



**INTERNATIONAL SEMINAR ON LINGUISTICS**



**ISOL**

**II**  
**ISBN**  
978-602-17140-3-4

ISBN 978-602-17140-3-4

**PROCEEDING**  
**2nd INTERNATIONAL SEMINAR ON LINGUISTICS**  
**(ISOL-II)**

**ANDALAS UNIVERSITY**  
**PADANG, WEST SUMATERA, INDONESIA**  
**AUGUST 12-13, 2015**

**LANGUAGE AND CIVILIZATION**



**PROCEEDING  
THE 2<sup>nd</sup> INTERNATIONAL SEMINAR ON LINGUISTICS  
(ISOL-2)**

**PROGRAM STUDI LINGUISTIK PASCASARJANA FAKULTAS ILMU  
BUDAYA UNIVERSITAS ANDALAS  
DAN  
MASYARAKAT LINGUISTIK INDONESIA  
UNIVERSITAS ANDALAS  
LANGUAGE AND CIVILIZATION**

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Padang – Sumatera Barat. Telp. (0751) 71227

**ISBN  
978-602-17140-3-4**

## FOREWORD

On behalf of Postgraduate Program on Linguistics, Faculty of Humanities and the Linguistics Society of Indonesia (MLI) Unand Chapter, we are greatly honoured and pleased to welcome all the keynote speakers and participants of the 2nd International Seminar on Linguistics (ISOL-2), 2015.

ISOL is a biennial international seminar held by the Linguistics Graduate Program of Faculty of Humanity, Andalas University in collaboration with the Linguistic Society of Indonesia (MLI), Unand Chapter. ISOL aims to provide a discussion platform for linguists and language observers across Indonesia. Its main objective is to enhance the exchange of research and new approaches in language studies. The seminar is open to interested people from outside of Indonesia.

The theme of the 2nd ISOL is Language and Civilization. Civilization is the process by which a society or place reaches an advanced stage of social development and organization. It is also defined as the society, culture, and way of life of a particular area. Over time, the word civilization has come to imply something beyond organization. It refers to a particular shared way of thinking about the world as well as a reflection on that world in art, literature, drama and a host of other cultural happenings. Language is itself a social construct – a component of social reality. Thus, like all social constructs and conventions, it can be changed.

A civilization is any complex state society which is characterized by urban development, social stratification, symbolic communication forms and a perceived separation from and domination over the natural environment. To advance civilization is to construct a new social reality which emerges through language. In other words, social reality is the operational expression of words and the meanings of them that society has agreed upon. Language is itself a social construct – a component of social reality. Thus, like all social constructs and conventions, it can be changed.

This seminar aims at facilitating diverse dialogues among scientists, linguists and scholars from different backgrounds about language as a social construct as well a tool to understand social reality.

We would like to express our deep gratitude to the seminar key note speakers Prof. Dr. James T. Collins from The Institute of Ethnic Studies, The National University Malaysia (UKM), Dr. Suryadi, from the Southeast Asian Studies, Leiden University, the Netherland, and Tim McKinnon, from Delaware University, USA, and Dr. Khatrina Soekamto, Chief of Linguistics Society of Indonesia and Prof. Nadra. MS, the Director of Postgraduate Program of Linguistics, Faculty of Humanities, Andalas University..

We are very grateful to the Mayor of Padang, Ir. H. Mahyeldi, S.P, for his great support to the seminar and for welcoming all the seminar participants at his place in an opening ceremony. Our gratitude also goes to the Rector of Andalas University, the Dean of Faculty of Humanities and our sponsors AIFIS Jakarta, PT. Semen Indarung Padang, PT.Bank BNI and Bank Mandiri.

