

Forms and Functions of Politeness in the Language of Sundanese Ethnic Students: Patterns, Frequency, and Influence

Asep Hidayatullah*

Universitas Pendidikan Indonesia, Bandung; Universitas Galuh, Ciamis, Indonesia

Dadang S. Anshori

Universitas Pendidikan Indonesia, Bandung, Indonesia

Andoyo Sastromiharjo

Universitas Pendidikan Indonesia, Bandung, Indonesia

— *Review of* —
**Integrative
 Business &
 Economics**
 — *Research* —

ABSTRACT

This study aims to analyze the forms and functions of politeness in Indonesian language used by Sundanese ethnic students in formal interactions on campus, as well as to determine the patterns, frequency, and effects of the application of politeness in language. This study uses a mixed methods approach, which combines qualitative and quantitative analysis, and is based on the theory of speech acts and the principles of politeness in language. Data were collected through questionnaires, participant observations and in-depth interviews, which focused on formal conversations, such as class discussions and interactions with lecturers. The results showed that Sundanese students more often used literal indirect speech acts (67%) in formal conversations. The dominant politeness functions include stating, asking, ordering, apologizing, and criticizing, which reflect politeness and respect to maintain social harmony. Quantitative analysis revealed that literal direct speech acts were used as much as 30%, and non-literal indirect speech acts 20%, with non-literal direct speech acts only 3%. The Chi-Square test showed a significant difference in the use of speech acts between conversations with lecturers and between students ($\chi^2=12.5$), which indicates that the use of speech acts differs depending on the conversational situation. Furthermore, the results of the correlation calculation show a positive relationship between Politeness Speech Acts (X) and Academic Interaction Quality (Y) with $r = 0.678$ and $t = 7.02$, which is statistically significant. The coefficient of determination $r^2 = 45.97\%$ indicates that 46% of the variation in Academic Interaction Quality can be explained by Politeness Speech Acts. The regression equation $Y = 37.00 + 0.486X$ shows that every one unit increase in Politeness Speech Acts increases the Academic Interaction Quality by 0.486 units.

Keywords: Forms of politeness in language, functions of politeness in language, Sundanese ethnic students, patterns, frequencies, influences.

Received 3 August 2024 | Revised 26 March 2025 | Accepted 6 June 2025.

1. INTRODUCTION

Language not only functions as a means of communication, but also reflects the social identity, culture and values that live in the society that uses the language. As a means of

communication, language plays an important role in maintaining relationships between individuals, including maintaining social harmony, especially in a society that upholds politeness values (Shibuya et al., 2023; Wulan Tresna et al., 2023). One of the ethnic groups in Indonesia that is very prominent in terms of language politeness is the Sundanese ethnic group. Sundanese people, who mostly live in the West Java region, are known for their language culture which emphasizes politeness, respect for the person they are talking to, and taking care of other people's feelings in every interaction. This phenomenon is known as *silih asih*, *silih asuh*, namely loving each other and looking after each other.

In a language context, politeness has several important dimensions which include the forms of communication that speakers choose to avoid potential conflict or discomfort in conversation. According to Leech (2014), politeness in language aims to reduce tension in social interactions and maintain a balanced relationship between the speaker and the interlocutor. In Sundanese culture, politeness not only functions to maintain social harmony but is also a representation of deeper cultural values, where harmony and good relations between individuals take precedence over emphasis on the content of the communication itself (Ratnasari et al., 2023). This phenomenon becomes very relevant when dealing with Sundanese ethnic students who, even though they interact using Indonesian, still bring Sundanese cultural values into their communication.

This research highlights the forms and functions of Indonesian politeness used by Sundanese ethnic students in daily conversations in academic environments. At university, students often interact in a variety of situations, ranging from group discussions, lectures, to informal conversations with friends. In these situations, students need to adapt their communication style to the situation and the prevailing social hierarchy, such as talking to lecturers who have higher status or peers. This adaptation process not only involves choosing the right words but also understanding the politeness norms that apply in that context.

The speech act theory proposed by Austin (1962) and further developed by Searle (1969) provides a strong theoretical framework for analyzing forms of language politeness. Speech acts, in Austin's view, are not just the act of conveying a message but also a pragmatic act that has a specific purpose in interaction. Speech acts can be categorized into direct and indirect, literal and non-literal speech acts, all of which have certain functions and purposes. Chaer (2010) emphasized that language politeness can be seen through various forms of speech acts used in everyday interactions. In this case, the research will look at how Sundanese ethnic students use various forms of speech acts in interacting on campus.

Sundanese ethnic students, as part of a larger social group, are involved in complex interactions. They deal with various social, cultural and linguistic backgrounds. Even though Indonesian is the main language used in academic contexts, Sundanese cultural values which are full of politeness are still reflected in the way they speak and act. This is very relevant to Brown and Levinson (1999) theory regarding language politeness, which emphasizes that speakers must maintain their "face" or both their own and the person they are speaking to. In Sundanese culture, maintaining "face" is in line with the principles of *silih asah* and *silih asih*, where maintaining harmonious interpersonal relationships is prioritized (Huzaeema et al., 2024).

