# DIALECT POLITENESS:
# IS VIOLATING THE COOPERATIVE PRINCIPLE AN IMPOLITENESS?

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**A R T I C L E   I N F O**

**A B S T R A C T**

The way someone shows politeness in speech acts is not only seen from a macro understanding of how speech participants can keep each other's face and maintain maxims with the inclusion of linguistic elements. Politeness of speech acts should be seen and understood on a micro level; more specifically in the context of language use in a language community as a cultural practice, both collectively and individually. Using the ethnographic perspective of communication, the current study investigates the politeness of speech acts in the context of guidance and counselling communication interactions in senior high schools, in the province of Southeast Sulawesi, Indonesia. The results of the analysis of S-P-E-A-K-I-N-G showed that the politeness of speech acts that appeared in the guidance and counselling process was mediated pragmatically by the use of local dialects. To find the forms, functions, strategies, and cooperative principles of speech act politeness that exist in the speech process, further analysis is carried out using coding techniques which also aims to construct a concept. The results of the analysis showed three forms of politeness, four functions of politeness, six strategies of politeness, and two principles of cooperative principles. The current study understands that violating the principle of cooperation in the context of communication in this study is actually a courtesy and that is why a polite speech act should be relied on the context in which a communication happened. This understanding was constructed theoretically then labelled as 'Dialect politeness' as a cultural communication practice.

## INTRODUCTION

In a guidance and counselling communication interaction, communication goals must be achieved. One indicator of this achievement is the issue of politeness in speaking. Politeness of speech acts is very important in speaking. Apart from the ability and understanding of politeness, the important thing to consider is the issue of language and cultural diversity because each culture has its own characteristics. Isosävi (2020) shows that other people's cultures are very different from the source culture's norms of politeness and that it can change their adherence to avoid behaviour that is considered impolite. That is, with the diversity of language and culture among the speech

participants, there will be a transfer of the influence of politeness culture when interacting. In other words, the preference to follow and accept the concept of politeness will greatly depend on the cultural identity among the speech participants.

The application of speaking politeness in learning is different from speaking politeness in counselling guidance services. This is following the opinion of Surya (1988) who stated that "counselling should be carried out by a counsellor and not by a teacher. Counselling is very different from teaching by teachers. The difference stems from the nature of the problems faced in the two situations, where teaching is an activity to form students' information and skills, while counselling is more aimed at solving students' problems. In learning the teacher shows power even though his role is also guiding and the teacher is required to assess student progress based on a benchmark, while in counselling, the counselling teacher is not a developer of power, but helps students to assess themselves based on non-binding principles. The way the teacher acts is teaching based on a standard curriculum, but in counselling, the counselling teacher guides based on the progress and needs of students in a self-determined direction. The objectives to be achieved in learning are formulated specifically by the teacher while the objectives to be achieved in counselling are the disclosure of students together with the BK teacher. The style of communication in learning is controlled by the teacher as the initiator, but in counselling the counselling teacher allows students to open communication.

The politeness of students' speech acts in counselling is unique when compared to students as students in the class who only discuss the subject matter. In addition to teachers and students, counselling services also have specificity in terms of politeness of speech acts. Here, the teacher uses politeness of speech acts that vary according to the context of guidance in the hope that students can open up to their teachers about their problems. It is these three elements that accumulate to provide the peculiarities of speech act politeness in counselling guidance services and become interesting to study. As research by McKillip et al. (2012) '...emphasize two research trends: (a) the importance of secondary school counsellors as social agents who can assist students along the path to college, and (b) the need for increased and expanded research being conducted on school counsellors as they work to prepare high school students for their college success'.

The problem is that in the context of guidance and counselling in the Southeast Sulawesi region, it seems that they do not really care about the 'face' and the principles of cooperation in a speech process. On the other hand, counselling teachers feel pressured by the results of guidance and counselling that have not shown significant changes in students' attitudes and behaviour. This is due to the paradigm that has been built by previous theories on speech acts so that counselling teachers are too rigid and subject to the formality system of language use, while different language and cultural backgrounds become separate variables for the Southeast Sulawesi region.

Ethnography of communication is part of sociolinguistic studies. Initially, communication ethnography; ethnography of communication, referred to as speech ethnography or speech ethnography; ethnography of speaking which focuses on revealing patterns and functions of communication in certain contexts. The term ethnography of speaking was originally popularized by American anthropologist and linguist Hymes (1962), which was later changed by the author to become ethnography of communication

(Gumperz & Hymes, 1972; Hymes, 1996). It was previously emphasized by Schiffrin (1994) that the ethnography of communication has been developed by Hymes from his writings in the 1960s and 1970s. Hymes noticed that anthropologists and linguists made the area of human communication a broad and important study. However, anthropologists in anthropological studies, their studies are mostly related to cultural aspects, such as the kinship system, traditional views on medicine, and healing diseases. Meanwhile, the language aspect is still less attention. Meanwhile, linguists, according to Hymes, is too concerned with language as an abstract system that is fixated on giving and explaining sentence structures that are considered grammatical.

Considering the purpose of education and student problems both inside and outside the school environment as well as government programs on guidance and counselling, this research is considered important to be carried out considering the opportunities for solutions for students who experience problems that can be solved with the principle of human nature which tends to dependent and need others to share and strengthen each other. The urgency of this research lies in the number of cases of teenagers involved in criminal acts with various motives so that the function of schools as education providers can take advantage of Guidance and Counselling (GC) practices in finding solutions. Furthermore, considering the importance of politeness in speech acts in the process of communication interaction, specifically in GC activities, with the ethnographic perspective of communication, this study focuses on the form, function, strategy, and principles of cooperation in speech act politeness in the interaction culture of guidance and counselling. The contribution of the results of this research can be useful for the field of language education, education providers, and the general public who need important concepts in solving problems in guidance and counselling activities through the use of language in cultural and even multicultural contexts.

