



# The Politeness of Teacher and Student Directive Speech Acts in Indonesian Learning

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**Abstract.** In the communication process in Indonesian learning, there is often a form of politeness of directive speech acts between teachers and students. This study aims to provide a description of the form of compliance and deviation from the principle of language politeness in Indonesian learning at SMP Negeri 3 Polokarto. The method used in this study is a qualitative descriptive method with recording and recording for data collection methods. Determination of the form of compliance and the principle of politeness based on the theory of politeness and the principle of politeness with 5 maxims. From the research conducted, 6 data were obtained related to the compliance of maxims in the principle of politeness including the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of agreement, and the maxim of sympathy. There were also 5 data that showed deviations in the maxims contained in the principle of politeness, namely deviations in the maxim of wisdom, deviations in the maxim of generosity, deviations in the maxim of sympathy, and deviations in the maxim of. The more compliance used in the communication process and the maxim of politeness in a utterance, the more polite the form of the utterance.

**Keywords:** Politeness · Directive Speech Act · Deviations · Compliance · Indonesian Learning

## 1 Introduction

On the use of Indonesian need to pay attention to politeness in speaking. This politeness in speech can be analyzed in the field of pragmatic studies [1]. Pragmatics is the study of the use of language in a functional perspective. That is, this study explains aspects of language structure by referring to nonlanguage influences and causes and analyzes what speakers mean by their utterances and how speech partners interpret speakers' meanings in different contexts. Speakers tend to behave in a regular way when it comes to using their speech. In this case pragmatics also learns that language to communicate and obtain information [2].

When the communication process takes place, it will be seen aspects of speech in the form of diction or word choice, sentence/speech structure, the use of various languages, communication contexts, and the use of illustrations that are adapted to speech events.

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M. H. Hikmat et al. (Eds.): ICOLAE 2022, ASSEHR 757, pp. 1055–1068, 2023.

[https://doi.org/10.2991/978-2-38476-086-2\\_89](https://doi.org/10.2991/978-2-38476-086-2_89)

This can then give birth to an attitude known as language politeness. Language politeness is an act of communication that combines speakers and speech partners to communicate with good and correct language [3]. Civility can also be said to be an ethic, namely customary procedures that exist in society so that civility becomes a social agreement that is approved by the community or community in rewarding a treatment [4]. This politeness must always be maintained by the speaker when using directive speech acts so that the sentences thrown out remain polite to the speech partner, especially in formal situations [2]. Politeness (politeness) or etiquette is an ordinance, custom, or custom that develops in society. This politeness becomes a behavior that has been agreed upon and determined together in society so that this politeness can be a condition agreed upon by social behavior. The act of politeness in language is a communication behavior that must pay attention to ethics [5]. If someone communicates then it should be done properly and correctly and politely using the rules of politeness in every act of language [6].

Usually, politeness in language can be reduced if the speaker's relationship with the speech partner is already intimate. However, in normal situations, the politeness of this language needs to be considered in speaking, especially when using directive speech acts. Speech acts function to influence speech partners to behave in a certain way or vice versa [7]. The directive function is an illocutionary speech act function intended to encourage the interlocutor to do something to influence the actions taken by the speaker [8]. A directive speech act is a speech act intended by a speaker to act in accordance with speech. Directive speech acts are also called impositive speech acts [9]. The function of civility in this directive speech act is to keep the relationship between speakers and speech partners good where it does not seem to be an authoritarian party [2]. This politeness of language is necessary in the use of speech acts to weaken or soften the disrespectful nature which is intrinsically embodied in the intended purpose [10]. This is also done with the aim that both parties can benefit and respect each other so as to avoid feelings of mutual harm [9].

Regarding this, school institutions have an obligation to familiarize students with politeness in establishing interactions in the school environment or outside the school. In learning Indonesian itself, students are required to have language skills so that they are able to convey their ideas, opinions, and ideas through the communication process properly. Through good language acquisition, students can express their opinions in accordance with polite and polite language rules, especially when learning at school takes place [11].