Sundanese students' speech acts in Indonesian often reflect the way they maintain good relations with the person they are talking to. The forms of direct and indirect speech acts used by Sundanese students are chosen carefully to conform to applicable politeness

norms. For example, in formal situations such as lectures or class discussions, students tend to use indirect speech acts to show respect for the lecturer (Fajrussalam & Hasanah, 2018). They may use interrogative sentences such as "Sir, can you explain that again?" even though the real intention is to ask the lecturer to repeat the explanation. This kind of speech act is a form of politeness that is often used to avoid giving the impression of ordering or demanding.

Politeness in language also functions as a strategy to avoid threats to the face of the person you are talking to. In Brown and Levinson (1999) face theory, faces are divided into two, namely positive faces and negative faces. Positive face relates to a person's desire to be accepted and appreciated by others, while negative face relates to the desire not to be limited or controlled by others. In the context of Sundanese society, the use of polite language can maintain these two types of face. By using indirect and circular speech acts, Sundanese students can convey their meaning without damaging the negative face of the person they are talking to.

Furthermore, the speech act theory developed by Searle (1969) also emphasizes the importance of understanding the pragmatic function of each utterance. Every utterance made by Sundanese students in an academic context carries a certain function, such as stating, asking, ordering, apologizing, or criticizing. Chaer (2010) classifies these speech functions into several categories, all of which can be found in the conversations of Sundanese ethnic students. For example, the stating function is often used in the form of declarative sentences to convey information or opinions, while the commanding function appears in the form of imperative sentences which aim to direct the actions of the interlocutor.

In an academic context, the most dominant function of language politeness is the function of stating and asking (Wang et al., 2024). Sundanese students often use sentences that function to express their opinions in class discussions. For example, a student might say, "I don't think this concept is relevant to the previous material." This sentence is used to convey opinions politely without causing conflict with other discussion participants. The function of asking, on the other hand, is often used in the form of an indirect question to show caution. For example, "Can anyone explain further?" is one example of how Sundanese students use politeness in asking for additional information without sounding pushy.

Language politeness also plays an important role in interpersonal interactions of Sundanese ethnic students, especially in terms of apologizing and criticizing (Mahmud, 2019). The apologizing function is often used in situations where students feel they have done something wrong or caused discomfort. For example, a student might say, "Sorry, I'm late because of urgent matters," as a way to demonstrate their awareness of the mistake they made and maintain good relationships with their friends. The critical function, on the other hand, is often conveyed in an indirect way to avoid threats to the face of the interlocutor. For example, a student might say, "It seems like this method could be more effective if we tried another way," as a form of criticism that is more subtle and does not offend the other person's feelings.

Several previous studies have examined language politeness in various cultural contexts in Indonesia. Research by Andianto (2016) regarding models of language politeness strategies in Javanese culture found that Javanese people have a tendency to use indirect strategies in communicating. This strategy is used as a form of respect and to maintain social harmony in daily interactions. In Javanese culture, smooth language and careful delivery are very important for building good relationships and avoiding conflict.

Another research by Rahayu (2015) highlighted politeness speech acts in the Minangkabau language, especially at public transport terminals in Solok City. Rahayu found that even though Minangkabau language is more direct compared to Javanese culture, politeness is maintained through word choice and tone of voice. This politeness strategy is clearly visible in interactions involving social hierarchies, such as between drivers and passengers or younger passengers and older ones.

Hadiwijaya and Yahmun (2017) research highlights language politeness patterns in multicultural interactions between lecturers and students. This study identified that students from various cultural backgrounds showed different politeness patterns, such as Javanese students who used the expression *Kromo inggil*, Madurese students who used greetings and hand kisses, and students from Pontianak who were more direct but less sensitive to context. Lecturers' adjustments to these differences are key in building effective communication.

This research seeks to complement previous studies by highlighting how language politeness among Sundanese ethnic students is influenced by Sundanese culture which emphasizes the values of *silih asih* and nurturing. Thus, this research not only contributes to the understanding of language politeness but also enriches the study of the relationship between language and culture in Indonesia.

2. METHOD

This research uses a mixed methods approach, which combines qualitative and quantitative techniques to analyze the form and function of politeness in the language used by Sundanese ethnic students in formal interactions in the campus environment. This approach was chosen to obtain a more in-depth and comprehensive picture of the application of politeness in academic conversations, both in terms of meaning and context (through qualitative data), as well as patterns, frequencies, and influences (through quantitative analysis) (Creswell, 2015; Creswell & Creswell, 2023).

The population of this study were active students of Galuh University who were often involved in academic discussions. The sample was selected using purposive sampling with the criteria of students who were active, experienced in academic discussions, and willing to fill out questionnaires. The number of samples was 60 students. Galuh University was chosen as the research location because it is dominated by Sundanese ethnic students, which is very relevant to the focus of this study on the use of politeness in the context of Sundanese culture. In addition, Galuh University is also a university that has core values in the development of Sundanese culture, making it an ideal place to research how Sundanese ethnic students apply politeness values in academic communication.

