

**Politeness in Language of Riau Malay Students: A Linguistic Phenomenon****\*Rika Ningsih<sup>a</sup>, Endry Boeriswati<sup>b</sup> Liliana Muliastuti<sup>c</sup>**<sup>a</sup> Doctoral Student of Language Education, Universitas Negeri Jakarta, Indonesia.<sup>b,c</sup> Department of Language Education, Universitas Negeri Jakarta, Indonesia

email: RikaNingsih\_7317167375@mhs.unj.ac.id endry.boeriswati@unj.ac.id liliana.muliastuti@unj.ac.id

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**Abstract:** This study aims to gain an in-depth understanding of the phenomenon of politeness in the language of Riau Malay students. This study was qualitative with a phenomenological method. The data were obtained through recordings of student speech acts and semi-structured interviews with 48 students. Data analysis phenomenological data analysis was carried out in several stages, namely (a) Initial stage: fully describing the phenomena experienced by the research subject. All recorded speech act data and in-depth interviews with research subjects were transcribed into written language. (b) In this study, the reduction stage was carried out in two ways: eudetic reduction and phenomenological reduction. Eudetic reduction is made by reducing the recorded speech act data that has been transcribed from spoken language to written language. In eudetic reduction, values, ideologies, norms, or meanings will be found from the students' recorded speech acts. Meanwhile, the phenomenological reduction carried out on interviews with students related to politeness in speech acts. The results showed that the politeness phenomenon that occurs in student speech is motivated by several factors. First, different views from students about politeness are motivated by culture and the environment in which they live. Second, the habit of speaking in the way they speak. Third, their understanding of the narrative context.

**Keywords:** *Malay, phenomenon, politeness, speech***1. Introduction**

Language and culture are two things that cannot be separated. Language grows and develops in community communication that has a culture. Olaniyi (2017) stated that culture is communication and communication is culture. According to him, human culture development is made possible through communication, and culture is transmitted from one generation to another. Other opinion stated by Siahaan et al., (2021) culture is the individual identity of a nation that reflects a life. Language as a means of communication is highly influenced by a culture so that everything in culture will be reflected in language. The reflection of culture through language can be seen from the language of ethics and politeness of a person. Leech (2014) stated that language politeness is related to the substance of the language and politeness of language is essential in high-level social communication (Faredza et al., 2021).

Meanwhile, language ethics deals with behavior in speaking. Suhartono & Lestariningsih (2016), stated that ethics is an instrument in society to guide actions in order to be able to carry out functions properly and be more moral. It means that ethics are norms and rules that regulate a person's behavior in acting and playing their role according to the rules of the game in society so that their actions can be called polite or moral.

Politeness in the language is very inherent in the life of the Riau Malay community. Politeness is inseparable in the life of the Malay people. It can be seen from the various advice become familiar with the Malay community, as contained in the very famous old poem, Gurindam Dua Belas. Someone was polite in language can show that person is virtuous. Using soft and polite language has a significant impact on life aspects, unites the problematic, encourages the frustrated, straightens out turns, and much more. Through language, self-identity can be shown as a civilized nation. Polite language needs to be used as a habit. Gurindam Dua Belas and the teaching values of Malay culture teach a lot and show the importance of being polite in language. Starting from small habituations in the form of cultivating politeness in speaking the language, we are sure that we can build a cultured national identity. Below it can be seen a description of the Malay community's speech attitudes as reflected in the Malay teaching point mentioned by Efendy such as talking with courteous, boasting with reason, and speaking with approx.

From the above explanation, it can be understood that politeness and culture cannot be separated. If someone's language politeness, then look at the culture behind it. People who come from different cultures will have different ways of speaking politeness. For example, people with Javanese cultural backgrounds and people with Minang cultural backgrounds will have their respective politeness guidelines according to their cultural background. For example, the Minang people have Kato nan Ampek which he used as signs in language. Juita (2016) said that the Minangkabau people are seen as uncultured if they are not good at speaking (speaking) to older people, to people who are elder and honoured to the younger, to people of the same age, and to people who are adrift because of kinship. Unlike the Minangkabau, the Javanese people also have polite guidelines in language. Suryadi (2015) stated that politeness which becomes Javanese identity, is a politeness that adheres to ethics and an order that is oriented to Javanese culture, namely togetherness, neighbourliness, and harmony. Javanese culture is guided by two

fundamental principles of Javanese life, namely the principle of harmony and the principle of respect. The two pillars are a parameter to measure the politeness of Javanese society.

