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Politeness and Impoliteness Strategies in Lecturer-Student Communication Within Cyberpragmatic Chats

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Abstract
This qualitative research on Cyberpragmatic attempts to explore the application of politeness and impoliteness principles in student-lecturer internet-mediated communication in English and Indonesian languages at two faculties of Universitas Islam Negeri (UIN) Salatiga. The native speakers' perceptions of those strategies and principles as applied in the online chatroom were also elicited to confirm the descriptive analysis of the utterances. Pragmatic data were taken, categorized, and selected from Whatsapp conversations and email correspondence screenshots between lecturers and students in eight (8) online English Language classes and six (6) classes on Ushul Fiqh subjects at Universitas Islam Negeri (UIN) Salatiga. Additionally, as demonstrated in the screenshots, an online questionnaire was used to elicit data on students' and lecturers' perspectives on the cyberpragmatic activities. The descriptive analysis shows that the students considered the

principles of politeness as a prominent aspect for their communicative actions and managed to appropriately applied it in their cyberpragmatic activities. Additional pragmatic features of religious expressions were also used to amplify the politeness effect. Nevertheless, there were some cases where impoliteness principles were used by the students, regardless of their awareness of their pragmatic consequences. The acceptability judgment questionnaire confirmed the level of politeness and impoliteness strategies previously described. Consequently, future research may benefit from this study by exploring other aspects of cyberpragmatics such as ethnicity, gender, and other socio-political aspects, from interdisciplinary perspectives.

INTRODUCTION

Cyberpragmatics can be viewed as a trans-disciplinary study of language phenomena since technological components, media, the internet, and possibly other dimensional features also play a part (Locher, 2013; Yus, 2011). Interestingly, cyberpragmatic phenomenon offers the internal and external language dimensions as research objects (Alcón-Soler & Yates, 2015; Rahardi, 2019a, 2019b).

The initiation of cyberpragmatic study is an inevitable response to the rapid growth of technology that has dramatically affected human life and caused massive changes related to social interaction in speaking. The emergence of various types of smartphones or Smartphones and messaging applications, such as *WhatsApp, Facebook, Instagram, Twitter, Email*, and other messaging applications, signaled this change. Two popular messaging applications used by students and lecturers are *WhatsApp* and Email.

These two internet-based media of direct communications are quite economical with slightly different functions. As the traditional form of formal communication medium, email is still used as the conventional medium for conducting formal correspondence. In contrast, the *Whatsapp* application is more flexible in running formal or formal interactions. The latter has many exclusive features allowing users to send pictures, documents, videos, voice notes, and others.

Through this instant messaging application, students can communicate with their lecturers regarding tutorial agendas, permission requests, assignments submission, and other kinds of data about lectures.

Student-lecturer communication via *WhatsApp* and Email may use the formal form of speech acts, and the speech acts used by students must follow the politeness rules in order to be accepted by the lecturers. However, students were commonly found to make mistakes by ignoring politeness in speech acts, especially with lecturers. Vice versa, it is also possible for the lecturer to make such mistakes and to not heed the principle of politeness even though the latter usually has a higher degree of awareness and more capacity to amend their actions. In this respect, this study intends to observe the application of politeness and impoliteness principles in students' cyberpragmatic communicative acts with their lecturers and how both students and lecturers perceived the application of those pragmatic principles in the cyberpragmatic chats.

Theories of cyberpragmatic communication owed their existence to the work of Malinowski (1946) on the 'atmosphere context of communication', Austin's (1962) Speech Act theory, Goffman's notion of 'Face' (1955; 1967; 1967), Grice's 'Cooperative Principles' (1967; 1975), and Leech's 'Pragmatic Principles' (1983). These grand theories postulated that an act of communication is inseparable from the users, the context of situation, and eventually the medium. The context of speech determines intention or the meaning of cyberpragmatic speech. The absence of speech context in delivering an intention in cyberpragmatic medium is synonymous with the failure to deliver the intended meaning.

In relation to the prominence of context, other pragmatic theories come into play. Departing from Goffman's concept of *Face*, Brown and Levinson (1987) proposed Politeness Strategies (**Bald on Record Politeness**, **Positive Politeness**, **Negative Politeness**, **Off-Record**, and **Do-Not-Do-FTA**) to explain as well as to

mitigate the threat posed to one's public image of face when a speech act is launched. This threat is commonly named Face-Threatening Acts (FTA). These strategies were argued to be capable of explaining politeness strategies performed in many cultures across the globe. Since this theory was proposed before the era of digital information technology, its sufficiency in explaining the cyberpragmatic mode of communication needs scientific verification and examination.

Likewise, the other grand theory in pragmatics created before the internet era is Leech's six maxims (**Tact**, **Generosity**, **Approbation**, **Modesty**, **Agreement**, and **Sympathy**) of politeness principles. These maxims constitute comprehensive and yet prescriptive descriptors for politeness in action. Through these maxims, exchanges of intention through utterances can be pragmatically explained, defined, and anticipated in communication. Nevertheless, they now will have to be tested in the new context of communication which involves technology non-existent upon their emergence.

