

Greetings as a Marker of Politeness in Speech for Elementary School Teacher Education Students and the Instilling of Character Values

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ARTICLE INFO

Keywords:

Greetings;
politeness marker;
character education

Article history:

Received 2022-08-15

Revised 2022-09-08

Accepted 2023-08-29

ABSTRACT

This study aims to describe the form of greeting as a lingual marker of language politeness in elementary school teacher education study program students and its relationship to character education. The research methodology employed in this study is a qualitative descriptive approach. The dataset utilised in this research comprises WhatsApp conversations exchanged among students pursuing elementary school teacher education at Yogyakarta State University. These messages are analysed to assess the level of language politeness exhibited. The data sources for this research consisted of students enrolled in the Elementary School Teacher Education programme at Yogyakarta State University. The research employed a documentation-based data collection strategy. The aforementioned approach is employed for the purpose of recording WhatsApp chats within the context of elementary school teacher education students at Yogyakarta State University. The method employs a sophisticated approach involving the processes of recording, listening, and note-taking. The data analysis in this research employs the *padan* method, supplemented by pertinent theories and the *agih* method. The present study examines the various types of lingual politeness markers employed by students enrolled in the Elementary School Teacher Education programme at Yogyakarta State University. Specifically, the study focuses on three categories of politeness markers: religious greeting politeness markers, tribal politeness markers, and universal greeting politeness markers. This shows that the results of this study can be used as a basis in the preparation and development of teaching materials in character education.

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1. INTRODUCTION

The greeting is one part of a communication process that should always be applied at the beginning of the speech. Greeting in the form of greeting is a word or phrase that is ritual in nature used to introduce oneself or to greet others. There are many different forms of greetings. This is something interesting and worthy of study. It is well known, according to the culture of the people in Indonesia, greetings are an inseparable part of the communication process. In fact, not infrequently the

success of the communication process is determined by greetings. Functionally, greetings can minimize language impoliteness—which has been the focus of researchers and language observers—caused by cultural degradation.

Every use of greetings in the communication process affects the continuation of the speech process between the speaker and the speech partner. The process will be successful if the speech partner can understand the intent or meaning conveyed by the speaker - there are similarities in religion, ethnicity, or other views. The success of the speech partner in capturing the intent or meaning can be understood by looking at the situation in the context of the speech taking place. Understanding the context of the speech situation on the part of the speaker and the speech partner can reduce the misinterpretation of the meaning of the speech. Based on this, it can be seen that the harmonious relationship between individuals is influenced by many communication factors. Where context plays a role in building the system (Rahardi et al., 2015). The harmony of the relationship between the speaker and the addressee can be maintained if each participant is always polite and respectful of one another (Syah, 2018). A study of language politeness in academic discourse between students and lecturers needs to be done. This is based on the findings of Suntoro (2018) related to the practice of language impoliteness between students and lecturers through WhatsApp media. The form of impoliteness between students and lecturers in academic communication through WhatsApp is a violation of the principles of wisdom, generosity, respect, simplicity, compatibility, and sympathy. The impoliteness is caused by language skills, the ability to understand context, and closeness (Kusmanto, 2020).

In Indonesia, there are several studies that examine greetings, but those that use elementary school teacher education students as research subjects do not yet exist. Especially in relation to character education which teaches the pattern of relationships between lecturers and students. Research that uses greetings as the object of research is the dynamics of greeting forms as a reflection of the language attitude of the Indonesian people (Wibowo & Retnaningsih, 2016); the diversity of greetings in speech about trading activities at the Banjaran market, Bandung Regency (Saefullah, 2010); and the variety of greetings used by BIPA teachers (Rejeki & Asari, 2018)

Meanwhile, in different domains, but especially in speech acts—in Indonesia, there have been many studies—such as studies of speech acts in textbooks (Suyitno, 2007), on official speech (JH Prayitno, 2009), studies on electronic media television (Sari, 2012), the study of speech acts found in literary works (Alviah, 2014), in relationships (Saleh & Baharman, 2017), informal education (Waqori, 2018), social media (Prayitno et al., 2019), acts of comedian said (Ibrahim et al., 2020), politeness strategies in social media (Kurniasih et al., 2019). From this, it is clear that the linguistic markers of politeness that constitute the aim of greeting have not been adequately investigated. By focusing on future educators, students, and primary schools, these politeness entities should be suitable for use as teaching resources for basic linguistic politeness. This study set out to do just that by describing how elementary school teacher education study programme students use greetings as a linguistic marker of language politeness and how it relates to character education.

