# THE STUDENTS VERBAL AND NONVERBAL POLITENESS IN IMPERATIVE SENTENCE OF MISSIONARY AND ITS RELEVANCY WITH RHETORIC AS A SUBJECT TAUGHT IN MUHAMMADIYAH UNIVERSITY OF PURWOREJO

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## ABSTRACT

This study purposes were explained (1) the form of verbal and nonverbal speech politeness in the imperative form of student missionary in the Muhammadiyah University of Purworejo, (2) the deviation of principles of verbal and nonverbal politeness of imperatives forms in student missionary in the Muhammadiyah University of Purworejo, and (3) the relevance to the rhetoric learning in the Muhammadiyah University of Purworejo. This is qualitative research. The data sources are in the form of texts and students missionary recorded. The sampling technique was used purposive sampling. The research methods were noted and interviews. The data validity was used theory triangulation. The data analysis technique are consists of data reduction, data presentation, and conclusion. The research results were known (1) obtained twelve speech acts of verbal and nonverbal politeness of imperative forms that implies (a) order, (b) solicitation, (c) instigation, (d) notice, (e) anxiety, (f) request, (g) application, (h) permission requests, (i) prohibition, (j) appeal, (k) motivation, and (1) hope, (2) on the recording of a student missionary found five forms of irregularities in the politeness principle on the maxims of a) wisdom, b) compliment, c) simplicity, d) agreement or suitability, and e) congenial, and (3) students missionary by applying the verbal and nonverbal politeness of imperatives form are relevance to the rhetoric learning by analyzing the curriculum, learning objectives, syllabus, and interviews.

As an intellectual being, every university student has a good capacity in speaking. This speaking ability is used as a medium of interaction to other people in university whose intellectuality is approximately equal. Therefore, it is important for students to understand the nature of speaking, reasons to speak, and objectives of speaking as the reflection of their critical thinking, creativity, description, and argumentation (Setyonegoro, 2013: 79). The problem people mostly face in speaking is that they often ignore the

role of politeness while speaking. The politeness scopes both verbal and non-verbal utterances.

The ability to select dictions to utter can be one of indicators to determine the level of politeness. The diction refers to the suitability of using words which propose correct meaning and intention inj a certain context that makes certain effect to whom we are talking. Pranowo (2012: 3) states that speaking politely is still less concerned by many people especially linguists. Accordingly, it is common to find someone speaking which hurts the interlocutors even though his/her intention, diction, even structure are good.

It happens because the speaker as well as the writer has not known yet that inside the language structures lays a politeness structure. The politeness is arranged and created by choosing correct dictions and language style. These two things are rarely concerned by linguists. In addition to polite language-structure, other linguistic factors like articulation, pitch, softening-and-sharpening variation of utterance, speaking speed, and space are still problematic for speakers. Additionally, non-verbal politeness in

form of body movement like hunch backing, not-showing staring eyes, too wide space inter-foot, gazed up face, and the others are also commonly done; things which should be avoided.

A research conducted by Andy (2009: 15) entitled Etika Komunikasi dalam Penyampaian Aspirasi (The Etiquette of communication in Delivering Aspiration) scrutinizes the etiquette of communication not only about good utterance but also about to start it from sincere intention. The intention is expressed by the interlocutors in composure, patience, and support mutually. Therefore, verbal and non-verbal politeness are inherent and completing each other to solidify the quality of oral communication.

Then, a question is raised. How about the politeness of students acting as dai? Do they implement the theory of politeness in either verbal or non-verbal communication? These two questions are proposed as related to people's stereotype that students are those who have good communication skill. Is this statement evidently true? This opinion is unfortunately countered by the fact that many students do not show any politeness while communicating in either verbal or non-

verbal communication. For example, when students say salam, their eye do not contact the interlocutor's but others like floor, or even denote out the interlocutor by pointer.