In line with Javanese and Minang languages in Malay culture, politeness is intertwined with shame or shame, manners, and customs. Immodesty is the same as an opening disgrace, being uncivilized, and violating customs. Therefore, politeness is considered one of the stakes in the life of true Malays. Azhar (2017) said that Malay customs and manners distinguish the use of language in three groups, namely climbing language (the old is respected), horizontal language (the same age is loved) and decreasing language (the young one is loved). Thus, it can be concluded that language politeness exists and is reflected in the speakers' actions based on their respective cultures. From which culture the speaker comes from, he will bring his language politeness. Even though there are cultural differences between speakers of one another, there are also different speaking and politeness guidelines. It is illustrated by the four examples of different regions and cultures as described above, namely Minang, Java, and Malay having their respective guidelines in speaking. Politeness and culture are like two sides of a coin that cannot be separated from each other because one side will affect the other, culture will affect politeness and vice versa

## 2. Significance of the Study

This research is important to do to understand more deeply the phenomena of politeness that occur in students at the Islamic University of Riau. The phenomena of politeness that existed before have not been explained in depth by previous researchers. For this reason, this research is important to do to explain more deeply about these politeness phenomena.

## 3. Review of Related Studies

Previous researchers who apply to the research conducted by researchers have carried many similar studies out. First, Sukarno (2015) conducted research entitled "*Politeness Strategies in Responding To Compliments In Javanese*." Second, the research conducted by Simpen, I., Meko Mbete, P., Suastra, P., (2008) about Language Politics for Speakers of Kambara Language in East Sumba." The third, Olaniyi (2017) conducted research "*Politeness Principle and Ilorin Greetings in Nigeria: A Sociolinguistic Study*." Fourth, Mariani (2016) conducted research at "*Developing Students' Intelligent Character through Linguistic Politeness: The Case of English as a Foreign Language for Indonesian Students*." Fifth, research conducted by Huang (2008) entitled "*Politeness Principle in Cross-Culture Communication*." Sixth, Adel (2016) conducted research entitled "A qualitative study of politeness strategies used by Iranian EFL learners in a class blog." The difference between this study and previous similar studies lies in the method used. Previous studies have not used this phenomenological method of dissecting language politeness

## 4. Objectives of the Study

This study aims to explore more deeply the phenomenon of students' speech acts politeness in terms of speech strategies and speech contexts.

## 6. Population and Sample

The data were obtained through recordings of student speech acts and semi-structured interviews with 48 students from the University of Islam Riau.

### 6.1. Data Analysis

The data in this study are student opinions while the data sources are the language activities of the students in the Indonesian Language and Literature Education Study Program which were obtained from data collection.

### 6.2. Data Analysis and Interpretation

The purpose of this study was to understand the phenomenon of Riau student politeness deeply. To find out the phenomena, were done in-depth interviews with 48 students. After conducting in-depth interviews, several essential statements obtained regarding these politeness phenomena. The following describes some findings related to politeness based on the results of interviews with students. Politeness is found in attitude, manner, content, place, atmosphere, interlocutor, and tone.

#### 1. Attitude

##### a. Attitude Language (Does Not Offend the Opponent's Feelings)

Politeness is something that needs to be considered by people who are involved in speech acts. Neither the speakers nor the interlocutors should offend each other. If this happens, it is possible that the speech act not go well. It will happen if the speaker intentionally or unintentionally hurts others' feelings, such as using speech acts of insults or insults. The following are some of the participant's statements regarding this matter.

