

Directive Speech Acts in Academic Discourse: Ethnography of Communication from Gender Perspective in Higher Education

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Abstract

In spoken academic discourse, there are various directive speech acts forms and strategies both formal and informal. Based on the previous research with different focuses show that directive speech acts is one of speech acts types mostly used in daily conversation. The study of directive speech acts can also be found in classroom interaction as spoken academic discourse. The locutors' and interlocutors' expressions in spoken academic discourse are vary. Language variation involves direct and indirect strategies as well as literal and non-literal with small portion of local language use. The use of directive speech acts is affected by contextual socio-cultural factors within the conversation. The locutors sometimes use local language in conveying certain meaning to the interlocutors. The structure of dialogue, moreover, disallows the taking up of any position beyond the interlocutors from which they can be integrated into a larger totality.

Keywords: speech acts strategy, directive speech acts, ethnography of communication, gender

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1. Introduction

In order to investigate how graduates use language to convey directive speech acts, sociopragmatic study is needed. This study aims to investigate whether there is an illocutionary difference or not on each local language used in relation with the use of direct and indirect directive speech acts generating directive speech acts in spoken academic discourse represented on the local languages being used. Language besides as a means of communication, it also resembles the locutors' identities. The diversity of

language usage including among the local languages used by lecturers and students is one of the linguistic phenomena that is unique in representing an intention, either implicitly or explicitly. Thus, based on this, a fundamental study is needed to reveal the uniqueness of the possible use of each local language

In spoken discourse, often someone uses indirect way to convey meaning. This notion has been studied by Hassanova and Rzayev (2013) who discuss one of the indirect strategies in pragmatics to get an answer of

“yes” or “no” within a class interaction. By using philosophy of communication theory, sometimes someone uses interrogative form and yes/no responses as indirect way to express directive speech acts. There are several factors underlying this choice: social status, superiority and inferiority, pride, and *face* principles. These factors become the fundamental notion that there is a pragmatic meaning in every utterance within communication to convey certain meaning.

In academic context, direct and indirect communication also become a concern. According to Ingram dan Elliot (2016:37), classroom interaction discourse is dominated by between the teacher and students, or lecturer and graduates. Classroom interaction discourse is marked with initiation, students' responses, and feedback. These processes result in several norm shifts within the class including the language choice.

The use of illocutionary acts especially directive ones whether direct or indirect sometimes make an utterance have pragmatic meaning, emotive implication, and different responses. O'Driscoll (2013), in his research about the role of language viewed from interpersonal pragmatic side, states how language can simply be understood and can be analyzed further from several linguistic aspects. This notion is in line with the development of pragmatics which is more on conversational interaction analysis based on macro-social context. This shows that the use of local language also has a gap to be studied in terms of directive speech acts.

The subjects were chosen based on the diversity of language, age, intimacy, gender, cultural background, ethnic, and dialect. Hopefully, they could emerge the diversity of directive speech acts in the use of local language. Besides, these two colleges have Bahasa Indonesia study program, so the use of local language among lecturer and

graduates can be investigated further. In this case, socio-cultural context is seen as a dynamic context that affects the directive strategies in spoken academic discourse with multicultural background.

Based on the literature review, studies on directive speech acts are focused more the use of Bahasa as a single language on certain society and it is usually a case study. On the previous studies, quantitative study was held in society and school context by using test, questionnaire, and survey with single data analysis approach; for example discourse analysis, pragmatic, and sociolinguistic approach.

The other gap is related to how a certain interaction has an important role by using local language as the choice of words in communication. Therefore, sociolinguistic-pragmatic approach is used to reflect the social relationship between the locutors and interlocutors in order to interpret the implied meaning of their conversation. As stated by Turner (in Darmojuono, 2011: 20) that in a multilingual and multicultural society, language, as a means to convey verbal meaning, reflect the identity of the locutor based on the socio cultural norms and values they hold on within the society.

Previously, several research focus on the study of Bahasa Indonesia instead of local languages. The class interaction discourse of this research involves several local languages, such as: *Kaili*, *Malayan Bugis*, and *Malayan Manado*.

This research is focused on the three regional languages, with the consideration that the three regional languages are the local languages, the majority of which are used in Palu, Central Sulawesi, both in the academic realm and in daily life. In addition, Kaili, Bugis Malay and Manado Malay are local languages that are intertwined with "kinship languages" even though they are very

different and are not allied languages. The role of the three languages. The Kaili language is the regional language used by the Kaili tribe which is the majority ethnic group in Central Sulawesi. Bugis is a language whose native land originated from Sulawesi Island. The Bugis language is one of the regional languages used by the Bugis tribe originating from South Sulawesi whose numbers are very dense and then spread to most areas in Central Sulawesi due to population movements and marriages. The Kaili language is the regional language used by the Kaili tribe which is the majority ethnic group in Central Sulawesi. The Manado language is a lingua franca in North Sulawesi and is considered a regional dialect of Malay. The use of Manado language coexists with local languages, Indonesian, and foreign languages that have spread to several regions including Central Sulawesi due to population mobility and cultural acculturation (Imbang, 2014: 21).

2. Method

This research is a qualitative study with ethnography of communication approach by using Hymes' SPEAKING. Pragmatic and ethnographic views are used to discern the more specific 'local' conditions especially on the cooperative and politeness principles among the lecturer and the graduates as well as in the way they use direct and indirect strategies. In this research, not all utterance elements are used to expound the problems. The communicative design in this research perspective is based on the use of language contextually which have social communicative function (Mudiono, 2011: 162). Context plays an important role in this study, for it eases the pragmatic analysis.