2. METHODS

The basic method applied in this research is a qualitative descriptive method. The data of this study are WhatsApp messages for elementary school teacher education students, Yogyakarta State University, which contains the value of language politeness. The data sources of this research were students of Elementary School Teacher Education at Yogyakarta State University. The data collection method used in this research is documentation. This method is used to document WhatsApp messages for elementary school teacher education students at Yogyakarta State University. The advanced technique of this method is record, listen, and take notes. The method used in the analysis of the data in this research is the *padan* method with the aid of relevant theories and the *aqih* method.

3. FINDINGS AND DISCUSSION

In Indonesia, greeting can be said as an effort to form human awareness in establishing communication relationships with other people at the beginning of the meeting. This is functionally a process of implementing a sense of caring for others who are closely related to personal relationships. Like other forms of communication, greetings are highly culturally and situationally influenced and can change due to social status and relationships. Greetings can be expressed through speech, gestures, or a combination. Functionally, greeting communication patterns are often used, but not always followed by conversation.

This study looks at greetings pragmatically, where politeness in a language is the focus of the study. Pragmatics that embodies speech acts allows it to be attached and implemented as an analytical tool for this study. The type of illocutionary speech act—which is the parent of the dichotomous—functions to say or inform something, it can also be used to do something. Illocutionary speech acts are very difficult to identify because in this speech act event it is necessary to first know who the speaker and the interlocutor are, when, and where the speech act occurs. So it is said that illocutionary speech acts are a central part of understanding speech acts.

Grice identified four basic maxims of politeness from communication or conversation that can lead speakers to be able to use language effectively and efficiently. This politeness principle relates to two conversation participants: oneself as a speaker (self) and another person as a speaker (other). The speaker consists of a second person and a third person (Wijana, 1996). The division of speech acts based on the speaker's intention when speaking (illocutionary) is divided into five types. In connection with this, speaking is a language used with encouragement, response, or reaction between the speaker and the speech partner when faced with the surrounding situations and conditions. The five speech acts are representative speech acts, commissive speech acts, directive speech acts, expressive speech acts, and declarative speech acts. Research on greetings is classified as an expressive speech act. Expressive speech acts function to express the speaker's feelings towards the situation implied in the illocutionary. Expressive speech acts emphasize an attitude of the speaker to the interlocutor, but do not involve an element of satisfaction, merely expressing the speaker's feelings towards a situation. Based on the results of the study, it was found that the greetings conveyed by elementary school teachers and education students were of the following types: religious greeting politeness markers, tribal politeness markers, and universal greeting politeness markers.

After analyzing 156 research data, it can be found that greeting is a marker of language politeness (Wibowo & Retnaningsih, 2016). These results lead to religious greeting politeness markers, tribal politeness markers, and universal greeting politeness markers. Speech constructions related to greetings can be ordered: religious greeting politeness markers 72%, tribal politeness markers 23%, and universal greeting politeness markers 5%.

