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## POLITENESS USE IN THE ONLINE ENGLISH LEARNING COMMUNITY AND ITS PEDAGOGICAL IMPLICATION

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### ABSTRACT

This article is aimed to investigate the power, identity, and ideology behind politeness expressions, as well as the maxims of politeness established by Leech and applied in the English language use of members of the Graduate Program of English Education's OLC. The data were taken in the third semester and one session at UIN Syarif Hidayatullah Jakarta. As a result, the language employed in this study is examined using Fairclough's qualitative design and Critical Discourse Analysis. Following that, the data was evaluated. Eight utterances suggest the employment of the tact maxim, six utterances of the generosity maxim, ten utterances of the approbation maxim, eleven utterances of modesty, and nine utterances of the agreement maxim discovered in the results. The politeness that occurs in the OLC remains that community members maintain politeness level refers to the educational and academic setting that used such expressions of politeness that still include the hidden meaning or critics within the conversations in which they are actively participating. Furthermore, the pedagogical implications of this study revealed that politeness awareness had influenced the effective creation of meaningful teaching and learning processes on how the English language is utilized between higher-level students and the lecturer. Furthermore, this study will likely be part of the literature on politeness in dialogue in the online learning community.

**Key Words:** critical-discourse-analysis; english-education; online-community; politeness

### ABSTRAK

Artikel ini bertujuan untuk menyelidiki kekuatan, identitas, dan ideologi di balik ekspresi kesantunan, serta maksim kesantunan yang ditetapkan oleh Leech dan diterapkan dalam penggunaan bahasa Inggris anggota komunitas pembelajaran online Program Pascasarjana Pendidikan Bahasa Inggris. Pengambilan data dilakukan pada semester tiga dan satu sesi di UIN Syarif Hidayatullah Jakarta. Akibatnya, bahasa yang digunakan dalam penelitian ini diperiksa dengan menggunakan desain kualitatif Fairclough dan Analisis Wacana Kritis. Setelah itu dilakukan evaluasi terhadap data tersebut. Ada delapan ucapan yang menyarankan penggunaan maksim kebijaksanaan, enam ucapan maksim kederawanan, sepuluh ucapan maksim pujian, sebelas ucapan maksim kesopanan, dan sembilan ucapan maksim kesepakatan ditemukan dalam hasil penelitian. Kesantunan yang terjadi dalam komunitas pembelajaran online tetap bahwa anggota komunitas mempertahankan tingkat kesopanan mengacu pada setting akademik pendidikan yang menggunakan ungkapan kesantunan yang masih mengandung makna atau kritik tersembunyi dalam percakapan di mana mereka berpartisipasi secara aktif. Selanjutnya, implikasi pedagogis dari penelitian ini mengungkapkan bahwa kesadaran kesantunan telah mempengaruhi penciptaan efektif proses belajar mengajar yang bermakna tentang bagaimana bahasa Inggris digunakan antara mahasiswa tingkat tinggi dan dosen. Selanjutnya, penelitian ini kemungkinan akan menjadi bagian dari literatur tentang penggunaan kesantunan dalam dialog dalam komunitas pembelajaran online.

**Kata Kunci:** analisis wacana kritis; pendidikan bahasa inggris; komunitas online; kesopanan

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## INTRODUCTION

The COVID-19 Pandemic situation in Indonesia has created a significant shift in the academic setting, including in higher education levels in Indonesia. It is resulting in new learning model such as face-to-fac to online learning. In many contexts, the development of new habits in the learning environment, which lasted for two years in UIN Syarif Hidayatullah Jakarta, has resulted in the emergence of an online learning community (OLC). According to Tu & Corry (2002, p. 1), it was clearly stated that “all of the activities and interactions occur in an online environment, called Online Learning Community (OLC)”; further, they explained that OLC has been applied widely in online education.

The possibility of a new emergent community of OLC exists as long as there are groups of individuals that share similar goals and interests and, in doing so, apply the same methods, work with the same tools, and express themselves in a common language (Sari, 2012; Tu & Corry, 2002). Moreover, they develop comparable beliefs and value systems due to their common activities is also considered as Online Learning Community (Beth et al., 2015; Tu & Corry, 2002)

An OLC in the graduate program, especially in English education courses,

is assisted with technology during COVID-19. It allows instructors and student-teachers to work with the same tools, in other words, they can engage more effectively with technology and develop new abilities through a participatory social process of education (Abidin et al., 2021).