Chairperson

**Dr. Rina Marnita AS, MA**

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# **VIOLATION OF MORAL VALUE IN THE IMPOLITENESS OF INTERACTION FROM THE STUDENTS TO THEIR LECTURERS**

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## **ABSTRACT**

*Impoliteness is a kind of action which is of great possibility to aggravate ones' face in particular context. The behaviour of being impolite is often found in daily interaction. Even when the participants involved are students and their lecturers and the addressee is the ones supposed to be honored. Some impolite utterances are commonly found. This article is aimed at describing the violation of moral value in the impolite utterances from the students to the lecturers. The objective of the writing is to identify the moral value violated by these impolite utterances. The data are any impolite utterances uttered by English Department students at Andalas University to their lecturers. Data are collected by observational method and note-taking technique. The analysis is conducted by pragmatic, transactional, and referential identity method related to the concept of impoliteness by Culpeper (2008) and Oktavianus and Revita (2013). The result of analysis is presented descriptively and narratively. Having analyzed the data, it is found that there are four kinds of violation of moral value in the impolite utterances of the students to their lecturers in the interaction. They are the violation of (1) patience; (2) wisdom; (3) carefulness; (4) and discipline.*

*Keywords: violation, moral value, impoliteness, interaction*

## **I. INTRODUCTION**

In speaking, we potentially threaten someone's face. That is, utterance that can cause others to be embarrassed or offended. Speech that makes people become embarrassed or offended was categorized as speech that is not polite. Such speech is called as impolite language (Culpeper, 1996).

Impoliteness is interpreted as an attitude that is threatening one's face. In impoliteness, the attitude makes the hearer become uncomfortable. The discomfort was evident from the reaction of embarrassment, anger, hurt, or offended as a result of the speech being delivered. Brown and Levinson (in Eelen 2001) called this as Face Threatening Act (FTA).

To avoid making someone embarrassed or his face threatened when talking, specific strategies are required. This is consistent with that presented by Verhaar (2011) and Cummings (2007) that in talking a speaker would choose certain forms of speech so what he says will not hurt others' feeling (Revita, 2013).

Culpeper (1996) divides impoliteness into two: (1) the inherent (attached) and (2) mock (banter). What is meant by the inherent impoliteness is speech that when delivered was judged to be impolite. This kind of speech is explicitly threatening, for example orders, threats, or critic (Brown and Levinson, 1987; Leech, 1983). For example is the criticism 'You think your being taken into account?'. This criticism is

considered rude because it is anti-social. It is anti-social because it is contrary to the rules or norms applied in society. Moreover, if the speech was indeed intended to degrade or humiliate the hearer, the impoliteness is more easily identified.

The rudeness categorized as impoliteness is sometimes found in communication. This is due to several aspects. Even, this impoliteness is regarded breaking the rules and the moral value in social life.

This paper is describing the moral values violated by students in interaction with their lecturers. The data are any utterances regarded impolite utterances by students to their lecturers. The research is conducted at English Department Andalas University. The data are collected by observational method--note taking, interviewing, and recording technique. The analysis is done by pragmatic and referential identity method. The result of analysis is presented by formal and informal method.

## **II. METHOD**

### **About Impoliteness and Moral Values**

Impoliteness in form of banter is often not recognized as something that is unacceptable from an ethical perspective. Sometimes, speakers only intended to be joking. However, it has the potential to be something that is not considered polite. For example is when a host told his guest star who came late because of a misunderstanding as "You are a silly bugger".

One of the way to avoid impoliteness is by understanding the language rhetoric. Leech (1983: 15) divides rhetoric into two, textual and interpersonal rhetoric. Textual rhetoric demands participants to speak clearly, coherently, and relevant, as stated in the principles of cooperation Grice (1975). Interpersonal rhetoric requires participants to treat others politely, that adhere to the principles of modesty.

Selection of linguistic forms was motivated by several factors, such as (1) the social distance between speaker and hearer, (2) the magnitude of the difference of power and domination between them, and (3) the relative status of speech acts in the culture concerned. This means that the speech in a culture is considered not too face threatening (see also Leech, 1983, Yule, 2006, Cahyono, 1995; Poedjosoedarmo, 2001).

The factors mentioned above are known by the term context. Context is any background knowledge shared by the speaker and hearer as well as accompanying and facilitate an substitutions (Asri, 2008). For example, when a father asked his son not to interfere, he said, "Ayah sedang berlayar, nak", is understood as a request for the child to stay away. However, the wife might understand it differently, the command is to keep the child from approaching the husband. Different understanding of an utterance is caused by a social context such as social status, rights and obligations, as well as the experiences of the participants said.