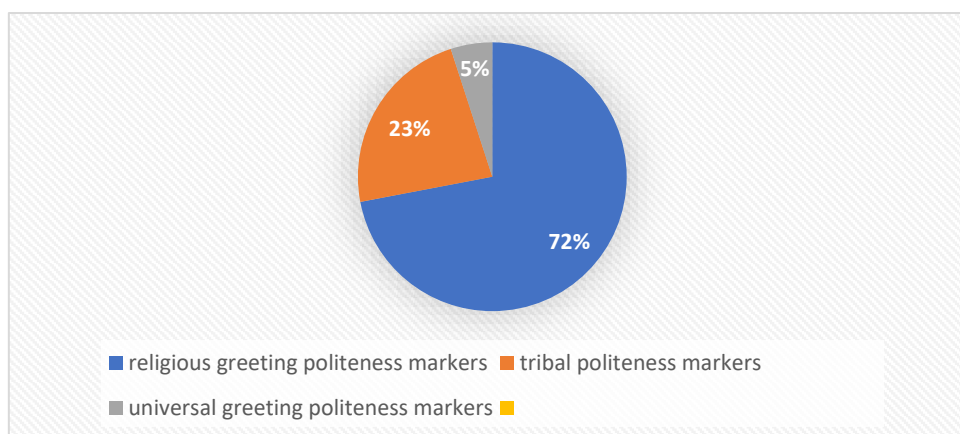


Figure 1. Speech constructions related to greetings

Based on the findings of the data above, it can be explained that because the context of the speech occurred in the Yogyakarta area and related to the social-personal relationship between lecturers and students, the use of religious greetings was dominated by the use of religious greetings in starting the communication process. This can be explained because in Indonesia, the majority religion is Islam and Indonesian society is known as a society that upholds religious values. The use of cultural greetings is ranked second—overall research findings—this can be understood because adherence to Javanese culture is easy and strong for the people of Yogyakarta, which is famous for its people who respect and uphold Javanese cultural values. Meanwhile, speech constructions that use universal greetings initially start a speech, but there are not enough. Students who speak using the greeting are students who come from outside Yogyakarta and are not Muslim. For more details in terms of function, speech construction can be observed in the following subsection.

3.1 Religious Greeting Politeness Markers

Every lingual marker of this type of politeness is special, meaning that every religion has its greeting. In Indonesia, the recognized religions are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. As an illustration, to make it clearer, the following are religious greetings that are often used in Indonesia, which can be seen in table 1.

Table 1. Construction of Religious Greetings

| Religion | Greeting Construction |
|-------------|---|
| Islam | <i>Assalamualaikum warahmatullahi wabarakatu</i> 'May the safety and grace of Allah and His blessings be upon you' |
| Christian | Salam Sejahtera bagi Kita Semua atau <i>Shalom</i> 'Damai' Peace be upon us all or <i>Shalom</i> 'Peace' |
| Catholic | Salam Sejahtera bagi Kita Semua atau <i>Shalom</i> 'Damai' Peace be upon us all or <i>Shalom</i> 'Peace' |
| Hindu | <i>Om Swastyastu</i> 'Hopefully in a safe condition with the gift of <i>Hyang Widhi</i> ' |
| Budha | <i>Namo Buddhaya</i> 'Blessed be the Buddha' |
| Kong Hu Chu | Salam Kebajikan atau <i>Wei De Dong Tian</i> 'Greetings of Virtue or <i>Wei De Dong Tian</i> 'Only virtue can move Tian (God)' |

In every religion, there is also an expression of greeting intended for prayer to others. In Islam, we know the saying *Assalamualaikum warahmatullahi wabarakatuh* 'May Allah bestow safety, mercy, and blessings on you'. In Protestant and Catholic Christianity, the greeting is known as *shalom* 'peace be upon you'. *Om swastyastu* for Hindus, means 'May *Sang Hyang Widhi* pour out goodness and happiness'. Among Buddhists, it is known as *salam Namo Buddhaya* 'Blessed be the Buddha'. The 'virtuous greetings' are greetings commonly spoken by Confucians. However, specifically for the term *Namo Buddhaya*, it is stated that the term *Namo Buddhaya* is not a sentence that contains elements of greeting. The term is a prayer that is usually used before starting a religious activity. For greeting others, it is recommended to use the phrase *sotthi hotu* 'May you be prosperous. The definition of greeting is divided into two, the form of meaning and the form of expression. In a sense, a greeting is 'peace'. Formally, greeting is defined as a 'statement of respect; tabik' and *Assalamu'alaikum warahmatullahi wabarakatuh*.