Additionally, by working with the same tools and constructing the same knowledge in the online learning environment, each member of OLC contributes to the other’s knowledge growth (Beth et al., 2015). Therefore, this kind of activity brings to online learning some characteristics that facilitate classroom learning; a feeling of connectedness to fellow learners and members of OLC and trust in each other as a resource for knowledge.

Hence, due to the above situation that occurred in an online learning setting, the study conducted by Sari (2012) revealed that OLC also promotes the learning process, which is active and collaborative. Further, OLC which consists of student-teachers as the members, potentially to develop their professional development through OLC that they have participated as the advantage of being involved.

In the online learning environment setting, is supported with the advancement of technology. It has the potential to empower instructors and

students alike, allowing them to be more responsive to learning (Szymkowiak et al., 2021)

In addition, according to Baskerville (2012), technology should be used opportunistically, which means instructors and students can derive valuable insights from their personal learning experiences and may find that exploring digital media for information might assist them in developing successful techniques in teaching and learning and the building of first-hand knowledge (Surjowati, 2021). Besides delivering materials, the purpose of language use among OLC members also changes; online conversations have been seen as having a greater possibility for intimacy than offline encounters (Croes & Antheunis, 2021). Intimacy during the meeting is essential in building the relationship and reducing problems in reciprocal communication (Shapkina, 2021). Therefore, the politeness of language used by the online community in graduate programs of English education is important to be analyzed using maxims of politeness theories as well as a critical discourse analysis framework to see the power, identity, and ideology politeness expressions used by each member of the online community, and whether the use of technology affects their language use or vice versa.

Students and lecturers communicate via language as social creatures by reciprocally engaging in academic educational settings. The language employed might be formally written or spoken (Yule, 2010). Furthermore, humans' expressed and written forms of speech must include a degree of adaptability to accommodate meaning to the intended individual, the interlocutor (Chang et al., 2012). Here, flexibility refers to modifying the language and diction used in communication. This adjustment is critical to the etiquette used in social interaction since it comprises values agreed upon by the social community (Ryabova, 2015). It is often referred to as politeness in linguistic norms; as Yule (1996, p.60) remarked, "... it is conceivable to see politeness as a fixed term, as in the concept of courteous social conduct, or etiquette, within a culture".

Politeness is defined by Alenzi (2019) as a pragmatic notion that relates to how language acts are carried out, more precisely, how relational functions in linguistic actions are performed. In line with this, politeness in higher academic educational settings, such as communication between students and lecturers, is achieved through spoken discourse during classroom discussions in an online setting. The language used highlights

their social status, which also implies their difference in power, identity, and ideology that can be discovered through their language. It shows how language works (Endrayuni et al., 2021; Fitriah & Hidayat, 2018).

In politeness theory, polite expressions are categorized based on the effect on others and the risk of the speaker's speech. Those aspects of politeness expressions commonly adjust the social role and class, the speaker's identity and the cultural environment of the context (Leech, 1991). Further, Leech and Larina (2005) propose theoretical framework based on six types of maxims that can be used to establish the scale of politeness, they are maxims of agreement, tact, modesty, approbation, generosity, and sympathy. For example, the expression of tact maxim may be "Can you help me?" which is a more polite request than "Help me" but less courteous than "Could you possibly help me?" Because there is a rationale for equality, the more a request offers an option, the more courteous it is. Similarly, "Thank you so much" is more polite than only "Thanks" since it emphasizes an expression of gratitude rather than expressing gratitude in a limited way.

Thus, related to the Critical Discourse Analysis (CDA) approach is appropriate for this research since

politeness is essential for developing and maintaining social connections between students and lecturers as members of OLC.

CDA is a critical theory of language that considers language use as a type of social practice (Janks, 1997). It was also argued that all social behaviors are linked to specific historical circumstances and serve as a method of reproducing or contesting existing social relations and serving various interests. The concerns of interests are what connect discourse to power relations.