Context used in this study involves extralinguistic and linguistic context. Extralinguistic context relates to socio

cultural aspects, while linguistic context relates to the language being used. Praag, Stevens, dan Houtte (2017: 393), in their research, state that in order to achieve the communication goal, locutors have to use utterance strategies and interpretation. Therefore, the use of ethnography of communication method and gender perspective become the main features to investigate every cultural background and social norms like education level, gender, social status, intimacy, and the others.

This research uses socio-pragmatic approach by expounding the ethnography of communication from Hymes' point of view to interpret local language directive speech acts strategies, local language directive speech acts characteristics, diction affecting factors, as well as the effectiveness of Bahasa Indonesia with contextual minor local language combination viewed from the locutors, interlocutors, age, gender, social status, ethnic, and culture. The data collection technique is using participant observation which includes: (1) recording, (2) note taking, dan (3) interview which then analyzed by using interactive technique from Miles and Huberman.

This study uses interactive model data analysis (Miles & Huberman, 2014: 16-20). The analysis process involves three steps: (1) data reduction, (2) data display, and (3) conclusion drawing. The data analysis is integrated with pragmatic theory, especially in classifying the directive speech acts by Searle (1967); as well as socio-pragmatic and ethnographic approaches. The acronym SPEAKING created by Hymes is related to the speech acts components in spoken academic discourse.

The socio-pragmatic approach is realized in both method and data analysis. After the spoken utterance data were collected from the lecturer's and graduates'

interactions, data reduction was done through data selection, classification, and simplification process. Afterwards, the variety of strategies found in the field is reported.

3. **Result and Discussion**

a. **Local Language Directive Speech Acts Strategies in Spoken Academic Discourse in Central Sulawesi Higher Education**

The following is the expounding on the use of local language strategies found in the field. The expounding covers direct and indirect strategies together with their forms.

1) **Local Language Directive Speech Acts Direct Strategy**

Interaction pattern in spoken academic discourse raises communication strategy variation shown through politeness, modesty, appreciation, and respect among the lecturer and the graduates inside the class. Using effective communication strategies inside the class is beneficial in achieving teaching and learning goals. Effective communication can describe meaning form interlocutor and receive cultural languages background. That is why sometimes, lecturer and student need to use local language in teaching processing. Processing language with local language and dialect really important to show politeness, ages, social distances and how to create some classes focus and how to have a critical language with each other. Using strategies language can help teacher or student know some deeper meaning.

For example, Keckskes, Obdalova, Minakova, and Soboleva (2018: 228) find that giving respect, compliment, as well as sympathy gives the sense of pleasure and happiness both the locutors and interlocutors which eventually can minimize interactional problems, burden, disagreement, and the

other disregarding actions. This finding is in line with Alexander & Okoli's finding (2017: 148) which shows that the act of giving chance to speak up among participants can trigger them to use speech act of the language they master, local language. Meanwhile, the direct strategy forms obtained in the language subjects, Kaili, Malayan Bugis, and Malayan Manado, are: request, suggestion, command, refusal, and prohibition.

a) **Direct Strategy in Directive Speech Acts of Request in Kaili**

The Kaili direct directive speech acts of request used in the above conversation is marked by the use of word *tambaimo* which means asking for further or detailed explanation. The above data also show the use of Kaili vocatives like *Totuamo* dan *Komiu, nadoyo* which mean 'elderly,' 'you,' and 'outstanding' (the real meaning is 'incorrect' and 'stupid'). Fomin dan Yakimova (2016: 66) find that someone can express requesting in three different ways: cooperation, refusal, and showing distance. These three choices are also affected by age, social background, and the underlying reasons in choosing words. The above finding shows the use of cooperation by expressing certain vocatives. The use of vocatives affects the form of the speech acts which eventually results in the cooperation between the locutor and interlocutor.

The vocatives were used in direct requesting to let his graduate friend, who is also an elementary teacher, on [1.1] and [1.3] which translate please answer the question, Ma'am, since you're more experienced than us. At the end of the request, he praised his friend by using *nadoyo* in sentence (5). The word does not mean any praise. Lakoff (1990:34) states that politeness is an interpersonal relationship system designed to

ease interaction and minimize conflict and confrontation by using implicative utterance which literally harsh becomes soft due to the context.

Table 1. Direct Strategy in Directive Speech Acts of Request in Kaili

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Loc (dsn)	Bemana mangkali <i>Totuamo e, tambai mo Bu. Anu ri jelaskan i hei i.</i> (1)	Bagaimana mungkin orangtua saja, tambahkan saja, Bu. Mau dijelaskan seharusnya.	Ma'am, you are older than us, so please add this. This should be explained first.
[2]	Mod	Please!		
[3]	Pn In Mod Lo	<i>Apa lebe lagi Ibu dari kitorang ranga.</i> (gives explanation) Mantap, mantap Bu. (bertepuktangan) <i>Nadoyo, leh</i>	Karena lebih lagi Ibu dari kami ini. Bagus, bagus (penjelasannya) Ibu. (bertepuktangan) Luar biasa.	' <i>Since she (Ibu) is smarter than us.</i> ' Your explanation was simply outstanding, Ma'am. (applauding) Outstanding (based on the context, it undergoes amelioration)
		Uttered by an graduate to the other graduate asking for help to explain further during Q & A session in a discussion.		
	Context	Uttered by an graduate to the other graduate asking for help to explain further during Q & A session in a discussion.		
	Code	SL/TTD,pmt/13.01.17/06		

* Lo: Locutor, In: Interlocutor, Mod: Moderator

Directive speech acts is also affected by cultural context. Cultural context plays an important role in shaping politeness form, function, and strategy to use the local language directive speech acts (Tapio, 2018:61). In social interaction, in order to be polite, one tends to keep the harmony and continuity of the interaction and hinder any harmful utterance which can threaten the face to the existing norm. In classroom context, lecturer and graduates utter not only for explaining, advising, motivating, giving information, but also for maintaining

interpersonal relationship by concerning on each other's faces.

b) Direct Strategy in Directive Speech Acts of Request in *Malayan Bugis*

Nasser & Alhija (2017: 9) expounds that the success of using language strategy is marked by the effectiveness of communication. In classroom context, it is vital to achieve optimal learning outcome. To achieve the effectiveness of classroom communication, participants have to consider the efficiency, effectiveness, accuracy,

clarity, seriousness, and purpose of communication.