In response to the strong standing of politeness theories, Culpeper (1996; 2011) proposed a counter-theory that describes the disharmonious actions orienting the attack toward one's face. This proposal is named the theory of 'Impoliteness'. Like politeness theory, impoliteness theory still works around the same concept of Face and FTA. However, it unveils a wide range of strategies (**direct impoliteness** or **bald on record impoliteness**, **positive impoliteness**, **negative impoliteness**, **sarcasm** or **mock impoliteness**, and **withhold impoliteness**) in posing a threat to one's face in their specific context of interaction. In other words, the impoliteness theory appears to be the 'black sheep' of the family of politeness theory which may also require a test of sufficiency in the cyberpragmatic context of communication.

From the empirical point of view, some pragmatic studies on the cyberpragmatic communication had been previously done on the monologic mode of Whatsapp status (e.g. Sánchez-Moya & Cruz-Moya, 2015), social media posters (e.g. Lin & Chen, 2022), and dialogic mode that student-teacher at the secondary

level of education (e.g. Mulyono et al., 2019) or student-lecturer at higher education used when communicating via SMS (e.g. Rahmi at al., 2018) and Whatsapp in the Indonesian language (e.g. Budiwati, 2017; Abid, 2019; Hafizah, 2019; Samosir, 2019; Ahmad, 2022, Ismail & Yetty, 2022). Mulyono et al. (2019) investigated the different uses of politeness strategies between lower and upper-proficient English as a Foreign Language (EFL) learners at secondary schools. After analyzing 200 Whatsapp texts, they discovered that students employed more politeness strategies than the teachers due to their higher respect for the teachers for their age and social status.

Concerning student-teacher interaction at university, Budiwati (2017) discovered that students' use of polite or impolite strategies when communicating with their lecturers via Whatsapp or Line Chat depends not only on their preference to informal form of expression but also was influenced by their young lecturers' permissive attitude for the informal register during their cyberpragmatic communication.

Another study (Rahmi at al., 2018) reported that college students still apply many violations of politeness principles, politeness scales, and language ethics in communicating with lecturers via Short Message Service (SMS) thereby qualifying the student speech as being impolite. Similarly, Abid (2019) also reported various deviations from the principle of politeness in students' speeches to lecturers via WhatsApp. Despite those findings of students' inadequacy in using appropriate politeness strategies when communicating with their lecturers, Ahmad (2022) reported a more positive research outcome where his student informants managed to use the expected politeness strategies. Unlike the three previous studies on cyberpragmatic mode of communication in Indonesian, Hafizah (2019) discovered that students can adequately use politeness strategies and maintain harmony when contacting their lecturers in English.

Since all previous studies focused on the use of politeness strategies in a specific language via cyberpragmatic media, further investigation that observes the use of politeness strategies in different languages by students from different departments might help confirm the findings of the previous studies. Since those studies focus on observing only the politeness strategy employed by the participants, additional analysis on any impoliteness strategy that might be used may also need to be conducted in order to identify and explain any possible pattern of impoliteness strategies being at play in the absence of the expected politeness formula. Additionally, a confirmatory judgment from the participants that evaluates the expressions' acceptability can clarify whether certain strategies are empirically accepted and admitted as being polite or impolite. Therefore, this research intends to reveal: (1) how the principle of politeness is applied in the student-lecturer communication within cyberpragmatic chats; (2) what principle of impoliteness is applied in the students and lecturers' cyberpragmatic communication; and (3) what students' and lecturers' perceptions of politeness and impoliteness in cyberpragmatic communication are.

RESEARCH METHODS

This study has two types of data: the utterances containing polite and impolite strategies/principles in English and Indonesian conversations and the acceptability judgment conducted by the respondents (Indonesian lecturers and students) about the analyzed and presented utterances. The source for the first type of data for this research were students-lecturer utterances via WhatsApp chats and email correspondence from 8 (eight) online classes of English teaching subjects at *Fakultas Tarbiyah dan Ilmu Kependidikan* (Faculty of Tarbiyah and Teaching Science) and 6 (six) online classes of *Ushul Fiqh* subjects at *Fakultas Syariah* (Sharia Faculty), Universitas Islam Negeri (UIN) Salatiga. Two research team members ran those classes from February to July 2022 during which cyberpragmatic utterances were collected. Participants from the English teaching subjects produced English

utterances while students from the Ushul Fiqh classes produced utterances in Indonesian language. There were 24 utterances collected from those classes, which were then documented and extracted by the researchers in the form of screenshot images. After being classified, 13 out of the 24 utterances are finally used and descriptively analyzed for politeness and impoliteness principles.

After processing the data of utterances from the online classes, a questionnaire containing ten (10) questions inquiring about Indonesian informant's perspectives on cyberpragmatic acts in some analyzed screenshots was distributed from 1 to 5 of July 2022 among and responded by 87 students and 37 lecturers of *Fakultas Tarbiyah dan Ilmu Kependidikan* (Faculty of Tarbiyah and Teaching Science) and *Fakultas Syariah* (Sharia Faculty), Universitas Islam Negeri (UIN) Salatiga. This acceptability judgment was conducted to see whether the Indonesian native speakers confirmed the descriptive analyses on politeness and impoliteness principles in the utterances.

RESULTS AND DISCUSSION

After classifying and analysing all the 24 utterances collected, there are finally 13 excerpts representing the strategies used by students in their cyberpragmatic communication with their lecturers. The Indonesian utterances are italicized and then followed by the idiomatic English translation. The analysis will begin by describing utterances applying Brown and Levinson's (1987) politeness strategies and then by analyzing utterances using Leech's (1983) six maxims of politeness. Then, the analyses of impoliteness strategies found in the data followed through. This section ends with the presentation of the analysis of acceptability judgment produced by lecturers and students from the two faculties at Universitas Islam Negeri Salatiga.