There are several kinds of CDA based on the viewpoints of the founders. Such as Van Dijk's model of CDA, which sees critical discourse from the historical values of the discourse (Van Dijk, 2015). Meanwhile, Fairclough (2018) defines CDA as a type of discourse analysis that seeks to methodically investigate frequently oblique linkages of causality and influence across (a) discursive practices, events, and texts and (b) larger social and cultural structures, relations, and processes; to research how such practices, events, and texts emerge from and are ideologically moulded by power relations and power conflicts; and to investigate how the opacity of these relationships between discourse and society is a factor in securing power

and hegemony (Ghanizadeh et al., 2020).

Furthermore, several researchers have used the CDA approach by Fairclough (1995) and Politeness Principle by Leech to explore research related to politeness issues in online learning communities or pedagogical areas integrated with technological use. For example, the study was conducted by Taghizadeh & Mahjourian (2017) which was investigating the CDA use by Fairclough (1995) towards politeness expressions using theoretical framework by Brown and Levinson (1987), Politeness Principles by Leech (1991) and the Cooperative Principle by Grice (1975) in virtual setting of English courses. The results highlighted that The Politeness expression allows the speaking subject to perform his/her identity in a virtual environment through interactional conversation. It can be a very effective manner of 'performing power' less directly, especially in unequal situations. It assists superiors in maintaining their position of power and allows subordinates to challenge power systems.

The next is the study conducted by Vinagre (2008) which focused on the linguistic aspects of politeness methods employed in the e-mail exchanges between English and Spanish learners.

This study found substantial social gaps; participants used politeness methods, including "claiming common ground," "assuming or expressing reciprocity," and "conveying partnership" while interacting with others through using the model of politeness strategies proposed by Brown and Levinson (1978, 1987).

Ho and Swan (2007) also conducted a study aimed at investigating the politeness manner that links between Grice's cooperative principles components in students' discussion posts and prolonged debate and relationships between Gricean elements in students' discussion postings and course performance. The study's results indicated that quality was the most crucial parameter for predicting direct replies to a posting. The study also revealed that students with a high average quality score earned better final course marks than their peers. Additionally, pupils with a high score in politeness manner obtained better conference marks than their peers.

Another study done in 2009 by Schallert et al. looked at the discourse of two-course activities, computer-mediated discussion (CMD), and synchronous conversation to determine what kinds of discourse functions and politeness approaches they represented

in an online classroom discussions setting.

From the previous related studies mentioned above, it can be concluded that the use of politeness expressions in communication, specifically in educational setting matters. The politeness expressions and manner will be analyzed through the CDA approach regarding the application of politeness expression in online learning communities, which has been a prevalent issue discussed in the educational research setting. The study focuses primarily on the era of post-COVID-19 with its emerging Online Learning communities (OLC) phenomenon, especially in Indonesia.

However, although this paper discusses a similar topic mentioned in previous studies, this research can still find novelty since this research is more concerned with the language learning and teaching performed online at a higher education level and further discusses the pedagogical implication of politeness use. Furthermore, this study aims to investigate the politeness maxims of one lecturer and students in an OLC with varying levels of authority employed. Moreover, it also explores how the CDA is used as a research tool to examine the politeness establishment of identity, ideology, and power of members in an online Discourse

Analysis course of the English Education Graduate Program at State University in Indonesia. Therefore, this research may benefit other online community members in education, especially in language learning.

The current situation of educational affairs results from the interactions of social, cultural, economic, and epistemological elements. As Young (1990) wrote, the current educational crisis results from the one-sided development of our capacity for national management of human affairs and rational problem-solving. The institution of mass schooling can be either a source of the problem or a possible vehicle for the changes in learns level we require (p. 23). The term education has been defined as "informal and formal learning opportunities for prospective and in-service teachers for elementary and adult students" (Rogers, 2011, p.11); according to her, learning opportunities can take place in the school building (e.g., in classrooms and also meeting rooms), which are supported by national policies. Critical discourse analysis's assumptions are based on the uneven power between speakers and listeners, readers and writer is related to their different access to linguistic and social situations processes. Therefore, critical discourse analysis presumes that institutions such as schools can

promote the mastery of discursive practices: the discourse, texts, genres, and the lexical and grammatical structure of everyday language. This idea can be construed as a reframing of educational equality according to how systematically deformed and ideological communication provides situations for differential institutional access to discursive resources, the educational competence needed for social and economic relations in information-based economics (Luke, 2003).