The use of speech acts inside the classroom sometimes happens naturally by considering the communication effectiveness and accuracy, coverage, and face unthreatening power; whether lecturer to graduates, graduates to lecturer, or graduates to graduates. Positive politeness is done by giving sympathy and appreciation towards situation and condition within the class, using group identity markers, showing agreement, avoiding disagreement, showing intimacy, giving a joke, expressing wants indirectly, involving the graduates, and giving feedback.

The assumption is that in reality each form of communicative communication choice is based on how the languages are used in social contexts. In this communication there are a number of aspects of the said situation that must be considered, namely: (1) speech-speakers, the situation in communication involves the speaker and speech partner so that this element is included in the part of communication, (2) the context of the speech; the context is a background of knowledge that is shared by the speaker and the speech partner and speech partner, (3) the purpose of the speech.

This is intended as a desire to be achieved by the speaker and the speech partner, (4) the speech as a form of action, that the speech is aligned with the illocutionary act, and (5) the speech as a verbal act product; speech that is used as found in the fourth aspect is a form of speech act so that speech is a form of verbal action. Direct strategy in directive speech acts of

request in Malayan Bugis can be seen Table 2.

For example in an occasion, lecturer mentions graduates with their nicknames; besides, it makes the graduates feel respected, it also makes the lecturer and the graduates closer. This condition encourage the graduates' confidence and comfortability in joining the class. Politeness is believed to be able to develop effective interaction between locutor and interlocutor. Furthermore, this condition is mostly affected by each participant's cultural context. Cultural context affects politeness concept, form, and strategy (Rahman & Jabar, 2014:374).

In social interaction, in order to maintain politeness, ones tend to keep the harmony and continuity of the interaction and hinder any harmful utterance which can threaten the face to the existing norm. In classroom context, lecturer and graduates utter not only for explaining, advising, motivating, giving information, but also for maintaining interpersonal relationship by concerning on each other's faces. The choice of communication strategy is influenced by several factors, namely social status, superior and inferior, maintaining dignity, and self-esteem. This is a benchmark that in reality there is a relationship between meaning and pragmatic power. Direct and indirect communication strategies in the academic community are also of particular concern. In line with this in the Indonesian language academic activities, aspects of the cultural context are inseparable in order to convey certain meanings.

Table 2. Direct Strategy in Directive Speech Acts of Request in Malayan Bugis

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Lo	Bu e tunggu Bu <i>jolo' pi e</i> belump <i>a</i> selesai mencatat.	Ibu tunggu dulu ya, belum selesai mencatat saya.	'Ma'am, wait a sec. I haven't done taking notes.'
[2]	In	Yang mana <i>e</i> ?	Yang mana?	'Which one?'
[3]	Lo	Masih banyak <i>Je</i> Bu eh.	Masih banyak ini Ibu.	'So many, Ma'am.'
[4]	In	Sebentar pi, salendianya mau <i>jie</i> digandakan sama bapak. <i>Lebbirengngi matu'pi mucatat ndi</i> . Mintami nanti, lambatmi ini.	Sebentar saja. Salindianya mau juga digandakan sama Bapak. Sebaiknya nanti saja kamu catat, Dik. Minta saja nanti. Sudah lambat ini.	'Wait, the slides are going to be copied by Bapak. Better you write down after this. You can ask for (the slides) later, it's been too late.'
[5]	Lo	Bu, <i>kita mi</i> barangkali yang minta ke Bapak. <i>Takut-takutka</i> saya <i>deh</i> Bu.	Bu, ibu saja yang meminta ke Bapak, saya takut	'Please Ma'am, ask for (the slides) to Bapak. I'm afraid doing that.'
[6]	In	Tidak apa itu <i>canti</i>	Tidak apa, cantik.	'Don't be afraid, Sweetie (just ask the copies from him).'
	Context	The first part was uttered by the graduate, who hadn't completed writing down the materials, to the lecturer. The second was uttered by a graduate to her friend.		
	Code	SL/TTD.srn/09.01.17/01		

* Lo: Locutor & In: Interlocutor

The direct strategy used in data [2.4] is in the form of advising. The use of advise is marked by the use of verb *lebbirengngi* which means 'better.' In that context, the advise is from a graduate to his friend who was late to write down the slides. To avoid the sense of commanding, the locutor, who is older than the illocutor, tried to use vocative *ndi*' which means *dik* (little brother) in Bugis. The advising form depends to the locutor's intention towards the illocutor. The use of vocative *ndi*' and formal vocative *canti* which means *beauty* show the intimacy of the participants which are used to show politeness in giving advise.

Kridalaksana (in Agus, 2014: 3) states that vocatives are used in speech system. The use of vocatives affects the structure and the context. If the vocatives stand alone, the meaning is not a praise or appreciation. The appropriateness of vocative depends on the

context. In social context, the use of vocative is regarded as a communication strategy that encourage the social relationship among participants. In its implementation, the use of vocative is adjusted with the participants' social status (Agus, 2014:4).