A. Politeness Strategies in the Cyberpragmatic Chats

1. Bald-on-record strategy

Excerpt 1:

01   Lecturer   : *Mas, Jangan duduk dengan yang bukan muhrim (lain jenis)* (Mas, don't sit with non-muhrim (Different sex))

02   Student   : *Ya Pak* (Yes Sir)

The above excerpt lies on bald-on-record strategy since the lecturer got straight to the point in reprimanding his student not to sit with non-*muhrim* student without redressive action. It occurs because the lecturer has power to say so.

2. Negative politeness strategy

Excerpt 2:

03   Lecturer   **:** *Assalamu alaikum dear students, for your info semua bimbingan skripsi idealnya jumpa di kampus 3 secara offline. Saya hanya melayani bimbingan mahasiswa via WA/email yang punya alasan kuat gawat darurat. Kalo alasannya sibuk, banyak program, banyak kerjaan saya tidak akan melayani* (Assalamu alaikum dear students, for your info all thesis guidance ideally meet on campus 3 offline. I only serve student guidance via WA/email who have strong reasons for an emergency. If the reason is busy, lots of programs, lots of work I will not serve).

04   Student 1   **:** *Waalaikumsalam, baik pak* (Waalaikumsalam, ok Sir)

05   Student 2   **:** *Waalaikumsalam, baik pak* (Waalaikumsalam, ok Sir)

As seen in Excerpt 2, the lecturer uses negative politeness toward the students since they are socially distant. Meanwhile, the students in line 04 and 05 responses with such very short replies as "Salaam" and "Ok Sir". It indicated that both lecturer and students have distant relationship.

3. Positive politeness strategy

Excerpt 3:

06	Lecturer	: *Alhamdulillah pada saat ini kita bisa bertemu lagi secara digital. Untuk melakukan kajian terhadap ilmu agama Yaitu fiqh munakah. Semoga usaha kita mendapatkan rido Nya dan barakah. Amiin.* (Alhamdulillah, at this time we can meet again digitally. To conduct a study of religious knowledge, namely fiqh munakah. May our efforts get His blessing and blessings. Amen.)
07	Student 1	*Aamiin (*Amen).
08	Student 2	*Aamiin (*Amen).
09	Student 3	*Aamiin (*Amen).

Excerpt 3 shows us that the lecturer with direct, enthusiastic, and sympathetic tones applies the politeness strategy. He also performed a redressive action by opening the class with a greeting and a wish for the students to have divine blessing from God. The students respond to the greeting accordingly with "Amen" (in line 07 – 09).

4. Off-record (Indirect) Politeness strategy

This strategy was not applied in the Whatsapp chats in those classes. This may happen because of the nature of the online conversation in such formal context of relationship between student-lecturer. This context of formality requires explicit or direct response from the students in that providing off record response may pose a degree of threat to the students themselves. Indirect or implicit response to lecturer's message may send rude or uncooperative indicators which will endanger the lecturer's positive face. Students in our data appeared to be aware of this threat and, therefore, were not apparently willing to risk their harmonious social relation with the lecturer by using off record politeness strategy.

5. Do not do FTA

Likewise, no data on this strategy can be identified from our cyberpragmatic chatrooms for, more or less, the same reason as described in the off-record strategy above.

B. Maxims of Politeness Principles in the Cyberpragmatic Chats

1. The Tact maxim.

Excerpt 4:

10	Student 1	:*Assalamualaikum wr wb. Maaf mengganggu waktu bapak, saya *** NIM ***** izin bertanya apakah untuk perkuliahan fiqih munakahat besok hari senin akan tetap dilaksanakan secara luring pak? Terima kasih. Wassalamu alaikum wr.wb* (Assalamu alaikum wr wb. Sorry to disturb your time, Sir, I'm *** NIM ***** permission to ask whether for tomorrow's munakahat fiqh lecture, Monday, it will still be held offline, Sir? Thank you. Wassalamu alaikum warahmatullahi wabarakatuh)
11	Lecturer	:*Waalaikum salam wr wb. Nampaknya masih daring. Beritahu teman-teman*. (Waalaikum salam wr wb. It seems it's still online. Tell friends)*.
12	Student 1	: *baik bapak. Terima kasih informasinya* (ok Sir. Thank you for the information.)

In Excerpt 4, the students intended to ask the lecturer about the learning mode for their next class. Student 1 use a hedge (line 10) *"maaf mengganggu waktu bapak"* before launching the question. The student seemed to use a positive manner as the strategy to talk with his lecturer. Likewise, the lecturer's response "nampaknya" (apparently) from the lecturer may indicate his hedging strategy to express his uncertainty despite giving a firm final decision for the online mode.