- (1) *Assalamualaikum warahmatullahi wabarakatuh selamat siang bapak, mohon maaf mengganggu waktunya. Saya Ilham Rasyid dengan NIM 1076. Izin bertanya untuk memastikan apakah email tugas yang kemarin saya kirim sudah diterima oleh bapak atau belum ?
Sekali lagi mohon maaf mengganggu waktunya bapak.
Atas perhatian dan kesediaannya saya sampaikan terimakasih
Wassalamualaikum warahmatullahi wabarakatuh*

'Assalamualaikum warahmatullahi wabarakatuh good afternoon sir, sorry to disturb your time. I am Illham Rasyid with NIM 1076. Permission to ask to make sure whether the e-mail I sent yesterday was received by you or not?

Once again, sorry to disturb your time, sir.

Thank you for your attention and willingness to

Wassalamualaikum warahmatullahi wabarakatuh'

- (2) Salam, permisi bapak Saya Anang indra sukma/21208241044 Dari pend.seni musik A. mohon maaf bapak untuk tugas uts hari ini baru saya kirim pak melebihi batas pengumpulan, diKarekanakan di kampung sedang mati listrik dan hujan lebat semenjak siang tadi bapak, terima kasih
'Greetings, excuse me sir I'm Anang indra sukma/21208241044 From pend.seni musik A. I'm sorry sir, for today's UTS assignment, I just sent it over the collection limit, because in the village there is a power outage and it's been raining heavily since this afternoon, sir, thank you'

Data (1) is a description of student speech using religious greetings as a form of politeness in language. This speech includes the type of directive speech act which is constructed with an interrogative purpose to ensure. *Assalamualaikum warahmatullahi wabarakatuh*, is used by speakers to open messages. Next, the speaker tries to make sure that the assignments submitted by email have been received or not. What is interesting about the speech is the closing greeting, *Wassalamualaikum warahmatullahi wabarakatuh*. In addition, the speech is delivered with a direct literal speech act strategy. It is called a direct speech act because utterance (1) is constructed interrogatively to express the intent of the confirming directive. When viewed from the principle of cooperation, the speech is included in the speech that adheres to the principle of cooperation. Obedience that appears in speech construction (1) is the maxim of quality. That is, the speaker wants an answer that is following the intended purpose. Speakers want honesty and certainty of answers from the speech partners—in this case, the lecturer. Thus, the context of the speech requires the speech partner to first check his email, whether the speaker's task has been entered or not.

Speech (1), when viewed from the side of the principle of decency-generosity maxim, it can be included in the type of speech that violates this principle. Supposedly, to look polite, speech (1) must be constructed with declarative sentences with expressive or assertive intent. Speakers are required not only in terms of ordering and offering to be polite, but also when expressing feelings and expressing opinions, they are still required to behave politely. Therefore, if the interrogative construction is used for directive purposes, it feels impolite because the speaker seems to be asking the speech partner—who is socially above the speaker—to check whether the email has been received or not.

The lack of politeness in the literal meaning is covered by the use of greetings. In this construction, it is used as an expression of greeting and at the same time a prayer. The greeting is a form of caring, appreciation, and maybe even respect for someone who is done for relatives, friends, friends, or just acquaintances. The goal is that they feel valued and because of that they become closer and closer. The way an expression of people when greeting must be different. The difference is based on differences in teachings that are embedded, both religious teachings, beliefs, and cultures that are developed in a community. Islam teaches this form of greeting with greetings that are for Muslims. The greeting does not only function as a greeting tool but is a shari'a, prayer, as well as respect, which in the language of the Qur'an is called *tahiyyah* (Surah an-Nisa [4]: 86). Proof that greetings are part of sharia, the Messenger of Allah taught the greetings for sure, namely "*Assalaamualaikum warahmatullahi wabarakaatuh*". Salam is recommended to be practiced, revived, spread, and familiarized by the people. This suggestion is even explained in detail to whom, when, how, and who should start greeting and the benefits that will be obtained from saying greetings.