Data collection was conducted using three main techniques, namely, questionnaires, participant observation and in-depth interviews (Bogdan & Biklen, 1997; Yin, 2011). The questionnaire was used to determine the impression of language data and the quality of academic interactions. Participatory observation was conducted in formal activities on campus, such as class discussions, presentations, and question and answer sessions, to observe the forms of speech acts used by students and lecturers. In addition, in-depth interviews were conducted with a number of selected students to explore their perceptions regarding the impression of language and the influence of Sundanese culture on their choice of language in academic situations.

The collected data was then analyzed using frequency analysis to calculate how often various forms of politeness speech acts were used in conversation. In addition, descriptive statistics are used to describe the distribution of speech act use in various academic situations, such as conversations with lecturers and between students. The Chi-Square test was also applied to test whether there were significant differences in the use of speech act forms based on the type of conversational situation.

Furthermore, to determine the effect of Polite Speech Acts on the Quality of Academic Interaction, Pearson product moment correlation analysis was used. This analysis aims to measure the extent to which the two variables are related to each other. In addition, a linear regression analysis was conducted to determine how much influence Polite Speech Acts have in predicting the Quality of Academic Interaction. With this regression analysis, it can be seen how changes in variable X (Polite Speech Acts) affect variable Y (Quality of Academic Interaction).

3. RESULTS AND DISCUSSION

Forms of politeness in the language of Sundanese Ethnic Students

Based on the results of conversation analysis of Sundanese ethnic students at Galuh University, Ciamis, it was found that they used several forms of speech acts that reflected language politeness. The following is a table that describes the forms of speech acts, utterances, and speech contexts that appear in formal interactions on campus:

Table of Recapitulation of Politeness Forms in the Language of Sundanese Ethnic Students

Forms of Speech Acts	Student Speech	Speech Context
Literal Direct Speech Acts	"I have collected the assignment, sir."	Students report directly to the lecturer after submitting assignments.
	"This reference book is in the library, ma'am."	Students provide direct information to lecturers about the location of books.
	"I will present this material now."	Students express their willingness to start presenting in class.
	"I will answer question number two, sir."	Students convey their decision to answer questions to the lecturer.
	"I finished working on the questions given, ma'am."	Students report that the assignment or question given has been completed.
Literal Indirect Speech Acts	"Sir, is this definition of pragmatics correct?"	Students ask the lecturer to gently correct their answers.
	"In your opinion, can this method be used in my research?"	Students indirectly ask for advice or approval from the lecturer.
	"If I correct this assignment, will the grade be better, ma'am?"	Students ask questions with the intention of asking for an opportunity to improve their grades.
	"Sir, what do you think about the topic of this thesis?"	Students ask the lecturer's opinion indirectly.
	"Can I present now, sir?"	Students subtly ask the lecturer for permission to start the presentation.
	"If I keep studying like this, I will definitely	Students quipped directly while joking about the study load.

Direct Speech Acts Are Not Literal	become a professor, sir!"	
	"There's no problem being late, right, ma'am?"	Students sarcastically comment on his tardiness in class.
	"I can stay up until morning just for this task."	Students convey sarcastically about the many tasks that must be completed.
	"Yes, the answer is definitely correct, sir!"	The student teased the lecturer with sarcasm about his answer.
	"Please continue with the story, I still have all day."	Students quipped about the length of lecturers' explanations or discussions.
Indirect Speech Acts Are Not Literal	"It's okay not to study, the exam is still long."	Students insinuate their friends don't study, even though the intention is to warn them.
	"This task can definitely be completed on its own, right?"	Students criticize themselves or assignments that are considered too difficult.
	"Don't worry, next semester we can try again."	Students tease friends who are lazy about studying, the intention is to warn them.
	"At this rate, we'll definitely get an A, right?"	Students reprimand their friends with sarcasm about their lack of effort in studying.
	"There's no need to rush, sir, we're not in a rush to do this task."	Students quipped about how long the explanation took, even though they felt it was too late for the assignment.

From the data above, it can be analyzed that Sundanese ethnic students at Galuh University use various forms of speech acts that reflect the linguistic politeness values typical of Sundanese culture. This politeness is clearly visible in the way students choose appropriate communication strategies based on the social context and relationship with the person they are talking to.

Literal Direct Speech Acts

Literal direct speech acts are used by students to convey clear and explicit information in formal academic environments, ensuring quick and accurate understanding by lecturers or fellow students (Bousfield, 2023). For example, statements like "I have sent the assignment email, ma'am" or "My answer is already on this presentation slide, sir" provide direct and verifiable information, aiding communication in academic contexts (Teitelbaum & Ben-Ze'ev, 2023). Similarly, "I took this material from the journal that you recommended last week" shows compliance with the lecturer's directions, while "I have finished the data analysis, ma'am" informs the lecturer about the student's progress. Additionally, "I was absent last week because of family matters, sir" illustrates transparency and effective communication (Blum-Kulka, 1987). In Sundanese culture, despite valuing politeness, students use literal direct speech acts in formal settings, maintaining politeness through respectful greetings while ensuring clarity and efficiency.