2. Generosity maxim

Excerpt 5:

13	Student 1	: *Assalamu'alaikum w.w. Pak Faizal. Saya ****** dari TBI Mohon maaf mengganggu waktunya. Izin bertanya, untuk mata kuliah Syntax dan Academic Writing apakah membutuhkan Whatsapp group Pak? Jikalau membutuhkan akan saya bantu buatkan Pak. Terima kasih atas perhatian dan waktu Bapak.* (Assalamu'alaikum w.w. Mr. Faizal. I'm ****** from TBI Sorry for disturbing your time. Permission to ask, Do the Syntax and Academic Writing courses require a WhatsApp group, Sir? If you need it, I will help make it, Sir. Thank you for your attention and your time)
14	Lecturer	: *waalaikum salam silakan dibuatkan mbak. Good idea.* (*Wa Alaikum Salam* please make it miss. Good idea)
15	Student 1	: *Nggih Pak. Mohon ditunggu nggih. Terima kasih.* (*Yes Sir. Please wait. Thank you.)

As seen in excerpt 5, the student still uses positive politeness strategy to the lecturer by saying salaam in the opening, launching a hedging afterwards, and expressing gratitude in the closing part. On the contrary, the lecturer provided only short yet positive replies.

3. Maxim of Approbation

Excerpt 6:

16	Lecturer	: *Assalamu alaikum what a good command of English* (Assalamu alaikum what a good command of English)
17	Student	: *Wa'alaikum salam, Masyaallah Mboten Pak Faizal, saya masih harus banyak belajar lagi.* (Wa'alaikum salam, Masyaallah No, Pak Faizal, I still have a lot to learn).

Excerpt 7:

18	Student 1	: Please give comment and subscribe. Thank you, guys,
19	Student 2	: OMG SO COOL
20	Student 3	: Alhamdulillah so awesome.

As seen in excerpt 6 and 7 above, maximizing praise to the interlocutors and avoiding belittling others occur in the dialogue as the lecturer praised his student by saying, "what a good command of English." This indicates maxim approbation in action. Similar application of maxim of approbation was also seen between students as the Student 1 appraised his/her friend. Consequently, social distance appeared to be diminished by means of the sympathetic manner indicated through the application of maxim of approbation.

4. Modesty Maxim

Excerpt 8:

21	Student 1	: *mungkin seperti itu pak, niat saya ingin membuat skripsi sekaligus membuat sebuah produk yang terus berlangsung dan bermanfaat untuk pembelajaran BIPA, karena saya memiliki interest dalam spesialisasi ini* (maybe like that Sir, I intend to write a thesis and at the same time make a product that is ongoing and useful for BIPA learning, because I have an interest in this specialization)
22	Student 1	: *webtoonnya seperti ini pak (*The webtoon is like this Sir) https://www.webtoons.com/id/challenge/belajar-budaya-bersama-joko-fred/upacara-tradisional-mitoni/viewer?title_no=767954&episode_no=2
23	Lecturer	: *Coba saya lihat* (Let me see)
24	Student	: *maaf njih pak kalau masih sederhana* 😄 🙏 (Sorry Sir if it's still simple 😄 🙏)
25	Lecturer	: *Sudah keren* (It's already cool)

Excerpt 8 above displays an extended conversation between a student and a lecturer. In line 21 and 22, the student reports to the lecturer about the webtoon she was making. Her self-deprecating expression in line 24 indicates the application

of modesty maxim. The response from the lecturer above provides a complementary response by providing a praise so that the student may not feel the need to launch her own self-praising act.

5. Agreement Maxim

Excerpt 9:

26	Lecturer	: *Sebelumnya perlu diketahui bahwa saat ini perkuliahan masih dengan daring (online). Untuk kebaikan perkuliahan diharapkan masukan masukannya. Silakan.* (Previously, please note that lectures are currently online (online). For the good of lectures, input is expected. Please).
27	Student	: *Masukan dari saya untuk teknisnya bisa random pak. Mungkin bisa melalui WAG, gmeet atua yang lainnya supaya Ndak monoton Pak. Mungkin sementara itu pak.* (My input for the technicalities can be random, Sir. Maybe you can do it via WAG, gmeet, or something else so it won't be monotonous, Sir. That may be it in the meantime sir).

This excerpt shows the maxim of agreement in action. The lecturer showed implicit intention for improving online learning activities. This display of intention was responded positively by the student who demonstrated agreement with the lecturer's intention by providing alternatives that are in line with and support the lecturer's want. Thus, the agreement is clearly proven.

6. Sympathy maxim

Excerpt 10:

28	Lecturer	: *Congratulation, ****** dan semuanya yang wisuda hari ini. Semoga ilmunya bermanfaat dan berkah.* *(*Congratulation, ****** and everyone who graduated today. Hopefully the knowledge is useful and blessing).
29	Student 1	: *masyaAllah ibu @dosen 1, terimakasih banyak. Terima selamat juga @dosen2. Buat temen2 semuanya juga makasih banyak.*

30		(mashallah mother @dosen 1, thank you very much. Congratulations too @dosen2. For all my friends, thank you very much).
	Student 1	*Terima kasih juga @dosen2. Maaf typo.*
		(Thank you too @dosen2. Sorry typos).

In this excerpt, the student appears to have maximized the sympathy expressed by the lecture in line 28 by including the lecturers and other graduates as the recipients for the expression of sympathy. This strategy works in tandem with the student's minimization of praising oneself so that antipathy between the students and the lecturers.