Someone is respected for his/her speech. It deals with a proverb from Java *ajining dhiri gumantung obahing lathi.* More importantly, there is a stigma from society that university students are intellectuals who possess verbal and non-verbal politeness. Based on the afore-mentioned statements, Pendidikan Bahasa Indonesia Study Program offers a curriculum which accommodates the need of improving speaking competence through Rhetoric subject. There are many benefits in learning the subject. Hendriknus (1991: 18) states that learning Rethorics benefits students in (a) alleviating the emotions of under pressured, rigid, fear, and anxiety which students usually face while speaking in front of many people, (b) trusting self-capacity can be imparted and grown well, (c) self-awareness and self-confidence improve, (d) students can develop their voice technique in speaking, (e) the articulation gets clearer, (f) the language possesses persuasive power, (g) through rhetorical ability, pedagogic and

psychological competence can be developed, (h) spontaneous speaking ability can be improved, (i) the ability in motivating can be improved, (j) the ability in addressing and maintaining idea can be developed, (k) enriching vocabulary, (l) coordinating mimic and body movement more easily while speaking, (m) the ability to listen to other people can be improved, and (n) the ability to manage article can be developed.

This study aims at describing and explaining (1) the verbal and non-verbal imperative utterance students choose in doing missionary, (2) deviation form of verbal and non-verbal politeness principle students choose in doing missionary, (3) its relevancy with rhetoric subject taught in Muhammadiyah University of Purworejo. Rahardi (2005: 79) states that imperative sentence in Bahasa Indonesia varies from rudest imperative form to softest or most polite one. Imperative sentence may also be about suggesting or ordering and even banning someone to do something like students do in missionary.

It is noticed that for those violating the politeness principles, deviation of politeness principles

occurs. In Leech (1993: 206-207) there are six politeness principles: (1) the tacit maxim: minimize the expression of beliefs which imply cost to other; maximize the expression of beliefs which imply benefit to other, (2) the generosity maxim: minimize the expression of beliefs that express or imply benefit to self; maximize the expression of beliefs that express or imply cost to self, (3) the approbation maxim: minimize the expression of beliefs which express dispraise of other; maximize the expression of beliefs which express approval of other, (4) the modesty maxim: minimize the expression of praise of self; maximize the expression of dispraise of self, (5) the agreement maxim: minimize the expression of disagreement between self and other: maximize the expression of agreement between self and other, (6) the sympathy maxim: minimize antipathy between self and other, maximize sympathy between self and other.

The communication failure can be caused by both the speaker and the interlocutor. Pranowo (2012: 68) argues that several factors causing impoliteness in communication are (a) the two sides do not know the nature communication

which should be obeyed, (b) the politeness principles in Indonesia occurs and are possessed naturally, (c) some people feel hard to leave the bad habitual style of conversation to the new one, (d) the natural behavior called *gawan bayi* who get used to speaking impolitely in front of many people.

One of the aims of speaking is to get response from the interlocutor. However, the communication can not always run smoothly and the response may not can as expected because the dialogue fails. Chaer (2010: 30) adds that the significant factor causing the communication failure is caused by the interlocutor who (a) has no any background of knowledge about the topic of the conversation, (b) is not in "aware" condition, (c) is less interested with the conversation, (d) descent the way the speaker delivers the idea, (e) has nothing the speaker wants, (f) does not understand the speaker's illocution, and (g) does not want to violate the ethic code.

**RESEARCH METHODOLOGY**

This is a descriptive-qualitative study which is categorized into in case study. The data used in this study are the utterance the students employ in doing dakwah, document, and resources

from informant who is a lecturer of Rethoric subject. The techniques of collecting the data are by observing and noting the utterance in the script and tape recorder. Purposive sampling technique is employed in choosing the sample. To validate the data, triangulation is used. In analyzing the data, interactive-analysis technique of Miles & Huberman is employed which comprises of data reduction, data service, and conclusion withdrawal.

**FINDINGS AND DISCUSSION**

The utterance is said to be polite if it obeys the politeness principles. From the analysis, it is found that there are twelve utterances obeying the politeness principles which consist of 4 data of imperative meaning, 5 data of suggestive meaning, 4 data of invitation meaning, 3 data of informative meaning, 4 data of fidgety meaning, 3 data of ordering meaning, 2 data of requesting meaning, 2 data of asking for permission meaning, 3 data of forbiddance meaning, 3 data of appealing meaning, 3 data of motivating meaning, and 3 data of expectation meaning. Based on the findings, imperative meaning in terms of suggestion is the most common

utterance to use. In contrast, imperative meaning in terms of asking for permission and requesting are the least utterance to use.

