

Politeness Strategies through Language Power and Style-Based Communication

Antonius Herujiyanto

anton.herujiyanto@gmail.com

English Language Education Study Program, Sanata Dharma University

Abstract

It is reasonable to highlight that approving the use of intra-lingual and extra-lingual components means justifying the signs of one's politeness strategies to have appropriate communication. It would be rather different, however, when the scope is within the students' writing skills. This paper focuses on the student's implementation of those linguistic components as seen in their work assigned in Mass Media Communication (Journalism) class of the English Language Education Study Program of Sanata Dharma University, Yogyakarta. Not only does the discussion engage with the course objectives such as being able to make use of the language of news and the nature of investigative report, but it also involves the burning question of how politeness strategies portray such an appropriate application of the two linguistic components. Analysing the students work is, thus, an unavoidable method to use. This research paper is also grounded on the Indonesian indigenous wisdom sarujuk sithik-edhing [committing to win-win solution] of Katresnanism theory, contextualizing the students with the pro-active spirit of cultural pluralism as the nature of International journalism.

Keywords: sarujuk sithik-edhing [committing to win-win solution], Katresnanism, language power and style, communication

Introduction

The question whether or not striving to maintain the quality of being whole and complete as one of those research ethical standards to achieve deals with, at least, two factors. The first one is concerned with approving the use of intra-lingual and extra-lingual components, and the second one is to see it as the signs of one's politeness strategies to have appropriate communication.

According to Richard Sagor (2005: xi), however, the actions a researcher has decided to take (his or her hypothesis) are not always working as he or she had hoped.

Not only is the thesis of this paper to maintain the quality of being whole and complete as one of those research ethical standards to achieve, but it is also meant to

highlight the concrete implementation of making use of intra-lingual and extra-lingual components: enabling the students [of EESP-USD] to avoid inappropriate communication. The key term is, therefore, having something to do with the so-called politeness.

Since the end goal is to brush up on the students' writing skills, the primary data are but their written work. The focus is on their implementation of those linguistic components as seen in their work assigned in their Mass Media Communication (MMC or Journalism) class.

The discussion does not only engage with the course objectives such as being able to make use of the language of news and the nature of investigative report, but it also involves the burning question of how politeness strategies portray such an appropriate application of the two linguistic

components. Analysing the students work is, thus, an unavoidable method to use.

This research paper is also grounded on the Indonesian indigenous wisdom *sarujuk sithik-edhing* [committing to win-win solution] of *Katresnanism* theory, contextualizing the students with the proactive spirit of cultural pluralism as the nature of International journalism codes.

Literary critics and linguists have directly and indirectly given their opinions especially when following the nature of texts. On the one hand those critics depict their arguments based on the theory of criticism [Common sense-New Historicism]; the linguists, on the other hand, make use of their linguistic knowledge [from that of the mainstreams up to socio-psycho linguistic aspects].

This research is, however, not only meant to highlight the arguments of those experts, but it also points out that we cannot forget to talk about critical approach, linguistic knowledge, and those dealing with socio-cultural, interactional, and strategic competence.

The expected list would be, therefore, comprising of writing the results of those procedures and analysing the data obtained. This is precisely the nature of this study: to uncover Language Power and Style-Based Communication with the focus on the so-called Politeness Strategies by making use of Indonesian indigenous wisdom of *Katresnanism*.

The data is taken from the students' final paper (for their term paper) in many different content courses, but in this paper the work is focused on those of MMC-Journalism [Mass Media Communication] class of the English Language Education Study Program of Sanata Dharma University [EESP-USD] Yogyakarta.

The questions of the study may, thus, be formulated as "How do the students make use of the intra-lingual and extra-lingual components as the signs of their politeness strategies?" and "How do they use their ideas to advance and develop their thesis as

demanded by MMC class?" The answers to the questions are originated from those pragmatic ones which are non-political dogma and semantic aspects of those intra-lingual and extra-lingual components. Further clarifications have to be, therefore, embracing the pragmatically and semantically world of writing skills and communication such as styles, grammatical constructions, dictions, bathos, colloquial expressions, contexts, rhetoric, tone, ellipses, and the like.

