

# Linguistic Politeness in *Palembangnese* Directives in Indonesia and Its Implications for University Teaching and Learning

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**Abstract**—This paper presents a study of linguistic politeness in Palembang Malay language in Indonesia. It is a language spoken in South Sumatera, Indonesia, henceforth referred to as Palembang. The overall goal of this paper is to contribute to the wider literature on the use of directives. However, in particular, this paper aims to enrich the current understanding of data from linguistic politeness in Palembang, especially the usage of Palembang when the students are making directives, both in their verbal interactions with each other and with their professors or lecturers. A large number of studies have been conducted on directives in relation to politeness in different languages. However, up to now, limited research concerning the politeness and the use of directives in Palembang has been conducted. Twenty Indonesian students in Indonesia were recruited as participants. The participants of this study were native Palembang speakers in Indonesia (PSinI). This research based its argument on a corpus data elicited by means of a Palembang version of Written Discourse Completion Tasks (WDCTs), demographic information questionnaire, and semi-structured interviews. The data were analyzed and focused on five major politeness strategies proposed by Brown and Levinson (1978). The results of the study contribute to the increased understanding of politeness and the use of directives in Palembang. This present research contributes to teaching and learning in university settings by providing better understandings of the association between cultures, including beliefs and values, and politeness strategies of students from Palembang language backgrounds.

**Keywords**—*politeness; Palembang directives; pragmatic analysis; Written Discourse Completion Tasks (WDCTs); interview; University teaching and learning*

## I. INTRODUCTION

Linguistic politeness in the context of student-professor interactions at university campuses is an increasingly important area in applied linguistics. Recently, researchers have shown an increased interest in politeness studies, for example, various politeness strategies and the use of directives found in many languages. Research shows politeness is a universal category in all languages in the world, but it can mean different things to different people in different cultures. Up to now, research concerning the politeness and the use of directives in

Palembangnese had not been undertaken. While there has been research about the realisation of politeness in Indonesia, none of them focuses on native Palembang speakers in Indonesia. This research tries to contribute to this gap. This study examines how native speakers of Palembang make directives in relation to politeness and contribute to pragmatics research on Palembang since previous research investigated only the structure, syntax and semantics of the language [1]. The present study investigates politeness strategies and the use of directives by native Palembang speakers and has three objectives. The first is to identify the politeness strategies that are commonly adopted by speakers in making directives in Palembang. The second is to examine speaker's reasons and/or considerations for choosing the politeness strategies in making a directive. The third is to identify its implications for university teaching and learning, particularly in the interactions between and among students with each other, and in the interactions between students and their professor or lecturer.

## II. METHODOLOGY

This study utilizes data from Written Discourse Completion Tasks (WDCTs) and semi-structured interviews. Demographic information was collected via a questionnaire. Many linguists, as identified below, have utilized Discourse Completion Tasks (DCTs) to gather data in speech acts. Discourse Completion Tasks (DCTs) is a common way of eliciting pragmatic information like speech acts formulation [2]. In addition, DCTs are a common way of collecting data in studies of cross-cultural pragmatics and interlanguage pragmatics because they allow the researcher to collect information on a particular speech act. Discourse Completion Tasks are important in the present study as they provided an accurate, valid and appropriate method for efficiently collecting large amounts of data on the speech act.

This study adopted Written Discourse Completion Tasks (WDCTs) as the most appropriate data collection method as inspired from previous scholars (for instances Kasper and Rose [3], Brown and Ahn [4]). The method is suited to this study as it allows the researcher to focus on the realization of the politeness strategies when the participants make directives in

Palembangnese. Moreover, for the present study, WDCTs allowed the participants to express and write their speech act performance spontaneously without the cognitive pressures of face-to-face interaction [5]. WDTCs involved giving a written description of the situation of a communication process of a subject and asking participants to write what they would say or respond in that situation. Using the WDCTs to gain a sample from the Palembangnese speakers may also be sufficient in identifying any reflection of students' used and performed politeness strategies when making directives.