**RESEARCH METHOD**

This research was carried out at SMA Negeri 1 Kendari (High School), Southeast Sulawesi Province, Indonesia, starting from April to November 2018. This research was carried out in a special room, namely the counselling service room for SMA Negeri 1 Kendari. By using a qualitative approach that focuses on speech acts in terms of politeness which is found in teachers and students as participants involved in guidance and counselling services. Data on polite speech and facial expressions and gestures in guidance and counselling services at SMA Negeri 1 Kendari were collected through video recording. The main data source comes from the results of conversations that occur in the guidance and counselling service in the Guidance and Counseling Room of SMA Negeri 1 Kendari which are carried out by students and counselling teachers. Sources of supporting data include the results of observations and memo notes. The S-P-E-A-K-I-N-G method which was initiated by Hymes (1996) in the field of communication ethnography was used to analyze the data descriptively. The term SPEAKING is an acronym for Setting & Scene (S) – Participants (P) – Ends (E) – Act of sequence (A) – Keys (K) – Instruments (I) – Norms (N) – Genre (G). Ethnography of communication is research that seeks to examine communication interactions through the use of language in the context of certain situations so that patterns of speech acts can be observed. The speech

activity is the politeness of speech acts that occur in guidance and counselling at SMA Negeri 1 Kendari. Furthermore, to find the form, function, strategy, and cooperative principle of speech act politeness and concept construction, further analysis was carried out with coding techniques on the transcript of the guidance and counselling interaction results in five (5) video sessions.

## RESULT AND DISCUSSION

### Forms of speech act politeness

The results of S-P-E-A-K-I-N-G's speech analysis show the pattern of using a variety of languages with local dialects and accents for the cultural context of the Southeast Sulawesi language community. The use of local dialects and accents can be in the form of a typical Southeast Sulawesi phonology and with several accents such as mih [then; -lah (assertive particle); already; so; so; finally; appropriate; used by context of the sentence], jih [of course; only; right; used by context of the sentence], toh [right?; -lah (assertive particle); yes; used by context of the sentence], pale [reality; in fact; If so; used by context of the sentence], pih [formerly; firstlt; still; try; used by context of the sentence], dih [yeah; yes], kih [you; polite pronoun], koh [you], tah [yours], nah [yeah; yes; just], da [s/he], sa [I], ndak [none], kek [seem; like;such as], iyo [yes], kasian [please; expression of pity], jang [don't], mo [will; want], na [meanwhile; while; on the other hand]; pi/pigi [go], dorang/domorang [they], and iye [yes; polite], as shown in the S-P-E-A-K-I-N-G speech analysis in Table 1.

Table 1. S-P-E-A-K-I-N-G Speech for Linguistic Style

| *Speech Event #vid.2:* | | *Code: BK#vid.2* |
|---|---|---|
| *The CT-2 teacher interrogates Student-2 regarding the frequency of absenteeism and tardiness. The CT-2 tries to mediate the speech to identify the reasons why student-2 has a fairly high frequency of absenteeism and tardiness. Student-2 was finally open to reveal the cause. The CT-2 warns Student-2 about the consequences of the problem and Student-2 asks to be allowed to change it.* | | |

| MINUTE | PARTICIPANT | | SPEECH |
|---|---|---|---|
| [00.11] | CT-2 | : | **Iye**. **Duduk kih** dulu **nak**! [*Yes, please have a seat first*] |
| [00.32] | Student-2 | : | Bu guru, **katanya sa dipanggil** bu, teman-temanku tadi **mereka bilang**. **Sa dipanggil** bu, "**katanya mati mih koh** Ayu, **mati mih** dipanggil **sama ibu** Iin!" katanya. [*Madam, my friends said that you invited me. My friends said 'you were asked to meet madam, They said 'fear on you, Ayu, fear on you, madam is looking for you'.*] |

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Based on the results of the coding analysis, it was found three (3) categories of politeness forms of speech acts, namely the form of linguistic style, trust, and formality as shown in Figure 1. Linguistic style politeness refers to the form of speech act politeness which is based on the use of linguistic style when speaking. The results of the current study indicate that the use of informal linguistic styles in a formal situation, such as the guidance and counselling process, can be said to be polite in the context of Southeast Sulawesi communication culture because it is used in local dialects and accents. Generally, on the other hand, the use of official or formal language should be used in the context of guidance and counselling because in the context of guidance and counselling, 'language and action in personal development and construction and counselling are

considered very important and must be watched out for, and even made a program to assist students in mastering the language of counselling' (Savickas et al., 2009; Hickey & Stewart, 2005; Karlsson et al., 2007). The use of local dialects and accents in the guidance and counselling process as a form of formal activity may be considered inappropriate. However, 'proper and inappropriate issues are not related to politeness or impoliteness' (Culpeper, 2012) because 'to use a common concept in one language as a scientific concept that is universal for all languages and cultures is very inappropriate' (Watts, 2003).
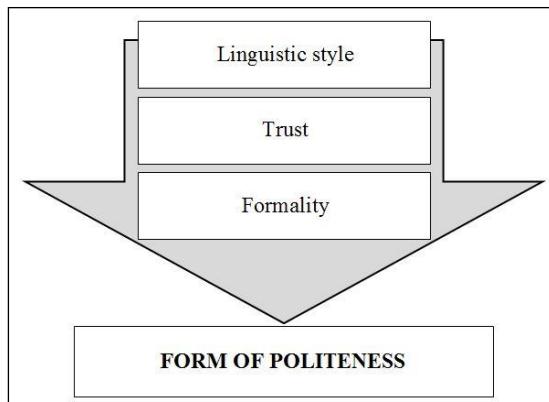


**Figure 1. Forms of Politeness**

The next form of speech act politeness in the guidance and counseling process is a form of trust which refers to how the speech participants give each other a sense of trust in the speech process. Student openness began after CT returned to using the word "dear/child; son; daughter" and was followed by an explanation of the professional code of ethics for a counselor. In addition, CT also emphasizes that students are no longer childish and gives confidence that students can change. This is intended to give students the confidence to be open and candid about the problems they are facing. On the other hand, students give CT confidence by convincing them that they will change. Take a look at the following data.