Not only does the discussion engage with the course objectives such as being able to make use of the language of news and the nature of investigative report, but it also involves in exposing the nature of scientific paper writing and that of the language (power and) style-based communication. This research paper is grounded on the Indonesian indigenous wisdom *sarujuk sithik-edhing* [committing to win-win solution] of *Katresnanism theory* (Herujiyanto, 2006, pp. 125-138), contextualizing the students with the spirit of positive thinking in the process of writing a scientific paper for their final test.

Method

Collecting the data, [the students' midterm test (01-11/04/2014) (Semester VI & VIII), the final one (18-28/12/2014), and their latest assignments (January-March 2015)], the actual actions are to categorize and analyse them in accordance to the spirit of *Katresnanism's* committing to win-win solution and the polite factors representing the intra-lingual and extra-lingual components in question.

The findings deal with whether or not the politeness strategies as reflected in their papers have something to do with intra-lingual and extra-lingual components and whether or not they used their ideas to advance and develop their thesis. Indirectly, the minimum requirement for the writing work which meets the readership in question is accomplished.

Katresnanism Approach

Sarujuk sithik-edhing [committing to win-win solution] is one the *aos* [cores] of *Katresnanism* theory, accommodating the sincere commitment of respecting everybody else's concrete actions [altruistically participating] in order to encourage and see that one action would lead to another related action endlessly. All those actions [as seen in the analysis/ discussion] are basically to motivate and create the better situation of communicative processes. In short, it is the spirit of giving and offering (Herujiyanto, 2006: 125-138).

The word *sarujuk sithik-edhing* deals with one of those basic concepts of intercultural communication in *Katresnanism* wisdom (Herujiyanto, 2006: 125-138).

It can be defined as those actions exercising "altruistic acts reminding each of us of critical approach, linguistic knowledge, and those dealing with socio-cultural, interactional, and strategic competence closely related with and to language power and style-based communication."

Sarujuk-sithik-edhing is the making of *nyengkuyung* [the spirit of doing a favour altruistically] and all other "cores" of *Katresnanism* school of thought.

Discussion

Besides the *sarujuk sithik-edhing* with one of those basic concepts of intercultural communication in *Katresnanism* wisdom, the discussion of the students' work functions to highlight their understanding of the language power and style that deal with the politeness markers in communicative language.

This can be easily identified [intralinguistically] and/or should be regarded within the context [extra linguistically] in the sense of having to make use of certain tools to interpret them.

Implementing the *sarujuk sithik-edhing* of intra-linguistic elements and extra-linguistic elements would, therefore, produce the ideal communication within the society in question.

The following is the students' original work and its edited version:

1. [AH01_020515]:

Original	Edited Version
Quality speaking Indonesian Muslims are minority – Indonesian cleric	Indonesian Muslims majority by number, minority by "quality" – cleric
An activist of the Council of Indonesian Young Muslims Scholars and Intellectuals [MIUMI], cleric Adnin Armas, has said that Indonesian Muslims have become the minority although they are the majority in the sense of their population numbers in the country.	An activist of the Council of Indonesian Young Muslim Scholars and Intellectuals [MIUMI], cleric Adnin Armas, has said that Indonesian Muslims have become a minority although they are the majority in the sense of their population numbers in the country.
According to him, Muslims used to achieve their glory and they were even called as the best people since those friends or societies of Prophet Muhammad dedicated their life to Islam.	According to him, Muslims used to achieve glory and were called the best people since the friends or associates of Prophet Muhammad dedicated their life to Islam.
He also said that such an unexpected situation was due to the inappropriate actions conducted by the Muslims themselves.	He also said that such an unexpected situation had arisen due to the inappropriate actions of Muslims themselves.
Mentioning ..., politically and culturally left behind due to their low quality in many different aspects .	Mentioning ... , politically and culturally left behind due to their low quality in many different areas .