Thus, the learning process that takes place in schools should use the rules in Indonesian in a polite and polite manner [12]. Educators must build closeness with learners in a variety of ways, speaking for example [13]. A teacher is also required to be able to apply politeness in the learning process. With this example from the teacher, students can model and instill this value so that being polite and speaking polite words as a good language habit in the school environment and wherever the student is. This needs to be emphasized by teachers as educators who provide good examples to their students including mastery of attitudes and politeness of acting directives during interactions in schools. A language teacher must be able to use good and correct directive speech acts, but not all teachers Indonesian able to do this [14].

In communication ethics, there is indeed a teaching that students must have behavior that is in accordance with the norms prevailing in society where they prioritize politeness and speak politely to anyone to avoid things that can harm many parties [15]. Therefore, in the communication process, both students and teachers must apply the principle of politeness so that the communication process can be clear and directed and comply with the norms prevailing in society.

Politeness is also included in the form of directive speech [16]. As for the principle of language politeness, there are six maxims, namely the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of humility, the maxim of consensus, the maxim of sympathy [12]. Meanwhile, Leech stated that the principle of language politeness consists of 7 maxims, namely: a) the maxim of wisdom (tact maxim); b) the maxim of generosity (generosity maxim); c) praise maxim; d) the maxim of humility; e) maxim of agreement (agreement maxim); f) sympathy maxim; and g) consideration maxim. Based on the seven maxims, whether or not a utterance is polite can be seen from the disobedience and deviation from these maxims which subsequently become the basis for determining the scale of politeness [17]. On the research conducted by Dewi (2016), Language politeness has an important role in directive speech acts where usually a school principal obeys teachers with language politeness in order to maintain good relations as well as a form of shared responsibility and awareness. Some of the functions of civility in the principal's directive speech act are often demonstrated in the speech of orders, prohibitions, pleadings, and advisers which are usually classified as long as a form of maxim to realize civility [18].

Language politeness is indeed an important thing to apply in the process of communication and interaction in learning Indonesian at the junior high school level. With this familiarization of the principle of politeness, students can have good and polite language during the communication process wherever they are. Therefore, aspects of language politeness need to be considered, both in learning, learning materials, and in the development of evaluation tools. Based on the background exposure above, researchers are interested in conducting a study entitled "The Politeness of Teacher and Student Directive Speech Acts in Indonesian Learning."

## 2 Method

This research was conducted with a qualitative research approach. According to Sugiyono (2013) qualitative research is a series of research methods used to examine the condition of natural objects where the researcher is a key instrument, then sampling and data sources are carried out purposively, with qualitative research results that emphasize meaning rather than generalization [19]. The method used is a case study which is the right method to answer the formulation of the problem in this study because researchers can get an overview and be comprehensive regarding the politeness of directive speech acts in learning Indonesian. Creswell (2010) states that a case study is a research strategy carried out by careful investigation of a program, activity, process, or group of individuals. This case study is very suitable for use in the type of qualitative research used by observing various processes to find out the influence of objects on each other [20].

Data collection in this study was carried out through observation, namely activities to directly observe the conditions in the field, interviews with schools and teachers

Indonesian, as well as documentation in the form of recording and recording things found in the field. Secondary data were also used in this study which used related literature to support the findings. In order to achieve the research objectives, researchers use the implementation method in the form of direct observation in the field to find out how the form of politeness of teacher and student directive speech acts in Indonesian learning in schools. These observations and observations are carried out at the same time with records related to how the use of polite language in students when learning Indonesian. Thus, it can be said that the research techniques used are recording techniques and recording techniques. The implementation of this research was carried out in September 2022 at SMP Negeri 3 Polokarto which is located at Jl. Tepisari, Tepisari, Polokarto District, Sukoharjo Regency, Central Java 57555. The data obtained are then analyzed to obtain a discussion in accordance with the purpose of the study.