This habit should be instilled in elementary school education (Putri, 2018). This is because as a Shari'a, God willing, those who practice its recommendations will be rewarded and classified as acts of worship. Because as a shari'a too, the greeting should not need to be changed, either by subtracting or adding to what is recommended by the Prophet. What is recommended by the Prophet, God willing, is

the best for his people. Greetings are also prayers. The greeting taught by the Prophet has the meaning "May Allah grant you safety, mercy, and blessings." Three requests are directly addressed to Allah for everyone who is greeted, namely safety, mercy (grace), and Allah's blessing. Blessing, in the eyes of the scholars, especially Imam Nawawi, Imam Ghazali, and Imam Qurtubi is the growth and development of goodness. In chanting a greeting, at least it contains a prayer so that Allah will bestow His salvation and mercy, then add His goodness from the salvation and grace given. In the greeting, there is a prayer that is impossible for people not to accept. All believers certainly want to get salvation, God's love, and blessings, without exception.

In Surah an-Nisa verse 86, Allah SWT says "If you are honored with something of respect, then repay that honor with something better than it or repay it (with something similar). Verily, Allah takes into account everything." Almost all commentators interpret the word *tahiyyah* in this verse with respect, one of which is the greeting. That is, when someone greets his partner, he is paying respect. Respect in the form of a guarantee that he will uphold the values of safety and peace with his partners following the meaning of greeting as expressed by Sayyid Qutb in the *Fi Zhilal Qur'an* or also the meaning of *tahiyyah* as stated by Quraish Shihab who said that this word is used to describe all things, kind of respect, either in the form of speech or otherwise. It is not appropriate for a person to say hello to his partner, but he still lies, acts cunning, hurts his heart, both verbally, by his actions, or other activities that cause the security, comfort, tranquility, and peace of life of the partner who is being greeted to be taken away. When a person greets his partner, it must be understood that at that time he has given assurance to the one who was greeted that he cannot do things that make him feel insecure, insecure, and uncomfortable. This is perhaps the essence of *tahiyyah* (respect) in greetings. No wonder Allah ordered us to reply to every chant that is heard.

When we meet fellow Muslims on the street or when entering the house, unconsciously we often underestimate the greeting without knowing its true meaning. Sometimes greetings are only used as mere pleasantries. The greeting is prayer so that the person he meets is happy in his life with safety and prosperity. Scholars have explained the meaning of greetings clearly, such as Ibn Mas'ud RA who said based on the hadith of the Prophet Muhammad SAW. "As-salam is one of the names of the names of Allah SWT and is ordered to be disseminated so that people who receive it get safety and welfare from the Essence of As-Salam (The Most Prosperous)." In the Qur'an, there are about 146 greetings scattered in several surahs and verses. According to the hadith narrated by Bukhari and Muslims, the sound of greeting that Allah taught Prophet Adam AS to convey to the angels was *Assalamualaikum*.

3.2 Tribal Politeness Markers

This type of politeness lingual marker is flexible. This means that it is not necessarily the person who says the tribal greeting is the original community or descendant of the tribe. This is possible because of the context in which the speech takes place—especially the background and partners—from a particular area. In Indonesia, each region has many tribes. Here are some tribal greetings—sampled from certain regions—which have the largest population in Indonesia. Several types of tribal greetings can be seen in Table 2.

Table 2. Construction of Tribal Greetings

| Ethnic Group | Greetings Construction |
|------------------|--|
| Jawa | (<i>ngoko</i>) <i>Rahayu</i> , (<i>krama</i>), <i>Rahajeng</i> 'safe, prosperous, lucky, spared from calamity or misery' |
| Sunda | <i>Sampurasun: sampurna ning ing sun</i> 'I hope you are perfect', then <i>Rampes</i> answered: <i>Rampa salira</i> 'May you be perfect too'. <i>rampa</i> : body. <i>salira</i> : you' |
| Batak | <i>Horas</i> |
| Karo | <i>Mejuah Juah</i> |
| Lampung-Komering | <i>Tabik Pun</i> |

| | |
|----------------|--|
| Bugis-Makassar | <i>Salamaki Tapada Salama</i> |
| Dayak | <i>Adil Ka' Talino, Bacuramin Ka' Saruga, Basengat Ka'Jubata</i> |
| Nias | <i>Ya'ahowu</i> |
| Minahasa | <i>Tabea</i> |