2. [AH05_070515]:

Original	Edited Version
<p>Indonesian media editor-in-chief: there is no radical term in Islam</p>	<p>Indonesian website editor questions use of term "radical"</p>
<p>The Indonesian ... to judge other people as the infidels.</p> <p>"According to BNPT chief, radicalism can be divided into two, namely, the good and the bad one," Mahladi said, pointing out that Islam did not recognize the term radical but "<i>ghuluw</i>" or <i>religious exaggeration</i>.</p> <p>"Instead of radicalism, we have the term "<i>ghuluw</i>" in Islam. It means the Islamic exaggerated teachings," he said, explaining that it was important to have the same understanding on the meaning of the so-called radical mass media.</p> <p>"When I met with BNPT chief, Saud Usman Nasution, some journalists asked him for showing the radical contents carried in hidayatullah.com," he said, adding that there were only two articles considered as being radical and threatening. Mentioning that there were only two items, he questioned why BNPT had not directly asked the media for redrawing them instead of blocking the site.</p>	<p>The Indonesian ... to judge other people as the infidels.</p> <p>According to BNPT chief, radicalism can be divided into two, namely, the good and the bad one, Mahladi said, pointing out that Islam did not recognize the term "radical" but instead had the term "ghuluw" or "religious exaggeration".</p> <p>"Instead of 'radicalism', we have the term ghuluw in Islam. It means exaggerated Islamic teaching," he said, explaining that it was important to have the same understanding regarding the meaning of the so-called radical mass media.</p> <p>"When I met BNPT chief Saud Usman Nasution, some journalists had asked him to show the radical content in hidayatullah.com, but there were only two articles considered radical and threatening," he said.</p> <p>He questioned why the BNPT had not directly asked the media to withdraw them instead of blocking the site.</p>

3. AH06_070515

Original	Edited Version
<p>Indonesian Press Council: evaluation of media cannot be done one-sidedly</p>	<p>Indonesian press body chief says media freedom should be upheld</p>
<p>The Indonesian Press Council [DPI] has said that some Indonesian communities have to shoulder the risks of guarding and maintaining the [Press] freedom of expression. This is regarded as the valuable blessings.</p> <p>This is despite the fact that there are still many Indonesian [and Islamic] websites and media which are still allegedly carrying hatred speeches and spreading up violent messages.</p> <p>According to the chair of DPI, Bagir Manan, the Press freedom of expression should be within the frame of maintaining the public order.</p> <p>The problems are, however, we live in a democratic country with the foundation of law supremacy. The violations against those two principles should be prevented from taking place," he was quoted as saying by hidayatullah.com during a seminar entitled "Freedom and Blasphemy" held in DPI building Jakarta on Monday (4 May). The discussion was hosted by AJI (the Association of Independent Journalists) in co-operation with many other institutions including SEAPA (the Alliance of South East Asian Press), and DPI. It was attended by many important figures such as SEAPA chair, Eko Maryadi, and editor-in-chief of hidayatullah.com, Mahladi Murni.</p> <p>Mentioning the protests against the recent blocking Islamic websites, he said that they should have been carried out in accordance to the appropriate procedures without violating against the Indonesian laws.</p>	<p>The Indonesian Press Council [DPI] has said that some Indonesian communities have to shoulder the risks of guarding and maintaining freedom of expression. This is regarded as a valuable blessing.</p> <p>This is despite the fact that there are still many Indonesian websites and media which are still allegedly carrying hatred speeches and spreading messages of violence.</p> <p>According to the chairperson of DPI, Bagir Manan, freedom of expression for the press should be within the ambit of maintaining public order.</p> <p>The problems are however that we live in a democratic country and law is supreme. The violations against these two principles should be prevented from taking place, he was quoted as saying by Hidayatullah.com during a seminar "Freedom and Blasphemy" held in DPI building in Jakarta on Monday [4 May]. The discussion was hosted by AJI (Association of Independent Journalists) in cooperation with other institutions such as SEAPA (Alliance of South East Asian Press) and DPI. It was attended by many important figures including SEAPA chairperson Eko Maryadi and editor-in-chief of hidayatullah.com, Mahladi Murni.</p> <p>Mentioning the protests against the recent blocking of Islamic websites, he said they should have been carried out in accordance with appropriate procedures without violating Indonesian laws.</p>