## **METHOD**

### **Research design**

This research used a qualitative method to analyze politeness elements in the online learning community (OLC) conversations in a meeting of the Discourse Analysis course conducted online by the English Education Graduate Program. Furthermore, this study utilizes qualitative descriptive approaches to explore the language use of community members and give descriptive explanations of the phenomena under inquiry based on the experiences experienced by people or groups. Kirk and Miller (2011) and Yin (2015) defined qualitative research as a social science discipline that focuses on human observations for both topic matter and methodologies.

### **Research site and participants**

Sixteen graduate students of the English Education Program year academic 2020 at UIN Syarif Hidayatullah Jakarta and one female lecturer enrolled in English environment courses' online learning and teaching process. It held one session in the third semester at the university. The student's field was English Education in the Master's Program, and they communicated in English during the sessions.

### **Research Instruments**

The study focuses on applying CDA as a research instrument to analyze politeness standards utilized by members of the online learning community (OLC) in the English Education Graduate Program of UIN Syarif Hidayatullah Jakarta. Hence, the researchers employed Fairclough's CDA model (Fairclough, 1995; Norman Fairclough & Fairclough, 2018) which uncovers the ambiguity of the use of polite expressions in discourse that is not balanced between discourse participants is applied to investigate the interaction between a language and a larger society due to politeness being part of the culture (Ryabova, 2015). As Fairclough (1995) suggested, speech may be perceived via three analyses:

1. text analysis (description); related to linguistics, for example by looking at vocabulary, semantics, and sentence structure, as well as coherence and cohesiveness, and how these units form a meaning.
2. processing analysis (interpretation); related to the process of production and consumption of text; for example, text patterns used in conversations, or routines when teaching in a classroom setting.
3. social analysis (explanation); related to the context outside the text; for example the context of the situation or the context of the media in relation to a particular society or political culture.

The point is to explore that language is still used to transmit power, identity, and ideology.

### **Data collection and analysis**

The data for this study were taken from spoken languages during the online course and recorded through the Zoom recording feature to investigate the language used during the discussions. The recording duration lasted 120 minutes in one session. Furthermore, in the process of collecting the data, the researcher did the following steps:

1. Record the video and audio of the online learning community (OLC) during the session.
2. Transcribe the audio or spoken discourse in conversation among the community members and change the data into written discourse.

In analyzing the study's data, conversations among the community members were transcribed into written speech after the spoken discourse. First, the data were identified based on the context of different topics. Second, the researcher tabulates the data and creates codes for each data. Third, the data were analyzed based on Leech's principles of politeness maxim. Then, the data were interpreted through CDA theory by Fairclough and drawn in the discussion discussing research that focuses on analyzing several expressions that used to occur in the conversation within the discussion, such as interrupting, asking for permission, appreciating, responding to appreciation, asking for help, greeting, and giving comments.

## **FINDINGS AND DISCUSSION**

### **Findings**

From the recorded conversations between lecturers and students in the Discourse Analysis, 44 utterances

contain the maxims put forward by Leech. It was found that eight utterances show the use of the maxim of tact, six utterances of the maxim of generosity, ten utterances of the maxim of approbation, eleven utterances of the maxim of modesty, and nine utterances of the maxim of agreement. Each use of an expression has its characteristics and meaning when used by different people. Furthermore, the explanation and analysis of politeness used by members of the online learning community for students, teachers, and lecturers of the Master of English Education Program are interpreted as follows. The sample findings will only be included in one sample conversation to concise this research. Moreover, still understandable, but information from all data is tabulated as follows:

**Table 1. Research Data Finding**

DAT A COD E	TYPE OF MAXIM	DAT A COD E	TYPE OF MAXIM
D1	Modesty	D25	Generosity
D2	Agreement	D26	Approbation
D3	Modesty	D27	Agreement
D4	Agreement	D28	Tact
D5	Modesty	D29	Approbation
D6	Agreement	D30	Generosity
D7	Approbation	D31	Agreement
D8	Approbation	D32	Tact
D9	Approbation	D33	Generosity
D10	Modesty	D34	Generosity
D11	Modesty	D35	Generosity
D12	Tact	D36	Approbation
D13	Agreement	D37	Generosity
D14	Approbation	D38	Approbation
D15	Tact	D39	Modesty

D16	Modesty	340	Modesty
D17	Agreement	D41	Approbation
D18	Generosity	D42	Approbation
D19	Tact	D43	Generosity
D20	Agreement	D44	Tact
D21	Tact		
D22	Modesty		
D23	Modesty		
D24	Agreement		

### Tact Maxim

The underlying premise of the maxim of tact or wisdom in the principle of politeness is that in speaking activities, individuals should constantly minimize their gains while increasing the benefits of others. A polite person is well-spoken and believes in and practices the wisdom of maxim. In addition, according to Leech (1991), the longer a person's discourse, the higher the urge to be nice to the other person.