Besides functioning as linguistic marker, the use of vocatives also shows the level of intimacy among the participants as shown previously. Lohse, Granefenhain, Behne & Racoczy (2014:2) state that the use of imperatives depends on the shared context between the locutor and interlocutor.

c) Direct Strategy in Directive Speech Acts of Command in Malayan Bugis

The politeness is shown in formulating requesting direct strategy used by the locutor to his friend. The commanding form on the data above is expressed by explicitly. Requesting form in Bugis language is

affected by social points of view (social power, intimacy, and distance), so different participants will result in a different way of communication. On the above data [3.2] politeness marker is shown by the use of words *ka'* and *ta*, or actually can use *ko* as a coeval vocative. The use of honorifics in the Bugis Malay language proves that the use of regional languages is influenced by age and who the speech partner is. The use of regional languages is used to show respect

by students for lecturers. Previously, the form of politeness was first used by lecturers towards students by using indirect speech in the command. The age factor becomes the choice factor why local languages are used. If the speakers are peers. Then the choice of the form of regional languages used can be *iyō* (yes) in the Kaili and Malay Manado languages or it can even be in the form of murmurs, for example in the form of lingual expressions which mean ok or good.

Table 3. Direct Strategy in Directive Speech Acts of Command in Malayan Bugis

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Lo	Hubungimi dulu Ibu apa'na terlambatki lagi nanti masuk matakuliah kedua	Hubungi dulu Ibu, sebab terlambat kita nanti masuk matakuliah kedua.	'It's better we notify you first, Ma'am, since probably we will come late for the second class.'
[2]	In	Pinjam <i>ka'</i> <i>pale dulu</i> hp <i>ta</i> <i>e</i>	Pinjam saya HP kamu	'I borrow your cell phone, OK?'
	Context	Uttered by a graduate to his friend while they were going to call their lecturer.		
	Code	SL/TTD.pth/05.01.17/01		

Stranovská, Munkova, Fráterova, & Ďuračková (2013) find the politeness aspects in Slovakian and other foreign language requesting in cognitive context, that speech acts elements to maintain politeness are determined by social distance among the participants. It is shown in table [3.2] above, the interaction between two graduates. Indirectly, the use of local language can help the lecturer and graduates to obey the existing linguistic norms like how to refer each other well; express respect, gratitude, forgiveness, permission; and ask for help. The other important pragmatic element in studying spoken discourse is cooperative principles. Hiver & Whitehead (2018:197) states that the quality of language use can be seen from several aspects: content, genre, topic, topic organization, sequences and rules of the conversation.

d) Direct Strategy in Directive Speech Acts of Refusal in Malayan Manado

The implemented strategies are to develop interpersonal relationship among graduates which are eventually used to make the graduates active during the class. One way to implement the interpersonal principles to do communication is by using politeness strategy (Yetiş & Aslim, 2010: 447). To understand a classroom discourse comprehensively, every activity in the classroom is related to cooperative principles, interactional pattern, contextual and cultural meaning among the participants. Interactional pattern underlined by the cooperative principles occurring between lecturer and graduates are in the form of speech acts. Sirkovic & Kovac (2017: 115) state that communication strategy by using speech acts enable to maintain the principles and or even break them instead as per to the

participants' communication purposes. The word *so* on data [4.1] is an indirect emphasis used by the interlocutor to say that the discussion, because the time is already at 3 p.m.

The indirect strategies are supported by the use of modal marking prohibition

nyanda' which mix in the requesting sentence in order to state that there will be no more sessions and Manado word *jang* as prohibition marker as a refusal to the extension of the session. The following data [4] show the use of both directive speech acts of refusal and command.

Table 4. Direct Strategy in Directive Speech Acts of Refusal in Malayan Manado

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Lo	<i>So jam berapa ini ranga?</i> Ada mangkali jam 3 ini.	Ada Sudah pukul berapa ini? Barangkali ini sudah ada pukul 15.00?	'what time is it? 3 p.m.?'
[2]	In	<i>So boleh sudah itu!</i> <i>Nyanda'</i> pake lagi. <i>Jang</i> ditambah.	Sudah boleh sudah itu (diskusi). Tidak pakai lagi. <i>Jangan</i> ditambah.	'Enough, the discussion ends here. No more session. Let's stop.'
[3]	Mod	(Ends the discussion)		
	Context	Uttered by a graduate to his friend to end the class discussion.		
	Code	SL/TTD.plk/12.01.17/01		

e) Direct Strategy in Directive Speech Acts of Prohibition in Malayan Manado

Maintaining or breaking the cooperative principles arises various politeness forms used by the participants. In order to understand the meaning and intention of the participants, each of them has to relate the utterance to the context and context. The framework of this case is that analyzing a text requires the analysis of the time, place, and the participants involved, as well as the background of the information. In communication design studies, the most important factor of communication is context (Kruiningen, 2013: 118). Context is known as shared knowledge between locutor and interlocutor which helps in the process of interpretation.

The use of words *so* dan *nyanda'* on data [5.4] show directive strategy of refusal and

prohibition in Malayan Manado. Refusal marker is marked by the word *so* in sentences (1) and (2) to express unwillingness towards what the others' wants. This refusal supports prohibition in sentences (7) and (8) by using words *nyanda* and *jang* which mean 'no' and 'don't'. This use is as per to the commanding speech acts classified by Ramlan (2001) which divides imperative sentence into: (1) true imperative, (2) allowance imperative, (3) invitational imperative, and (4) prohibiting imperative. Conditions that support involve the reality of the actions and abilities of the interlocutor. For an order, to be able to meet the conditions of possible time conditions, the speech partner must accept the authority of the speaker, for example for a request, the expectation of the speaker, and for a suggestion, as well as the evaluation of the speaker. Felicity conditions of a directive

speech act are the ability of the speech partner to do something according to the feasibility of the action. Just like other types of speech acts, a directive speech act presumes certain conditions exist in the interlocutor and in the context of the situation. When words can be realized, it means that the atmosphere supports and if it does not materialize means it does not support. Thus, in general directive indices can be categorized into four general forms, namely, imperative forms, requests (requests and requests), suggestions, and prohibition.