> *Ibu di sini khan **punya kode etik tersendiri** jadi **tidak mungkin apa yang kamu critakan itu, ibu mau sampaikan sama temanmu** atau ibu mau sampaikan sama guru lain tidak mungkin [GBKS-1]*
>
> [Here, I have my own code of ethics, so it's impossible to share what you're talking about. I won't share it with your friends or other teachers, it's impossible [GBKS-1]]

The reciprocal relationship between speech participants in terms of providing a sense of trust is a form of speech act politeness because 'trust and flexibility are the keys to the functioning of a reciprocal trust relationship' (Mirza et al., 2017). The form of politeness in terms of a trust can be a barometer for speech participants in learning and gaining new knowledge and can even be epistemic among speech participants. Clarke et al. (2018) show that 'epistemic beliefs support psychosocial development and educational attainment' whereas 'general beliefs positively affect willingness to communicate or communication potential' (Ito, 2022; Buzasi, 2015). In other words, a form of politeness that can provide a sense of trust among speech participants can indirectly provide

benefits in psychosocial development and educational attainment as well as a willingness to communicate which leads to a willingness to be open.

The last form of politeness of speech act is a formality which refers to the behaviour of polite speech acts that are conventional. This is a formality politeness speech act for most cultures in Indonesia. According to Liardét et al. (2019), "a formal expression often focuses on the absence of explicit informal features such as personal, subjective reference, direct interaction and colloquial expression". The choice of forms of formal politeness, in general, becomes important at the beginning of the speech and also usually at the end of the speech. For the general context in Indonesia, formal Islamic greetings are often heard in a speech process, especially in formal situations. Take a look at the following data quotes.

*Assalamualaikum, Bu! [GBKS-5]*
*[Assalamualaikum, Madam! [GBKS-5]]*
*Waalaikumsalam Warahmatullahi Wabarakatuh, mari masuk! [GBKS-5]*
*[Waalaikumsalam Warahmatullahi Wabarakatuh, come on in! [GBKS-5]]*

Such formal Islamic greetings, affirmations, and shocks have become a culture of the language community in Southeast Sulawesi and, in general, in Indonesia as the country with the largest Muslim population. The Southeast Sulawesi language community considers that such an Islamic greeting is considered polite in a speech process. The choice of linguistic forms also varies based on individual differences and the psychological conditions of the speech participants. In its use, this formal politeness speech act, according to Ide (1989), is 'limited in choice, socio-pragmatically obligatory, grammatically obligatory, and made following people who are not necessarily the recipients of it'. Speech participants sometimes use complete greetings such as Assalamualaikum Warahmatullahi Wabarakatuh, sometimes use Assalamualaikum, sometimes laikum, and sometimes also kumsalam. In fact, according to Terkourafi (2011), speech participants 'do not replace the term native language (Indonesian) to express speech acts, but function in a complementary way to express a more shady range of behaviour'.

**Functions of speech act politeness**

The politeness of language shown by the speech participants is evident in how they use language. However, politeness is not only about using language but how the speech participants use local dialects and accents when communicating. The use of local dialects and accents functions more to express familiarity and facilitate openness. In the cultural context of the Southeast Sulawesi language community, the use of local dialects and accents has become commonplace even in formal situations. The results of the S-P-E-A-K-I-N-G speech analysis show that there is a politeness function to establish intimacy among the speech participants. This familiarity is characterized by the use of local dialects and accents when speaking and non-verbal behaviour. This familiarity can open up opportunities for openness, especially for students who are having problems. See Table 2.

**Table 2.** S-P-E-A-K-I-N-G Speech for Familiarity

| Speech Event #vid.3: | Code: FK#vid.3 |
| --- | --- |
| *CT-3 interrogates Student-3 regarding his absence from school. In the process of speaking, students finally opened up that their absence was caused by sleepiness as a result of playing games until late at night. In* | |

*addition, students are also open to admitting that they have consumed illegal drugs. At the end of the speech, CT-3 asked students to change and students asked to be allowed to change and promised to take all subjects seriously.*

| MINUTE | PARTICIPANT | | SPEECH |
|---|---|---|---|
| [00.42] | CT- 3 | : | Oh... mmm... **yang ini mih pale** yang bu guru cari. **Ini toh nak**, **bukan mih** ketiga kalinya bu guru **cari koh**. Eh... ya... sudah tiga kali **mih** bu guru cari **koh** di kelas. ... **koh** ke mana tadi pagi itu? [*Oh... mmm... You are the one who I am looking for. This is after all, son, this is not the third time I am looking for you. Oh... yes... it's been three times, I've been looking for you in class. ... Where had you been this morning?*] |

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To find other functions of speech act politeness in the culture of guidance and counselling interaction, a coding analysis process was carried out on video transcripts, observations, and memos as well as data categorization. The results of the coding analysis show four (4) categories of functions of speech act politeness, namely familiarity, openness, positive psychology, and continuity. See Figure 2. Speech act politeness not only has its form but also functionally has a variety of purposes because sometimes 'there are situations where politeness can be incorporated into other purposes' (Brown, 2015). In addition, politeness is also functionally subjective in certain sociocultural so that 'politeness is no longer associated deterministically with certain linguistic forms or functions but depends on subjective perceptions of the meaning of its form and function' (Pizziconi, 2006).
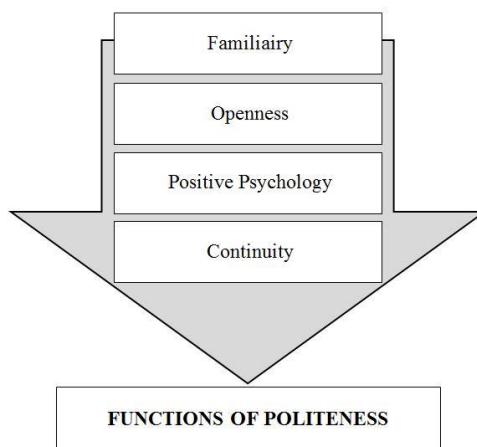


**Figure 2. Function of Politeness**

Politeness of speech acts that function for familiarity or closeness refers to the understanding of agreed-upon moral values in a language community, especially in the context of Southeast Sulawesi. Culpeper and Tantucci (2021) say that 'morality is claimed to be the basis of the reciprocity between impoliteness and politeness' and 'is manifested and negotiated among speech participants as part of their face' (Hu & Ran, 2021). In the context of guidance and counselling that occurs, BK teachers often choose to use the words 'son, yes and mention the names of students as a form of politeness. Take a look at the following data quotes.