### **3 Result and Discussion**

In the communication process, especially in Indonesian learning at SMP Negeri 3 Polokarto, there are many forms of compliance with the politeness of directive speech acts on teacher and student interactions. In the research findings, 5 maxims of politeness were obtained, namely the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of benefit, and the maxim of sympathy. In addition to this form of obedience, it was also found that there was also a form of deviation from language politeness. On the research conducted by Muslih (2017), the maxims form in politeness is often found in textbook discourse Indonesian. Meanwhile, in the study, 211 utterances were found to both obey and deviate from the principle of politeness. Obedience amounted to 157 utterances, consisting of 63 maxims of wisdom, 6 maxims of generosity, 18 maxims of appreciation, and 70 maxims of consensus. The deviation of the principle of language politeness has a lower proportion of 54 utterances, consisting of 52 maxims of wisdom, and 2 maxims of appreciation. In this study, several forms of maxims were also found on the principle of politeness which is a form of compliance or deviation which will be further described as shown in Table 1.

#### **3.1 Compliance with the Politeness of Directive Speech Acts in Indonesian Learning at SMP Negeri 3 Polokarto**

Directive speech act politeness compliance is a form of speech act that is in accordance with the principle of politeness [21]. In the research conducted, it was found that the decency of language politeness is good in the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of agreement, and sympathy.

##### **Compliance the Maxim of Wisdom**

The observance of the maxim of wisdom has several indicators so that it can be categorized as a form of compliance with the politeness of directive speech acts, namely (1) gives an advantage to the interlocutor, does not require not does it force, (2) not satirical [17].

**Table 1.** Data on findings of politeness compliance and deviations in civility

Forms of Politeness of Directive Speech Acts	Maxim	Amount of Data
Compliance of civility	Maxim of Wisdom	1
	Maxim of Generosity	1
	Maxim of Appreciation	1
	Maxim of Agreement	1
	Maxim of Sympathy	2
Deviation of Civility	Maxim of Wisdom	2
	Maxim of Generosity	1
	Maxim of Appreciation	1
	Maxim of Agreement	1

**Data 1**

Guru: Semuanya duduk di tempatnya masing-masing dan menyimak. Silakan Koko, maju ke depan dan bacakan puisinya.

Siswa (Koko): Siap, bu.

**In English:**

Teacher: Everyone sat down in their places and listened. Please Koko, come forward and read the poem.

Student (Koko) : Ready, bu.

**Context:** The utterances take place at the time of the subject Indonesian class VIII B who are identifying the building blocks of the poem.

The data shows that there is a deliberation of the principle of politeness of the maxim of wisdom, because teachers allow students to use diction or subtle word choices so that the content of the speech is considered polite. In this maxim of wisdom also provides an advantage for the interlocutor where it is not sarcastic and not coercive but welcome.

In this principle of politeness of wisdom, speakers should use subtle dictions in discussions, indirect speech, not impose their opinions and use the word “sorry” when wanting to refute the discussion [22]. The utterances found in this study contain an element of wisdom because they use the word please.

**Compliance the Maxim of Generosity**

The maxim form found in Indonesian subsequent learning is the maxim of generosity. The maxim of decency can be said to be a form of obedience if it does not provide benefits for the author [17].

**Data 2**

Guru : Untuk kelompok yang sudah selesai mengerjakan, ayo maju duluan!

Siswa : Kelompok dua sudah, bu.

**In English:**

Teacher: For groups that have finished working on it, let's go first!

Student: Group two already, bu.

**Context:** The speech takes place during the subject Indonesian class VIII A who is talking about the results of the study group discussion.

The data shows that there is a deliberation of the principle of politeness of the maxim of generosity, because the utterances produced by the teacher when asking the group of learners to come forward, use question sentences instead of command sentences. In accordance with the maxim of generosity, namely maximizing benefits for other parties. With the teacher asking the group of students who have moved, the group that has finished working will feel benefited.

**Compliance the Maxim of Appreciation**

The principle of politeness in language is actually a speech that meets the aspects of politeness [23]. In this case appreciation means respecting others. The indicator of this maxim of appreciation or praise is (1) prejudiced against speech partners, (2) appreciate what the reader does, (3) not belittling the reader [17]. Meanwhile Wulan Dari et al., (2016), states that in the principle of the maximal decency of this award, the speaker should say “thank you” when praised or criticized, respect and respect the opinions of others, give honest praise, and not offend the speech partner.

**Data 3**

Guru: Baik, bagus ya, terima kasih sudah baca, mbak. Untuk baca puisi lagi, saya minta versi cowoknya untuk maju, setuju ya sekarang ganti cowok yang baca.