C. Impoliteness Strategies in the Cyberpragmatic Chats

Impoliteness strategies also occur in the cyberpragmatic data as in the following excerpts:

Excerpt 11:

31	Lecturer	: *I got the signal problem. Miss **** may start the presentation and discussion. Have you started the class yet? It's already 10.29*
32	Student 1	: *I am sorry Sir. Just know some of us were taking the picture for **. I will begin the presentation, Sir.*
33	Lecturer	: *I cannot accept your apology. Class dismissed!*
34	Student 1	: *I am really sorry Sir. Because I didn't say it before to you that the presentation may be delays for several minutes.*

This excerpt demonstrates a case of the use of personal pronouns for different pragmatic effects, one of which indicates a positive impoliteness strategy. Even though Indonesians recognize age stratification and do not identify social stratification through the use of the pronoun, the personal pronouns *Engkau* (a literary or informal form of the second person pronoun "You"), *Anda* (formal form of "You"), and *Bapak/Ibu* (Sir/Madam) have different pragmatic effects when being used to address interlocutors. Despite being more powerful, the lecturer in this excerpt demonstrated Face Saving Act / FSA by using the formal address terms 'Miss' to Student 1. As expected, the students responded by maintaining the

periodical use of the address term 'sir' for the lecturer. However, the lecturer indicated a change of emotional tone by dropping the address term 'miss' to show a sense of disturbance. The missing address term strengthened the speech act of anger/unhappiness that was inherently delivered through the speech act of rejection and dismissal of the class. Nevertheless, this act of impoliteness strategy was only launched by the more powerful party and never by the less powerful one.

Excerpt 12:

35	Lecturer	: *congratulation semua yang wisuda hari ini. Semoga ilmunya bermanfaat dan berkah dunia akherat.* *congratulation everyone who graduated today. Hopefully the knowledge is useful and the blessings of the world hereafter*
36	Student	: *MasyaAllah Bu @uthe terimakasih banyak. Terima kasih juga @faizal. Buat teman2 semuanya juga makasih banyak* *MasyaAllah Mrs. @lecturer1 thank you very much. Thanks also @lecturer2. For all my friends, thank you very much*

Excerpt 12 display such different uses address terms more elaborately. The student responded the lecturer's positive politeness strategy through a gratitude to the lecturer by tagging her, Bu @uthe. The appropriate address term 'Bu' was clearly used and accepted. However, when the student addressed another gratitude to the other lecturer, i.e. @faizal, no address term was used, resulting in the second lecturer's sense of impoliteness. This missing address term most probably occurred due to some possible technical issues. The student may have saved the lecturer's phone number in the appropriate format "Pak Faizal", prompting him/her to simply tag the lecturer assuming that the same name format will also appear in the lecturer's phone screen. However, since the lecturer saved his number in a different name format (i.e. Faizal), his phone screen shows the name format that he used, not the one expected to be sent by the student. This technical issue may create an indeliberate or false act of impoliteness.

Excerpt 13

37	Student 1	: *Ass Pa Faisal*
		(Ass Pa Faisal)
38	Lecturer	: *waalaikum salam. Maaf sebaiknya salam tidak disingkat dengan Ass.* (waalaikum greetings. Sorry, greetings should not be abbreviated as Ass.)
39	Student 1	: *makasih Pak Faisal. Mohon maaf atas kesalahanku.* (Thank you Mr. Faisal. Sorry for my mistake.)
40	Lecturer	: *ndak apa-apa jika kesalahannya tidak sengaja.* (it's okay if the mistake is not intentional.)
41	Student 1	: *makasih atas maklumnya.* (thanks for the understanding.)

Another impoliteness strategy that stood out from the data was negative impoliteness. The lecturer reminds the student not to abbreviate Salam by using 'ass' due to its ambiguous interpretation in English language. The student accepted the reminder and apologized. However, the lecturer's next response appeared to continue attacking the student's negative face through 'humble impoliteness' by accepting the apology but on a condition that the mistake was undeliberate. The student's final remark seemed to show a little bit of annoyance by the missing address term 'pak'. However, this demonstration of disturbance was subtle because it may be shadowed by the full use of address term' Pak Faizal' in the previous apology (line 39). Therefore, the lecturer may simply ignore it.

D. Perceptions of Politeness and Impoliteness in the Speech of Students and Lecturers in Cyberpragmatic Communication.

In this part of the analysis, results from participants' responses to the eight questions in the form will be described individually.

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## Question 1 – Abbreviated Salam (Islamic Greeting)

Bagaimanakah penilaian anda tentang aspek kesopanan jika seorang Mahasiswa Muslim mengawali percakapan dengan penyingkatan kata "Assalamu alaikum menjadi "Salam" atau "Ass."?
124 jawaban
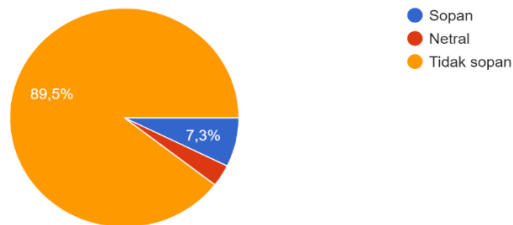
The first question asked in the questionnaire inquired about the participants' perspective about the abbreviated use of Salam. As the result, 89.5% of respondents stated that it would be impolite if the words "Assalamu alaikum" were shortened to "Salam" or "Ass." and only 7.3% said it was polite.