- (5) *Sugeng sonten bapak 🙏*
Mohon maaf mengganggu waktu bapak 🙏
Saya Rangga Raditya Igor Cavallera NIM 21208241026
Mohon maaf bapak saya belum mengikuti Uts hari ini dikarenakan saya baru bangun
tidur siang bapak tidak tau kalo ada info uts, gimana ya solusi nya bapak?
Terimakasih bapak 🙏
'Sugeng sonten Sir 🙏
Sorry to disturb your time 🙏
I'm Rangga Raditya Igor Cavallera NIM 21208241026
Sorry, sir, I haven't taken UTS today because I just woke up from a nap, you don't know
if there is UTS info, what's the solution, sir?
Thank you Sir 🙏'
- (7) *Ngapunten pak selamat pagi, mohon maaf mengganggu waktunya sebentar, saya Fathah*
Anas Wicaksana Mhs Semester 2 Pend Seni Musik, mohon izin untuk hari ini tidak bisa
mengikuti perkuliahan dikarenakan ada acara keluarga 🙏 terima kasih atas
pengertiannya pak
'Ngapunten Sir, good morning, sorry to disturb your time for a moment, I am Fathah
Anas Wicaksana, Semester 2 Pend Music Arts, please allow me to not be able to attend
lectures today because there is a family event 🙏 thank you for understanding sir'
- (11) *Pak nuwun sewu untuk pembicara utama acara percepatan thesis sinten nggih. matur*
nuwun
Mr. nuwun sewu for the main speaker of the accelerated thesis sinten nggih event. Matur
nuwun'

Data (5) is a description of student speech using tribal greetings as a form of linguistic politeness. This speech includes types of expressive speech acts that are constructed with an interrogative purpose request. *Sugeng sonten* 'good afternoon' is used by speakers to open messages. Furthermore, the speaker tries to apply for the follow-up UTS because the speaker has fallen asleep so he doesn't take the UTS according to the schedule that has been set. What is interesting about the speech is that the speakers are not Javanese, but Moluccans.

In addition, the speech is delivered with a direct literal speech act strategy. It is called a direct speech act because utterance (5) is interrogatively constructed to express the directive intent of asking. Meanwhile, speech (7) is included in the type of directive speech act intended to beg which is stated by utilizing a literal indirect speech act strategy. The indirect strategy can be seen in the use of declarative sentences to express the intent of the requesting directive. It is said to be a literal speech act because the speaker raises the lingual element as a marker of intent to ask permission. The speaker meant that he wanted to ask for permission because he couldn't attend classes. After all, there was a family event.

When viewed from the principle of cooperation, the speech is included in the speech that adheres to the principle of cooperation. Obedience that appears in speech construction (5) is the maxim of manner. That is, in every speech process, each participant of the speech requires to convey information directly, clearly, not vaguely, not vaguely, not taxa, and not complicated. In this maxim what is important is how to express ideas, ideas, opinions, and suggestions to others. People who speak without considering these rules can be said to deviate from the maxim of the cooperative principle of manner. In terms of effectiveness, compliance with the maxim of way cooperative principle which is

functioned in the context is successful. Judging from the principle of courtesy, speech (5) adheres to the principle of courtesy, the maxim of wisdom, and the maxim of generosity. This wisdom maxim, if expressed in a positive and commissive speech, will have the value of politeness. This maxim outlines each participant in the speech to minimize the losses of others or maximize the benefits for others (Wijana, 1996).