Suggestion is delivered in order to be used as a consideration for the interlocutor. Suggestive utterance is usually marked with the use of 'should' and 'better to'. This form of utterance is mostly used by the students to do dakwah. It is meant to make it sound as a suggestive idea for the interlocutors to overcome the problem the interlocutors are probably facing. Accordingly, the capacity is not meant to make it as a must to do yet as a constructive input that they may take.

As found, the least-to-use utterance are asking for permission and requesting which have 2 data in each. Asking for permission is a kind of utterance delivered to the interlocutors, in this case, the listeners, to be permitted to deliver the message or do something. The utterance is mostly found in the beginning of the speech that is when the students ask for permission to start the dakwah. Additionally, the requesting meaning is mneant to get the listeners' agreement that what the students expect can be supported by them. This utterance is

usually found when the students are about to end the speech by asking for apology for any possibility to have done or said something unintentionally wrong.

Mostly, the students are already able to choose correct dictions and phrase and the language style is good as well. The students creativity can also be seen by the use of pantun, poetry reading, story telling, and singing techniques while conducting dakwah. Moreover, the students' technique of setting was also good though the camera did not catch the point where the students do the dakwah in certain position. It extends to the less concern because the camera did not also shot the students' full body movement, half-body movement, standing position and sitting position, and more importantly, the space between the student and the listeners. It is important to employ camera for this case in order to catch the students audio-visual data to be observed for finding out the students choice of position which practically gives effect to the listeners in listening to the missionary. Vice versa, it may also affect the students in giving the missionary. Some position may support

him to be more relax and it some others may challenge his nervousness.

If the speaker does not obey the politeness principles, deviation may occur. Consequently, the convenience of the event may be bothered. It is found that there are five kinds of politeness deviation in maxim of (a) modesty for 3 data, (b) approbation for 1 data, (c) tacit for 3 data, (d) agreement for 1 data, and (e) sympathy for 1 data. There is one maxim which is not found or used by the speaker. That is generosity maxim. From this data, it can be concluded that there are only a few of students who deviate the politeness principles in either verbal and or non-verbal communication. It signifies that they reach the stipulated indicators, knowing and understanding the roles of dai, the goals of conducting missionary, requirements to be a good dai, and things which may and may not be done while conducting missionary.

Factors causing the verbal deviation of politeness principles are (a) the speakers do not know the principles in uttering, (b) the politeness in Indonesia is acquired naturally, (c) they feel hard to leave the bad habitual use of language, and (d) there

is dissenting opinion between illocution and perlocution. Additionally, the non-verbal deviation of politeness principles is caused by the condition where the speakers do not know about the position or body movement. They are lack of training or experience so they get less concern with the principles of non-verbal politeness.

Missionary aims at persuading softly to ensure the interlocutors about what the dai says resulting effect to them. To be able to persuade effectively, verbal communication ability should also be supported by non-verbal one. This is relevant with a study conducted by Caserio and Higins (2008: 415-420) that non-verbal communication is embedded and always used in persuading. The ability in employing non-verbal communication significantly affects the success of persuading capacity. It is important to remember that the interlocutor can be successfully influenced or persuaded if the speaker employs both verbal and non-verbal communication in a framework of politeness principles. The principles should also be justified and adjusted to certain context of communication.

Teaching-learning process is an activity to uphold curriculum of education institution to reach the goals of education. In rethoric subject, the curriculum is based on school-based curriculum or known with Kurikulum Tingkat Satuan Pengajar (KTSP). This curriculum is designed and implemented by each school including by university with following principles: (1) focusing on students and environment's competence, needs, and development, (2) various and integrated, (3) responsive toward the development of knowledge, technology, and art, (4) relevant with the needs of life, (5) comprehensive and continues, (6) long-life learning, (7) balanced in national and regional needs.