Siswa: Iya, bu. Setuju.

**In English:**

Teacher: OK, good, thank you for reading, miss. To read the poem again, I asked for the male version to come forward, I agreed, now change the male reading.

Student: Yes, mom. Agree.

**Context:** Speech takes place **during** a subject Indonesian class VIII C who is doing a poetry reading.

The data shows that there is a dedication to the principle of politeness of maxims of praise because when you finish listening to the reading of the poem, the teacher’s speech contains honest praise for the students. So teachers try to reward students who recite poems well by giving honest praise. This is in accordance with the research [17] A form

of appreciation maxim compliance shows that a speech contains praise and appreciates what the speech partner does and does not underestimate the speech partner.

### Compliance the Maxim of Agreement

In the form of politeness of directive speech acts, it is often also found that the maxim of agreement is also found. If the communication process includes a agreement maxim, the maxim compliance will be in accordance with the agreement maxim compliance indicator, that is (1) giving the interlocutor a choice, (2) provide information related to activities to be carried out next, (3) commands don't feel direct [17].

#### Data 4

Guru : Baik, bagus ya, terima kasih sudah baca, mbak. Untuk baca puisi lagi, saya minta versi cowoknya untuk maju, setuju ya sekarang ganti cowok yang baca.

Siswa : Iya, bu. Setuju.

#### In English:

Teacher: OK, good, thank you for reading, miss. To read the poem again, I asked for the male version to come forward, I agreed, now change the male reading.

Student: Yes, mom. Agree.

**Context:** The speech of the teacher during the subject Indonesian class VIII C who is doing a poetry reading in class.

The data shows that there is an adherence to the principle of politeness of the maxim of agreement because students are able to accept agreement if the one who comes forward is a man, by saying "Yes, ma'am. Agreed" it appears that the participants sat down accepting the agreement made by the teacher.

### Compliance the Maxim of Sympathy

This maxim of sympathy is a form of politeness principle of directive speech form which is also often found in the communication process as a form of concern and sympathy. This maxim of sympathy requires speakers and speech partners to maxim of sympathy and minimize anti-semitism towards their speech partners [24].

#### Data 5

Guru: Kalian jaga kesehatan, musimnya lagi kayak gini ya. Kurangi makanan ciki-cikian. Banyak yang batuk pilek, diri sendiri ya dihati-hati sendiri.

Siswa: Baik, bu.

#### In English:

Teacher: Take care of your health, the season is like this again. Reduce giggle foods. Many people have colds, so take care of yourself.

Student: Yes, ma'am.

**Context:** The speech takes place at the opening of the subject Indonesian class VIII A and the teacher is presenting and adding messages to the learners.

Data 5 shows that there is a deference to the principle of politeness and sympathy because teachers try to remind and advise learners even though they know that learners will do that too. But the teacher showed sympathy by reminding with the phrase “You take care of your health, yourself be careful yourself.”

**Data 6**

Guru : Bagaimana, sudah selesai semua?

Siswa 1 : Sudah, bu.

Siswa 2 : Masih kurang, bu.

**In English :**

Teacher: How, have you finished everything?

Student 1 : Yes, ma'am.

Student 2 : Not enough, ma'am.

**Context:** The teacher asks about the completion of the assignments given to class VIII A students.

In data 6 there is an adherence to the principle of politeness of the maxim of sympathy. The speech of student 1 and student 2 is a polite speech. This happened because they showed their sympathy in doing the assigned tasks. Their sympathetic can also be seen when the teacher asks about the completion of the task, although they have not finished but they show their sympathy for answering the teacher’s questions. This maxim of sympathy is a form of politeness principle if it meets the indicators in the form of sympathy [25].

On research Sentosa et al. (2021), it is also found that the maxim form of sympathy has the same marker of showing a sympathy. This indicates that in the maxim of sympathy the speaker reflects a person who has an attitude of humility, sympathy, and is included as a person who is able to make a speech acceptable to his speech partner so that such an attitude is included in the corridor of language politeness by obeying the maxim of sympathy on the scale of unsustainability [24].