Nine WDCTs scenarios were conducted in Palembangnese. In addition, the topics resonated with a modified version of DCT scenarios used in the cross-cultural Speech Act Realization project (CCSARP) by Blum-Kulka and Olshtain [6]. Five topics for requestive speech acts were chosen from CCSARP because their instruments have already tested properly and recognized in cross-cultural speech act research [7-9]. Another four scenarios for commands speech acts were created from the researcher's experience in Palembangnese and Indonesian cultures and in the context of university in Indonesia.

The final stage of data collection comprised a semi-structured, audio-recorded interview with participants who had completed the WDCTs. Semi-structured interviews enable researchers to gather information by asking participants open and closed questions on the issue of concern. Semi-structured interviews are a powerful way of helping people to make explicit things that have hitherto been implicit-to articulating their tacit perceptions, feelings, and understandings [10]. The researcher interviewed 5 out of 20 participants from native Palembangnese speakers in Palembang city, Indonesia. The interviews included nine questions in an interview framework proposed by Patton [11]. They were opening questions, content questions, probes and the final closing questions. Open-ended questions were used in this present study because they encourage the interviewees to give more information to the interviewer, allowing the interviewee to fully express their experiences and their viewpoints. It also allows the interviewer to ask probing questions as a method of follow-up [12]. The questions in the semi-structured interview helped the researcher to investigate the reason and what the Indonesian students in Palembang used and why they used those politeness strategies in expressing directives in Palembangnese, at the university campuses in Indonesia. This interview was immediately conducted after the participants completing WDCTs.

A. Participants

The 20 research participants were full-time students at State Islamic University (UIN) Raden Fatah Palembang. Each completed an online questionnaire and five participated in a semi-structured interview. To control bias in data coding, measurements were carried out by another native speaker of Palembangnese.

TABLE I. DISTRIBUTION OF PARTICIPANTS BY GENDER, AGE AND LENGTH OF STAY IN PALEMBANG CITY

Participants	Gender	Age range (years old)	Length of stay in Palembang
Native speakers of Palembangnese	07 Male	19-30 31-35 36-40 41>	More than 10 years
Total number (20)	13 Female		

B. Data Analysis

The data was organized using NVivo software. The coding framework used the five politeness strategies proposed by Brown and Levinson [13]: (1) Do FTA on record, without redressive action (BOR); (2) Do the FTA on record with redressive action with positive politeness (PP); (3) Do the FTA on record with redressive action with negative politeness (NP); (4) Off record (OR); and (5) Do not do the FTA (DD).

The first strategy baldly on record is expressed directly, or it is manifested in the form of imperative. The imperative is the grammatical form directly signalling that the utterance is an order [14]. The act is used by a speaker who has a higher status and power than his interlocutors [14]. The second strategy, do the FTA on record with redressive action with positive politeness, is used to show appreciation, solidarity, sympathy, and friendship. The purpose of this strategy is to maintain a relationship between speakers and interlocutors. It is also mentioned as a solidarity strategy. The third strategy, do the FTA on record with redressive action with negative politeness, is used to minimize the imposition. This strategy is also called formal politeness. The fourth strategy, off record, is formulated indirectly. It is because a high tendency of the level of FTA. The last strategy is called do not do the FTA. This strategy is the most indirect strategy in delivering a message from a speaker to a listener. It is implemented when verbal communication is perceived too risky and impossible to use. As a result, this strategy is more likely to use body language or silence.

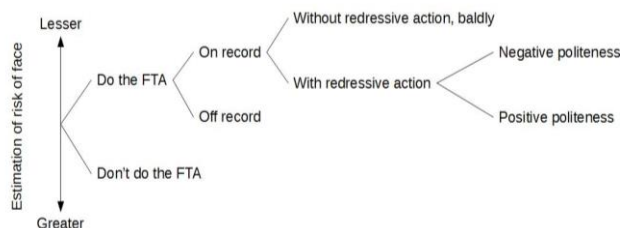


Fig. 1. The five strategies based on the estimation risk of loss of face [15].

The figure 1 above may be classified on the basis of estimating the risk of face. The politeness sub-strategies were used to identify the students' speech act performance when they were making directives. The overall results and analysis are explained below.