Literal indirect speech act

Literal indirect speech acts are often used by students to make requests, suggestions, or questions more politely and subtly, especially when communicating with lecturers, reflecting Sundanese cultural values of respect and social harmony (Kusmanto & Widodo,

2022). For example, statements like "Sir, can you repeat the definition of pragmatics?" or "Do you think this method can be used in my research?" are indirect ways to make requests while maintaining politeness. Similarly, "If I correct this assignment, will the grade be better, ma'am?" and "Sir, what do you think about the topic of this thesis?" illustrate students' use of indirect speech to seek approval or guidance without appearing pushy. The phrase "Can I present now, sir?" also shows politeness by indirectly asking for permission. This form of communication aligns with Sundanese cultural values, ensuring respect for authority while preserving social harmony (Sauky & Bukhori, 2021).

Direct speech acts are not literal

Non-literal direct speech acts are used by students to convey sarcasm, dissatisfaction, or humor, particularly in informal conversations with peers (Prayitno et al., 2019). For example, when a student says, "If I keep studying like this, I will definitely become a professor, sir!", the intended meaning is a sarcastic comment about the workload, not a literal aspiration. Similarly, "It's no problem being late, right, ma'am?" sarcastically admits to being late, while "I can stay up until morning just for this assignment" subtly expresses dissatisfaction with the workload. Statements like "Yes, the answer is absolutely correct, sir!" or "Please continue the story, I still have time all day" are examples of sarcasm, with meanings opposite to their literal sense. In student interactions, especially informal ones, such non-literal direct speech acts are used to express dissatisfaction or criticism without offending others, allowing students to maintain social harmony (Daar, 2023).

Indirect speech acts are not literal

Non-literal indirect speech acts involve conveying hidden messages or subtle innuendos, often used by students in informal conversations with friends, where the true meaning goes beyond the literal words (Kádár & House, 2021). For example, "It's okay not to study, the exam is still long" is a sarcastic remark warning a friend to start studying, while "This task can definitely be completed on its own, right?" subtly criticizes the assignment's severity. Other examples, like "Don't worry, we can try again next semester," or "At this rate, we'll definitely get an A, right?" convey indirect warnings or dissatisfaction without direct confrontation (Arifianto et al., 2023). These speech acts allow students to express feelings or criticism while maintaining social harmony and avoiding conflict, ensuring civility in their interactions

The Function of Politeness in the Language of Sundanese Ethnic Students

The following is a table that describes the function of language politeness, speech, and the context of speech that appears in formal interactions on campus:

Table 1. Function of Politeness in the Language of Sundanese Ethnic Students		
Language Politeness Function	Student Speech	Speech Context
Declaring Function	"In my opinion, this concept can be applied in everyday life."	Group discussion regarding the application of theoretical concepts in everyday life.
	"This task took longer than I expected."	Students express their opinions regarding the workload in informal conversations.
	"I feel like this topic has been discussed at previous meetings."	Students express their opinions in class discussions.

Inquire Function	"This book provides a more complete explanation than that article."	Students express their views about reference sources.
	"I agree with your opinion, for the reasons already stated."	Students express their agreement in group discussions.
	"Is it true that tomorrow's class schedule has changed?"	Students ask friends about changes to their class schedule.
	"Is this assignment due today?"	Students ask for clarification about assignment deadlines.
	"Has the lecturer corrected our assignment?"	Students ask their friends about the status of their assignment assessments.
	"Can I use other sources than those suggested?"	Students ask about the freedom to choose references in assignments.
Commanding Function	"When is our group presentation scheduled, huh?"	Students ask their friends about the group presentation time.
	"Please send the presentation materials tonight."	Students ask their friends to send group presentation materials.
	"Please get me the book on the shelf."	Students ask friends for help to get books from the library.
	"Help me find relevant references for this assignment."	Students ask for help in finding references for assignments.
	"Hurry up and finish your part before the group meeting tomorrow."	Students ask their friends to complete their part of the group assignment.
	"Don't forget to bring your laptop tomorrow for the presentation."	Students give instructions to friends regarding presentation preparation.
Apology Function	"Sorry, I'm late because of urgent business."	Students apologize to friends or lecturers for arriving late.
	"Sorry, I couldn't attend the group meeting yesterday."	The student apologized to the group members for not attending the meeting.
	"I apologize if my presentation was unclear."	The student apologized after the presentation because he felt inadequate.
	"Sorry, I forgot to bring the requested materials."	The student apologized for forgetting to bring the required materials.
	"Sorry to be a bother, but I really need your help."	The student apologized before asking for additional help from his friend.
	"It seems like this method could be more effective if we used another method."	Students criticize the group work methods that are being used.
Criticizing Function	"Perhaps it would be better if the presentation was shorter."	Students provide suggestions for improving presentations that are too long.
	"I think the explanation is a bit unclear in this part."	Students expressed criticism about the explanation which they felt was inadequate.
	"If you revise again, the results might be better."	Students provide critical suggestions to improve their friends' assignments.
	"We may need more time to refine this report."	Students provide suggestions that the group report needs to be improved.

Declaring Function

The stating function is often used by students to convey information, opinions, or agreements, both in academic discussions and everyday conversations (Zakaria et al., 2022). In this speech, students usually convey statements clearly and directly, but still maintain politeness so as not to cause discomfort to the person they are talking to. For example, in group discussions, students often use statements such as "I think this concept can be applied in everyday life." This speech shows the student's personal views regarding

the topic being discussed, conveyed in a polite tone and respecting other people's opinions.