*Begini **nak**, berdasarkan informasi yang ibu dapat pada saat pulang sekolah... [GBKS-1]*
[*So, son, based on the information that you got when you came home from school... [GBKS-1]*]
*Jadi saya lihat di sini **nak**, **Samsul** sering terlambat karna... [GBKS-4]* [So I see here, son,
Samsul is often late because...]

The speech act is used to give the impression of intimacy or closeness or intimacy between the speech participants. The word 'son' is interpreted as 'student' and at the same time shows the relationship between 'children and parents'. Generally, in a formal interaction model, the word choice used is 'you; you'. Familiarity or closeness is a good indicator of social relations because 'familiarity can increase the interpreter's understanding of the speaker's intentions and serve as a new explanatory approach for the personalization effect' (Mapson & Major, 2021; Schneider et al., 2015) in social interaction. In the context of guidance and counselling, the CT always give the impression of intimacy or closeness to students through polite behaviour when speaking so that students can feel familiar or close. The counsellor's polite behaviour seen in the speech process in guidance and counselling makes students feel close to the counsellor. Therefore, Potdevin et al. (2021) show that 'people will behave more socially toward counsellors who are familiar than unfamiliar'. However, it should be understood that to build real intimacy, politeness in speech acts must be truly embedded in the soul of the speech participant. This is important to put aside pseudo-intimacy or pseudo-intimacy (Matwick & Matwick, 2018). Pseudo-intimacy, according to Rubino (2016), 'is built as a shared tool between speech participants that can facilitate other improvements, such as conflict, in a non-threatening way'.

Furthermore, politeness of speech acts in the guidance and counselling process serves to provide opportunities for openness so that the process of identifying and providing solutions can be achieved. The openness shown by students is caused, apart from feeling familiar or close, also because they get special attention through the polite speech acts of the BK teacher. Take a look at the following data quotes.

*... **jujur** mih sama ibu guru, koh tau mi juga toh. [GBKS-3]* [*... to be honest with me, you know also that.... [GBKS-3]*]
*   **Cerita coba dulu sama bu guru nak**, kenapa, bukan Cuma begadang kayaknya ini nak, ada hal jangan sampai! [GBKS-3]* [Just tell me, son, why? It's not just staying up like this, son, there are things that shouldn't happen! [GBKS-3]]

The level of openness is certainly strongly influenced by internal factors of speech participants such as psychological conditions, external factors such as the situation and background conditions in which the speech process occurs, politeness, moral responsibility, and others. In principle, the level of openness is always an 'endogenous variable' (Magee & Massoud, 2010) in a speech context. Regarding politeness, the more politeness is felt by the speech participants, the higher the level of openness so that it can encourage relationships and lead to the reduction of prejudice, pro-environment, and motivation to seek diverse experiences.' (Hotchin & West, 2021; Puech et al., 2019; Cheung et al., 2008).

The next function of speech act politeness is to increase the positive psychology of speech participants. The politeness of speech acts shown by the BK teacher makes

students as opponents of speech get a positive level of psychological activity. This is also a moral responsibility that must be carried out by the speech participants to take care of each other. Hu and Ran (2021) show that 'speakers whose motivation is to carry moral responsibility in the speech process must pay attention to their institutional face needs by acting as worthy and good speech participants'. BK teachers as counsellors tend to use praising speech acts to build positive psychology of students. Take a look at the following data quotes.

> ...**cantiknya rupamu** *Ayu. [GBKS-2]* [*...you look so beautifu,l Ayu . [GBKS-2]*]
> **Acie cie**.... *Berapa lamami ko pacaran sama dia? [GBKS-3]* [*cause I envy... How long have you been dating her? [GBKS-3]*]

Such speech acts do seem exaggerated and are even considered as 'pragmatics of manipulation' (Pragmatics of Manipulation) which is considered 'more pragmatic than the nature of psychology itself and is a covert behaviour carried out by manipulators in various real-life situations and is often regarded as impoliteness or a hybrid' (Al-Hindawi & Kamil, 2017; Sorlin, 2017). But basically, this positive psychological politeness function is only an instrument for speech participants 'that can be used to find agreement' (Sorlin, 2017). In addition, the politeness function of such speech acts becomes a very strong influence factor on the speech participants, according to Schallert et al. (2009), conducted a 'positive evaluation and conversation management which, although considered the lowest politeness'. In other words, the BK teacher performs such speech acts to provide 'a marker of politeness, an emotional acknowledgement to increase interpersonal trust, construct identity to determine who the client is as the counsellor's job and to bring out the creativity of the speech participants' (Gretenkort & Tylén, 2021).

The function of the last speech act politeness is to provide opportunities for smoothness or continuity of the speech process. The CT uses encouraging words such as 'come on', commands to continue the conversation such as 'continue/go on, what else...', cognitive commands such as 'remember that carefully, okay', and making offers such as '...you are welcome to Madam's room!' Politeness of speech acts like this can attract students' interest to interact with the CT as a counsellor in the future. Take a look at the following data quotes.

> ...*saya kira mungkin itu saja untuk sementara,* **kalau misalnya ada hal-hal yang tidak enak perasaanmu kamu datang ke ruangannya ibu! [GBKS-5]**
> [...I think maybe that's all for a while, if, for example, there are things that don't make you feel good you are welcome to Madam's room! [GBKS-5]]

Fluency refers to how the speech process can run in two-way communication interactions while continuity refers to how communication relationships can continue to exist outside of the guidance and counselling sessions. In the domain of care, Kennedy (1997) suggests that 'two-way communication is a way to increase sustainability' whereas, in the treatment of Dementia, Lim and Song (2020) point out four (4) factors for maintaining sustainability which ultimately leads to the patient's psychosocial benefits namely ' maintain personal identity, maintain social identity, maintain a familiar environment, and maintain daily activities. However, Lieck and Rohrmeier (2021) suggest

that 'aspects of continuity are not always expressed by the continuity properties of an utterance but are often categorized into discrete symbols'. This means that speech acts that function to provide opportunities for continuous communication interactions do not always have to show the use of words that have continuity properties but can be in the form of discrete symbols such as syntactic structures and meanings in language.