III. OVERALL RESULTS AND ANALYSIS OF POLITENESS STRATEGIES AND REASONS FOR CHOOSING POLITENESS STRATEGIES WHEN MAKING DIRECTIVES

The 20 participants made 179 utterances in total. Table 3 summarises the total number of politeness strategies when making directives of 20 students in Indonesia and the distribution of those strategies by situations. In addition, the most interesting finding was that the reasons and/or considerations for choosing politeness strategies when the students were making directives. From five students who were interviewed, this study found that there three fundamental reasons on why they used that politeness strategies when making directives. They are (1) social relationship; (2) social power; (3) family's values.

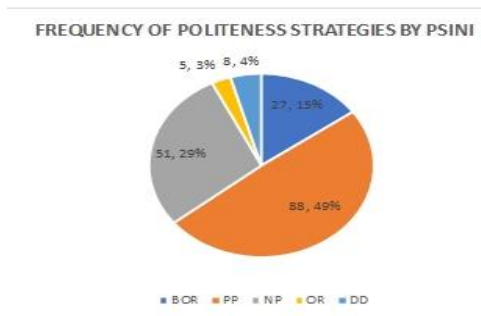


Fig. 2. Frequency of politeness strategies by PSINI.

As shown in figure 2 the participants tended to use the solidarity strategy when they interacted with their friends, lecturers, and professors. This indicates that they may use it to show appreciation, solidarity, sympathy, and friendship. Table 2 below explains the distributions of the situations and the speaker's status.

As mentioned earlier, this study was conducted WDCTs which contains nine situations and three sociopragmatic variables. The variables are power, distance, and imposition.

TABLE II. SITUATIONS AND STATUS OF THE SPEAKERS IN THE NINE SITUATIONS, FROM STUDENTS TO EACH OTHER, AND TO THEIR LECTURERS AND OR PROFESSORS

Situation	Power	Distance	Imposition
Requesting getting feedback on essay writing	Lower	Close	High
Asking for explanation and to sound louder	Lower	Familiar	High
Asking a friend to pay his/her food	Equal	Familiar	High
Asking a lecturer for video's presentation	Lower	Familiar	High
Asking a friend to clean up the kitchen in university dormitory	Equal	Close	High
Borrowing professor's book	Lower	Familiar	Low
Asking friend to lend some lecture notes	Lower	Familiar	Low
Asking a man to give a ride home	Equal	Close	High
Requesting an extension on seminar paper	Lower	Close	Low

Based on WDCTs data, the native Palembangnese speakers used five strategies as proposed by Brown and Levinson [13,14], as described below.

A. Do FTA on Record, without Redressive Action (BOR)

- (1) (situation 7)
 

*Oi minjem catetan denget gek ku balekke*  
 Exp. borrow notes moment later I return  
 "Oi, lend me your notes a moment, I will return it"
- (2) (situation 9)
 

*Pak minta waktu dikit lagi bentar lagi selesai*  
 Sir gave time little again while again finish  
 "Sir, give me more time to finish"
- (3) (situation 5)
 

*Payo beresi lor dapur tuh.*  
 Exp clean exp kitchen exp  
*Awak yang terakhir makan*  
 you which last eating  
 "Clean the kitchen. You were the last (person) who ate"
- (4) (situation 3)
 

*Lor, payo trakter aku ni sekali kali.*  
 Exp exp treat me exp once later  
*Gek, gentian aku. Pulo men kau buntu*  
 will I Also if you do not have money  
*yang kutrakter.*  
 which I treat  
 "Treat me. Later if you do not have money. I will treat you"

The examples 1, 2, 3, 4 above are the examples of bald on record strategies uttered by Indonesian students in Indonesia, particularly, those who speak Palembangnese in the interactions at university campus with different situations. The example 1 is in the seventh scenario of the WDCTs. This situation can be explained as follow: he/she is a student at a university. She asks his/her friend to lend his/her some lecture notes. In this context, the student had equal power with his/her friend, familiar-distance, and low imposition. The student uses *bald on record* in the form of imperative. The word 'oi' is a special term and expression in Palembangnese to call someone in direct way. "Lend (me) your notes" is the imperative form. Hence, the student has a reason to ask someone to do something because he talks to someone who is considered close to him.