Keraf (1991:158) expounds that imperative sentence is a sentence showing command or request towards the others to do something as per to the intention of the locutor. One of the forms is prohibition. Alwi, Dardjowidjojo, Lapoliwa, & Moeliono (2003:336) similarly state that imperative sentence in Bahasa includes: (1) intransitive imperative, (2) transitive imperative, (3) soft imperative, (4) requesting imperative, (5) allowance imperative, (6) prohibiting imperative, and (7) permitting imperative.

The form of imperative in data [5.4] is included as soft imperative with indirect strategy which is ended with direct imperative. With contextual understanding skill, graduates and the other discussion participants deal to conclude the discussion.

This situation could happen since there is no domination from any participant also there is a common understanding over the situation among them. This case, relevant with the presentation of findings and study studies in the field of politeness in language by Prayitno, Kusmanto, Nasucha, Rahmawati, Jamaluddin, Samsuddin, Ilma (2019, 52) that there is the use of communication strategy choices, one of which is showing a form of politeness as a form of conflict prevention, in addition to politeness is also used by lecturers, instructors, and other social groups to form understanding in the process of communicating by upholding values and gratitude.

The success in achieving communication purposes is due to the use of direct strategy without any ado which gives positive effect over the communication effectiveness and accuracy (Harman, Ahn, & Bogue, 2016: 210). Moreover, it is affected by the level of social distance, lecturer's power, and face-unthreatening language. The politeness tends to be positive as shown on the way they show appreciation, use vocatives, show agreement, avoid disagreement, show intimacy, give a joke, show indirect want, involve locutor and interlocutor, and give feedback.

Table 5. Direct Strategy in Directive Speech Acts of Prohibition in Malayan Manado

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Mod	Kita akan mendengarkan hasil diskusi kita hari ini oleh Notulis dan selanjutnya akan dikuatkan oleh dosen pengampu matakuliah. . <i>Ebe jang baribut ranga!</i> Perhatikan dulu!	Kita akan mendengarkan hasil diskusi hari ini oleh Notulis dan akan diperkuat oleh dosen pengampu matakuliah. Coba jangan ribut. perhatikan dulu!	'We will listen the result of the discussion read from the MoM (minutes of meeting) which then will be explained further by the lecturer. Please don't be noisy. Attention please!

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[2]	MoM	(MoM recorder reads the result of the discussion)		
[3]	Lo	<i>Season</i> ketiga, boleh?	Sesi ketiga, boleh?	'Am I allowed to ask question (again) in the third session?'
[4]	Mod	<i>So nyanda' pake season</i> ketiga lagi. <i>Jang</i> lagi ditambah.	Sudah tidak pakai sesi ketiga lagi. Jangan lagi ditambah.	'Enough (the discussion session). Time is up already (muttering)!'
[5]	In	<i>So boleh e. So jam 3 dan ini.</i> (menggerutu)	Sudah boleh. Sudah Jam 3 ini (menggerutu)	'Enough (the discussion session). It's 3 p.m. already (muttering)!'
	Context	Uttered by a graduate to the other during limited time at the end of the session wanting to question again.		
	Code	SL/TTD.lrg/09.03.17/01		

2) Indirect Strategy in Local Language Direct Speech Acts

Similar to the finding on direct strategy, the finding on indirect strategy is classified into request, suggestion, command, refusal, and prohibition indirect strategies in *Kaili*,

At glance, the conversation below [6.2] uses interrogative sentences in general, but in deeper sense, there is a request from the locutor to the interlocutor there. Without using any negation markers, based on the context developed within the conversation, the locutor expected an explanation with answer and comment. Semantically and pragmatically, the utterance means requesting. In language in a society there is the principle of politeness in speech. In this case polite and subtle in question is the information contained in the speech is not said clearly and openly, but only implicitly or implicitly. This can be seen in the data snippet which is a form of directive speech act in the Bugis language which functions as a form of advice delivered with an indirect strategy using an indirect strategy. Words

Malayan Bugis, and *Malayan Manado* languages.

a) Indirect Strategy in Requesting Directive Speech Acts in *Malayan Manado*

that indirectly indicate a suggestion are stated earlier in a question form.

Generally, each utterance can represent ones' culture. Further, utterance can also represent ones' identities. Similarly, Ogunsiji, Farinde, and Adebisi (2012: 203) expound that the way in using language (including speech acts), interacting, showing power, and obeying interpersonal norms are different between man and woman. Man labels their speech acts as *powerful speech* while woman *powerless speech*.

In the same study, Fontdevila (2010:588) states that politeness is also used to maintain harmony and continuity of social interaction. The lecturer tends to use both positive and negative politeness. Similarly, the graduates also do the same among themselves in the effort to build cooperative

and empathic class atmosphere which eventually create a positive class interaction. The use of politeness strategies can shorten their social distance which makes the class more interesting (Peng, Xie, & Cai, 2014).