**Strategies of speech act politeness**

The result of S-P-E-A-K-I-N-G's speech analysis shows that there is a politeness strategy for metalinguistic speech acts to maintain the continuity of the speech process among the speech participants. This strategy refers to the abilities and skills of the speech participants in initiating, using, and mediating the polite speech process. See Table 3.

Table 3. Speech of S-P-E-A-K-I-N-G for Metalinguistics

| *Speech Event #vid.1:* | | *Code: SK#vid.1* |
|---|---|---|
| *The CT-1 interrogates Student-1 regarding his behaviour in a TikTok video with his classmates smoking cigarettes. In the process of speaking, the student finally admitted that he had consumed drugs. At the end of the speech, the CT-1 asked the students to change and the students promised to do so. In addition, the CT-1 offers students-1 the opportunity to meet the CT-1 at any time to express all their problems openly.* | | |

| **MINUTE** | **PARTICIPANT** | | **SPEECH** |
|---|---|---|---|
| [01.42] | CT-1 | : | (**sambil tersenyum**) Begini, nak. Aaa... **ibu panggil kamu ini, bukan ibu tidak suka sama kamu. Ibu sebenarnya** ingin mencari tau apa yang terjadi di kelasmu itu benar atau tidak. Jadi dalam hal ini, **tidak usah mi kamu malu-malu atau ragu-ragu menyampaikan sama ibu. Ibu di sini khan punya kode etik tersendiri**, ya. ... |
| | | | *[(smiling) Well, dear. Aaa... I'm calling you this, it's not that I don't like you. I want to find out what happened in your class is true or not. So in this case, you don't have to be shy or hesitant to tell your mother. Mother here, khan has its code of ethics, yes. ...* |

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To find other strategies of speech act politeness in the culture of guidance and counselling interaction, a coding analysis process was carried out on video transcripts, observations, and memos as well as data categorization. The results of the coding analysis show that there are six (6) strategies, namely metalinguistic expression, verbal, non-verbal, prosody, timing, and silence. See Figure 3.
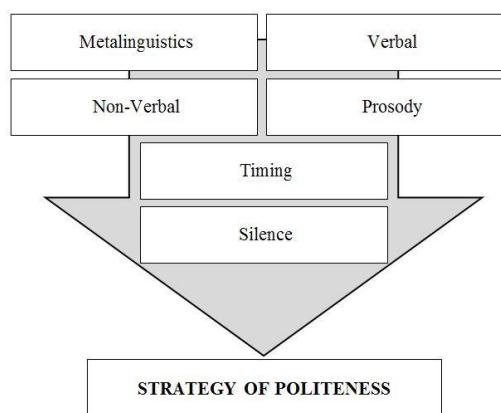


**Figure 3. Strategy of Politeness**

A person's ability and skill in expressing his feelings socially and emotionally, honesty, self-control, being a good listener, and understanding the meaning of speech according to the context, is a person's way of showing his ability to communicate. However, these things are not only intended for communication skills but also to give the impression of politeness in communicating. Metalinguistic strategy refers to the ability and skills of speech participants in initiating, using, and mediating polite speech processes. Herazo (2021) puts it 'that metalinguistics functions as a conceptual tool that mediates oral discourse and makes meaning of spoken language'. Take a look at the following data quotes.

> ...***sudah banyak ibu dengar apa yang Ayu rasakan ini*** *tadi **Ayu sudah bilang bahwa sebenarnya** ayu juga tidak mau.* [GBKS-2]
> [...a lot of that I have heard of what Ayu is feeling before. Ayu has said that actually Ayu don't want to either. [GBKS-2]]

This metalinguistic term is actually synonymous with terms such as "metalanguage", "metapragmatic", "metadiscursive", "meta-communication", "metasemiotic", "meta-talk", and "reflexivity" (Taylor & van den Herik, 2021). This metalinguistic strategy is not only intended to understand language with language or understand speech acts with language but is also used as a politeness strategy to initiate, use, and mediate polite speech processes based on what is said by the speech participants. Haugh and Hinze (2003) say that 'most community members pay attention to what other people think of them when interacting so this phenomenon is intended for external evaluation of other speech participants'. In other words, speech participants can mediate the politeness of their speech acts with their metalinguistic skills as a strategy; he knows how to interpret the speech of his interlocutor and uses and understands the language he uses himself in the context of politeness. In this case, Cappelen and Lepore (2007); Taylor (2016); Taylor and van den Herik (2021); Tunmer et al. (1984, Eds.); Hakes (1980); Birdsong (1989) defines it that 'language can be used to talk about language or theorize about language or language changes by itself or the ability to think about and reflect on the nature and function of language or abilities that involve reflection on the properties of language or as the objectivity of any language'.

The next speech act politeness strategy is verbal, non-verbal, and prosody which refers to communication skills using words to convey the meaning of speech messages with certain phonology and phonetics in different expressions. These skills can be in the form of active listening behaviour, speaking openly, asking for clarification, asking open-ended questions, recognizing and understanding non-verbal cues, speaking clearly and briefly, involving humour when speaking, giving advice, showing assertiveness, providing positive feedback. constructively, providing acknowledgement, overcoming objections, and emphasizing certain behaviours that can be changed. Take a look at the following data quotes.