Utterance (2) in the situation 9 has different form of various levels of politeness. The ninth scenario can be explained as follow: he/she asks his/her lecturer for an extension on seminar paper. In this context, the speaker's status is lower, they have

close-distance and ranking of imposition is low. *Pak minta waktu dikit lagi bentar lagi selesai*\_(Sir, give more time to finish. I will finish immediately.). Although it is in the form of imperative, but the student in Palembang used in-group identity marker *Pak* (Sir) to address someone who has higher social power than the speaker. In this case, the use of *Pak* (Sir) can be understood as the effort of the speaker to identify himself as part of respect.

More interesting finding can be found in the example (3). The fifth scenario can be explained as follows: student is living in university dormitory. He/she asks his/her roommate to clean up the kitchen the latter had left in a mess the night before. In this context, the speaker's status is equal. It means that they are similar in social power. The relationship is close-distance and the ranking of imposition is high. *Payo beresi lor dapur tuh. Awak yang terakhir makan* (Clean the kitchen, you were the last (person) who ate). This example is included in bald on record strategy because it is also in the form of imperative. However, what is unique is that the speaker uses the expression *payo* (let's) and *lor* (brother/sister) to reduce the effect of "asking a listener to do something", followed by a reason. *Awak yang terakhir makan* (you were the last person who ate). This utterance is aimed to emphasize the responsibility that the listener should do, which is to clean the kitchen. In this example, the speaker also shows that native speaker of Palembang tend to use imperative when they talk to a close person.

The representative example 4 above also describes the bald on record strategy when the situation as follows: the student orders his/her friend to pay the food using their friend's money. In this context, the speaker's status is equal, they have familiar-distance, and the ranking of imposition is high. Although in this context the imposition is high, the speaker used command "treat me". In Palembang, the use of command is always occurred in a daily conversation as it is common way of ordering someone with whom they have a close relationship. The data above shows that PSinI tend to make it directly for those who are close to them in order to show familiarity and friendliness. In Palembang, the imperative directive sounds informal, and it is frequently heard in Palembang everyday conversation.

In the nature of university teaching and learning, the students are hoped to behave appropriately based on their study context and their culture. In the context of bald on record, the student reported the reasons as follow.

*"Kalau misal la akrab, masih tetap mempertahankan kesantunan, namonyo kawan kan bu dak lemak jugo idak minta tolong, nadanyo bae yang beda, cak itu nah bu, iyo kalua missal samo wong lain kan, itu missal siapa namonyo misalnya Bunga, Bunga tolong bunga, aku minjem buku kau, nak motokofi sebagian bae, tapi kalau missal la akrab tuh, oi tolong oi fotokopike buku kau tuh na! caro wong pelembang ye, langsung ye"*

English translation:

...if the relationship is very familiar (close-distance), (we say) *"oi please copy the book na!"* It is the way of the people of Palembang expressed the purpose (directly).

This reason shows that distance relationship between the students is influenced the form of utterance and the politeness strategy uttered. Overall, in Palembang, the use of command occurs in daily conversation as it is a common way of ordering someone with whom they have a close relationship. With respect to solidarity strategy, the strategy most often used by native speakers of Palembang is positive politeness with 88 out of 179 utterances. Five examples are provided below.

*B. Do the FTA on Record with Redressive Action with Positive Politeness (PP)*

- (1) *Boleh mintak tolong dk pak baco ke esai*  
 May give please tag Sir read suffix  
*aku kalau ado masukan tolong ksh tau pak*  
 me if there suggestion please inform Sir  
*Makasih pak yo seblmnyo*  
 Thanks Sir exp in advance

"May I ask you help Sir to read my essay? If you have suggestion, would you please inform me Sir? Thanks in advance"

- (2) *Pak boleh dk pak ulang ke sekali*  
 Sir can tag Sir repeat suffix once

"Can you repeat it, Sir?"

- (3) *Pak Prof boleh aku minjem buku*  
 Sir Professor may I borrow book

"Sir Professor, may I borrow your book?"