According to Leech (1983: 13-4), context include the following aspects:

1. The addressers and addressees (speaker and hearer) that include aspects relating to the participants of this speech, such as age, socioeconomic background, gender, level of familiarity, and others.
2. Context of utterance that is the context of all the physical aspects (contexts) and relevant social setting of the speech in question (context) (see also Yule, 1985: 99 in Cahyono, 1995: 214-215, Poedjosoedarmo, 2001: 112)
3. The purpose of utterances that is speakers utterances are motivated by the intent and purpose.

4. Utterance as a form of action or activity, meaning that a verbal utterance relates to acts that occurred in certain situations.
5. Utterance as product of verbal act, it means that the generated speech is a form of verbal acts.

Based on this context, impoliteness comes in many forms. Culpeper (2005) divides this impoliteness into five, namely (1) bald on record; (2) positive; (3) negative; (4) sarcasm / mock; and (5) withhold impoliteness. Thus, when talking, impoliteness may potentially arise.

In relation to this, the Minangkabau people have a rule in communication (rules of speaking), called *Kato Nan Ampek*. *Kato Nan Ampek* is the rules of speaking in Minangkabau which apply depends on social relationships that occur between the speakers and the hearer in everyday life (Aslinda, 2000; Octavianus and Revita, 2013). The relationship between the addressers and addressees are varied. It can be familiar, casual acquaintance, not familiar, strangers, and not harmonious can determine the linguistic form.

In *Kato Nan Ampek* there are four dichotomies, namely:

1. *Kato Mandata* is speech or language used among people of the same age and intimate relationship. The grammar in this category is usually used in the market that is by taking the last syllable or words, and the sentences are incomplete and short.
2. *Kato Mandaki* is speech or language used by people who are younger and sometimes people whose status is lower than the hearer. For example, the language used by children to their parents, student to teacher, or subordinate to his superiors. The use of grammar in this category is neater and clearer expression.
3. *Kato manurun* is speech or language used by people who are older to younger or higher social status to lower. For example, the language used by parent to their child, teacher to his student, supervisor to a subordinate (depending on age), or uncle / aunt to her nephew. The grammar of this *Kato manurun* is neat, but with shorter sentences and sentences can be shaped directly or indirectly. For certain sentences, metaphors is often used to reinforce, sharpen, or deepen the meaning conveyed.
4. *Kato Malereang* is speech or language used by people who respect each other. For example, the language spoken by people who have kinship by marriage, such as in-laws or those who respected his position, like the prince, teachers, and scholars. Language usage in *Kato malereang* is in the form of full sentences, but have implicatures, like proverbs, allegory, parable, or satire.

Therefore, in communicating with other people, especially people who have not known each other and have social distance, a Minangkabau will strongly consider the effect of *Kato Nan Ampek*. Even in talking and behaving, Minangkabauneses constantly consider whether their utterances may hurt other's feeling or not.

### III. DISCUSSION

Being impolite is quite often found in interaction. This impoliteness commonly threatens ones' face. Even some moral values are violated. They are (1) patience; (2) wisdom; (3) carefulness ; and (4) discipline.

#### a. Patience

Patience means that the speakers can keep their attitude from being emotion. Emotion may bring someone to be impolite. This is due to their inconvenient feeling toward something. Even, they ignore the situation, to whom the utterances addressed. This can be seen in the datum (1) below.

(1) **Mom, saya mau nanya nilai saya.**

'Mom, I want to ask my mark.'

This utterance is uttered by a student who wants to know his final mark. At that time, the lecturer to whom the utterances addressed is speaking with other lecturer. Without considering that he ideally waits until these two lecturers finish their talking, the student directly interrupt by saying *saya mau nanya nilai saya*.

What the student does is regarded impolite. It is unacceptable socially and morally to interrupt while others are speaking. Even, what the student says is for the advantage of himself. He would be better to wait until the lecturer is free from conversation with others. The value of being patience is then broken by this student.

b. Wisdom

Wisdom means the attitude of being wise in communication. Wise refers to the concept of ability to know and to apply the context in communication. For example is when speaking to someone who looks tired, we are recommended to speak as efficient as possible. In the sense that we do not use long time to speak. However, this wisdom is not owned by all students in communication. It is demonstrated in the datum (2).