In formal contexts, such as lectures, students also use this function to provide responses to material presented by the lecturer, as in the statement "I feel this topic has been discussed in previous meetings." The statement provides specific input, but is delivered in a polite manner. Basically, this stating function helps students to express thoughts or agreements openly while maintaining harmony in the conversation (Kumar et al., 2022). This function is important in maintaining an effective and respectful communication flow in academic interactions.

Inquire function

The asking function is used by students when they need clarification, information, or confirmation, both in daily conversations and academic situations (Aini et al., 2023). In this speech, students tend to use interrogative sentences which are delivered in a polite and non-urgent way, in order to maintain harmonious social relations. For example, students might ask, "Is it true that tomorrow's class schedule has changed?" This speech not only serves to ask for information, but also maintains politeness in communicating with the person you are talking to.

In formal contexts, such as lectures, students often use interrogative sentences to ask for further explanation or clarification, as in the statement "Is this assignment due today?". Even though this question is direct, the way it is delivered still shows respect for the lecturer or discussion partner. The question is phrased in a humble tone, ensuring that there is no impression of pressure or pressure on the other person to provide an immediate answer. This asking function helps create an atmosphere of comfortable and respectful interaction, while still allowing students to obtain the information they need (Taib et al., 2024).

Commanding function

The commanding function usually appears in the context of group work or when students need help from their friends (Sosas, 2023). In this function, students give instructions or requests directly, but still maintain politeness by using subtle words such as "please". The use of this word reflects students' efforts to maintain good social relations, even though the content of the speech is instructive. For example, in group work, a student might say, "Please send me the presentation materials tonight." Even though it is an order, using the word "please" makes the instruction sound more polite and respectful of the person you are talking to.

Another example in the context of studying together is "Please get me the book on the shelf." This speech is clearly an instruction, but by using the word "please," the student ensures that the request does not sound harsh or forceful. The use of this commanding function is very important in maintaining harmony in the work group, where each member is expected to contribute while maintaining communication ethics (Held, 2023). Through speech that is instructional but still polite, students can ask for help or convey instructions without damaging good relationships with their friends.

Apology function

The function of apologizing is a form of politeness that is highly respected in Sundanese culture, where maintaining social harmony and relationships between individuals is a priority (Shuhufi & Purkon, 2023). Students often use this function to defuse tension or

potential conflict, while showing responsibility for mistakes made. For example, when a student is late for class or a group meeting, he or she might say, "Sorry, I was late because of urgent matters." This speech not only serves to apologize, but also to explain the reason for the delay, thereby creating understanding between the interlocutor.

Another example is when a student cannot attend a group meeting, he or she might say, "Sorry, I couldn't attend the group meeting yesterday." This apology reflects a sense of responsibility for his absence, as well as maintaining harmony in group work. In academic or other social situations, students use this function to avoid discomfort or misunderstandings, as in "Sorry, I forgot to bring the requested materials." By apologizing, students demonstrate humility and a willingness to correct mistakes, which is an important part of the culture of politeness among Sundanese students (Song et al., 2023).

Criticizing function

The criticizing function is used by students to provide input or suggestions in a subtle and indirect way (Pranowo & Febriasari, 2020). In Sundanese culture, where politeness and social harmony are strictly maintained, criticism is usually delivered carefully so as not to offend the feelings of the person speaking. Students try to maintain good relationships by providing constructive criticism without sounding harsh. For example, in a group discussion, a student might say, "It seems like this method could be more effective if we used another method." This speech shows that students provide criticism of the method being used, but it is conveyed in a gentle and considerate way.

Another example is in a group presentation, where a student might say, "Maybe it would be better if the presentation was shorter." This criticism is given to improve the presentation without offending the speaker, maintaining a conducive working atmosphere. Likewise, when students feel the explanation is inadequate, they can express criticism such as "I think the explanation is a bit unclear in this section." This speech helps provide suggestions for improvement without direct confrontation. This criticizing function reflects how Sundanese students use polite language to maintain social harmony while providing useful input (Prayitno et al., 2021).

Frequency of Use of Forms and Functions of Politeness in Sundanese Ethnic Students

Based on the results of data analysis, it was found that students tend to use literal indirect speech acts as the most dominant form of politeness in their formal conversations. The functions of using these forms of politeness vary, with the predominance of the functions of stating, asking, ordering, apologizing and criticizing. Based on the data collected, the following is the frequency distribution of the use of various forms of speech acts used in formal conversations on campus:

Table 2. Frequency Distribution of Use of Various Forms of Speech Acts

Types of Speech Acts	Frequency	Percentage (%)
Literal Direct Speech Acts	45	25%
Literal Indirect Speech Acts	100	55,55%
Direct Speech Acts Are Not Literal	5	2,78%
Indirect Speech Acts Are Not Literal	30	16,67%
Amount	180	100%

This data shows that literal indirect speech acts dominate language use with 55.55%, followed by literal direct speech acts with 25%, non-literal indirect speech acts with 16.67%, and non-literal direct speech acts which are very rarely used. with only 2.78%.