In my opinion, someone is said to be polite if he does not offend others (Informant 4). A person is said to be polite if he does not offend others. For example, there is a conversation between two people, then the speaker asks the opponent's opinion about his thesis by saying, "How is my thesis like?" then the opponent said, "How do you want to finish your thesis? You are lazy yourself" that means that the interlocutor has offended the speaker so that it is considered impolite (Informant 11)

The data above shows that politeness, according to the informant, is when speaking does not offend the other person. As informants 4 and 11 said above, polite behavior can be seen from the extent to which the speaker can guard the other person's heart in speech acts without offending the opponent's heart. For example, as said by one of the 11 informants, when someone complained about a thesis problem, the interlocutor should have responded politely and tried to help and find a solution, not, on the contrary, the speaker directly accused the other person of being lazy so that the thesis was not finished. As exemplified by informant 11, the speech act is a speech act that can offend the other person.

b. Focus on the Opposite

Focus on the other person is also a phenomenon of politeness. This focus on the interlocutor can be divided into several things: being sensitive to the other person's expression and responding to the other person's speech acts. Below are some of the participant's statements regarding this matter.

It can be seen from the facial expression whether the person respects it or not Informant 15)

Attitude in speaking also affects politeness, for example, focusing on the person who is talking and looking the other person's eyes (Informant 17)

The data above shows that focusing on the interlocutor is one of the phenomena of student politeness. According to one informant, when someone is sensitive to the other person's movements, they are polite. For example, when talking, the other person has looked at his watch; this indicates that the other person wants to end the conversation. If the speaker is sensitive to this, the speaker will not invite the other person to continue talking. The attitude of such speakers is considered that of polite speakers. Another thing that was obtained from the interviews result with students related to politeness related to aspects of attitude was when the speaker spoke, and the interlocutors responded to what was being said. When someone ignores without responding to the other person's speech act, that person is considered impolite.

c. Do not cut off the speech acts of the other person

Not cutting the interlocutor's speech act is one of the politeness phenomena related to a person's attitude in speech acts. Below are presented several statements regarding this matter.

Interrupting other people is not polite. For example, during a discussion, we have to ask permission first to talk to the moderator, and we know when it is time to talk (Informant 5)

When someone talks and then interrupts it, it shows that the person is not polite. It is best to let the person finish the conversation before we start talking (Informant 15)

The data above shows that one of the phenomena of student politeness in attitude is not cutting off the other person's speech acts. The speech act participants must pay attention to their turn to speak so that politeness is maintained. It means that speakers pay attention to ethics in speaking and wait for their turn to speak without taking other people's opportunity to speak. As stated by some of the informants above, it is not polite to interrupt other people's conversations because the speaker has not finished conveying his ideas and has been taken away by the other person. The following informant also said the same thing; according to him, when someone spoke, and then the conversation cut off, it showed that the person was not polite. It is best to let the person finish the conversation before we start talking.

2. Way

a. Chit Chat

Small talk is one of the methods used by speakers to make their speech acts feel polite. It can be seen in their statements below.

Small talk (starting with a question, for example, asking the news first such as "Piye, how is it, Mas? Is it smooth?" Then my brother asked me, "Why?" I then said that I needed money. (Informant 19)

Small talk, (preferably not immediately when talking) example: when reprimanding a boarding house friend whose trash is scattered around the trash cans by saying, "Who is this trash can?" (Informant 33)

The data above shows that the informants consider the polite method as a polite speech strategy. According to them, the interlocutors' chances of being offended by their speech acts will be minimal with this courtesy way. This happens because speakers do not directly embarrass their interlocutors if the speech act is an act of reprimand to the other person. As said by informant 33 agreeing with informant 33, informant 27 also said that small talk is a polite way of speaking even though what he said was when he asked his friend for debt.

b. Live

The way to speak directly is mainly used by students of the Indonesian language and literature education study program FKIP UIR if they talk to their peers. They use this method because they think their peers will not be offended to deliver the speech act. This can be seen in their statements below.