The following conversation occurred between the lecturer and student 10 in the Q n A session.

**Lecturer:** Language is what?

**Student10:** Why is language constructing and constructed?

**Lecturer:** OK. Uh, let me try (Loh, why should I?) Hahaha.

OK, yeah, so it is like this

**Student 10:** I did not understand.

**Lecturer:** Yeah, so there is the question of whether a broad language is constructing and constructed. I asked the question to one who gives

question does it mean related to the construction of the language itself developing the language or developing on something else?

**Student 10:** Yes, As I read based on Van Dijk, language is not only to communicate; language is a construct and constructed. I do not understand what does it mean?

**Lecturer:** OK, language has been constructed understanding of the phenomenon. Yeah, because we do some analysis. Yeah, on a specific discourse, like in conversation, it will explain why that conversation happens. Yeah, and also, why is this being constructed? Because based on that analysis and not understanding what happened, we construct another thing based on that construction. Uh, are you there?

**Student 10:** Yes, Miss, thank you for explaining.

**Lecturer:** Are you sure you understand?

**Student 10:** Insya Allah

As referred to in the conversation between **Student 10** and the lecturer above, it can be seen that the tact maxim of politeness expression occurs within the utterances by the lecturer.

On this occasion, the lecturer is taking more opportunities to participate in the classroom discussion, and the tact can be seen as the wisdom of the lecturer who understands the presenters cannot answer this theoretical-based question. It was based on her sudden response, "*Loh, why should I? Hahaha. OK, yeah, so it is like this..*"

It indicates that she knew it was not her duty to answer a community member's question at the first chance. However, she did it, claiming that she let herself be responsible for that kind of misunderstanding question. Therefore, before the presenters asked for help from other members to solve the question, the lecturer interrupted and gave her responses. This kind of manner counts as a politeness expression through tact maxim; she tried to minimize harm to others (Ryabova, 2015). In this case, "others" are presenters and maximize profit for others who are another student who is asking and others who are joined in this discussion and being informed by her initiative thought to give responses to the question.

Hence, the tact maxim also happened when she asked **Student 10**, "*are you sure you understand?*" because she was aware and sensitive that the response of *Miss, thank you for explaining* tone implies that the student did not yet

understand the explanation. The student was saying so due to her respectful act toward the lecturer who had explained her question, so by expressing thankfulness (Mandala, 2018), the student is using this kind of polite expression as she was aware of using that kind of language as social rules (Brown, 2015), it supposed to avoid more conversation that will charge more effort of the lecturer as it is also stated by Brown (2015) that a speaker has a natural propensity toward social superiors to be more polite and politeness is typically shared symmetrically.

Furthermore, with her power, as the lecturer who is superior and well-known as the one with many experiences and knowledge related to linguistics and a discursal course, she interrupted the conversation without using the phrase or modals that will indicate politeness speech by saying directly, "*Language is what?*", this kind of way of interrupting is less polite. However, it seems normal since Grice and Brown argued that the superior commonly is less courteous to an inferior (Brown, 2015).

Hence, the response was given by student 10 by saying "Insya Allah," is an Arabic phrase that means "if it is **God's** will" and is closely related to Islamic culture that expresses showing

certainty with the highest possibility. This kind of response shows the specific identity of the student-teacher in the community (Norman Fairclough & Fairclough, 2018; Teun A. van Dijk, 2015). The way she uses the language clearly shows the ideology and identity the person is holding onto (Obana, 2017). Furthermore, the phrase "Insya Allah" remains polite to use.

### **Generosity maxim**

The principle of generosity requires participants or community members to demonstrate care for others. When individuals can reduce their profits while enhancing the profits of others, they acquire the respect of others around them (Leech, 1991). The following discussion is an excerpt from the discovery.

