The representation of imperative politeness in academic discourse at STKIP Muhammadiyah Sidenreng Rappang (Sociopragmatic Study)

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Abstract: **This research is motivated by politeness decreasing symptoms in education, the depletion of ethical relationships, waning aspects of linguistic politeness that cause disharmony in society, exceptly the scientific community college in the world. This study aims to describe and explain the representation of politeness imperative form in academic discourse at STKIP Muhammadiyah Sidenreng Rappang. This study is a qualitative research approach with Sosiopragmatic theory and speech act theory as eclectic. Data consists of speech data and field notes. Data was collected through observation, recording, and interviews. Data were analyzed through four stages, namely data collection, data reduction, data display, and conclusion/verification. Based on data analysis, founded representations of politeness imperative form in academic discourse at STKIP Muhammadiyah Sidenreng Rappang. They are representation of politeness imperative form in academic discourse is realized in three categories namely the imperative mode, declarative, and interrogative. Representation of politeness imperative form with imperative mode includes that (a) command, (b) prohibition, (c) suggestion, (d) demand, (e) pleaser, (f) expectations, (g) solicitation, (h) insistence, and (i) request. Representation of politeness imperative form with declarative mode includes that (a) command, (b) demand, (c) petition, (d) appeal, (e) solicitation, (f) persuasion, and (g) pleaser. Representation of politeness imperative form with interrogative mode include that (a) command, (b) the solicitation, (c) request, (d) pleaser, (e) prohibition, and (f) advice and (g) petition.**

Index Terms: representation, form, politeness, imperative.

I. INTRODUCTION

Symptoms of decline in politeness also happens in education. Deterioration of moral values among the students, marked by the rise of violence in schools even in college. Ethics association is dwindling, linguistic politeness is fading. These cause disharmony in society, like colleges of community. STKIP Sidenreng Rappang Muhammadiyah is one of institute to produce professional teachers by sticking to the principle of "think globally act locally". It means students think globally while still grounded local culture. These teachers will be an example for her students, because the most effective way to educate is by exampling.

Imperatives are written formally before like Alisjahbana (1978:3), Ramlan (2001:39), Keraf (1991:158), Rahardi (2005:76), Alwi et al. (2003:336). Descriptions showed that imperatives expressed based on formal construction structures. Though in daily communication, imperative is not only expressed by formal imperative construction, but also expressed by other construction in utterance context. This is same by Rahardi (2005:3) that in communication, the meaning of an utterance is not only expressed in the forms of language (language forms), but also may be disclosed to other construction in context. Based on the statement above, the meaning of imperative is not only in line with form of construction, but is determined by context. For example, a lecturer will begin classes in rooms but there is no sound systems and in focus. In ruling, the lecturers are not only using speech commands but also use other speech acts with telling such as (1) "Wahid, please take the sound system in administration room". (2) Sound system is not ready yet". (3) "Can you take the sound system in administration room?" The existence of imperative politeness is very interesting as material aspects of language study because it has high communicative frequency. Rahardi (2006) asserts that daily communication is using language as a primary, the imperative form always appears with high frequency. Based on the linguistic, the imperative form can be examined using four kinds of analysis (Rahardi, 2006). They are: (1) structural, (2)sociolinguistics, (3) pragmatic, and (4) sosiopragmatik. Each analysis produce varying form of language.

Research on the representation form of politeness imperative in this study will try to combine two kinds analysis. They are sociolinguistic and pragmatic in Bugisness culture. Sosiopragmatik theory is used to examine imperative in socio-cultural context. It means that structural analysis is not enough to describe linguistic units as commands. Therefore, the analysis of linguistic units follow the imperative need to be done based on speech act context and sosiopragmatics context. The analysis conducted to explain the various possibilities of the politeness imperative form in academic discourse. Thus, the analysis of imperative form in academic discourse with sosiopragmatics is well and important to do.

II.   MATERIALS AND METHODS

A.   Types of Research

This research is a qualitative research as a single case study because only look the imperative in Bugis culture by heterogeneous characterized and teacher education which upholds the norms of politeness in behavior. As usual qualitative research, conducted research related to the data source, a data collection, and data analysis. This research support by sosiopragmatic theory with: politeness, pragmatics, sociolinguistics, and sosiopragmatik. Sosiopragmatic in this study are intended to express politeness imperative representation in a variety of sosiopragmatic contexts. Sosiopragmatik context of this research is focused on the socio-cultural dimensions such as social distance, social status, social class, formality scale, and functional scale.