Direct speech acts, but by looking at the mood of the other person. For example, we ask for debt. If the other person's condition is okay, we may say, "Hey, you pay your debt," but we cannot make him offended later if the mood is not good. Small talk (starting with questions) (Informant 4)

Immediately, for example, there is an arrogant friend, then we tell him directly if we do not like him, "I do not like you", frankly, like that, it is better than telling others our dislike (Informant 9)

The data above shows that students use direct speech. It was considered a polite speech strategy, and it is okay to do this if the interlocutor is peers by the informant. Informants think this is a common practice, and if you talk to your peers, you do not need to make small talk. Apart from the fact that the participants are dealing with their peers, their reason is that it is not necessary to make small talk in their culture. The statement was as said by informant 3. According to him, it is okay to use direct speech acts without further ado because in his culture (Batak), there is no need to make small talk in language even though it is reprimanding someone.

### 3. Content

Content is one of the politeness phenomena found in students' speech acts. The content referred to here is the content or topic of conversation understood by the speech-act participants. If the speaker and the interlocutor understand the content (content or topic of conversation), then the speech act will run smoothly, and politeness will be maintained. Below are some statements regarding the topic of conversation.

Topics determine court politeness; for example, talking about compassionate personal matters requires court politeness (Informant 17)

It also depends on the topic. If the topic is about family, you have to be polite, but if the topic is normal, then politeness does not need to be too much attention (Informant 21)

The data above shows that one of the politeness phenomena found in the results of the interviews with students is the participant's understanding of the topic being discussed. Particular topics of conversation can affect a person's politeness. Different topics discussed in speech acts will result in differences in politeness as well. This can be seen from several statements by the informants who said that if the topic of conversation is sensitive, such as talking about family and interlocutors' problems, politeness is considered. On the other hand, if the topic is about ordinary things, such as an interlocutor breaking up with his girlfriend, politeness is not essential.

### 3. Purpose of Discussion

The purpose of the conversation is also an important thing to consider in acting in speech. Below can be seen a statement about the importance of paying attention to the purpose of the conversation.

The purpose of the conversation, for example, my friend is breaking up with her boyfriend and not continue to say, "Just die, you fool, why are you thinking about her as a girl in this world" in harsh language, but the purpose of my conversation was to advise her not. It means I am polite, and I speak like that because I love him (Informant 25)

The data above shows that the purpose of the conversation is essential in determining politeness. According to the participants, even though a person's language is not polite to his friend, the purpose of the speech act is for his friend's good; he is still considered polite. The objectives per speech act can also vary, such as wanting to borrow money being asked in a complicated way or reprimanding someone with sarcasm. So, to see the politeness of a speech act, apart from seeing the language, it is also necessary to see the speech act's purpose.

### 4. Place

The place is an essential determinant of politeness. Different places to speak will result in differences in politeness as well. Below are presented some of the participant's statements regarding this matter.

#### a. Canteen

It does not matter if we have a high tone of voice in the canteen and the language seems more relaxed in conversation. However, if our language will be different again in the classroom and a formal situation, it is not permissible for us to have a high tone of voice interpreted differently. So our language is influenced by where we are and what kind of environment it is (Informant 5)

It is okay to use harsh words in the cafeteria or market as long as they are not offended. But in the classroom, it should not be in high tones and harsh language (Informant 20)

The data above shows that place is a determinant of modesty, like some of the informants' statements above, which stated that different places are different from politeness. For example, the place per speech act is in the canteen, so politeness is not essential. According to the informant, if per speech act occurs in the canteen, it is okay to use rather harsh words. Besides, the influence of the place where the other person is talking in the canteen also affects politeness. For example, conversations occur with very close peers in a relaxed atmosphere. According to them, if you are in the canteen and a relaxed situation with close friends, it is okay to use language that is not polite. In fact, in the canteen, disrespectful languages such as addressing friends by the name of an animal are acceptable because they are relaxed. However, on the other hand, if the interlocutor is not familiar and the atmosphere is solemn, politeness still needs to be considered even though the place where the speech acts occur at the canteen.