According to him, the DPI will also keep struggling for maintaining the existing freedom of expression in the country.	According to him, the DPI will also keep making efforts to maintain the existing freedom of expression in the country.
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4. [AH08_100515]:

Original	Edited Version
Indonesia Aceh province to train 50 Islamic lawyers	Indonesia's Aceh Province trains lawyers on Islamic codes
<p>The Islamic Shari'a Board (DSI) of Aceh Province has held trainings to 50 provincial lawyers on Islamic code in dealing with the Islamic Aceh criminal code (Qanun Jinayat) and the Civil Law Islamic Aceh Qanun Jinayat. The aim is to produce Islamic lawyers in the province.</p> <p>Syahrizal Abbas, the chair of DSI, has been quoted as saying by <i>Serambi Indonesia</i> Daily, on Tuesday (5 May) that the training would last for three days (up to 7 May).</p> <p>According to him, it needs commitment and understanding to accomplish the goal. The administration of Aceh province is in charge of socializing the activities held in one of the only two Special Provinces [the other one is Yogyakarta province] in the country.</p> <p>He also said that DSI wants to make sure that Islamic Shari'a be really established in Aceh.</p> <p>The organizing committee of the training, Munawar A Djalil, likewise said that it was necessary to hold such activities to make sure that the province has got Islamic lawyers with the ability to professionally understand the implementation Islamic Shari'a and provide the people with appropriate legal aids.</p> <p>According to him, Articles 2 and 75 of the Civil Law Islamic Aceh Qanun Jinayat say that it is important for every defendant has got the legal aids needed.</p> <p>It is precisely the reasons of having the appropriate Islamic lawyers," said Munawar.</p>	<p>The Islamic Shari'ah Board (DSI) of Aceh Province has held training sessions for 50 provincial lawyers on dealing with the Islamic Aceh criminal code (Qanun Jinayat) and the Civil Law Islamic Aceh Qanun Jinayat. The aim is to produce Islamic lawyers in the province.</p> <p>Syahrizal Abbas, the chair of DSI, has been quoted as saying by <i>Serambi Indonesia</i> Daily, on Tuesday [5 May] that the training would last for three days.</p> <p>According to him, commitment and understanding are needed to accomplish the goal. The administration of Aceh Province is in-charge of organizing the activities in one of the two special provinces [the other is Yogyakarta Province] in the country.</p> <p>He also said that DSI wants to make sure that Islamic shari'ah can be actually established in Aceh.</p> <p>An official with the organizing committee, Munawar A. Djalil, said it is necessary to hold such activities to make sure that the province gets Islamic lawyers with the ability to professionally understand the implementation of Islamic shari'ah and provide people with appropriate legal help.</p> <p>According to him, Articles 2 and 75 of the Civil Law Islamic Aceh Qanun Jinayat say that it is important for every defendant to get the required legal help.</p> <p>This is precisely the reason to get appropriate Islamic lawyers, Munawar said.</p>

5. [AH10_120515]:

Original	Edited Version
Indonesian group holds meetings on re-establishing Caliphate in 36 cities	Indonesian Islamic group to hold meetings to re-establish shari'ah
<p>The Indonesian Hizbut Tahrir [HTI] has planned to hold RPA [meetings and marches] to call on its followers and all Indonesian Muslims to re-establish Islamic Shar'iah comprehensively under one khilafah in 36 cities all over the country during May 2015.</p> <p>We will hold RPA during the month of May this year. Its peak will be held in Gelora Bung Karno Stadium on 30 May; it would be attended around 150,000 people," HTI spokesperson Muhammad Ismail Yusanto was quoted as saying by mediaumat.com on Saturday (9 May).</p> <p>According to him, the events are meant to highlight the mission and vision of Muslims in the mid of the current threatening movements of neo-liberalism and neo-imperialism in Indonesia.</p>	<p>The Indonesian Hizbut Tahrir [HTI] has planned to hold RPA [meetings and marches] to call on its followers and all Indonesian Muslims to re-establish Islamic shar'iah comprehensively under one khilafah [Caliphate] in 36 cities across country during May 2015.</p> <p>We will hold RPA during the month of May this year. Its peak will be in Gelora Bung Karno Stadium on 30 May; it would be attended by around 150,000 people, HTI spokesperson Muhammad Ismail Yusanto was quoted as saying by mediaumat.com on Saturday [9 May].</p> <p>According to him, the events are meant to highlight the mission and vision of Muslims amid the current threatening movements of neo-liberalism and neo-imperialism in Indonesia.</p>

<p>Having learnt the hard lessons that the falling of the last Islamic Khilafah [Caliphate] is the beginning of the falling of Islamic world, then the re-awakening of Islam may only be achieved by re-establishing the Khilafah.</p> <p>The Khilafah with its comprehensive Islamic Shar'iah will, indeed, reunite Muslims all over the world in facing with many different threats," he stated.</p>	<p>Having learnt the hard lessons that the fall of the last Islamic Khilafah is the beginning of the fall of Islamic world, the re-awakening of Islam may only be achieved by re-establishing the Khilafah.</p> <p>The Khilafah with its comprehensive Islamic shar'iah will, indeed, reunite Muslims all over the world in facing many different threats, he said.</p>
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6. [AH11_160515]:

Original	Edited Version
<p>It is exaggerated to lift restrictions for foreign journalists in Indonesia Papua</p>	<p>Indonesian lawmaker criticizes lifting of restrictions on foreign journalists</p>
<p>A member of Indonesian House [DPR], Sukamta, has criticized the decision made by President Joko "Jokowi" Widodo to revoke the restrictions that prevented foreign journalists from covering Papua province.</p> <p>According to him, such an official press ... on stay permit.</p> <p>Having implemented the welfare approach which insists on developing the people and their well being, then ... in journalism codes.</p> <p>Those journalists had violated journalism codes when the restrictions ... Will the East Timor case with its referendum be repeated in Papua?" stated he.</p>	<p>A member of Indonesian House [DPR], Sukamta, has criticized the decision made by President Joko Jokowi Widodo to revoke the restrictions that prevented foreign journalists from covering Papua province.</p> <p>According to him, such an official press ... on stay permit.</p> <p>Having implemented the welfare approach which insists on developing the people and their wellbeing, then ... in journalism codes.</p> <p>Those journalists had violated journalism codes when the restrictions ... Will the East Timor case with its referendum be repeated in Papua?" he questioned.</p>

7. [AH15_180515]