Table 3. Frequency Distribution Observed in Conversations with Lecturers and between Students

Types of Speech Acts	Conversation with Lecturer (O1)	Conversation Between Students (O2)	Total
Literal Direct Speech Acts	20	25	45
Literal Indirect Speech Acts	70	30	100
Direct Speech Acts Are Not Literal	3	2	5
Indirect Speech Acts Are Not Literal	15	15	30
Amount	108	72	180

To test whether there are significant differences in the use of speech act forms based on the type of conversational situation, a Chi-Square statistical test was carried out. This test aims to test the hypothesis that there is a significant difference in the use of speech act forms between conversations with lecturers and between students.

Hypothesis tested:

- H0 (Null Hypothesis): There is no significant difference in the use of polite speech acts between conversations with lecturers and conversations between students.
- H1 (Alternative Hypothesis): There is a significant difference in the use of polite speech acts between conversations with lecturers and conversations between students.

The Chi-Square test results show a value of $\chi^2=12.5$, which is greater than the critical value of 7.815 at the significance level $\alpha=0.05$ with degrees of freedom $df=3$. Therefore, the null hypothesis is rejected, which means there is a significant difference in the use of speech act forms based on conversational situations.

Literal indirect speech acts are used 55.55% in formal conversations, especially when interacting with lecturers. The main function of this form is to state and ask for information in a polite and indirect manner. Students tend to choose this form to maintain politeness and avoid direct confrontation. The function of stating and asking can be seen in the use of this form, where students express information or questions in a way that does not threaten the face of the person they are talking to. Literal direct speech acts are used more often in conversations between students (25%). This form is used to state something clearly or tell classmates to do something. The function of stating and ordering is more often found in conversations between students, which are freer and not bound by strict social hierarchies.

Indirect non-literal speech acts were used by 16.67% and were often used to provide criticism or suggestions in a more subtle and indirect way. The function of criticizing and ordering is often found in conversations in a more diplomatic and indirect way, with the aim of maintaining harmonious social relations without causing tension or conflict. Non-literal direct speech acts are used with very low frequency (2.78%). This form usually contains more explicit criticism or sarcasm, which tends to be avoided in formal

conversations. The function of criticizing more often appears in the form of more overt sarcasm, which is generally avoided in more formal academic situations.

The Influence of the Implementation of Language Politeness of Sundanese Ethnic Students on the Quality of Academic Interaction with Lecturers

Based on the results of the correlation calculation between the variables of Polite Speech Acts (X) and Academic Interaction Quality (Y), a Pearson correlation coefficient value of $r = 0.678$ was found, indicating a moderate positive relationship between the two variables. This means that the higher the value of Polite Speech Acts, the higher the Quality of Academic Interaction. This value indicates that there is a tendency for both to move in the same direction, although the relationship is not too strong.

Furthermore, to test the significance of the relationship between variables X and Y, a t-test was conducted by obtaining a value of $t = 7.02$. This t-value is greater than the critical value of t at a significance level of 0.05 and degrees of freedom $df = 58$, which means that the relationship between variables X and Y is statistically significant. This confirms that the relationship found is not a coincidence, but a real relationship.

The coefficient of determination $r^2 = 45.97\%$ indicates that around 46% of the variation in the Quality of Academic Interaction can be explained by the variable of Polite Speech Acts. This indicates that although there is a significant relationship, there are still other factors outside of Politeness Speech Acts that affect the Quality of Academic Interaction. Finally, in the regression analysis, the regression equation obtained is $Y = 37.00 + 0.486X$, which shows that every one unit increase in the Politeness Speech Act variable will increase the Quality of Academic Interaction by 0.486 units. The intercept of 37.00 shows the value of the Quality of Academic Interaction when the value of Politeness Speech Acts is equal to zero.

4. CONCLUSION

Based on the results of the analysis that has been carried out, it can be concluded that the polite language used by Sundanese ethnic students at Galuh University, Ciamis, reflects the application of Sundanese cultural values which prioritize respect, harmony and politeness in communication. Students use various forms of speech acts, both direct and indirect, as well as literal and non-literal, with politeness functions such as stating, asking, ordering, apologizing, and criticizing. These functions are used to maintain social harmony and strengthen relationships between individuals, both in formal and informal situations.

The results of the quantitative analysis show that literal indirect speech acts are used 55,55% of the time, making them the most frequently used form in formal interactions. Literal direct speech acts were used 25% of the time, while non-literal indirect speech acts were recorded at 16,67%, and non-literal direct speech acts were only used 2,78%. Statistical analysis using the Chi-Square test revealed a significant difference in the use of speech act forms between conversations with lecturers and between students, with a value of $\chi^2=12.5$, which shows that the use of speech acts differs depending on the conversation situation. Furthermore, the results of the correlation calculation show a positive relationship between Politeness Speech Acts (X) and Academic Interaction Quality (Y) with $r = 0.678$ and $t = 7.02$, which is statistically significant. The coefficient of determination $r^2 = 45.97\%$ indicates that 46% of the variation in Academic Interaction Quality can be explained by Politeness Speech Acts. The regression equation $Y = 37.00$

+ 0.486X shows that every one unit increase in Politeness Speech Acts increases the Academic Interaction Quality by 0.486 units.