#### b. Campus

Place: for example, if we meet a lecturer on campus, the language must be more polite, but if outside the campus, we can joke (Informant 2)

Yes, a place that influences you, for example, on a campus with an informal place, the politeness is different (Informant 18)

Based on the informants' statements above, politeness needs to be considered by participants in speech acts when they are on campus. A campus is a place for educated people who should not use harsh words. Especially when on campus, the informant met older people whom he liked, like a lecturer. On the other hand, if the informant talks

with his close peers in a joking situation, such as outside the classroom, it is permissible to use these less polite words.

c. Class

It is okay to use harsh words in the cafeteria or market as long as they are not offended. But in the classroom, it should not be in high tones and harsh language (Informant 20)

It does not matter if we have a high tone of voice in the canteen and the language is relaxed. However, if our language will be different again in the classroom and a formal situation, it is not permissible for us to have a high tone of voice interpreted differently. So our language is influenced by where we are and what kind of environment it is (Informant 5)

The data above shows that if the place for speech acts in the classroom when the teaching and learning process occurs, politeness is fundamental for the speech act participants to pay attention. In difficult situations, even with familiar friends, politeness still needs attention. Even according to the informant, let alone using harsh words, the tone of voice must be maintained so that the interlocutor does not feel offended.

5. Atmosphere

The politeness of speech acts is also closely related to the atmosphere per speech act. The phenomenon of politeness in this aspect of the atmosphere was found from interviews with students. This phenomenon can be seen from several student statements regarding this matter.

a. Seriously

Serious or casual situations also affect politeness; for example: joking, the market's language comes out screaming, it is okay. But if it is severe, it cannot be that it is not polite; the name is (Informant 2)

The atmosphere also affects politeness, for example, being serious or joking. If you are serious, politeness must be treated, but if you are joking with friends, it does not matter if you do not pay attention (Informant 7)

Based on the informants' statements, the aspects of the atmosphere can affect politeness. In a severe atmosphere, even familiar people need to pay attention to politeness. According to the informants above, if a theory is said, the more familiar a person is, the less politeness is. Because according to them, in addition to familiarity, the atmosphere also determines politeness. For example, according to one informant, if there are two very close people in a severe atmosphere in a meeting, they still need to keep their words so that the other person does not feel offended.

b. Relax

The atmosphere also affects politeness, for example, being serious or joking. If you are serious, politeness must be considered, but if you are joking with friends, it does not matter if you do not pay attention (Informant 7)

Based on the data above, a relaxed atmosphere is an atmosphere that is most likely to occur impoliteness in language. Because in this relaxed atmosphere, there will be jokes made by the speech act participants so that politeness is usually violated a lot. However, according to the informant, this would not be a problem in communication. If some speakers and interlocutors speak of speech acts that are not polite and tend to be rude, the speech act participants understand this, especially if the interlocutor in this relaxed atmosphere is familiar with the speaker.

c. Formal

For example, going to college in a formal situation, you have to be polite, but it is different if in the canteen, especially when you meet Minang friends, the politeness will be freer (Informant 6)

For example, when lectures are in progress. Familiar or unfamiliar with speakers and opponents of speech still needs to be maintained. This is reflected in the informant's statement, who said politeness is a must in this formal atmosphere.

1. Opponents Talk

An interlocutor is a person who is involved in speech acts other than the speaker. According to the informant, the most important thing to pay attention to in speech acts is the interlocutor. Whom is the interlocutor determines how politeness is in a speech act. This can be seen from the following statements.

a. Same Cultural Background

Communicating with people outside the Batak culture will be different from communicating with Batak people. Besides, the closeness of the relationship between the speaker and interlocutor needs to be considered; for example, ordinary friends or with friends, politeness is different. Sometimes, with friends, politeness is not considered deep, but with ordinary friends, the language is usually guarded somewhat. Example: A: "I cannot live like this anymore" B: "Yes, you hanged yourself, or if you do not have a knife in the kitchen" (Informant 3)

Based on the informants' statements in the data above, it is illustrated that the same cultural background can affect a person's politeness. According to the informants, if the cultural background is the same, the interlocutors will quickly understand their speech acts. For example, a speaker tells a speech act in a high tone so that the opponent can understand it. It is as conveyed by informant 6. Furthermore, according to the informant, if speaking with people who have the same cultural and ethnic background, politeness will be more accessible. It means that in speech acts, politeness is not paid much attention.