- (4) *Lor minjem catatan awak*  
 Brother/Sister borrow/lend notes you

"Brother or Sister, lend me your notes"

- (5) *Halo cs tolong bersihke dapur yang sudah*  
 Hello close friend please clean-suffix kitchen which already

*kau pakek semalem kan la ado perjanjian siapa*  
 you used last night stress there agreement who

*yg makek dapur dio yang bersihke*  
 used kitchen he/she who clean-suffix

"Hello my close-friend, please clean the kitchen that you have already used last night, we have an agreement that those who used the kitchen have to clean it up"

The example 1 and 2 above are included doing the FTA on record with redressive action with positive politeness (PP) in the form of politeness sub-strategy as follows: greeting expression form *Pak* (Sir) as found in examples 1, 2 and 3; Also the expression form *Lorr* (brother/sister) and *Cs* (close-friend) in example 4 and 5. This form of greeting can be understood as an attempt from speakers to identify themselves as members of one group with interlocutors so that there is a

reason for speakers to ask or order speakers to do something. In addition, the use of greeting words in the above five utterances has a softening effect on illocutionary power so that speech is perceived as polite. In the findings of the Palembangnese data in this study, greeting forms that are most often used as markers of identity for the same group members are *Pak* (Sir), *Prof* (Professor), *Lorr* (brother / sister), *Bapak* (Mr), *Cs* (close-friend), *Oi Lor* (another expression of brother / sister), *Jok* (friend), *Buk* (Mrs.), *Mang* (Uncle), *Kito* (we), *es* (close-friend), *teman* (friend).

Moreover, there are several things that distinguish the five forms of speech above which have a softening effect on illocutionary power so that speech sounds politer. One of them is found in the utterance 5 (using reason), and the utterance 1 by the word *tolong* (please). The use of the word *tolong* (please) has clearly shown a softening effect on illocutionary power so that the utterances are perceived as polite. The provision of reasons for utterance 5 makes this speech acceptable and feels reasonable. The fairness of the student's behaviour and the appreciation of speakers to the interlocutor have a softening effect on illocutionary power so that speech is perceived as polite.

In Palembangnese, linguistic politeness is linked with the use of interrogative device, for instance, utterances 1 and 3. This kind of form is particularly addressed when the speaker's status is lower than the interlocutor as described in what follows. The first scenario occurs between student and his/her lecturer. The situation is that the student asks a lecturer to read his/her essay and give him/her feedback as soon as possible. The speaker's power is considered lower, the social distance is familiar, and the imposition is low. The example 1 and 3 then are request and the word "please" in example 1 indicates that the speaker has tried to show respect and appreciation. Based on the interview data, it is reported that the student tends to maintain the word *tolong* because it is a custom in their family. This is supported from the evidence below:

English translation:

*According to Mila and her (read: my) family, we still maintain the word please. However, I do not use the word please with friends. Sometimes (I) still use the word please, just the tone is different, depending on to whom I speak to. It's a little harder and reigns once! It looks like forcing someone. This is the way people of Palembangnese (do things), because our relationship is familiar.*

The statement above shows that in the context of university teaching and learning, the student will speak differently when they ask someone to do something. They tend to use the word "tolong" when they speak to their lecturer or professor. However, sometimes, they do not need to use the word "tolong" (please) to their close-friend because they have already known each other, and it was just the way of Palembangnese interactions. In other words, the current study found that student in Palembang city will behave and speak differently depends on to whom they speak to. The following section will discuss the strategy of negative politeness which is oriented mainly toward partially satisfying (redressing) hearer's negative face, his basic want to maintain claims of territory and self-determination Brown and Levinson, found in

the nature of university teaching and learning in Palembangnese [13].