Question 2 – Lecturer's rejection for student consultation

Bagaimanakah penilaian anda tentang aspek kesopanan jika seorang Dosen menyampaikan pesan bahwa mahasiswa yang tidak mau bimbingan secara...t alasan yang sangat khusus dan bisa diterima?
124 jawaban
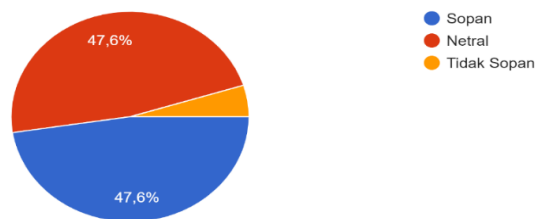
The second inquiry was about respondents' perspective on a lecturer's message of rejection to do thesis consultation for the students who refused to it offline for no clear and strong reason. The result shows that 47.6% respondents stated that they were neutral if, after the pandemic ended, academic consultations or thesis

consultations could only be done offline, while 47.6% of respondents said lecturers' such expressions were polite.

Question 3 – Lecturer's anger and dismissal for a class

Bagaimanakah penilaian anda tentang aspek kesopanan jika seorang Dosen yang marah dan mengancam membubarkan kelas karena Mahasiswa terlambat masuk kelas online?
124 jawaban

Sopan
Netral
Tidak Sopan

60,5%
34,7%
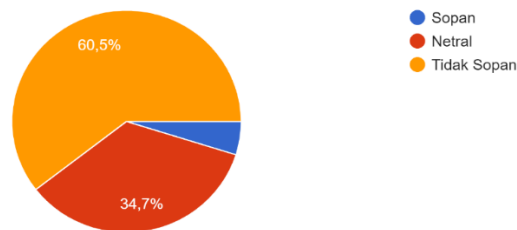
The third question elicited participants' response to a situation when a lecturer expressed his/her irritated feeling and threatened to dismiss a class because the students' lateness to join the class. The result shows that 60.5% of respondents stated that it was "disrespectful" if the lecturer was angry and threatened to dismiss the class due to students' lateness in joining the online classes. However, 34.7% participants stated that they were neutral towards such behavior by lecturers.

Question 4 – Tagging a lecturer without the appropriate address term

Bagaimanakah penilaian anda tentang aspek kesopanan jika seorang mahasiswa Muslim men-tag nama dosen tapi tidak menggunakan addressing terms/ istilah sapaan seperti pak/bu?
124 jawaban

Sopan
Netral
Tidak Sopan

89,5%
8,9%
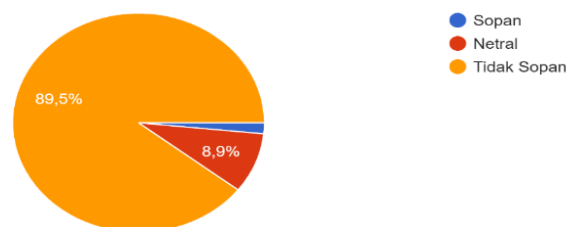
The next question investigated the participants' responses on the action of tagging a lecturer without using the appropriate address term. 89.5% respondents agreed

that failure to use the appropriate address terms results in impoliteness and only 8.9% participants declared neutrality towards such behavior.

## Question 5 – Students' suggestions for variation in classroom activities

Bagaimanakah penilaian anda tentang aspek kesopanan jika seorang Mahasiswa Muslim memberi saran kepada dosen dengan kalimat "masukan dari ...paya ndak monoton, pak" seperti screenshot ini?
124 jawaban

- Sopan
- Netral
- Tidak Sopan
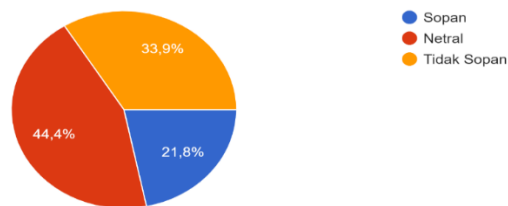
The fifth point the questionnaire inquired about was the participants' response to students' politeness strategy when making suggestions about variation to online class activities as exemplified in excerpt 9. On this point, 44.4% of respondents stated that they were neutral, 33.9% of respondents stated that they deem it as being impolite, and 21.8% of respondents perceived the utterance as polite.

Question 6 – Student emailing a thesis draft without body text

The next question was to identify participants' perception on an email sent by a student containing a thesis draft but without body text in the email, as displayed in the screenshot below:

Proposal Skripsi Inbox ×

Tue, May 24, 7:23 AM

@gmail.com>

to me ▾

/ 23030

W Proposal_ _23030
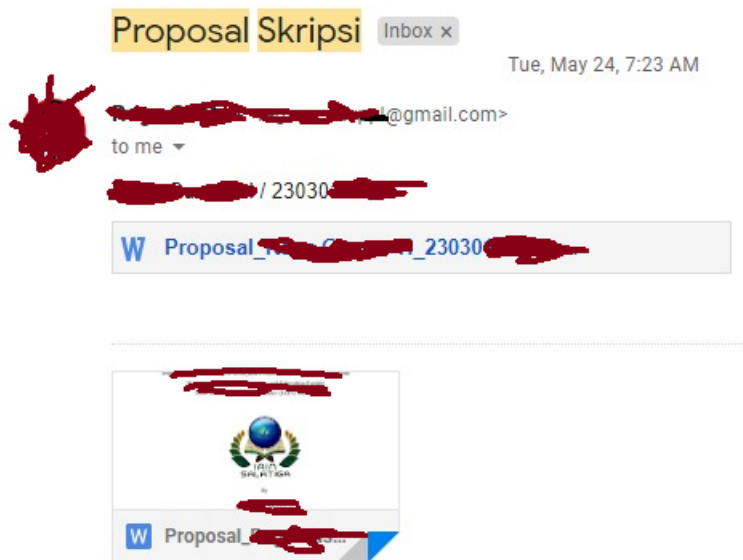
Bagaimanakah penilaian anda tentang aspek kesopanan seorang mahasiswa jika kejadiannya seorang Mahasiswa mengirimkan file proposal skri...h dosen sama sekali seperti pada screenshot ini?
124 jawaban
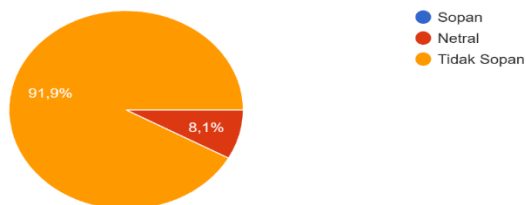
The resut shows that the majority (91.9%) of respondents perceived the action as impolite and only 8.1% claim neutrality over such email.

Question 7 – Student asking about a class via Whatsapp

Bagaimanakah penilaian anda tentang aspek kesopanan jika seorang Mahasiswa bertanya kepada dosen dengan ungkapan kalimat seperti screenshot ini?
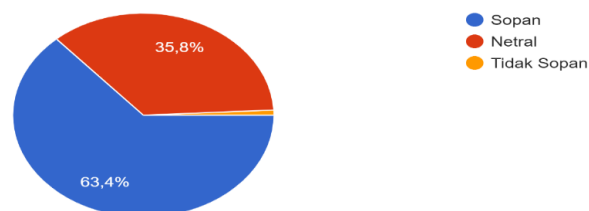124 jawaban
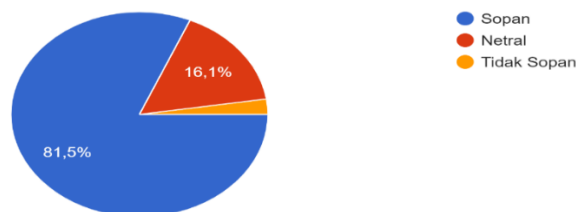
Question number 7 sought the participant's perception on a screenshot where a student asked the lecturer about a class by using Salam, a hedging move, address term, and asking a permission to ask a question, as displayed in the following screenshot:
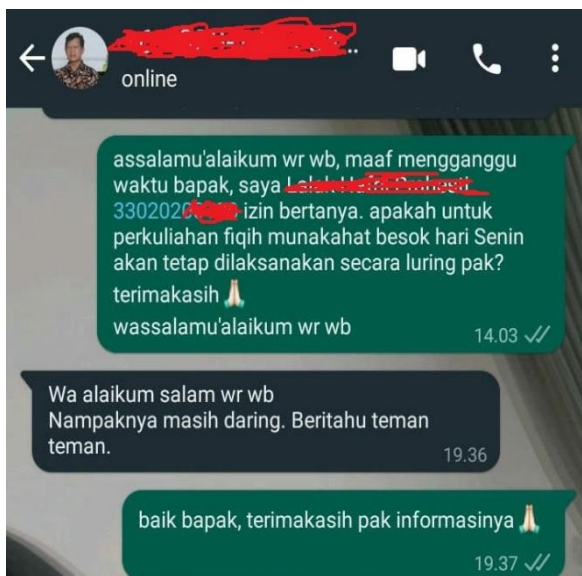

The result shows that 81.5% of respondents agreed that the utterance was polite and 16.1% stated that they were neutral or undecided about this utterance.

Question 8 – A lecturer's utterance in opening a class in the first meeting

The last question elicited participants' response to a situation where a lecturer opened the first meeting of a class as in the following screenshot:
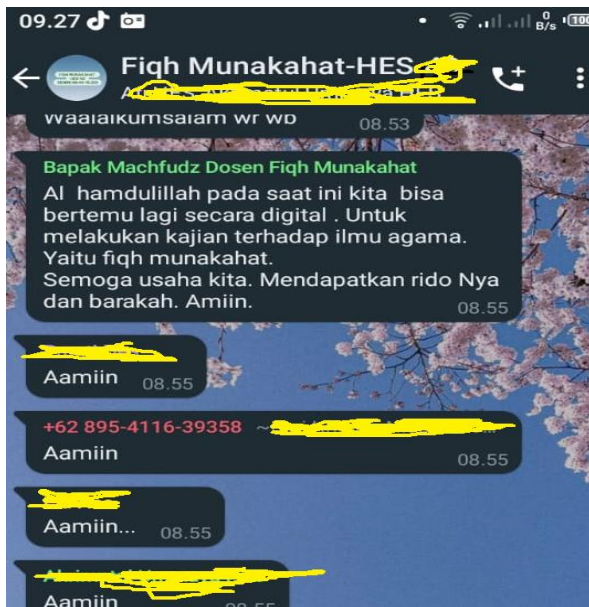
As the result, 63.4% respondents stated that the lecturer's expressions were polite and 35.8% stated a neutral assessment of this screenshot:

DISCUSSION

Overall, this study discovers the dominant use of positive politeness in the cyberpragmatic chats between lecturer and students at Universitas Islam Salatiga, which confirms similar findings (Mulyono et al., 2019; Hafizah, 2019; Budiwati, Ahmad, 2022). The significant role of power clearly stirred the application of politeness strategy from the part of students. The lecturers' application of the positive politeness strategy may not only be the initiative of implementing their social role as the more powerful party in the interaction but also intended as an educational model for the students. Despite the code in use was Indonesian, students also strengthened their application of positive politeness strategy by employing local language (Javanese) politeness marker, such as 'njih'. This Javanese polite form of 'nijh' functions similar with the backchannel 'yes' in English when it stands alone in response to the interlocutor's statement. When it is inserted after an utterance of apology, it pragmatically reinforces the politeness quality of the speech act which shows the speaker's extra maintenance initiative for the listener.

Moreover, the use of religious expressions of gratitude to God (Alhamdulillah = Thank God) and of exclamation (Masyaallah = O Dear God) was also found in this study (except 6, 7, 10, 12. Apart from the fact that the participants were Muslim students at Islamic University, using such religious expression also has a pragmatic role and effect. They serve as 'boosters' for the speaker's polite intention because religious expressions are typically used by religious persons who are normally considered to be well-behaving, socially accepted, and 'good' individuals. Using those expressions reaffirms the speaker's status or intention to be included in such respected status in the eyes of the interlocutors. At the same time, they may also function to reinforce the positive politeness strategy being applied by establishing a sense of commonality with their listener. Consequently, the default format of politeness strategy is reinforced through these peripheral discursive particles and the pragmatic effect is amplified. In other words, the utterance becomes 'extremely polite'.

This study discovers that impoliteness strategies were dominantly yet infrequently used by the higher power parties (lecturers). They use impoliteness strategy deliberately as an educational medium and social check on the student's communicative acts. In line with Hafizah's (2019) research finding, the lower power parties (students) dominantly use politeness strategies, which confirms Hafizah's. Unlike Budiwati's (2017) and Abid's (2019) findings, the participants also appeared to be able to operate the appropriate politeness strategy in cyberpragmatic chat with their lecturers. One finding of impolite use of address term as in Excerpt 12 appeared to be accidental due to a technical issue instead of the student's inability to perform politeness strategy properly. The participant's appropriate use of address terms in the previous sentence indicates this ability thereby rejecting the assumption of deliberate impoliteness behind such missing address term.

The result of analysis of politeness and impoliteness strategy above has been also confirmed by the acceptability test where the use of religious utterances such as *Salam* in its full form is considered to be polite in cyberpragmatic chats either by students (question 1 and 7) and or lecturer (Question 8). The abbreviated form of Salam was, in contrast, considered to be impolite by the majority of both students and lecturers in the survey questionnaire. Nevertheless, there is an interesting discrepancy of politeness acceptability between the student's inquiry about a class in question 7 and the lecturer's positive politeness in opening a class in question 8. A strong majority of respondents (81.5%) accepted the student's utterances as sufficiently polite while the lecturer's statement of opening a class meeting were considered polite only by a weaker majority (63.4%) of the respondents. The use of religious wish in the end of the opening speech does not seem to reinforce the magnitude of politeness effect of the utterance. Perhaps, this lower acceptability rate was due to the fact that such opening speech uses a generally common, polite speech format that addresses a class. Therefore, it was considered to be 'normally' instead of highly' polite.

Regarding impoliteness strategy, most respondents also confirmed that tagging a lecturer must include such respectful address terms as *Pak / Bu* as the prerequisite for positive politeness strategy. As the less powerful party, students are expected to use the appropriate form of utterance in sending email and making suggestions to their lecturers. Failure to do so may fall into performing less politely (question 5) or even impolite (question 4) actions. Despite having high power status, lecturers' expression of anger and threat to dismiss a class was still considered to be disrespectful and less polite. This indicates that expression of excessive irritation, even by an authoritative individual, is still unacceptable for such minor mistakes.

CONCLUSIONS & RECOMMENDATIONS

This research provides descriptive analyses of politeness and impoliteness strategies from student-lecturer cyberpragmatic chat at Universitas Islam Negeri Salatiga. The results show that students performed appropriate politeness strategy throughout their cyberpragmatic chat with the lecturers. Positive politeness was commonly used in the data, equipped with religious expressions to boost the pragmatic effect of the politeness strategy in use. The use of impoliteness strategy was still perceived as the less powerful interlocutor failed to use the pragmatic attribute of politeness, i.e. proper address terms, when addressing the more powerful conversational partner. Last but not least, the result of this study is confirmed by the acceptability judgement where majority of respondents confirms the level of politeness elaborated in the descriptive analysis.

Next studies comparing the two language backgrounds (English and Indonesian) may help confirm whether students' use of positive politeness strategies to the lecturer was not biased due to their homogenous environment and common speech community. The participants may come from different departments and data eliciting instruments should be designed in their respective language. Such technical issues that may trigger ambiguity in interpreting the data should be anticipated through a robust pilot study on the instrument. Hopefully, those future research can reveal the patterns of current use of politeness and impoliteness strategies through Cyberpragmatic chats among more various parties so that any disharmonious effects from inappropriate use of politeness strategy can be foreseen and prevented.

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