b. Older

If we are older than others, we have to choose polite words. However, if you are of the same age, you do not pay attention to it, especially if you are familiar. But there is still a condition, namely that the speech act is both understood and no one feels offended by each other in the conversation (Informant 20)

The interlocutor affects politeness; for example, talking to older people, language is more polite than talking to friends, if with friends just speak frankly. For example, when we talk to lecturers, we will think of good language when talking to lecturers, but with friends, it is usual to say something reckless (Informant 44)

The data above shows that one of the things that affect politeness is older interlocutors. According to the informant above, the interlocutor determines a person's language politeness. If speaking with older people, politeness is essential. Especially if the opponent is an older person who is not as familiar as a lecturer, unlike the case with older interlocutors in a relaxed and familiar atmosphere, politeness may be slightly violated.

#### c. Friends of the same age

Interviewees affect politeness; for example, talking to older people will be more polite than talking to peers (Informant 14)

If we are older, we have to choose polite words. However, if you are of the same age, you do not more pay attention to it, especially if you are familiar. But there is still a condition, namely that the speech act is both understood and no one feels offended by each other in the conversation (Informant 20)

Based on the informant's statement above regarding peer to peer conversation, partners is one of the phenomena of politeness in language. According to some informants, speaking of the same age, politeness is usually violated. Because if it is too polite to talk with your peers, the speech acts will feel strange. Especially if talking with peers and close friends, impoliteness may often occur, especially in a relaxed atmosphere and in a joking environment. According to the informant, even under certain conditions, they greeted the interlocutor with the name of an animal. On the other hand, if speaking with peers who are not familiar and in a severe atmosphere, politeness will be considered so that communication can run smoothly.

#### d. Familiar

If we talk to our close friends with animal calls while they do not feel offended, it means that it is just polite (Informant 23)

Based on some of several informants' statements above, if the interlocutor is familiar and the same age, politeness will not be too much of a concern. This is also supported by an atmosphere that builds the speech act. If the atmosphere is not severe, then each other's intimacy will be seen from their impoliteness in speaking. For example, they are greeting friends with animal greetings. According to them, they said this only to close friends who already understood each other that the animal's greeting was not a greeting in the form of an insult or reproach; it just showed the intimacy between them.

#### e. Not familiar

The interlocutor influences politeness, for example, the lecturer's interlocutor and the interlocutor of the peer. When talking to a lecturer, the language must be maintained, but if you are with peers, the language does not need to be too guarded (Informant 10)

The data above shows that participants in speech acts or people involved in speech acts are the most critical determinants of a person's politeness. According to the participants, the interlocutor played a significant role in this. For example, if the interlocutor is older than the speaker or someone he likes, the speaker will pay close attention to his politeness. However, if the interlocutor is a peer, then politeness is not too important to pay attention to. Apart from the interlocutor's age, according to several participants, the close emotional relationship between the speaker and the interlocutor also needs to be considered. For example, whether peers who are already familiar or not familiar also affect politeness. Another thing related to speech act participants that need to be considered is whether the interlocutor is in the same culture as the speaker or not. If you speak a little harshly in a culture that you both understand, that does not matter. Conversely, if different cultures, then politeness needs to be considered.

### 8. Speech Tone

The tone is an important thing to pay attention to in politeness. In certain cultures, the pitch of the voice significantly affects politeness. Following are some statements related to tone and their relationship to someone's politeness.

#### a. High

Yes, tone affects politeness; for example, we judge the person as polite with a soft tone. However, not always like that, there are also people with high voices but polite. For example, in class, when studying, the lecturer comes out for a while, some friends fight over then we in a high tone say "Shut up" it does not matter; it is still polite because we mean it is good to reprimand our noisy friends and so that another friend who is learning is not interrupted (Informant 7)

#### b. Low

Yes, tone affects politeness; for example, we judge the person as polite with a soft tone. However, not always like that, there are also people with high voices but polite. For example, in class, when studying, the lecturer comes out for a while, some friends fight over then we in a high tone say "Shut up" it does not matter; it is still polite

because we mean it is good to reprimand our noisy friends and so that other friends who are learning are not interrupted (Informant 7)

The data above shows that the pitch of a person affects their politeness. Using words in a low tone indicates a person is polite in a particular culture—for example, people from Malay, Javanese and Minang ethnic backgrounds. For people from these tribes, if someone speaks in a low tone, it will be considered polite. Conversely, if they speak in a high tone, then they are considered less polite. Nevertheless, in contrast to the Batak culture, the high and low tone of voice does not affect politeness.