B.   Research Sites

The research was conducted on the campus of STKIP Muhammadiyah Sidenreng Rappang located on Angkatan 45 street No. 1 A Rappang Lautang Salo. The selection of study sites was based on several considerations. First, STKIP Muhammadiyah Sidenreng Rappang is one college that is produce educators who can be an example of politeness. Second, STKIP Muhammadiyah Sidenreng Rappang fostering Indonesian Education Program that directs students to use Indonesian with keeping politeness. Third, the diversity of sosiopragmatic backgrounds of lecturer and students at STKIP Muhammadiyah Sidenreng Rappang which give politeness expressions diversity in language.

C.   Data and Data Sources

Data in this study can be either (1) utterance data, and (2) entry field data. Utterance data contains a form of politeness imperative in academic discourse. Entry field data consists of (1) data of descriptive field notes and (2) data of reflective field notes. Data of descriptive field notes contains (a) description of the verbal interaction between lecturer and students, students and lecturers, students and other students in learning, (b) the behavior of teachers and students during lecture in learning, and (c) a description of the situation and components said with regard to the characteristics of the participants, background and situation, topic, and destination. Data of reflective field notes contains interpretation and understanding of the researcher on the representation politeness imperative form in academic discourse on STKIP Muhammadiyah Sidenreng Rappang.

D.   Data Collection Techniques and Data Analysis

Collecting data in this study is done through three techniques namely recording, observation, and interviews. Data of politeness imperative form associated with sosiopragmatic context between lecturer and students, students and lecturers, students and other students in learning were analyzed using qualitative data analysis Interactive-Dialectic Model (Miles and Huberman, 2009: 15-21) with adaptation according to need and conditions of the study. This condition affects two implications, namely (a) data reduction becomes very important; and (b) data analysis becomes very interactive. Therefore, analysis of data research runs from (1) data collection; (2) data reduction; (3) presentation of data; up to (4) conclusion (verification), by using triangulation technique as checking findings validity of research to avoid misinterpretation of data.

III.   RESULTS AND DISCUSSION

A.   RESULTS

Based on the description of the research findings in the previous section, it can be explained that the representation of the politeness imperative form by lecturer to student, student to lecturer, and students to other students in academic discourse can be realized in three categories namely (1) the imperative mode (2) declarative mode, and (3) interrogative mode. Representation of the politeness imperative form of lecturer to students in academic discourse has a pattern or certain characteristics. It is influenced by context sosiopragmatik. Politeness imperative form of lecturer to students with the

imperative mode includes that (a) command, (b) prohibition, (c) suggestion, (d) demand, (e) pleaser, (f) expectations, (g) solicitation and (h) insistence. The politeness imperative form of lecturer to students with declarative mode includes that (a) command, (b) demand, (c) petition, (d) appeal, (e) solicitation, (f) persuasion, and (g) pleaser. The politeness imperative form of lecturer to students with interrogative mode includes that (a) command, (b) solicitation, (c) request, (d) pleaser, (e) prohibition, and (f) recommendation.

The representation of politeness imperative form of student to lecturer with imperative mode includes that (a) request and (b) asking. The representation of politeness imperative form of students to lecturer with declarative mode includes that (a) request and (b) asking. The representation of politeness imperative form of students to lecturer with interrogative mode include that (a) request and (b) asking. Imperative form of student representation politeness towards fellow students with the imperative mode includes politeness imperative form (a) orders, (b) demand, (c) pleaser, (d) expectations, (e) solicitation, and (f) advice. Imperative form of student representation politeness towards fellow students with declarative mode includes politeness imperative form (a) command and (b) request. Imperative form of student representation politeness towards fellow students with interrogative mode includes politeness imperative form (a) demand, and (b) solicitation.