> *Jadi **apapun yang ada di unek-unekmu di hatimu yang mengganjal jangan kamu ragu kasih keluar saja**. Karena **itu sudah jadi asas kerahasiaan kamu** jadi **jangan ragu untuk kasih keluar nak**, coba kemukakan dulu kenapa bisa ini banyak alpamu.* [GBKS-2]
> [So, whatever is in your mind that is stuck in your heart, don't hesitate, just share it out. Because that has become your principle of secrecy, don't hesitate to share it out, dear, first try to explain why this is so many of your absence [GBKS-2]]

Verbal and non-verbal politeness strategies demand certain characteristics, such as mastery of vocabulary, phonology and phonetics, semantic and pragmatic abilities, and psychomotor and semiotic abilities and skills. Specifically for verbal strategies, Brown et al. (2014) 'shows that politeness is not only in verbal markers but is also characterized by phonetic cues'. Verbal markers must involve phonetic markers that give the impression of certain politeness according to the culture of a particular language community. This means that verbal politeness strategies are always related to prosody which of course cannot be separated from phonetic cues in certain communication cultures. In addition, to assess verbal politeness, according to Ashizuka et al. (2015), 'precuneus should be considered because it is an important centre of verbal politeness assessment'. The precuneus is the 'medial parietal cortical region which is a dynamic area of the brain involved in complex functions such as memory and memory, information integration, affective responses to pain, self-awareness and mental agency or imagery, spatial functions, navigation, perceptual functions, motor, affective and cognitive, and awareness' (Borsook et al., 2005; Rolls, 2021; Josipovic, 2019).

The next speech act politeness strategy is the timing strategy which refers to how the speech participant mediates the turn time in speaking as a form of speech act politeness. In the process of guidance and counselling, speech participants are seen to be able to mediate their turn to speak efficiently or without overlapping. Some speech processes experience continuity of speech but do not include interruptions. This happens only to confirm and confirm. An interruption occurs with low prosody. Take a look at the following data quotes.

*-Guru: ...maksudnya ini, temanmu dari SMA 1 sini atau temanmu yang dari sekolah lain...*
*-Siswa: (**siswa menyela dengan suara sangat pelan**: ...dari sekolah lain...)*
*-Guru: ...atau temanmu yang tidak sekolah... [GBKS-3]*
[-Teacher: ...I mean this, your friend from SMA NEgeri 1 here or your friend from another school...
-Student: (student interrupts in very low voice: ...from another school...)
-Teacher: ...or your friends who don't go to school... [GBKS-3]]

It can be seen that the absence of significant overlap is caused by the ability of the speech participants to predict each other's speech content (Corps et al., 2018; Levinson, 2016) so that there is efficiency in speaking turn. On the other hand, when time efficiency does not appear to be mediated in the speech process, then the turn to speak will be silent and even chaos in the interaction. Accordingly, 'individuals will not engage in a speech turn when a perfect speech turn path conflicts with efficiency' (Levinson, 2016). Training is needed for each speech participant to acquire skills to mediate the turn during speaking so that the value of politeness will still be owned by each speech participant. In this regard, Khouzaimi et al. (2018) suggest applying 'a methodology; reinforcement learning to improve turn time speaking skills in a speech process'.

Regardless of the skill of each speech participant in initiating and mediating turn-taking, Gravano and Hirschberg (2011) suggest 'to identify cues such as prosodic, acoustic, and lexical-syntactic events because cues are linearly correlated with the occurrence of turn-time attempts'. . The occurrence of efficiency in the process of guidance and counselling in the current study shows the presence of formal domination and accommodation because the guidance and counselling process is always assumed to be in

a formal situation. According to Beňuš et al. (2014) that 'dominance relationships associated with control of speech opportunity, as well as common ground, are pragmatically constructed in part through accommodation patterns in the timing of single-word utterances at the start of a turn'. One indicator of this condition is the silence shown by students during the speech process. However, from the five (5) sessions of the guidance and counselling process, the turn time to speak among the speech participants did vary according to the politeness scale, speech content, accommodation, and level of speech formality.

The last strategy in speech act politeness in the guidance and counselling process is silence strategy (silence; pause; stopping) which refers to politeness behaviour which shows a causal relationship of communication interaction. The causal relationship in question can be in the form of psychological or emotional relationships between speech participants such as between parents and children, social relationships between teachers and students, and formal relationships between superior and inferior. Take a look at the following data quotes.

> *...tapi kalau kamu ada kemauan untuk belajar supaya sukses, **kamu ikuti, kamu harus pergi sekolah!** (nada suara guru agak tinggi namun masih tetap santun - **siswa terdiam dan sesekali tertunduk**) [GBKS-5]*
> [...but if you have the willingness to learn to be successful, you follow it, you have to go to school! (the teacher's voice is a bit high but still polite - the student was silent and occasionally look down) [GBKS-5]]

In general, silence (silence) includes three (3) domains, namely silence related to psychology, interaction, and sociocultural (Bruneau, 1973). The silence (silence) shown by the speech participants, at least, shows an attitude of self-recognition, an attitude to maintain psychology and mental processes, and attitude to listen, and an attitude to approval. If you understand the meaning of silence comprehensively then it will always rely on pragmatic cues to be associated with the politeness scale because 'silence is seen as a meaningful change in conversation' (Lee et al., 2003). Silence or pause in conversation can be understood as a relationship between humans (Gramling et al., 2021), signifying disobedience or confrontation with disaffiliating disorganization (Piazza, 2006), an inducer of a positive sense of belonging and self-esteem (Koudenburg et al., 2011), the cause of lack of willingness to comply with requests and weaker agreement with judgment (Roberts et al., 2006), markers of conflict (Pietikinen, 2018). On the other hand, silence can also be understood as a sense of comfort (Mushin & Gardner, 2009), a marker of the absence of verbal participation, the presence of dynamic interpretation, and a place of critical reflection (Sulzer, 2021), as an action to contain security concerns about dangerous speech situations. (Noort et al., 2021), as a linkage function, influencing function, revelation function, judgment function, and activating function (Jensen, 1973), and as a polite gesture. (Nakane, 2006; Alagözlü & Sahin, 2011).

However, silence (silence), especially with a positive meaning, is a politeness strategy that is socioculturally needed in a speech process. So, speech participants must be careful in interpreting the meaning of silence as a politeness strategy. As stated by Yamat et al. (2013), 'silence is caused by cultural practices as well as personality displays'

whereas functionally, 'silence which is a linguistic and communicative form can express ideational, interpersonal, and textual functions' (Jaworski, 2006) but 'as much as possible to avoid silence in where there are no activities relevant to the conversation as long as the sequence of speech is still well maintained or in other words, reduces the safety silence; safety silence' (Kogure, 2007; Noort et al., 2021).