Table 6. Direct Strategy in Directive Speech Acts of Command in Malayan Bugis

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Lo (male)	Apa <i>depe</i> beda <i>katu</i>' itu puisi kontemporer dulu <i>deng</i> sekarang, Mala?	Apa dia punya beda itu puisi kontemporer dulu dengan yang sekarang, Mala?	'Mala, what is the difference between classic and contemporary poems?'
[2]	In1 (female)	Ada di halaman berapa itu <i>depe</i> penjelasan. Buka saja itu bukunya W.S Rendra yang <i>torang so</i> kopi kemarin, <i>dang</i> .	Ada di halaman kesekian itu penjelasannya. Buka saja buku W.S Rendra yang sudah digandakan kemarin.	'The explanation is on W.S Rendra's book which was already copied yesterday. Just open it.'
[3]	In2 (male)	Yang penting <i>ngana</i> pahami dulu itu kontemporer <i>koa</i> ' apa.	Yang penting adalah kamu memahami terlebih dahulu apa yang dimaksud dengan kontemporer.	'At least you have to understand the notion of contemporary in literature first.'
	Context	Uttered by a graduate to the other to refuse explaining further over a question.		
	Code	STL/TTD.f.pmt/08.03.17/03		

b) Indirect Strategy in Directive Speech Acts of Suggestion in Malayan Bugis

In doing communication within society, ones have to obey politeness principles. In other words, the intention of the speaker has to be conveyed implicitly. It can be seen on data [7.4] that is included as Bugis language directive speech acts functioning as a suggestion with indirect strategies. Words that implies suggestion, previously stated, were uttered in interrogative form [7.2]. Those words are *wasettoni pura* which mean 'I thought it ends already'. This meaning is equivalent to 'O not yet? I thought we've finished, so not yet, hasn't it?'

Liantada (2018:3) explains context as shared knowledge between locutor and

interlocutor which helps the interlocutor to interpret the locutor's meaning. The use of Bahasa Indonesia in social interaction does not only require syntactic and semantic knowledge, but also pragmatic. Semantics relates to the knowledge about speaker's intention (Steadmen, Kayi-Aiydar & Vogel, 2018: 40). Therefore, in order to understand locutors' utterance, the interlocutors have to understand first their communication habit and the way they express their utterance politely.

The real meaning of the utterance was suggesting to stop which was supported by words in sentence [7.4] *lebbireng ditahan*. Since there were other graduates that had not spoken up during the discussion, so it was

better for the locutor to discuss further later. It means that both the locutor and interlocutor have to understand the structure of the utterance as well as the implied meaning of the utterance in order to build effective communication. Lakoff (1990:34) states that politeness is an interpersonal relationship system designed to ease interaction by minimizing potential conflict and problem. Implied meaning is regarded as polite; it changes harsh utterance into a soft one.

Table 7. Indirect Strategy in Directive Speech Acts of Suggestion in Malayan Bugis

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Lo	Begini, saya mau bertanya.	Begini, saya mau bertanya.	‘Like this, I want to ask.’
[2]	In	Eh... belum <i>pi pale</i> . <i>Wasettoni pura</i> Bu	Oh, belum ya. Saya kira sudah, Bu.	‘Oh not yet (done). I thought already (done asking), Ma’am.’
[3]	Lo	<i>Torang masih bacurita.</i>	Kami masih bercerita.	‘We are still discussing.’
[4]	In	Belum selesai Oo, saya kira <i>sudami</i> bertanya <i>kita Bu</i> . <i>Belum pale</i> ’(tertawa). <i>Sanggadi pi Bu, ada pi lagi materi nanti lebbireng ditahan.</i>	Oh belum selesai. Besok saja, Bu. Ada saja materi lagi nanti lebih baik ditahan.	‘Oh not yet done, Ma’am? Maybe next week, Ma’am. Better if there is material like this next time, so you can save it for later.’
	Context	Uttered by graduate to the other to suggest to stop questioning since the discussion has ended.		
	Code	STL/F.srn/09.01.17/02		

c) Indirect Strategy in Commending Directive Speech Acts in Malayan Manado

Kunjana (2005:36) classifies imperative sentence in Bahasa Indonesia into: (1) normal imperative, (2) requesting imperative, (3) allowance imperative, (4) invitational imperative, and (5) commanding imperative. To refuse certain command, sometimes interlocutor (In) uses strategy to *recommand* the locutor (Lo) as shown in the conversation below.

The locutor’s utterance is imperative formulated in the form of declarative sentence. The imperative marker on the conversation below [8.1] does not simply

inform but make the interlocutor to do what the locutor wants to do. The refusal meaning is also supported by the context which includes the place, topic, and participants. On their findings, Su (2017: 72) and Pallawa (2013: 176) state that linguistic choice used in speech acts can vary.

Based on the context, the use of local language on the conversation above gives more pragmatic implication to the interlocutor. The use of local language resembles the multilingualism of Bahasa and as an effort to preserve it. Moreover, the use of local language in informal situation does not harm the linguistic norm. The use of language in communication is strongly

influenced by participant culture (Harman & Dobay: 2012: 4). Based on this, a person's cultural background can influence the communication process. In oral communication, it can reflect the belief systems and norms developed in a society.

Communities of dialect users each have differences in the delivery of language as a medium of communication, including regional languages, used to convey goals and meanings communicatively to participants.