For further research, it is recommended to explore differences in language politeness patterns among students from various ethnic backgrounds or in various educational institutions. In addition, with the increasing dominance of digital communication, studies regarding the application of language politeness in online platforms and instant messaging applications can provide new insights into how politeness is applied in non-verbal and online communication which is increasingly developing today.

ACKNOWLEDGEMENT

Our highest gratitude and appreciation are extended to the Higher Education Financing Agency (BPPT) and the Education Fund Management Institute (LPDP), Ministry of Education, Culture, Research, and Technology, who have provided a scholarship to the first author to complete his studies and participate in various activities that support his studies including the SIBR conference in Tokyo, Japan. We would also like to thank the anonymous reviewers who provided very useful comments and suggestions.

REFERENCES

- [1] Aini, N., Djatmika, D., Sumarlam, S., & Kristina, D. (2023). Hedge Markers: A Study of Politeness and Gender in Media Interaction. *International Journal of Society, Culture & Language*, 11(3), 226-241. <https://doi.org/10.22034/ijscsl.2023.2002556.3035>
- [2] Andianto, M. R. (2016). Model-model Strategi Kesantunan Berbahasa dalam Kultur Jawa.
- [3] Arifianto, M. L., Kholisin, Izzudin, I. F., & Mujahidah, Z. A. (2023). Investigating Politeness in the Prayers of Prophets
- [4] A Quranic Discourse Perspective. *Journal of Ethnic and Cultural Studies*, 10(5), 112-135. <https://www.jstor.org/stable/48756360>
- [5] Austin, J. L. (1962). *How to do things with words*. Harvard university press.
- [6] Blum-Kulka, S. (1987). Indirectness and politeness in requests: Same or different? *Journal of pragmatics*, 11(2), 131-146. [https://doi.org/https://doi.org/10.1016/0378-2166\(87\)90192-5](https://doi.org/https://doi.org/10.1016/0378-2166(87)90192-5)
- [7] Bogdan, R., & Biklen, S. K. (1997). *Qualitative research for education* (Vol. 368). Allyn & Bacon Boston, MA.
- [8] Bousfield, D. (2023). Stylistics, speech acts and im/politeness theory. In *The Routledge handbook of stylistics* (pp. 121-140). Routledge.
- [9] Brown, P., & Levinson, S. C. (1999). Politeness. *the Discourse Reader*, Routledge.
- [10] Chaer, A. (2010). *Kesantunan Berbahasa*. Rineka Cipta.
- [11] Creswell, J. W. (2015). *Riset pendidikan: perencanaan, pelaksanaan, dan evaluasi riset kualitatif dan kuantitatif*. Pustaka Pelajar.
- [12] Creswell, J. W., & Creswell, J. D. (2023). *Research Design: Qualitative, Quantitative, and Mixed Methods Approach. Sixth Edition*. SAGE Publications, Inc.
- [13] Daar, G. F. (2023). The sociopragmatic study of speech acts in Go'et Ira in the We'e Mbaru cultural rite. *Studies in English Language and Education*, 10(2), 1084-1102. <https://doi.org/10.24815/siele.v10i2.26545>

- [14] Fajrussalam, H., & Hasanah, A. (2018). Core Ethical Values of Character Education Based on Sundanese Culture Value. *IJECA (International Journal of Education and Curriculum Application)*, 1(3), 15-15.
<https://doi.org/10.31764/ijeca.v1i3.2126>
- [15] Hadiwijaya, M., & Yahmun, Y. (2017). Kesantunan Berbahasa dalam Interaksi antara Dosen dan Mahasiswa Multikultural. *DIDAKTIKA: Jurnal Pemikiran Pendidikan*, 23(2), 142-154.
- [16] Held, G. (2023). A culture of “pleasing”? Conceptual observations on the development of European “politeness” behaviour between aesthetics and ethics. *Journal of Historical Pragmatics*, 24(1), 49-67.
<https://doi.org/10.1075/jhp.00065.hel>
- [17] Huzaeema, F. T., Nurvadi, G. M., Parameswari, L., Basyari, I. W., & Hayati, A. A. (2024). Sundanese Ethnic Mentifact Culture Silih Asih, Silih Asuh, Silih Asah in the Context of Ethnopedagogy. *International Journal Of Humanities Education and Social Sciences*, 4(1).
- [18] Kádár, D. Z., & House, J. (2021). ‘Politeness Markers’ Revisited - A Contrastive Pragmatic Perspective. *Journal of Politeness Research*, 17(1), 79-109.
<https://doi.org/10.1515/pr-2020-0029>
- [19] Kumar, S., Itzhak, E., Edan, Y., Nimrod, G., Sarne-Fleischmann, V., & Tractinsky, N. (2022). Politeness in Human-Robot Interaction: A Multi-Experiment Study with Non-Humanoid Robots. *Int J Soc Robot*, 14(8), 1805-1820.
<https://doi.org/10.1007/s12369-022-00911-z>
- [20] Kusmanto, H., & Widodo, P. (2022). Positive politeness strategies during online learning: A cyberpragmatic study. *Studies in English Language and Education*, 9(3), 1170-1182. <https://doi.org/10.24815/siele.v9i3.24021>
- [21] Leech, G. (2014). *The pragmatics of politeness*. Oxford University Press.
- [22] Mahmud, M. (2019). The use of politeness strategies in the classroom context by English university students. *Indonesian Journal of Applied Linguistics*, 8(3), 597-597. <https://doi.org/10.17509/ijal.v8i3.15258>
- [23] Pranowo, P., & Febriasari, D. (2020). Fungsi bahasa dan makna pragmatik dalam media sosial untuk memerangi Covid-19: Kajian etnopragmatik. *BAHAISTRA*, 40(2), 104-104. <https://doi.org/10.26555/bahastra.v40i2.17306>
- [24] Prayitno, H. J., Huda, M., Inayah, N., Ermanto, E., Ardi, H., Giyoto, G., & Yusof, N. (2021). Politeness of Directive Speech Acts on Social Media Discourse and Its Implications for Strengthening Student Character Education in the Era of Global Education. *Asian Journal of University Education*, 17(4), 179-179.
<https://doi.org/10.24191/ajue.v17i4.16205>
- [25] Prayitno, H. J., Ngalim, A., Sutopo, A., Pangestu, D. W., Jamaluddin, N., & Ali, A. H. (2019). DIRECTIVE POLITENESS ACT STRATEGY IN THE DISCOURSE OF EDUCATION COLUMN IN NATIONAL NEWSPAPER AS THE FORMATION OF STUDENTS’ CHARACTER IN INDONESIA. *Humanities & Social Sciences Reviews*, 7(2), 349-362.
<https://doi.org/10.18510/hssr.2019.7241>
- [26] Rahayu, Z. R. (2015). Tindak tutur kesantunan bahasa Minangkabau di terminal angkutan umum kota Solok. *Lingua Humaniora*, 10, 936-950.
- [27] Ratnasari, D., Sidiq, F., & Kalfin. (2023). Soméah Culture as a Shaper of Brand Personality in Sundanese Ethnic Society: Implications of Personal Branding and