Original	Edited Version
<p>Refusing Rohingya Muslims, ASEAN leaders have unworthy inner selves</p>	<p>Indonesia Islamist group criticizes countries' refusal to help migrants at sea</p>
<p>The spokesperson of the Indonesian Hizbut Tahrir [HTI], Muhammad Ismail Yusanto, has said that the refusal and pushing back boats carrying refugees and migrants of Rohingya Muslims and Bangladeshis to the sea by some ASEAN countries has suggested their unworthy inner selves. The natural kind hearted attitudes of the leaders of the countries must have been disappeared.</p> <p>The leaders' lack of empathy for hundreds of frail and distressed Rohingya Muslims fleeing persecution in Myanmar who were stranded on boats without adequate food, water or sanitation was beyond imagination," he was quoted as saying through telephone by <i>mediaumat.com on Saturday</i> (16 May).</p> <p>It is shocking. In the name of whatsoever, they should have helped them. But no. None of them has practically kept their borders open to those vulnerable people. Bangladesh, Malaysia, and even Indonesia have refused them," he disbelieved it, adding that the Indonesian government should have, at least in the name of humanity, provided them with temporary camps. In the past, Indonesia had great experiences in giving unpopulated Galang Islands for temporary camps of thousands of Vietnamese refugees.</p> <p>Indonesia can do the same things to those Rohingya Muslims and</p>	<p>Muhammad Ismail Yusanto, spokesperson for the Hizbut Tahrir Indonesia [HTI], has said that the refusal and pushing back boats carrying Rohingya Muslims and Bangladeshi refugees and migrants to the sea by some ASEAN [Association of Southeast Asian Nations] countries suggested their unworthy inner selves. The natural, kind-hearted attitude of the countries' leaders must have disappeared.</p> <p>The leaders lack empathy for hundreds of frail and distressed Rohingya Muslims fleeing persecution in Myanmar [also known as Burma] stranded on boats without adequate food, water or sanitation, which was beyond imagination, he was quoted as saying, through telephone by <i>mediaumat.com on Saturday</i> (16 May).</p> <p>It is shocking. In the name of whatever, they should have helped them. But no. None of them practically kept their borders open for the vulnerable people. Bangladesh, Malaysia, and even Indonesia refused them, he disbelieved it, adding that the Indonesian government should have, at least in the name of humanity, provided them with temporary camps. In the past, Indonesia had great experience of giving unpopulated Galang Islands for temporary camps for thousands of Vietnamese refugees.</p> <p>Indonesia can do the same things for Rohingya Muslims and</p>

Bangladeshis. Admittedly, the country is still faced with many problems, but it does not mean having no more senses of humanity. Besides, Indonesia is the nation with the world's largest Muslim population. It is only natural that the country gives their hands to those vulnerable Rohingya Muslims," Ismail Yusanto concluded.	Bangladeshis. Admittedly, the country is still faced with many problems but that does not mean having no sense of humanity. Besides, Indonesia is a nation with the world's largest Muslim population. It is only natural that the country gives its hands to the vulnerable Rohingya Muslims, Ismail Yusanto concluded.
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8. [AH23_220515]:

Original	Edited Version
Muslims in Aceh provide Rohingya Muslims with humanitarian help	Indonesians in Aceh province give humanitarian aid to Myanmar migrants
The representatives of Association of Muslim women [Salimah] and the Da'wah Council of Pidie, Aceh, have visited Myanmar's ethnic Rohingya Muslim refugees who were stranded off in the sub district of Kuala Cangko Lhoksukon in North Aceh. In the village of Sungai Keruk, Seruway [Tamiang sub district], there are 47 Rohingya Muslims consisting of 12 women and 35 men. In the meantime, the boatloads of more than 500 Rohingya Muslims, who arrived at Kuala Julok sub district (East Aceh), had been moved to the refugee camps in Kuala Langsa.	The representatives of Association of Muslim women [Salimah] and the Da'wah Council of Pidie, Aceh, have visited Myanmar's ethnic Rohingya Muslim refugees who were stranded off in the sub district of Kuala Cangko Lhoksukon in North Aceh. In the village of Sungai Keruk, Seruway [Tamiang sub district], there are 47 Rohingya Muslims consisting of 12 women and 35 men. In the meantime, the boatloads of more than 500 Rohingya Muslims, who arrived at Kuala Julok sub district (East Aceh), have been moved to the refugee camps in Kuala Langsa.