Table 8. Indirect Strategy in Commending Directive Speech Acts in Malayan Manado

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Lo	<i>Tinggal sadiki ini kupon torang mo bikin apa</i>	Kuponnya tinggal sedikit lagi. Kita mau bikin apa?	'The remaining coupons are not many. What should we do?'
[2]	In	<i>Kase akang yang laeng jo. Jang kita.</i>	Berikan yang lain saja kuponnya. Jangan saya.	'Give to the other, do not give it to me (again).'
[3]	Lo	<i>Baku ganti lah kan torang te apa!</i>	Saling ganti lah kita tidak apa.	'We can take turn (to sell the coupons), right?'
[4]	In	Lihat tugas masing-masing <i>jo. Nyanda salah ngana bilang pa kita itu!</i>	Lihat tugas masing-masing saja. Tidak salah kamu bilang ke saya itu.	'Just do our own job! You cannot say like that.'
Context		A graduate indirectly asked her graduate friend to help her sell the class bazaar coupons by offering the coupons to his friend.		
Code		STL/F.pth/13.03.17/01		

Language consists of two elements, structure and meaning. Naturally, language is a means to convey meaning to the others in an understandable way. Suparto (2017: 76) states that meaning is dependent towards perception. Locutor's knowledge roles importantly in creating meaning. Context and context are vital in understanding the locutor's meaning and intention. In other words, in order to analyze a text, besides understanding the structure, ones have to understand the place, time, and participants and the background of the utterance. Mey (2001: 39) opines that context is a dynamic notion not static that helps participants during communication. By the context, linguistic expression can be understandable.

At glance, the above conversation has no related meaning between Lo's and In's utterances, yet based on the context it can be seen that Lo asked In to sell the remaining coupons on sentence [1] which then replied by In by commanding back with indirect strategy. Lo is a woman while In is a man. Refusal utterances on the above conversation can be found in sentences [2] and [4]. The refusal meaning is marked by the use of words *nyanda*, *nda*, dan *te*; all of the words were not used independently. The use of negation words on each refusal utterances is more meaningful if the words are used together with the other words in order to formulate specific speech acts of refusal. based on the background context, by using an indirect strategy, the declarative form of

the sentence is meant as a prohibition against the speech partner.

d) Indirect Strategy in Directive Speech Acts of Refusal in *Malayan Bugis*

Refusal can be expressed by both direct and indirect utterances. Direct utterance is an utterance with literal meaning (Halim and Razak, 2014: 21). For example declarative utterance is used to give information,

imperative utterance to command, while interrogative utterance to ask question. Meanwhile, indirect strategy is used to express contextual meaning. For example, interrogative utterance to express command, declarative utterance to refuse, and the others. The following is an example of indirect strategy used by female graduate to refuse the interlocutor.

Table 9. Direct Strategy in Directive Speech Acts of Command in Malayan Bugis

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Lo	Jam berapa selesai? Kutunggu <i>maki</i> nah?	Jam berapa selesai? Saya tunggu saja ya?	'What time you finish?' 'I'll wait for you, Ok?
[2]	In (female)	<i>Sampe sore ka masuk, tapi Iyee nanti saya liat dulu bemana bisajie tidak.</i>	Sampai sore saya masuk, tapi nanti saya lihat dulu bagaimana bisakah tidak.	'I've class till late afternoon. Later I'll call you, if I can or cannot go with you, OK?'
	Context	The interlocutor refuses the locutor's invitation by giving a statement.		
	Code	STL/F.plk/13.03.17/02		

Contextually, there is refusal utterance on data [9.2]. Although the meaning is refusal, there is the use of Bugis honorified vocatives as politeness markers to the interlocutor. Viewed from socio-cultural factor, it can be concluded that participants with the same social status and ethnicity can be the underlying reason in using indirect strategies (Göçtü & Kir: 2014).

Imai, Kanero, and Masuda (2016: 70-71) state that language use is affected by the existing culture, and culture changes. Culture and language affect the way ones' word choice.

Based on social distance and social status, the level of intimacy between the locutor and interlocutor can be seen marked by the used of word '*iyee*' which means *yes* which is stated by older people to the

younger or just simply the way to make the conversation intimate regardless the refusal uttered previously. This strategy is used to maintain the interlocutor's feeling by considering the existing culture.

Since the situation is not formal, the graduate tends to use word *nda*' instead of *tidak* which both mean 'no.' This tendency shows how marker *nyada*' dan *nda*' is used in speech acts of refusal. Besides, there is also the use of honorified vocative *ki* which means *we*, with higher social sense, used to respect the interlocutor though in refusal context. Besides, contextual topic and participants affect the speech acts of refusal chosen by the graduate.

e) **Indirect Strategy in Directive Speech Acts of Prohibition in *Malayan Manado***

Below is one of directive speech acts of prohibition in Malayan Manado used among graduates. The meaning was uttered indirectly. Some examples of languages in developing countries are also related to the phenomenon of the use of local languages associated with politeness studies in Egypt, one of which is in the collection of ancient letters that have been for centuries related to the use of politeness in social relations, relationships between speech partners, academics, both directly and indirectly (Ridealgh, 2016, 245). The study of politeness phenomena in Late Egyptian is in its infancy, and like the majority of languages under review in this edition, Brown and Levinson's framework plays a fundamental role in analyzing examples of so-called 'politeness' because it offers the most complete assessment of interpersonal communicative acts. When dealing with a largely fragmented and interrupted dataset, it is not possible to apply other theories of politeness, such as the common sense approach voiced.

Below this is one form of indirect speech acts in the teaching-learning process in the classroom by considering the politeness scale.

Prohibition meaning is marked by statement *odo, gaga nga pe suara e mar lebe bae ba diam* which means that the interlocutor's voice is good. However, contextually, the use of indirect strategy makes the declarative sentence become a prohibition for the interlocutor to stop talking by adding *mar lebe bagus leh badiam* 'better you keep silent'. This means that the interlocutor's voice disturb her during a final exam.

The reason why the locutor made an implied prohibition because the locutor is woman and the interlocutor is man. Directive speech acts of prohibition used by woman is expressed cynically with blantant diction. The use of cynical expression was not used directly to quip instead to build conducive situation between them in order to achieve successful communication and did not disturb the others during a final exam (Filippova, 2015: 209; Hassan, Z.M, 2014).