Further, to reach the goals of the curriculum, the goals of education should also be formulated. The goals of education in higher education or university is explicitly stated in UU No. 12 year 2012 article 5 which contains 4 goals of education. Rhetoric as a subject is expected to be able to support fulfilling 2 of the 4 goals. First, developing students' potency in order to be a good believer to the almighty God, to have a good moral character, healthy, smart, creative, independent, competent, and civilized to contribute creating

better nation. Secondly, generating graduates who master the knowledge and/or technology to improve and fulfill national quality as well as national competitiveness.

Before the lecturer conducted teaching-learning process, analysis of curriculum, the objectives, standard competence, and indicators which are stated in syllabus is conducted. The analysis is not only about the explicit analysis of the syllabus, but also the implicit one such as students social background and culture to fit in the teaching-learning process. Byon (2003: 269-283) supports the statement in his study entitles "Language Socialization and Korean as a Heritage Language: A Study of Hawaiian Classrooms" This study concerns with the analysis of conversation between teacher and students which is analyzed in socio-pragmatic context. The spontaneous analysis conversation is focused on the teacher's utterance who instructed the students the social meaning of any markers explicitly and implicitly. This teaching-learning process is indirectly to transfer the cultural heritage between the utterance and social meaning in daily life Koreans implement. In line with the teaching-learning process conducted by the lecturer, the students of Muhammadiyah University of Purwokerto also have different dialect and culture because they come from different regencies like Purworejo, Kebumen, Cilacap, Magelang, Wonosobo, and Baanjarnegara.

Should they not associate and mingle with the new atmosphere, accent or dialect of their original language will always embed. The verbal politeness is more likely affected by the dialect. It is noticed that different dialect has different principles of verbal politeness. Students coming from Purworejo and Magelang who use *Banyumas* or *Ngapak* dialect tend to have different politeness principles with those coming from other regencies. In the afore-mentioned regencies, there is a significant characteristic of dialect where consonant is pronounced fully. It might be responded as impolite by other people from other regencies. Accordingly, socio-pragmatic analysis is necessary to be taught to the students. It is scoped in rhetoric subject.

In the opening, lecturer explored students knowledge about theory of rhetoric through the real example which often occurs around the students. Giving real examples was meant to ease the

students to understand, criticizes, and identifies both verbal and non-verbal politeness of the interlocutors. Not only giving example, the lecturer also motivated the students to obey the politeness principles in the daily life conversation like how to be non-verbally polite to walk in front of people who are sitting, how to apologize to the lecturer because of coming late, and so on.

Having politeness helps communication go more smoothly. It is supported by Ramli (2013: 65-78) in his study entitled "Culturally appropriate communication in Malaysia: Budi bahasa as warranty component in Malaysian discourse." He scrutinizes that respecting, caring about other people, being polite, and using proportional language are criteria to measure language politeness. Those are underpinned in cultural principles articulated as law of harmony in Malaysia. It also occurs in Indonesia. Though comprise of different and various cultural values, all regard politeness as paramount. Every region deals with the idea that respecting, caring about other people, preserving regional language and culture, upholding norms of life as Indonesian

people. Those are values of politeness principles eastern people like Indonesia upholds very strongly.

Rhetoric has three basic competencies to reach. They are (1) students are able to understand the nature of rhetoric, (2) students have oral communication ability for their own benefit, (3) students are able to identify the requirements of being dai in doing missionary. The indicators of the first competence are the ability to understand the nature of rhetoric, the history of rhetoric, study the objectives of rhetoric, and conclude the kinds of rhetoric. To reach those indicators, lecturing and discussion methods were employed. The techniques of assessing consist of question and answer during teaching-learning process and essay test.

Before practicing missionary, the students have to reach the indicator of second basic competence understanding the difference of mono-logic and dialogic. The difference lays on the types of rhetoric the students practiced, where in mono-logic, the non-verbal politeness shown should be different from that of dialogic one. Mono-logic means the speaker does not involve the interlocutor while speaking. In contrast,

dialogic occurs when the speaker and the interlocutor are inherently and actively involved in the communication. To master this ability, the students directly practice these two ways of communication in front of the lecturer and other students.