9. [AH19_180215]:

Original	Edited Version
Indonesian Muslim youth condemns attack on Sunnis' Mosque	Indonesian Islamist flays Shi'is for attacking Sunni village
The general Chair of the youth wing of Muslims Unity [PUI], Rizal Arifin, has condemned a group of 30 Indonesian Shiites for having attacked on Az-Zikra village [a Sunnis' village] in Bogor, West Java [on Wednesday night, February 11, 2015]. According to him, not only was the attack an insult to the "tolerant" Indonesia, but it was also ironical since it had taken place only hours after the closing ceremony of the sixth Congress of Indonesian Muslims (KUII) recently held in Yogyakarta [8-11 February]. He also said the attack had hurt all Indonesian Muslims. Their violent actions could not be tolerated. They have hurt the Indonesian Muslims' security feelings ," he said, adding that the perpetrators had violated the values of "Islam <i>rahmatan lil'alam</i> " [<i>that Islam is the source of love</i>]. I demand that those behind the attack be arrested and taken to the court. I believe the security forces know what to do," he stated. Mentioning that the Islamic council of Az Zikra was a peaceful and non-provocative institution, Rizal Arifin clarified that there had been many responses [against the violent actions at Az-Zikra Mosque] expressing their being prepared for conducting any jihad actions against those hurting Islam.	The general chairman of the youth wing of Muslim Unity [PUI], Rizal Arifin, has condemned a group of 30 Indonesian Shi'is for having attacked Az-Zikra [a Sunni village] in Bogor, West Java [on Wednesday night, 11 February]. According to him, not only was the attack an insult to tolerance in Indonesia, but it was also ironic since it had taken place only hours after the closing ceremony of the sixth Congress of Indonesian Muslims (KUII) recently held in Yogyakarta [8-11 February]. He also said the attack had hurt all Indonesian Muslims. "Their violent actions cannot be tolerated. They have hurt Indonesian Muslims' sense of security ," he said, adding that the perpetrators had violated the values of Islamrahmatan lil'alam" ["Islam is the source of love"]. "I demand that those behind the attack be arrested and taken to the court. I believe the security forces know what to do," he stated. Mentioning that the Islamic council of Az-Zikra was a peaceful and non-provocative institution, Rizal Arifin clarified that there had been many responses [against the violent actions at Az-Zikra Mosque], which express a readiness to wage jihad against those who hurt Islam.\

10. [AH21_210215]

