.

The use of the declarative mode which contains requests for orders, praise, and advice in conversation is more polite than using the imperative mode. This is because it takes the form of an unequivocal speech. The indirectness of speech has the effect of softening illocutionary power so that the speech feels polite.

3.2   Representation of politeness function acts of speech in Indonesian in classroom learning

The politeness function of speech acts with bahasa Indonesia in class learning is represented in directive and expressive acts.The politeness of Indonesian speech acts in directive acts represents the functions of requesting permission, advising, ordering, and forbidding. The politeness of speech acts with bahasa Indonesia in expressive acts represents the function of praising and thanking.

In the demand function, the findings of this study show that all speech participants can use female speech. This tendency is quite reasonable because in Javanese culture, a mother is the parent for her children. The key to education in their children is in the hands of the mother. The father is obliged to provide financial support for his family.

Women's language is more polite than men's.Women give more positive and pleasant feedback in conversations than men. In conversational interactions, women are fully cooperative conversation participants. Conversely, men are more competitive and less supportive of others.

The directive act function in advising used by the female lecturer, shows a tendency to soften illocutionary power so that the speech feels polite. The lecturer gives advice in a gentle tone,

using indirect speech, without taking into account social distance so that he gives advice like his biological child.

The directive act function in prohibiting tends to have high restrictions so that the politeness represented tends to be low. This shows the high level of power of the speaker over the listener, thereby widening the social distance between the two. In classroom learning, the function of directives in prohibiting is not only used by lecturers against students, but also by students against other students.

3.3 Representation of Indonesian polite speech actions strategies in classroom learning

The research findings show that the politeness strategy of Indonesian language speech acts in classroom learning consists of speaking directly and speaking indirectly. Direct speaking is realized in the form of complete imperative mode utterances and imperative mode utterances with omitted phrases. Speaking indirectly is realized in the form of speaking with positive, negative, and vague politeness.

Speaking directly has the potential to threaten face. In these findings it can be seen that imperative-form utterances are used by lecturers and students in learning in the classroom. Lecturers use imperative mode of speech to order students to do something, while students use imperative mode of speech when asking the lecturer to explain certain material. However, the use of certain politeness markers has a softening effect on the speech of lecturers and students. for example:

A. I'm sorry madam, would you like to repeat the explanation about how the larynx, pharynx and vocal cords work in producing speech sounds?

B. Ok, I will explain again the things you don't understand. Mother's advice, listen carefully to this explanation.

These findings show that the choice of speech strategy, either directly or indirectly, cannot be separated from the form and function of the utterance. The directive act function in prohibiting in representing politeness. The use of direct strategy, which is realized in the form of utterances with imperative mode, for example, has a function that is in line with its literal meaning, namely to command. Meanwhile, the indirect strategy, whether realized in declarative or interrogative form, has a function that is different from its literal meaning, such as asking, advising, ordering, praising, forbidding, and so on. The use of speech strategies that represent lecturer-student politeness in classroom learning, as the findings of this study, cannot be separated from the role of the socio-cultural context as a macro system, the role of speakers and interlocutors in conversations, learning topics, and the use of certain markers that cause the speech is polite. Politeness in a language is reflected in communication procedures through verbal signs or language procedures

Culture is a system of knowledge acquired through a learning process and understood jointly by the speech community, which is used to organize their world experience and is used as a guide to behavior so that their behavior is accepted by the members of that culture and used as a standard for judging the behavior of others. Polite words used, such as the word apologize, I beg your pardon, are you willing to help, can you repeat the explanation? These words are used by Indonesian FKIP Uhamka students in class, especially students whose families have been introduced to polite manners at home.

4   Conclusions

The functional paradigm of studying speech acts in classroom learning views speech acts as the social and cultural identity of the wearer. The phenomenon of politeness in conversation in classroom learning is a socio-cultural phenomenon that cannot be separated from the language tradition of the speakers. Thus, the diversity of forms, functions, and politeness strategies of Indonesian language speech acts in conversations in class, at UHAMKA as linguistic, as well as social and cultural diversity.

In the representation of the politeness forms of speech acts with Language Indonesia lecturer and students, various modes of speech are used. The mode of speech consists of declarative, interrogative, and imperative modes. Politeness with the declarative mode represents requests, advice, and compliments. Politeness with the interrogative mode represents requests, collection of student promises, clarification of student understanding, and giving warnings. Politeness with imperative mode represents invitation, request, and command. The softening of illocutionary power is found in declarative and interrogative mode of speech so that the speech feels polite; while the interrogative mode of speech tends to have the effect of strengthening illocutionary power so that it feels less polite.

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