The use of honorifics in the Bugis Malay language proves that the use of regional languages is influenced by age and who the speech partner is. The use of regional languages is used to show respect by students for lecturers. Previously, the form of politeness was first used by lecturers towards students by using indirect speech in the command. The age factor becomes the choice factor why local languages are used. If the speakers are peers. Then the choice of the form of regional languages used can be *iyu* (yes) in the Kaili and Malay Manado languages or it can even be in the form of murmurs, for example in the form of lingual expressions that are ok or good.

In addition, these things can also be known social groups, gender, age, ethnicity and social groups of speakers and speech partners. From the way of speaking someone can be known where someone came from, and where his ethnicity. No matter how far the changes in cultural outcomes will not change the existence of language (Hitchcock, 2017). The existence of language changes is influenced by many factors in a very fast vulnerable time. In the practical level, to understand this culture requires an emphasis on understanding relating to the ability to capture words and the ability to compose sentences, the ability to understand others, the ability to understand one's own emotions, and the ability to describe a concept of language. The

goal is that students can perceive the language and culture in communication environment and express the concepts of (Ismadi, 2019).

Table 10. Direct Strategy in Directive Speech Acts of Command in Malayan Bugis

No	Lo-In	Strategy Form	Bahasa Indonesia	English
[1]	Loc1 (female)	<i>Odo, gaga nga pe suara e mar lebe bagus leh badiam. Te bisa torang konsen ko bikin.</i>	Wah, bagus kamu punya suara ya tetapi lebih bagus sepertinya berdiam. Tidak bisa kami konsen kamu buat	Oh oh, your voice is good, but better if you keep silent. We cannot concentrate, you're too noisy.
[2]	In (male)	<i>Iyo Fitri, te bisa sekali ba sedu.</i>	Iya Fitri, tidak bisa sekali bercanda.	'Yeah Fitri. Can you be not so serious for a while?'
[3]	Lo (female)	Akbar, kau sudah?	Akbar, sudah kamu?	Akbar, you've finished (your task)?
	In (male)	<i>Iyo te lagi.</i>	Iya tidak lagi (noisy)	Ok fine, no more
	Pt2 (lecturer)	Ba ribut kamu.	Kumpul sekarang!	You're so noisy, submit (the tasks) now!
	Context	Uttered by a female graduate to her male friend who feels disturbed by his noise during a final exam.		
	Code	STL/F.lrg/23.01.17/01		

On the other hand, in any society there are various dialects. Inter-language or inter-dialect allows competition in the effort to occupy a special place in a particular society. If the socially diverse society is a political and geographical unit, language problems will arise. This language problem certainly involves the speech community. This diversity can also be found in India with India in the national language Hindi, although it has an alternative national language, namely English. However, Hindi was also established as the official language in the states of Himachal Pradesh, Delhi, Haryana, Uttar Pradesh, Chandigarh, Bihar, Madhya Pradesh and Rajashtan.

In addition, Indo-Aryan groups, such as Bengali, Gujarati, Marathi, Punjabi, have on their own languages. Also Dravidian groups, such as Telugu, Tamil and Malayalam. In this context, regional languages can be a bridge to get to know the culture and society in the area. In addition, learning also has the potential to teach elements (absorption words, formations) in local languages.

Indian Languages and one dialect, namely Manipuri, Assamese and Bengali and the Kakching dialect of Manipu Indian Languages and one dialect, namely Manipuri, Assamese and Bengali and the Kakching dialect of Manipuri. These languages are widely spoken across the North Eastern region of India. The overall

phone recognition accuracies (Dutta & Singh, 2017, 1-2).

4. Conclusion

There are both direct and indirect strategies used in Central Sulawesi higher education. In communicating by using the strategies, local languages such as *Kaili*, *Malayan Bugis*, and *Malayan Manado* are used. By using the communication strategies, the researchers find out three most used local languages. Those spoken languages are used by people in Palu specifically in academic context.

The local languages forms used are reflected on the use of directive speech acts strategies: (1) the use of directive speech acts strategy of request in *Kaili* is indicated by the use of *Kaili* pronoun such as *Totuamo*; *Komiu* (elder: person) and the use of *nadoyo* that means outstanding (the real meaning is 'wrong' or 'fool'), (2) directive speech acts strategy of suggestion in *Malayan Bugis* is marked by the use of suggestion in the form of verbs such as *lebbirengngi* that means better, vocative *ndi'* that means younger sister or brother, and vocative *canti'* that means beautiful or sweet. Those are used to show politeness and intimacy.

Another strategy is (3) commanding in *Malayan Bugis* directive speech acts strategy. It is shown by the use of *-ka'* and pronoun *ta* to be more appropriate even though *-ko* can be used in communicating with the people at the same age. Suggesting in *Bugis* direct strategy form found in the research is the use of *lebbirengngi*, (4) refusing in *Melayu Manado* directive speech acts is marked by the existence of the word *nyanda'* and *jang* that means prevention. The indirect strategies are (1) requesting in *Melayu Manado* indirect strategy in the form of question is indicated indirect utterance *apa katu' depe nama?* Which means *what is the*

name of it? (2) suggesting in *Melayu Bugis* directive speech acts strategy is shown by the word *lebbireng* which means *should*. This makes the implicature which is actually harsh become polite and change the command into statement. (3) Indirect strategy used to command, prohibit, and refuse in *Melayu Manado* is signified by declarative negation marker *koa'* while quip with *dang* and *ede* as lexical constraints between intonation in declarative sentence, and (4) indirect strategy can also be found in *Malayan Bugis* in the form of refusal marked with vocatives *-ki*, *iyee*, and emphasis *-ji*.

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