In this maxim of wisdom or wisdom, the more polite the speech is, the more polite the speech is, or the longer the speech, the more polite it is. Although spoken directly, the long construction indicates the speaker is trying to make his speech polite. Speakers also try to use the maxim of generosity because it requires the interlocutor to maximize respect for others, and minimize disrespect for others. In this speech, assertive sentences are used. With the use of assertive sentences, speakers are required not only in terms of ordering and offering to be polite, but also when expressing feelings and expressing opinions, they are still required to behave politely. The lack of politeness in literal intent is covered by the use of the tribal greeting *sugeng sonten*. In this construction, it is used as a greeting expression with *krama* speech level.

Speech (7) also uses the maxim of wisdom and generosity. The speaker sincerely hopes that the interlocutor—the lecturer—is willing to permit his absence. In general, the construction of the speech is classified as polite speech. One of the markers is the use of the word *ngapunten*. The use of these words includes the level of manners in the *unggah-ungguhing* level of the Javanese language. In this concept, elementary school teachers' education students, should be directed on how to communicate politely. Why is that? This is because the student will become a teacher and will teach it to his students. Therefore, character education is needed to integrate everything. The implementation of character education at universities is the main actor who plays a role in the success of character education. Therefore, lecturers have a very important role in the world of education.

The role of educators in the educational environment is required to carry out six roles. abstraction in character learning activities in class is the process of learning as follows: the teacher opens the lesson with greetings. This raises questions about the effectiveness of education, one of which is moral education. An understanding of ethics and morals should be conveyed to students so that they become a special character that is inherent in them. In addition, the form of understanding and subsequent actions from the politeness of speech acts is a micro leadership strategy to implement the character of education in elementary schools (Dike & Parida, 2020).

3.3 Universal Greeting Politeness Markers

Lingual markers of this type of politeness Greetings are general. Almost every language uses this construction to start or end a speech. In its use, we often have to look at the participants, namely who our speech partners are. This becomes important and needs to be realized that the way to open a speech process is not easy. The factor of social closeness is something that must be considered as well. In table 3, the following are some greetings that are often found in Indonesia.

Table 3. Construction of Universal Greeting

| Greetings Construction | Mean |
|-------------------------------|---|
| Selamat pagi 'Good morning' | This neutral speech tends to be formal. |
| selamat malam 'good night' | This speech is used to open a conversation |
| Mohon maaf 'excuse me' | The greeting respectfully asks to be forgiven and is commonly used to open a conversation to people with close social distancing. |

- (4) *Selamat Siang Pak Wawan, Saya Rafael Bima Wicaksono (21208241045) mohon ijin tidak mengikuti kelas ilmu pendidikan pada jam 11.10 dikarenakan sedang membantu rekaman konser. Atas Perhatiannya, Terimakasih pak*
'Good Afternoon Mr. Wawan, I am Rafael Bima Wicaksono (21208241045), please allow me not to take the education class at 11.10 because I am helping with the recording of the concert. For your attention, thank you sir'
- (5) *Selamat sore Pak, saya Ardellya Chelcya Putri Munandar NIM : 21208241040. Mohon maaf, jika saya mengumpulkan UTS Ilmu Pendidikan lewat WA Bapak apakah bisa? Dikarenakan signal saya untuk upload di GC sangat tidak stabil, dikarenakan sedang hujan deras dan mati lampu. Terima kasih Pak 🙏*
'Good afternoon Sir, I'm Ardellya Chelcya Putri Munandar NIM: 21208241040. Sorry, if I submit the UTS for Education Sciences via WA Sir, is it possible? Because my signal to upload on GC is very unstable, because it's raining heavily and the lights are out. Thank you sir'
- (9) *Mohon maaf mengganggu waktu Bapak Edi.*
Perkenalkan saya Nur Sya'ban Anisa dengan NIM 20108241030 selaku penanggung jawab mata kuliah Pendidikan Bahasa dan Sastra Indonesia dari kelas 4C PGSD.
Tujuan saya menghubungi Pak Edi untuk konfirmasi mata kuliah Pendidikan Bahasa dan Sastra Indonesia pada hari Selasa, 07.30–10.00 WIB. Terima kasih. 🙏
'Sorry to interrupt Mr. Edi's time.
Introduce me, Nur Sya'ban Anisa with NIM 20108241030 as the person in charge of the Indonesian Language and Literature Education course from class 4C PGSD.
My goal is to contact Pak Edi to confirm the Indonesian Language and Literature Education course on Tuesday, 07.30–10.00 WIB. Thank you. 🙏