Original	Edited Version
<p>Indonesian religious freedom protection bill close to completion</p>	<p>Indonesia drafting bill to protect religious freedom – minister</p>
<p>The Indonesian Ministry of Religious Affairs has almost completed drafting a bill on protecting freedom of religion in Indonesia, saying that it is meant to share the same perception on what exactly constitutes blasphemy. This way the peace in society can be well kept and maintained.</p> <p>“We have prepared the religious freedom protection bill and are still perfecting it,” the Religious Affairs Minister, Lukman Hakim Saifuddin, said in Jakarta as quoted by Antara on Thursday (19 February).</p> <p>According to him, the bill will enable his office to offer peaceful solutions to the disputes among religious followers as well as to reduce, or rather prevent refusal and blasphemy from being conducted against a certain religion by highlighting the perception on, for example, what exactly constitutes blasphemy.</p> <p>“The report says, for example, that there have been found many banners refusing Shi’a or condemning Wahhabi [the follower of Muhammad Bin-Abd-al-Wahhab in 18th century Arabia or Sunni school of Islam]. These may be categorized as religious freedom or as blasphemy,” he said, adding that under the proposed law the police would also be better able to distinguish whether somebody had violated the law or human rights when dealing with the so-called religious freedom.</p> <p>Mentioning Imlek [Chinese New Year] that took place on Thursday [19 February], the Minister wished a very happy Imlek to Chinese Indonesians.</p> <p>“It is true that that our societies have been very tolerant. In fact, there are many Indonesians from different cultural and ethnic backgrounds also celebrate Imlek. They are respecting their Chinese Indonesian brothers,” he stated.</p> <p>In the meantime, the chair of the Council of Indonesian Young Muslims Scholars and Intellectuals (MIUMI) Chapter Jakarta, Fahmi Salim, said that the proposed law would potentially weaken the fatwa [religious ruling] on misleading Islamic sects issued by the Council of Indonesian Muslim Scholars [MUI].</p> <p>“Unless being well monitored, the proposed law may interfere in the materials and contents of da’wah [Islamic preaching and missionary work] and those prayers at public schools,” he recently said at Jakarta Al Azhar Great Mosque.</p>	<p>The Indonesian Ministry of Religious Affairs has almost completed drafting a bill on protecting freedom of religion in Indonesia, saying that it is meant to share the same perception on what exactly constitutes blasphemy. This way the peace in society can be well kept and maintained.</p> <p>“We have prepared the religious freedom protection bill and are still perfecting it, the Religious Affairs Minister, Lukman Hakim Saifuddin,” said in Jakarta as quoted by Antara on Thursday (19 February).</p> <p>According to him, the bill will enable his office to offer peaceful solutions to the disputes among religious followers as well as to reduce, or rather prevent refusal and blasphemy from being conducted against a certain religion by highlighting the perception on, for example, what exactly constitutes blasphemy.</p> <p>The report says, for example, that there have been found many banners refusing Shi’a or condemning Wahhabi [the follower of Muhammad Bin-Abd-al-Wahhab in 18th century Arabia or Sunni school of Islam]. These may be categorized as religious freedom or as blasphemy, he said, adding that under the proposed law the police would also be better able to distinguish whether somebody had violated the law or human rights when dealing with the so-called religious freedom.</p> <p>Mentioning Imlek [Chinese New Year] that took place on Thursday [19 February], the Minister wished a very happy Imlek to Chinese Indonesians.</p> <p>It is true that that our societies have been very tolerant. In fact, there are many Indonesians from different cultural and ethnic backgrounds also celebrate Imlek. They are respecting their Chinese Indonesian brothers, he stated.</p> <p>In the meantime, the chair of the Council of Indonesian Young Muslims Scholars and Intellectuals (MIUMI) Chapter Jakarta, Fahmi Salim, said that the proposed law would potentially weaken the fatwa [religious ruling] on misleading Islamic sects issued by the Council of Indonesian Muslim Scholars [MUI].</p> <p>Unless being well monitored, the proposed law may interfere in the materials and contents of da’wah [Islamic preaching and missionary work] and those prayers at public schools, he recently said at Jakarta Al Azhar Great Mosque.</p>

Note and Final Remarks

This reasearch is one of the responses to the demand of the Indonesian Directorate General of Higher Education and Culture Ministry stated in its decree No. 152/D/T/2012, dated on 27 January 2012: one of the requirements to obtain undergraduate degree is for the student to

have produced a paper published in a scientific journal.

The findings show that almost every single work [except the last one, AH21_210215] violates the appropriate use of intra-lingual and extra-lingual components. Many of them have also denied the conventional signs of one’s politeness

strategies in conducting acceptable communication.

The remedy to such problems has also been carried through class activities: First, the students were divided into small group of three. Then they discussed their understanding on the nature of MMC class. They were also to exchange their first draft of their writing work. One of the significant steps were to encourage the students to have their second draft paper consulted with their lecturer. The consultation was mainly dealing with their understanding of the materials discussed.

In dealing with the problems of developing ideas, it can be concluded that those using documentation are 75 % [4 -12 groups depending the numbers of the students in a class]; there were also found that 65 % [3-10 groups] of them had, indeed, acquainted with a cross section of materials. There were 60 % [3-10 groups] engaging in critical, not creative, reading and writing.

Not only has the approach helped the students feel relaxed in following the activities conducted in the class, but they have also deepened and developed their writing skills.

It can also be said that the objectives of the course such as understanding the nature of journalism and creative-feature writing; becoming familiar with cross cultural multidimensionality and world cultures may be achieved mainly through written activities.

Implementing and establishing *sarujuk sithik-edhing* [committing to win-win solution] principles have, indeed, helped the students better understand the meaning of critical approaches, linguistic knowledge, and those dealing with socio-cultural, interactional, and strategic competence. They also happened to experience brushing up on their scientific writing skills.

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