- Cultural Transactions. *International Journal of Humanities, Law, and Politics*, 1(3), 36-39. <https://doi.org/10.46336/ijhlp.v1i3.30>
- [28] Sauky, M. A., & Bukhori, B. (2021). Makna Sosial dalam Nilai-nilai Budaya Sunda pada Lakon Wayang Golek Ki Dalang Wisnu Sunarya. *TEMALI : Jurnal Pembangunan Sosial*, 4(2), 155-167. <https://doi.org/10.15575/jt.v4i2.12722>
- [29] Searle, J. R. (1969). *Speech acts: An essay in the philosophy of language*. Cambridge University.
- [30] Shibuya, K., Blet, J.-B., & Suzuki, H. (2023). Evaluation on the Impact of Quality Dimensions for Social Perception. *Review of Integrative Business and Economics Research*, 13(1), 1-19.
- [31] Shuhufi, M., & Purkon, A. (2023). Harmonization of Islamic Law and Local Culture: A Study of Indonesian Sundanese Ethnic Culture. *Jurnal Ilmiah Al-Syir'ah*, 21(1), 138-138. <https://doi.org/10.30984/jis.v21i1.1870>
- [32] Song, M., Zhang, H., Xing, X., & Duan, Y. (2023). Appreciation vs. apology: Research on the influence mechanism of chatbot service recovery based on politeness theory. *Journal of Retailing and Consumer Services*, 73, 103323. <https://doi.org/https://doi.org/10.1016/j.jretconser.2023.103323>
- [33] Sosas, M. M. (2023). *Politeness Strategies Of Filipino Teenagers In The Household* (Journal of Language and Linguistic Studies, Issue. www.jlls.org
- [34] Taib, R., Wardana, M. K., Safhida, M., Nurrahmah, N., & Subhayni, S. (2024). Exploring the intricacies of politeness and impoliteness in Acehese speech variations. *Studies in English Language and Education*, 11(2), 1153-1170. <https://doi.org/10.24815/siele.v11i2.35005>
- [35] Teitelbaum, M., & Ben-Ze'ev, A. (2023). Politeness, Respect, Care, and Bias in Social Interactions. In C. Xie (Ed.), *Advancing (Im)politeness Studies: Cultural, Digital and Emotional Aspects* (pp. 73-92). Springer International Publishing. https://doi.org/10.1007/978-3-031-37064-9_5
- [36] Wang, S., Ye, D., & Liao, J. (2024). Politeness matters: The role of polite languages in online peer-to-peer lending. *Journal of Business Research*, 171, 114394. <https://doi.org/https://doi.org/10.1016/j.jbusres.2023.114394>
- [37] Wulan Tresna, P., Dentamira Ananda Putri, V., & Jamil Achmawati Novel, N. (2023). Effect of Workload on Work-life Balance in Bank Company. *Review of Integrative Business and Economics Research*, 13(3), 217-227.
- [38] Yin, R. K. (2011). *Qualitatif Research From Start to Finish*. New York: Guilford Publication Inc.
- [39] Zakaria, B. N. A., Fakihi, M. N., Saifuddin, S., Imani, A., & Said, H. (2022). Politeness Strategies Employed in Communication with Santri and Ustadz in an Islamic Boarding School in Indonesia. *Al-Hijr: Journal of Adulearn World*, 1(2), 80-87. <https://doi.org/10.55849/alhijr.v1i2.14>