Data (4) and (5) are descriptions of student speech using greeting greetings as a form of politeness in language. The utterance uses adverbs of time to say hello—to open a conversation and as a form of greeting. This speech includes the type of directive speech act which is constructed with an interrogative intent to request. Good morning, good afternoon, good afternoon, and the happy tomb is used by speakers to open messages. Next, the speaker tries to ask what they each want. What is interesting about the speech is the closing greeting which is visualized using emoticons. When viewed from the speech act strategy used, the speech is delivered with a direct literal speech act strategy. It is called a direct speech act because speech (5) is interrogatively constructed to express the directive intent of asking.

When viewed from the principle of cooperation, the speech is included in a speech that adheres to the principle of cooperation. Obedience that appears in speech construction (4) and (5) is the maxim of quality. That is, the speaker wants an answer that is following the intended purpose. Speakers want honesty and certainty of answers from the speech partners—in this case, the lecturer. Thus, when related to the context, it can be understood what the speaker means in (4) that the speaker is asking for permission not to attend lecture classes. Meanwhile, in (5) the speaker intends to ask for permission to collect the answers for the midterm exam via WhatsApp. However, when viewed from the principle of courtesy, utterance (4) raises compliance with the principle of courtesy, especially the maxim of generosity. The typical principle of generosity requires everyone involved in the speech to respect and respect the interlocutor and try to eliminate the disrespectful aspect to the interlocutor.

The politeness marker that appears is a declarative construction to ask for a directive. With the use of declarative sentences, speakers are required to behave politely by expressing the conditions that are being experienced. Likewise, in speech (5) which is pragmatically the same as speech (4). Explicitly character education is a mandate of Law No. 20 of 2003 concerning the National Education System. The cultivation of character values in the learning process is carried out in an integrated manner. Character values should always be conveyed to students—especially about how we communicate politely—in

learning. Therefore, an explanation of the combination of theory and practice of compliance with these character values must be reflected in daily behavior that aligns with the curriculum's substance. Based on the findings of this study, it can be seen that this research complements the research on language politeness (Revita et al., 2020), (Febriadina et al., 2018), (Gani, 2019), (Lestari & Prayitno, 2016), (Ekawati, 2017), and (Kusmanto, Hari, 2020). In addition, regarding the politeness markers of speech acts, this study makes a good contribution because it reveals in detail the lingual markers—findings (Jahdiah, 2019)—that Indonesian speakers use in communicating.

4. CONCLUSION

In the construction of speech acts of elementary school teacher education students who use greetings as part of politeness, there are three variants of lingual markers, namely religious greeting politeness markers, tribal greeting politeness markers, and universal greeting politeness markers. From a pragmatic perspective, the follow-up actions are directive speech acts and expressive speech acts, with speech act strategies and speech acts. Meanwhile, from the aspect of the principle of cooperation and the principle of courtesy, it was found that there was compliance with the principle of cooperation—the maxim of manner/implementation and the maxim of quality—and compliance with the principle of courtesy—the maxim of hope and generosity. More specifically, the dominant lingual greeting markers that are often used are *Assalamualaikum warahmatullahi wabarakatu*—a marker of religious politeness greetings, *sugeng sonten*, *nuwun sewu*, *ngapunten*—a marker of tribal politeness greetings, and good morning, good afternoon, and good evening—a marker of polite greetings universal. This study uses research subjects that are not too broad, namely elementary school teacher education students, Yogyakarta State University. Therefore, it is necessary to produce wider research so that the findings are more specific and the theory produced is more general. This shows that the results of this study can be used as a basis in the preparation and development of teaching materials in character education.

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