*C. Do the FTA on Record with Redressive Action with Negative Politeness (NP)*

- (1) *Maaf pak ganggu boleh dk pak minjem*  
 Sorry Sir disturb may tag Sir borrow  
*buku soalnya penting pak*  
 book because important Sir  
 "Sorry Sir, may I disturb you? May I borrow your book since the book is important"
- (2) *Maaf bpk/ibu minta tlg suaronyo dikuatke*  
 Sorry Mr/Mrs give please your sound louder  
*sbb aku dak denger penjelasan bpk/ibu*  
 because I cannot listen explanation Mr/Mrs  
 "Sorry Mr/Mrs, could you please speak louder because I cannot listen to your explanation"
- (3) *Ass... Maaf Prof. aku sekarang la*  
 Islamic Sorry Proffesor I now already  
 greeting  
*di depan rumah, nak minjem buku*  
 in front of house want borrow book  
*yg Prof. janjike...*  
 which Professor promised  
 "Ass (abbreviation for Assalamu'alaikum, religious salutation among Muslims when greeting) Sorry Professor. Now, I am in front of your house. I want to borrow the book which you have already promised."
- (4) *Halo Taufik, apo materi yang disampeke*  
 Hello Proper what content which explained  
 name  
*dosen kito, aku dak masuk karena*  
 lecturer our, I did not come because  
*ado keluargo yang ninggal, pacak dak*  
 there family which dead can  
*aku minjem catetan kau, sebab aku*  
 I borrow notes your because I  
  
*tau nian kau yg paling rajin*  
 know well you that the most diligent  
  
*nyatet*  
 took a note  
 "Hello Taufik, what kind of contents explained by our lecturer? I did not attend the class as one of my family members passed away. Can I borrow your notes because I know very well that you are the most diligent student in the class in term of taking notes"

(5) *Hai Imam, kau nak ke mano...  
Hi Imam, you want to go...  
Caknyo kau nak arah balek, pacak  
It seems you want go home, Can  
that  
dak aku melok yoo  
I go tag*

“Hi Imam, where do you want to go? It seems that you want to go back home. Can I go with you?”

As mentioned above, the third strategy, *do the FTA on record with redressive action with negative politeness*, is used to minimize the imposition in the particular culture [13]. This strategy is also called formal politeness. In the data shown above, utterances 1, 2, 3 used the negative politeness with sub-strategy of apologize. NP strategy is used to soften illocutionary power so that there is an impression that the speaker does not obstruct another speaker to do what he wants or so that there is an impression that the speaker does not burden another speaker with a heavy burden. *Maaf pak ganggu boleh dak* (sorry Sir, May I disturb you?) in utterance 1, *Maaf Bapak/Ibu* (Sorry Mr/Mrs) in utterance 2, and *Maaf, Prof* (Sorry, Professor) in utterance 3 are the examples of sub-strategy of apologizing in order to make the speech act politer. This NP strategy in Palembang directives is also expressed in the form of *questions*. This is found in examples, 1, 2, 4 and 5. The indirect language strategy in the Palembangnese is expressed in terms of *boleh dak* (May I?), *pacak dak* (Can I?), *biso dak* (Is it possible?), *boleh mintak tolong* (may I ask for help?), *boleh kami nak* (May we?), *biso minta tolong* (Is it possible to ask for help?) and *cakmano* (What if). The question of permission or the willingness of the speaker is mostly indicated by the expression of *boleh dak?* (May I?), and *biso dak?* (Can I?). These questions' classification model was adopted from Trosborg [14].

The speech in the form of the question can be inferred that the student asks his lecturer and friends to do what is said. The indirect way of the intended speaker to another speaker has a softening effect on the illocutionary power which affects the politeness of speech as mentioned earlier (*boleh dak* and *biso dak?*). Utterance 4 shows the speakers' efforts to provide an alternative for interlocutors to refuse requests. Hence, the provision of alternative choices has a softening effect on illocutionary power so that speech feels polite. One of the interviewee reported that it is very important to consider age of the interlocutor as shown below:

English translation:

“It is not easy to ask someone older than us to do something, because our age is still younger. People will say that we do not have morals (if we ask someone older to do something).”