## Discussion

The phenomenon of student language politeness can be seen from 8 aspects, namely attitude, method, content, the purpose of conversation, place, atmosphere, interlocutor and tone of speech. First, attitude is important so that someone can be said to be polite in language. Attitudes here are divided into several things: language attitudes (not offending the other person), focusing on the other person (being sensitive to the other person's expression and looking into the other person's eyes) and not interrupting the other person's conversation. When both speakers and interlocutors maintain this attitude, communication can run smoothly. According to the informant's view, a person's attitude in the language is motivated by the habits they do in communicating in their family environment or the environment they hang out in every day. Thus, this means that to build good relationships with others, you must have a good attitude in language, like the habit of speaking when they are in a family and community environment. This is in line with Gulo & Pinim (2018) which states that habit is one of the human communication's central features. It is a human phenomenon that is expressed differently in different cultures. Politeness is communicated both verbally and nonverbally. People who respectfully respect others are not only respected but also loved. A person who is polite to others means that he is civilized and cultured. An abusive person can never be called cultured. He always offended others with his bad behavior. Nevertheless, a polite person will always please others with his good behavior.

Second, how to speak can be illustrated by how the speech act participants convey their speech acts either directly or through small talk. Both of these methods are habits that students do when they speak. The informants considered small talk a polite way of speaking, so they used this method a lot when talking to older people and was used when they had specific goals and objectives, such as wanting to borrow an item or asking for help from others. This way of speaking begins with the speech act of questions, apologies, and sarcasm. In other cultures, small talk in speaking can also be found, such as in Javanese culture. This can be illustrated by Suhartono & Lestariningsih (2016) namely the indirect directive action strategy or small talk strategy in their research is the directive act speech act which has a different mode of intent from the speech act delivered. His research findings resulted in directive politeness strategies in categories such as asking, ordering, urging, begging, teasing, expecting, seducing, cajoling and giving suggestions. In Minang Kabau culture, politeness is also an important thing in speech act. This can be seen from the characters' speech acts in the Minang Kabau community's stories. This can be seen in the research results (Juita, 2016), who found that the Kaba-Kaba characters' speech acts have specific characteristics or characteristics. This characteristic is seen at the beginning to start a speech. The beginning of a speech always begins with certain greeting expressions (greeting) to the speech partner. Besides, the spoken act also uses an apology expression, which is addressed to speech partners who have a higher social level and are honoured (parents, kings, and other power holders). Many of the speech acts spoken by the characters also use emotional greetings that bring intimacy and affection. Apart from several Indonesian regions that apply small talk to open speech, neighbouring countries use the same thing as in Malaysia. Malaysia is a country that uses the Malay language. For that, this country also uses specific ways to start conversations and even reprimand someone if they are wrong. This can be seen in the research conducted by Wahab, H. A., & Kamil (2012) which states that in Malay society, the concepts of language and politeness are the main focus in the selection and use of proverbs so that the reprimanded party does not feel offended or discouraged because the language used is not live.

Third, the phenomenon of using context in student speech acts. This study's findings indicate that context plays an essential role in determining whether a person's speech acts are polite. Context is also a background that participants understand so that speakers and interlocutors will not take offence at each other in a speech act. The findings in this study indicate that if the speaker and the interlocutor are in a context that they both understand when a harsh speech act appears, such as calling the interlocutor an animal, this will be considered an ordinary and not an impolite speech act. This understanding of the meaning of the birth of a speech act is in line with the opinion of Geoffrey N Leech, 1993, which states that context is related to the background shared by speakers and speech partners who help interpret the meaning of the speech act. For this reason, understanding the context in the emergence of a speech act needs to be understood by the speech participants.