Additionally, in line with a study conducted by Haris (2013: 1-27) entitled "Indonesian Religious Evolution: Applying Bellah's Theory in Indonesian Context" by using Bellah's approach. The theory classifies religion evolution into five periods. Its relevance to this study is that, the history of religion needs to be understood by Dai while conducting missionary in Indonesian context by relying on religion knowledge they have, seeking for information through any media, and interview the resource directly. Those are done as ways to explore information and data needed in missionary. Every student is given 7 to 8 minutes to do missionary in order to avoid the too wide discussion. This is also what those professionals practically do.

Giving chance for dai to practice dakwah gives different effect from those who are only taught about theory. By giving them chance to practice, they can experience and sharpen themselves in doing missionary so they get accustomed with that. Hopefully, it benefits them to no longer feel rigid when they do dakwah in real society creatively and interestingly. The next indicator is to make students able to understand and implement technique of speaking such as breath control, training motor nerves to avoid rigid movement, vocal management, and the others.

For the third competence, the assessment is conducted by giving students task to conduct missionary . Different from the previous practice which is done in front of the class, the performance is recorded via DVD. Based on the result of interview with the lecturer, it is found that in the pre-test, they still felt reluctant and hesitate to perform including hand-movement, acting, expressing, and giving humor. However, after being given the audio-visual task, they felt more free and expressive so their performance went better. The betterment is evidence that by using DVD, the implementation of audio-visual method can improve the students speaking performance.

Next, in the closing, the students can understand and implement verbal and non-verbal politeness in their daily life as well as possess experience in

conducting missionary. This speaking ability is expected to be their capital and power after graduating their education from the university and can ease them in looking for vacancy. Andrew (2004: 1-11) in his study entitled College Curriculum Competencies and Skills Former Students Found Essential to Their Careers discuss the correlation between students speaking ability with their opportunity in getting vacancy. Learning the art of speaking can facilitate students to improve their speaking ability. Therefore, students are expected to be able to not only master the knowledge they have learned but also other supporting knowledge which will help them implement all the knowledge in their daily life. More importantly, it must be useful for them for their own good and society good as well right after they graduate, to be successful to associate with society.

Additionally, the main objective of this subject is to realize and implement the curriculum, objectives, syllabus, standard competence, and outcome standard. The result of the interview from the informant, the lecturer of Rhetoric finds that the subject has significant role in improving students' speaking ability particularly students' ability in conducting dakwah. Based on the explanation above, it can be concluded that giving students task to act as dai to deliver missionary as well as instruct them to practice their ability in conducting dakwah in real context is a good medium to experience themselves about politeness principles in either verbal or non-verbal communication for students if Muhammadiyah University of Purworejo.

## CONCLUSIONS

Based on the findings, the conclusions are addressed as follows.

1.  Both verbal and non-verbal communications which are formulated in imperative sentence used by the students of Muhammadiyah University of Purworejo in conducting missionary consist of (a) instruction, (b) suggestion, (c) invitation, (d) notification or information, (e) fidgety, (f) order, (g) request, (h) asking for permission, (i) forbiddance, (j) appeal, (k) motivation, and (l) expectation. Suggestion is the most dominant utterance to be used. In contrast, asking for permission and appeal are the least utterances to be used.

2. The students deviation of politeness principles in both verbal and non-verbal communication realized in imperative sentence while conducting missionary are found in maxims of (a) approbation, (b) tacit, (c) generosity, (d) modesty, and (e) sympathy. Tacit maxim is the most deviated maxim they did and modesty, tacit, agreement and sympathy maxims are the least ones.

3. The students politeness in both verbal and non-verbal communication formulated in imperative sentence is relevant with rhetoric as a subject taught in Muhammadiyah University of Purwokerto. It is proven by the result of analysis toward the syllabus, basic competence, standard competence, and indicators. The finding of the interview with the lecturer of the subject matter is that students' speaking performance improves after using audio-visual media. On the other hand, the students are also able to implement verbal and non-verbal politeness.

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