B. DISCUSSION

Based on the research findings, one of the efforts made by the speaker and hearer in minimizing the threat of the FTA, in addition to use of direct imperatives and indirect imperative signed by dictions and informal variation speech of sosiopragmatic. The informal variation refers to activity in academic discourse is directly governed by rules or norms of speech. The imperative form oflecturer to students, students to lecturer, and students to fellow students there that give a choice, not force, do not press, so it feels smooth and polite. The study's findings about the diction and speech variations are used as markers of imperative politeness to treat partners well. First, the use of linguistic politeness such as tolong, coba, sebaiknya, baik, minta, silakan, harapkan, and mari in representing politeness imperative with the direct imperative mode by lecturer to students. Second, the use of linguistic politeness such as mohon and tolong in representing politeness imperative with direct imperative mode by students to lecturer. Third, the use of linguistic politeness such as tolong, minta, dan silakan in representing politeness imperative with direct imperative mode by students to fellow students in academic discourse.

Research findings on the use of pronomina as a politeness marker of identity in academic discourse in speech mode imperative, declarative, and interrogative can be described as follows. First use of saya as first person that implies the meaning of the speaker seeks to reduce losses and increase profits yourself. Second, use Anda as second person that implies the meaning that the speaker seeks to reduce losses and increase profits yourself. Third, use of kita as pronouns that is inclusive (including the second person) on the mode of speech declarative, imperative and interrogative as a politeness marker of group identity. This indicates that the speaker and hearer position themselves into a group.

In sosiopragmatic konteks of Bugis society, kita use in academic discourse commonly used to refer to the singular second person. Though commonly used in this gracious Indonesian first person plural, both inclusive and exclusive. This is an interference from Bugis language that is aware of two forms of the second person singular, idi and iko. Both of these forms have the same inferential meaning, which refers both to the singular second person. However, these forms each have different connotations. Idi means [+honorific] and iko means while [-honorific]. Based on the language of culture, the Buginess find it difficult to express the meaning [+ honorific] through the use of kamu. That is why, so that kita as a pronouns is interference from idi. Through the use of kita, speakers simultaneously to express reverence and familiarity to the hearer. Therefore, kita use to represent politeness imperative mode, declarative, and interrogative.

Second, the use of -mi expressed by lecturer to students in academic discourse, through speech imperative mode, declarative, and interrogative as confirmations. Enclitic –mi in Bugis means confirmation of action, when following an adjective it means sudah. Third, the use of enclitic di´ as confirmation was expressed by lecturer to students in representing politeness imperative through imperative mode, declarative, and interrogative. Enclitic di' as confirmation without attached to a particular word. In the language of the Bugis, enclitic di' use as a confirmation. Its position is always at the end of utterances or sentences, which serves as a marker of familiarity, solidarity, and respect.

The above description shows that the reality of the language of communication between speakers and the hearer, in addition influenced by the language itself as well as by the context and situational (Hymes, 1974). Furthermore, taking into account the context and situational speech Lakoff (1973) have looked at that the speaker has committed the politeness which is referred to system of interpersonal relationships. He said the system is designed to facilitate interaction with minimize

conflict and confrontation inherent in human relationships. He further stated that if a person deliver the message directly and its main purpose is to talk, then he will try to clarify tuturannya so mean to convey nothing incorrectly interpreted. However, if the main purpose is to show the status of speakers and speaker position, then the expression of politeness precedence over clarity. Therefore, in the context of academic discourse, there are two things that need to be realized by a speaker. First, in communicating with language to achieve the learning objectives, clarity of speech is necessary in order hearer is able to accept or understand the intended meaning. Second, the language needed to communicate with exemplary. That is, the speaker is able to give good example to their students by considering the choice of words, how to present it, and so on.

IV.   CONCLUSIONS AND RECOMMENDATIONS

As the conclusion that the representation of the imperative form of civility in academic discourse is realized in three categories namely the imperative mode, declarative and interrogative. Each mode can be realized through various forms of politeness imperative through linguistic politeness markers or marker through sosiopragmatikc politeness. The results of this study can be used as a reference for lecturers in classroom management. Attitudes and behavior of the lecturers speak polite and courteous to have a psychological effect for students in response to learning. Lecturers should be a model or example for the students in building a harmonious interaction-based academic politeness. Academic atmosphere of harmony through the use of polite language can foster the spirit of learning for students. The results of this study can be used as an ingredient in self-reflective musings on the pattern recalled polite, especially imperative utterances. Through the patterns speak politely, it is expected woke culture and character-based communication politeness can affect the behavior of thinking and acting as the academic community.

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