Some things that need to be considered in an informal speech act are where the speech act is, who the interlocutor is, the tone when speaking, the purpose of the speech act, and the speech act's norms. In line with Hymes' opinion (in Wardhaugh, 2011)) who details it in a well-known acronym, namely SPEAKING setting and scene (S), participants (P), ends (E), act (A), key (K), Instrumentalities (I), norm (N), genre (G). Thus, context is the whole conversation incident related to the situation when the speech act occurred. Context can be the situation of the place,

time, participants in the speech act, and the speech act activities. The context can be interpreted as the background of speech act understood by both the speaker and the interlocutor. Context is the most important thing to pay attention to when communicating so that the meaning of the speech act that the speaker wants to convey to the other person can be appropriately understood. Context is the most crucial determinant of politeness. The same speech act, different places, and different atmosphere will cause different politeness when told to different people. In line with Jaeni (2012) opinion, which states that whether or not a speech act is polite, it is necessary to look at the context of the speech act, the interlocutors, the speech event, and the chosen speech material.

The results in this study indicate that context plays an essential role in one's politeness. According to most informants, the interlocutor is one of the contexts that is the primary determinant of a person's language politeness. The informant will pay close attention to who the interlocutor is to put his speech acts correctly and adequately. The serious attention to who the interlocutor is is a characteristic that shows that speakers follow Malay people to speak. In line with Azhar (2017), which stated the Malays' politeness was determined mainly by the attitude towards each other as described in the expression that the old is respected, the peer is loved, the young is loved. Thus, the Malay culture does not fade in students of the Indonesian Language and Literature Study Program, Faculty of Teacher Training and Education at the Islamic University of Riau, amidst many students who are not polite when talking to their lecturers. Students of the Indonesian Language and Literature Study Program, Faculty of Teacher Training and Education, Riau Islamic University, show that they are young people who live in the millennial era who still adhere to Malay customs and culture. This can be seen in the students' speaking politeness to their peers or older people than themselves

## 7. Recommendations

This study has not explained all aspects related to the phenomenon of student language politeness. Therefore, this study has several limitations. First, this research is dissected through the phenomenological method, where data collection is carried out in two ways: recording and in-depth interviews with students. This phenomenological method is still rarely found in linguistic studies such as researching speech acts and politeness. Therefore, this kind of research still needs to be carried out by further researchers. Second, the research on politeness was carried out on informants who were mainly from the cultural background of Riau Malay. Therefore, this research is limited to the phenomenon of politeness in speech acts of Malay people in general

## 8. Conclusion

The phenomenon of politeness that occurs in student speech acts is motivated by several factors. First, different views of students about politeness itself are motivated by the culture and environment in which they live and the environment in which they are raised. The data in this study were mainly obtained from informants who came from the Malay tribe. The resulted in the politeness and way of speaking of the Malay people widely used by these informants. Furthermore, if it is found that the informants in this study are not from the Malay ethnic group, they will continue to use the language or the language of the Malay people because the informants have been born and live in Riau. It causes the Malay cultures to be internalized in their lives. Second, the habit of speaking methods that they use in speech acts. They bring this habit and get it from their habit of speaking at home with their family and the environment in which they live. So, if they come from the Javanese tribe but live in a predominantly Malay environment, their speech will also follow the way the Malays speak. Third, their understanding of the context per speech act. The more a speaker understands the speech's context, the more polite his speech acts will be. For example, a speaker who understands whom the other person is talking to, the place and atmosphere of the speech, the cleverer he will be in place the speech acts he will speak. Thus the politeness of his speech acts will be well preserved.

Malay culture does not fade in students of the Indonesian Language and Literature Study Program, Faculty of Teacher Training and Education, Riau Islamic University, amidst many disrespectful students when talking to their lecturers. Students of the Indonesian Language and Literature Study Program, Faculty of Teacher Training and Education, Riau Islamic University, show that they are young people living in the millennial era who still hold the language's politeness based on customs and culture and manners of the Malay language. The students' politeness in speaking to their peers or older people can be seen. This happens if what is being said is sensitive, such as reprimanding other people's mistakes and asking for help from other people, so the students tend to speak pleasantly first. Things like this are permanently attached to Riau students.

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