(2) Student : *Sibuk, Mom?*

'Are you busy, Mom?'

Lecturer : *Ibu mau shalat. Dah telat Ibu shalat. Sekarang sudah hampir pukul 3. Ntar habis waktu Zuhur.*

'I want to pray. I am late already. It is almost 3 o'clock. Zuhur time will be over soon.'

Student : ***Saya hanya mau konfirmasi waktu saja, Mom.***

'I just want to confirm your time, Mom!'

This dialogue involves a student with her lecturer. This student wants to confirm the time of this lecturer for her thesis exam. Her first utterance is the question whether this lecturer is busy or not. This question *Sibuk, Mom?* implies that the student wants to assure the lecturer's time availability. The responds of this lecturer indicates that she is in hurry since she wants to pray Zuhur. The time says 3 o'clock. It means that she has very limited time to pray.

Implicitly, what the lecturer says can be categorized as the denial. The lecturer denies any discussion. However, this student ignores it. She still delivers what she wants. Consequently, the lecturer gets angry. This can be seen from her question *Boleh ibu shalat sebentar?* 'May I pray for a while?'. This question is a kind of satire. The lecturer wants to remind the student not to force her anymore before she prays.

c. Carefulness



Carefullness is the value of being carefull and intricate in speaking. The carefullness refers to the way how to use diction correctly and appropriately in communication. For example is the use of terms of addresse. It is common that people use *aku* to refer to himself. However, in Minangkabau society, such addresse is unacceptable when the hearer is older than the speaker or the utterance is uttered to those who are more respectful. The use of this inappropriate addresse can be seen in datum (3) – (4) below.

(3) ***Aku rencananya mau pulang ke Jakarta, Mom.***

'I to plan to go to Jakarta, Mom.'

(4) ***Lah bakana-kana mah. Lupo juo.***

'I try to remember. Still I forgot that.'

The above two utterances (3) – (4) are uttered by the students to their lecturers in the meeting room of English Department. The utterance (3) is intended as the information to the lecturer that the speaker wants to go back to his home. This speaker originally comes from Minangkabau. However, he grows up in Jakarta. In his utterance, the speaker uses pronoun ***Aku*** to refer to himself. Having related to the custom of Minangkabau people, such usage of pronoun is regarded inappropriate since the hearer is his lecturer. Thus, the inappropriateness brings about the impoliteness.

The same phenomenon is also found in utterance (4) in which the speaker misses using term of addresse. The use of term of addresse is one marker of politeness in Minangkabau (Revita, 2013). Consequently, the speaker in datum (4) is regarded impolite since no term used to address the speaker nor hearer.

d. Discipline

Discipline is a kind of attitude of being committed and consistent toward something. For example is a rule must be obeyed. No deny nor bargaining. In communication, it is not impossible that the students do some kinds of bargaining toward the rules disobeyed. They even sometimes force their lecturer to accept and fulfill what they want. They forgot that what they have done can be categorized as impolite since they are not discipline. This can be seen in datum (5) below.

(5) ***Buk...Awak ndak datang waktu tu do Buk. Jadi ndak tau infonyo.***

'Mom, I did not come at that time. So, I did not know the information.'

The utterance is uttered by a student who misses one make up class. Since he does not come, he is regarded absent. His absence may influence his final mark. He, then, persuades the lecturer to excuse his absent. He tries to give reason that he does not know the information. He actually knows that he breaks the rule. He also knows already the style of that class in which the students must meet certain amount of presence. Otherwise, they are not allowed to take final exam. Persuading and begging to the lecturer is the way that this student does. His indiscipline is regarded impolite since he fails to understand context.

#### IV. CONCLUSION

Being impolite in communication sometimes cannot be avoided. Some internal and external aspects influence people to be impolite. Eventhough, being impolite is not their target and intention.

In the interaction involving lecturer and students, the attitude of being impolite is commonly found. Although, the value of politeness is always integrated in the teaching and learning process, still this impoliteness occurs.

Having conducting research related to this impoliteness, it is found that there are four moral values violated by students while having interaction with their lecturers. They are(1) patience; (2) wisdom; (3) carefullness ; and (4) discipline.

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