D. Off record (OR)

(1) *Bu dak kedengeran, ribut nn d sini  
Madam not listened noisy very at here  
“Madam, I cannot listen very well, it is noisy here”*

(2) *Ngomong baikbaik dengan sopan santun  
Speak good with polite  
“Just speak politely”*

(3) *Dengan caro sopan santun  
With way polite  
“With polite way”*

(4) *Pak, aku kurang paham  
Sir I do not understand  
caro presentasinyo. Kiro-kiro cakmanolah  
way its presentation. Is it possible how-suffix  
pak agek presentasinyo tuh?  
Sir later its presentation tag  
“Sir, I do not understand how to presentation. Is it possible to describe how will the presentation look like?”*

(5) *Amen aku diberesi dewek pas ditinggal  
If I Prefix-clean myself at Prefix-left  
dio jadi besoknyo idak nak ngomong  
by so tomorrow no want speak  
(her/him)  
lagi untuk nyuruh dio bersekenyo oy  
again for asking her/him clean oy  
intinyo idak nak ambek pusing  
point no want take headache  
“I will clean (the kitchen) by myself. I will not ask her/him forever. I do not care”*

The off-record strategy is also found in the Palembangnese data in the form of *strong hints* and *mild hints*. According to [14], there are two groups of signaling this strategy. The first is called a strong hint and the second is called a mild hint. Strong hints refer to an utterance that has strong illocutionary power, whereas mild hints refer to an utterance that has weak illocutionary power. Furthermore, strong hints are indicated by the presence of one or more expressions that can be transparently associated with the speaker's intention. On the other hand, mild hints are indicated by the absence of expressions that can be transparently associated with the speaker's intention. The realization of the off-record strategy in strong hints is seen in examples 1 and 4, while realization of off-record strategy in the form of mild hints is seen in examples 2, 3, and 5. Sub-strategy of strong hints in example 1 and 4 is used to reveal Palembangnese directives to speak to the people who are more powerful, or in this context, students to their lecturers. The student's intention in examples 1 and 4 is a hidden message, which according to Grice's terms in 1975 is called an implicature. Grice explained that speech implicature can be captured by the interlocutor by connecting the speech with the context. *Bu dak kdengeran, ribut Nn d sini* (Madam, I can't listen very well, it's noisy here) is a literal expression. It

can be associated with the speaker's intentions, which is to ask the lecturer to repeat the explanation and raise the sound. The phrase "*Kiro-kiro cakmano-lah pak agek presentasinya tuh?*" (Is it possible to describe how will the presentation look like?" in Example 4 is also an expression that can clearly be associated with the student's intention, which is that he asks to be explained about how to make a presentation. These strong hints found in Palembang language give a choice to the lecturer (interlocutor) to accept or reject the request of the student. The utterance that provides alternative choices will be able to soften the effect of illocutionary power that makes Palembang feel directive sound politer. In Palembang context, one interviewee argues as follows.

English translation:

*Usually if in Palembang context, I only ask for help from people who are already familiar and can be asked for help"*

#### E. Don't do the FTA (DD)

- (1) *Diam saja*  
Silent only  
"Keep silent"
- (2) *Diam saja*  
Silent only  
"Keep silent"
- (3) *Diam saja*  
Silent only  
"Keep silent"
- (4) *Kalo di tawari balek bareng ekot,*  
If prefix offer go together join  
home  
*tp kalo idk ditawari idk ekot*  
but if no prefix- no join  
offer  
"If he offer me a ride, I will go with him, but if he does not offer me, I will not join (in his heart)"
- (5) *Diam saja*  
Silent only  
"Keep silent"

The strategy of speaking in the heart is also found in the Palembang. The "off-record" strategy in the form of the act of the speaker refrains from verbally declaring his request to the speaker, because of the impossible situations. This off-record strategy is also the most indirect strategy in conveying the message of the speaker to interlocutor because there is no single word that marks the message of the speaker. In this case, it can be seen in examples 1, 2, 3, and 5. The example (4) is an example of one speaker who speaks in his heart only. There is no speech act performance or verbal communication at all.

#### IV. CONCLUSION

Returning to the question posed at the beginning of this study, it is now possible to state that native speakers of Palembang tend to use the FTA on record with redressive action with positive politeness. From the perspective of a pragmatic analysis, this study shows that Indonesian students in Indonesia (PSinI) tend to maintain a relationship between them and their friends and lecturers and professors. The students show the respects in the interactions by using in-group identity markers, giving reason, promise, joke, and avoid disagreement. They also tend to maintain solidarity in university contexts. The results of this study indicate that the students from Palembang backgrounds are aware of social distance and social power when they speak each other, or with their lecturer or professors. It is interesting to note that their family values are evident and an influence when they ask someone to do something.

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