### 3.2 Deviation of Directive Speech Act Politeness in Indonesian Learning at SMP Negeri 3 Polokarto

Civility is a behavior that can provide benefits or value not for oneself but for others, especially with the person being spoken to [26]. If a process of using language in communication is carried out by deviating from the principle of oneness so that it can be called a deviation of the politeness of directive speech acts [27]. In the research findings, several forms of maxim deviations were obtained, namely in the maxim of wisdom, the maxim of generosity, the maxim of appreciation of the maxim of agreement.

#### Deviation the Maxim of Wisdom

The storage of the maxim of wisdom is a form of using politeness as a directive speech act but not according to the principle of wisdom so that it deviates. In this case, the

indicator of deviation is (1) burdensome to the interlocutor and coercive in nature, (2) requires something that doesn't have to be, (3) quipped [17].

**Data 7**

Guru : Silakan yang ingin mencoba mengerjakan soal, langsung di papan tulis!

Siswa 1 : He, Mas Damas, maju o ndang! (Hei, Mas Damas, maju cepat!)

Siswa (Damas) : Yo wegah. (Ya malas)

**In English :**

Teacher: Please those who want to try to work on the questions, directly on the blackboard!

Student 1 : Hey, Mas Damas, go ahead! (Hey, Mas Damas, fast forward!)

Student (Damas): Yo wegah. (Yeah lazy)

**Context:** One of the students told his friend (Damas) to come forward and work on the command from the teacher.

In data 7, the utterance of student 1 is a speech that deviates from the maxim of wisdom. This is because in the speech, student 1 does not provide benefits for his friend because he tells his friend to do the assignment from the teacher and the burden is not taken by himself, namely doing the problem on the blackboard.

**Data 8**

Guru : Semua dikumpulkan ke depan tugasnya yang kemarin!

Siswa 1 : Fotokopi tugasmu aku!

Siswa 2 : Yo ojo, garap dewe! (Ya jangan, kerjakan sendiri)

**In English :**

Teacher: Everyone is gathered in front of yesterday's assignment!

Student 1 : Photocopy of your assignment me!

Student 2 : Yo ojo, garap dewe! (Yes don't, do it yourself)

**Context:** Assignment collection to the teacher.

In data 8, the utterance of student 1 is a speech that deviates from the maxim of wisdom. This happens when the teacher commands the students to collect assignments. He made a huge profit to himself. He did this by simplifying his work, namely by photocopying his friend's duties. The findings in data 8 include a form of deviation from the maxim of wisdom. According to Putri (2018) This perversion of the maxim of wisdom seeks to maximize the benefits for his diir by ordering or harming his opponent. In this case, student 1 wants to photocopy student 2's assignment so that it violates civility because it wants to benefit themselves in the work on the assignment.

### Deviation the Maxim of Generosity

Meanwhile, the form of civility in directive speech acts on the maxim of generosity can also be deviated. The indicator of this form of deviation is to write down words that lead to benefit a particular party [17].

**Data 9**

Guru : Ayo yang mau melanjutkan bacanya siapa? Sampai mana tadi?

Siswa 1 : Saya, bu.

Siswa 2 : Aku, bu...Aku

**In English :**

Teacher: Come on, who wants to continue reading? Where was it?

Student 1 : I am, ma'am.

Student 2 : I, ma'am...I

**Context:** Students scramble to read each other.

From the utterances of student 2, it can be seen if the student wants to increase his profits. He did this by trying to seize the turn of reading ordered by the teacher. In the speech, there is a deviation in language politeness, namely a deviation in the maxim of generosity.

**Deviation the Maxim of Appreciation**

The deviation of the maxim of appreciation is a form of deviation from the principle of civility in which there is a speech that does not respect. In this case, there are indicators in the form of prejudiced against the reader, not appreciating what the reader is doing, and commanding in an understatement tone [17].

**Data 10**

Guru : Kalian itu kalau dibilangin, jangan suka ngejek teman seperti itu, kalian yang mengejek belum tentu bisa seperti dia. Hayo siapa yang sering ngejek-ngejek kayak gitu?

Siswa 1 : Nanda!

Siswa 2 : Nanda!

Siswa 3 : Nanda!