**Cooperative principles of speech act politeness**

Language politeness can not only be seen from whether the speech participants can apply the principles of cooperation/maxims or not. Violations of maxims do not always show impoliteness because these forms of violations do not constitute impoliteness for the cultural context of a particular language community where the level of moral values is still within the ethical limits of the language community. The results of the analysis of S-P-E-A-K-I-N-G show that there is a violation of the cooperative principle or maxim. The violation of the maxims that occur seems to describe that the speech acts shown by the speech participants who violate the maxims cannot be said to be impolite. This understanding explains that language politeness must be purely seen from the context of communication culture in a particular language community even though in the process there is a violation of maxims. See Table 4.

Table 4. S-P-E-A-K-I-N-G Speech for Maxim

| *Speech Event #vid.1:* | *Code: PK#vid.1* |
|---|---|
| *The CT-1 interrogates Student-1 regarding his behaviour in a TikTok video with his classmates smoking cigarettes. In the process of speaking, Student-1 finally admitted that he had consumed drugs. At the end of the speech, the CT-1 asked Student-1 to change and Student-1 promised to do so. In addition, the CT-1 offers students the opportunity to meet the CT-1 at any time to express all their problems openly.* | |

| MINUTE | PARTICIPANT | | SPEECH |
|---|---|---|---|
| [00.38] | Student-1 | : | Oh, ndak ji bu **karna di kelas juga kebetulan lagi free karna bu guru... bu Basirah juga ndak datang di kelas. Makanya... jadi ndak ada guru** (pelanggaran maksim kuantitas) [*Oh, no, Madam, because the class also happened to be free because the teacher... Madam Basirah didn't come to class either. That's why... so there is no teacher (violation of maxim of quantity)*] |

...........................................................>>>...........................................................

To find other cooperative principles of speech act politeness in the culture of guidance and counselling interaction, a coding analysis process was carried out on video transcripts, observations, and memos as well as data categorization. The results of the coding analysis show two (2) forms of politeness cooperation principles, namely confirmation and maxim. Pay attention to Figure 4.
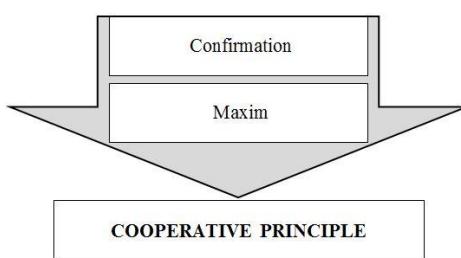


**Figure 4. Cooperative Principle**

The results showed that there were two (2) categories of cooperative principles in the guidance and counselling process, namely Confirmation and Maxim as shown in Figure 4. The first category; Confirmation, is the principle of politeness in speech acts in terms of providing confirmation responses by using certain morphosyntactic phrases (grounding responses) and or repetition of responses. While the second category; Maxim, refers to the principles of quality, quantity, relevance, and the manner the participants speak in speaking. Consider the following data excerpt for the confirmation principle.

> *gurunya?* **Kenapa dia begitu**? *Apakah cara mengajarnya? Atau* **pernah dia marahi ko**h? **Atau apa**? *[GBKS-3]*
> [the teacher? Why are they like that? Is it about the way they teach? Or did they ever get angry at you? Or what? [GBKS-3]]

The use of grounding and repetition of answers is intended to give the meaning of attention to the speaker's speech. So, these two things are the principle of cooperation in a speech process. According to Brennan (1998) 'Grounding principles are carried out in a conversation to demonstrate a collaborative attitude' which includes 'shared knowledge, shared beliefs, and shared assumptions' (Clark & Brennan, 1991) by applying three methods namely 'new contributions, affirmation of acceptance, and requests for clarification intended to reach an understanding that they can move forward' (Clark & Schaefer, 1989). Grounding response principles such as mmhm, okay, or yes, oh, oh yes, oh so, and conversational fillers such as um or uh are intended to achieve pragmatic goals by the interlocutor (Beňuš et al., 2011). Grounding expressions, as well as fillers, are an indication of a conversational experience in the form of flexible knowledge which is then used by the speech participants to mediate a good speech process (see Van der Velde, 2015; Chui; 2013; Roy, 2005). Grounding and fillers that are properly expressed can certainly show a politeness scale that is following the socio-culture in a language community. In line with this, Guydish and Fox Tree (2021) point out that 'these positive subjective conversational experiences are an important component of good conversation and these positive subjective conversational experiences arise when speech participants achieve common ground with one another by doing so with the utmost a little effort'.

In the case of repetition of answers or speaking simultaneously, the speech participants did not show interruptions which were considered to violate the principle of cooperation, thereby reducing the value of the politeness scale. According to Rieger (2003) 'repetition of one or more lexical items is considered part of self-improvement organization when its function is to obtain linguistic and/or cognitive planning time for the speaker or when it is used to delay possible places of transitional relevance'. Similarly, research conducted by Perrin et al. (2003), regarding the pragmatic function of local diaphonic repetition, shows that there is a relationship between at least one of the four pragmatic functions such as the considering function, the confirmation request function, the positive reply function, and the negative reply function'. Furthermore, Yokomori et al. (2018) show that 'people often repeat what has been said in the previous turn to show their receipt or the item being repeated is something he already knows and he has the same understanding as to the previous speaker'. Finally, Bassetti and Liberman (2021) point out that 'simultaneous speaking is only a casual form of conversation and there is no

competition for turn speaking, to sustain sociability and motivated by an interest in pure sociality, is a form of life in which cheerful and boisterous interactions are achieved through simultaneous multi-stakeholder talks, and to enhance mutual listening'. All of this is flexible use of language that should not be bound by certain rules. So, repetition of answers or speaking simultaneously should not be directly considered as impoliteness. Instead, the use of repetition of the answer, according to Gordon and Luke (2012), is understood as 'one of the strategies for developing identity through collaborative facework in addition to the strategy of building dialogue and the strategy of using first-person plural pronouns.

Furthermore, the cooperative principle of politeness in speech acts in the guidance and counselling process also seems to give an idea of how the maxims are applied. In connection with this, it is clear that several maxims were violated by the speech participants. The violation of these maxims is carried out with the aim of certain pragmatic meanings and not to express impoliteness. Take a look at the following data quotes.

> **Anu, Bu**. *Kesempatan lagi satu kali, Bu berjalan*. **Nanti kita liat saja perubahanku**, *Bu*. **Kalau seumpama** *saya belum berubah*, **kita panggil mih orangtuaku**. *(pelanggaran maxim kuantitas) [GBKS-3]*
> [That, Madam. One more chance, ma'am. We'll see how I change later, ma'am. If I haven't changed, we'll call my parents. (quantity maxim violation) [GBKS-3]]

From the results of the study, it can be understood that politeness of speech acts in the guidance and counselling process includes forms of politeness, politeness functions, politeness strategies, and cooperative politeness principles. These four variables, which are also the research questions, show politeness of speech acts which are mediated by the use of local dialects and accents. Melinger (2018) says that 'linguists have been working for more than half a century to develop objective criteria for distinguishing languages by dialect but so far, no objective criteria have been formulated'. It is undeniable that almost all speech participants in the context of the language community in Indonesia always show interference with their respective local dialects and accents, but almost all of the speech participants do not realize the reason why this happens. Here, we not only take the second language acquisition theory about the concept of positive and negative language interference to understand the case of language interference itself, but the problem is how the interference functions in the politeness of speech act to be neglected.

The understanding that politeness of speech acts in the context of guidance and counselling in Southeast Sulawesi focuses more on the use of local dialects and accents in speaking, which is then labelled Dialect Politeness, becomes a proposal in the current study. This concept emphasizes that to mediate politeness of speech acts in the context of guidance and counselling, the awareness to use local dialects and accents must be considered. The use of local dialects and accents must appear in the forms, functions, strategies, and cooperative principles of speech act politeness in a speech process. This concept, at least, can provide a comprehensive understanding that the politeness of speech acts will always rely on politeness values that are following the sociocultural conditions of a language community. Pay attention to Figure 5.
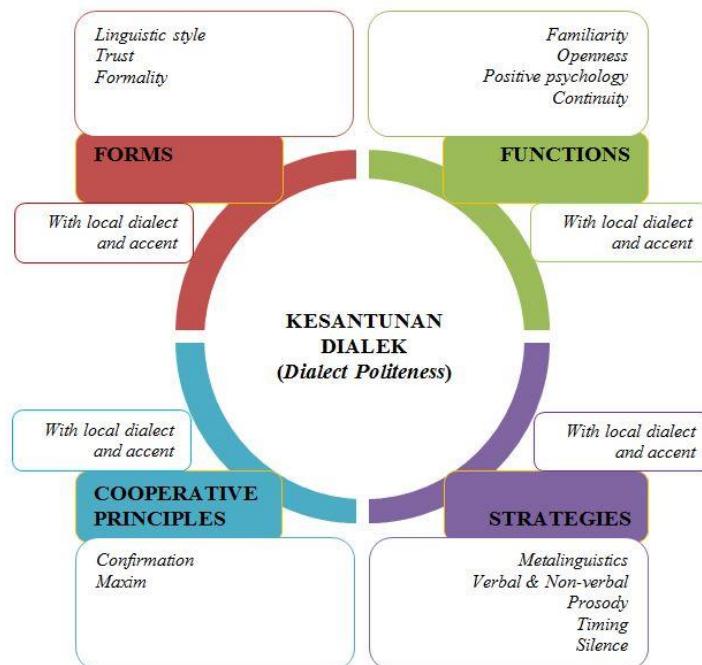
**Figure 5. The Concept of Dialect Politeness in the Context of Guidance & Counseling**

In other words, each region has its characteristics in the value of speech act politeness so that cases of self-politeness and understanding of politeness elements from different cultures can get attention, especially when speech participants are involved in the speech process. come from different demographic and socio-cultural backgrounds. In a study in Indonesia, Wouk (1999) showed that 'regional dialects appear to be evolving, as a result of contact between superimposed Baku Indonesian and some regional varieties'. Therefore, according to Chen (2001), that 'the reason for considering self-politeness in linguistic politeness theory is because the speaker's face is as vulnerable as the listener's face'.

With politeness efforts when communicating in the use of language with local dialects and accents shown by the counselling teacher, students feel very close to the counselling teacher and finally can become open. For the geographical context of Southeast Sulawesi, local dialects and accents are very much considered in a speech process which is also a 'linguistic ideological process that is interconnected with referential pragmatics, social index pragmatics, and linguistic structures' (Ball, 2004; Koyama, 2001). Sometimes, someone is said to be impolite when there is an imbalance in the use of local dialects and accents among the speech participants.

**CONCLUSION**

The results of the analysis of the Hymes model show patterns of language variety which include the use of local dialects and accents in the guidance and counselling process. The use of local dialects and accents is intended to establish intimacy or closeness for openness in the guidance and counselling process. These results are then deepened to find forms, functions, strategies, and other cooperative principles by conducting further analysis through coding techniques and producing other forms, functions, strategies, and principles of cooperation. These findings, as a whole, show patterns of violations of the

principle of cooperation in communication. However, in the context of guidance and counseling in the Southeast Sulawesi region, this condition is considered not to be impolite and even very helpful for counseling teachers and students in solving all academic problems.

The forms of politeness of speech acts in the guidance and counselling process include forms of Linguistic style, Belief, and Formality. The function of speech act politeness in the guidance and counselling process includes Familiarity, Openness, Positive Psychology, and Continuity. Politeness strategies for speech acts in the guidance and counselling process include Metalinguistics, Verbal, Non-Verbal, Prosody, Timing, and Silence. Meanwhile, the cooperative principle of politeness in speech acts in the guidance and counselling process shows two categories, namely Confirmation and Maxim, especially the violation of maxims. These categories were crystallized to produce a proposed concept labelled Dialect politeness which refers to the understanding that to mediate politeness of speech acts in the context of guidance and counselling, awareness to use local dialects and accents must be considered. The use of local dialects and accents must appear in the forms, functions, strategies, and cooperative principles of speech act politeness in a speech process. This concept views that violations of the principle of cooperation in a communication context must be based on the context and purpose of communication and therefore that polite speech acts must rely entirely on the context and purpose in which the communication occurs.

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