**In English :**

Teacher : If you are told, don't make fun of friends like that, those of you who make fun of you may not be like him. Come on, who often teases like that?

Student 1 : Nanda!

Student 2 : Nanda!

Student 3 : Nanda!

**Context:** Teachers talk about ways to better appreciate others.

In the data, the three students had violated the award maxim because in the speech it was seen that they were mocking one of their friends. The speech looks mocking and cornering his friend so that it can be said to be disrespectful.

**Deviation the Maxim of Agreement**

Indicators of deviation from the maxim of agreement are (1) not giving the reader a choice, (2) not confirming the activities to be carried out, (3) giving direct orders [6].

**Data 11**

Guru : Semua bagaimana, sudah belum? Kelompok satu bagaimana, siap maju?

Siswa 1 : Belum, bu. Kelompok tiga saja loh, bu!

**In English :**

Teacher: How are you all, are you done? How about group one, ready to go?

Student 1 : Not yet, ma'am. Just that group of three, ma'am!

**Context:** Teachers and students are discussing for student presentations.

In the speech, it is seen as a form of polite speech, because it minimizes the agreement between the teacher and the students. Although student 1 had not finished his assignment, he did not tell the teacher to appoint another to come forward to present the results of his work. The deviation of the maxim of this agreement seeks to avoid an agreement between one party and the other party and little is possible to try not to have an agreement (Chaer A, 2010). This is shown by the answer of student 1 who did not agree with the speech of the teacher and threw his obligations to other groups regarding the student's presentation.

The use of Indonesian in communicating in schools should indeed meet the principle of civility as a form of norms that develop in society [30]. In pragmatic studies, it is indeed seen in various conditions of use of Indonesian which are determined by a context that occurs in society [31]. Civility in this directive speech act needs to be continuously improved through various forms of compliance with the maxim form of politeness.

In the research that has been carried out, 6 data have been obtained which are a form of compliance with the politeness of directive speech acts in Indonesian learning between teachers and students in the form of 1 wisdom maxim compliance data, 1 generosity maxim data, 1 award maxim data, 1 agreement maxim data, and 2 sympathy maxim data. It was also found that the form of maxim deviation in the principle of politeness includes 2 data in the form of deviations in the maxim of wisdom, 1 data of deviations of the maxim of generosity, 1 data of maxims of appreciation, and 1 data of maxims of agreement.

The existence of compliance and deviations in the maxim of politeness is often found in the communication process. Not only at school, susanthi and warmadewi (2020) also found that in the tour guide's conversation, it was found that there was a disobedience and even a deviation in the maxim of politeness. Violations of the maxim of politeness are indeed difficult to avoid so that as much as possible it is necessary to habituate so that speech acts that deviate from the maxim of politeness can be minimized [32]. Even so, in the process of communication, the speech act spoken by the speaker is already classified as polite if it contains more compliance with the maxim of politeness than deviation [33]. With the many realizations of compliance with the maxim of politeness, the speech actions of teachers and students in learning Indonesian are still classified as polite.

## 4 Conclusion

Based on the description above that has been analyzed by researchers related to the principle of politeness of directive speech acts in teachers and students in Indonesian learning at SMP 3 Polokarto, researchers found a form of compliance with the principle

of politeness, namely 6 data which are the deification of the maxim of wisdom, the maxim of generosity, the maxim of appreciation, the maxim of agreement and the maxim of sympathy. It was also found that 5 data were deviations in the maxim of civility including deviations in the maxim of wisdom, the maxim of generosity, the maxim of appreciation, and the maxim of agreement. The more compliance used in the communication process and the maxim of politeness in a utterance, the more polite the form of speech.

**Acknowledgments.** The author would like to thank the supervisor who has guided in writing the article so that it can be completed. Thanks to the University of Muhammadiyah Surakarta for facilitating this program and helping fund article publications, so that authors have the opportunity to write research and gain experience to contribute to scientific writing. Thank you also to the editors and reviewers of the seminar for providing input for the research of this article.

**Author's Contributions.** The main author's contribution is to compile proposals and conduct research ranging from data collection, data analysis, to article writing. The second author contributes to looking back at the article that the first author has compiled and giving direction in the process of preparing the proposal.

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