**Student 1:** Uh, since the time has shown that it is 10:16, I'm afraid. Uh, we still have one chance to answer the question and so.

I don't know many of the questions. And then I am over it, but we... we will try. Best as we can.

**Student 9:** Alright, thank you, Andi, for your kindness. Finally, you let me give my question even though, yeah, the time it has been 9:16. To talk about critical discourse analysis is fascinating, and my question precisely arises

from Reza's explanation before. That is, as mentioned about the framing. This discourse analysis is framed by the social, or maybe like the media. So, if the critical discourse analysis is raised by the social or media, uh, is there any rules or requirements we ask the social human how to speak, how to behave related to this discourse analysis and then the second question is, uh, so if it is what we call is affected by the social to exactly what this discourse analysis, uh, what is determining the discourse itself, I mean like if this critical discourse analysis affected by this social, or maybe the media, so. So, how the discourse selects this discourse analysis. Itself, I think. Yeah, I hope my question is clear. Thank you.

**Student 1:** OK, thank you, Ka Dewi, for the question.

From the conversation above, student 1 used the maxim of politeness in the form of generosity to express his magnanimity during the discussion with other community members.

In the case of the discussion, the limited time for which the section of question and answer time has closed, and no more question is usually allowed to be proposed (based on the

weekly agenda). It can be known when student 1 mentions the actual time by that occasion in his area, in this case, he is from Southeast Sulawesi and still stays there, by saying, "Uh, since the time has shown that it is 10:16." *I'm afraid. Uh, we still have one chance to answer the question*" it can be seen that the identity of Southeast Sulawesi people is well-known as straight a point type of person since saying the real meaning of the speech is part of their distinctive culture. It is in line with Raodah (2019), who argued that Makassarese people are often considered rude or angry. However, the way they convey their intentions is too direct to the core of the conversation, which makes the Makassarese people get bad reviews. The habit of getting to the point is that the natural behavior of the Makassarese people was influenced by colonialism. However, the kind of rejection to members who asked is straightforward by being polite in this conversation is a part of politeness expression done by the student-teacher 1 when he did not tell directly the exact meaning of the phrase he used in the conversation. In contrast, the longer the utterance is too long and convoluted, the higher the politeness level (Mandala, 2018).

The act performed by student 1 indicated that he is aware that each community has its own set of norms

and values (Janks, 1997) that determine the degree to which a speech is forced or hated, and one wishes to be more polite when imposing more major impositions (Mansoor, 2018) instead of saying "you cannot ask, we have done the QnA session," however, he was kind of realized that is supposed to be impolite manner during the conversation. By lowering the standard of politeness and being adopted by the people of Southeast Sulawesi, who are straight to the point, he restrains himself from adapting to the members of the OLC, the majority of whom are members of the Javanese tribe.

Using the phrase "*I am afraid*" is a kind of generosity maxim because he was such a philanthrope person in this discourse and decided to be respectful, even willing to make it difficult for himself, as long as the other person feels happy and is given the opportunity or benefit which can found in the "but we we will try as best as we can", this maxim of generosity indicated in so many reasons, it is not only about the expression of politeness, but beyond than that. The possibility of motive that also can be about how a man treats a woman who is older than him, so being polite is a general manner of behaving in the environment (Norman Fairclough & Fairclough, 2018)

Furthermore, the politeness expression also occurred in the responses from student-teacher 2 using the phrase

"All right, thank you, Andy, for your kindness. Finally, you let me give my question even though yeah, the time it has been 9:16".

In this case, she acted politely by saying "thank you," as it is an essential thing in every culture to respect other people with good traits, while here, actually, she was expressing that she was offended because previously, the student was mentioning actual time which signalled indication that he rejected her chance to ask questions. It can be seen by what sentence she added to follow the first expression. The word "finally" indicates her disappointment through a polite act. However, it remains less polite to say so.

Moreover, by mentioning the actual time on her location, "*the time it has been 9:16*", indicated the ideology that implicitly stated that "women are all correct" (Bacha et al., 2012) as she claimed that what the student-teacher said about time was not correct and meant to only avoid her question. Even though the information about the time that student-teacher one said was correct, the time in his place is one hour earlier than most community members. The act performed by student-teacher

two also indicated the superiority of student 9, who is older than student 1. The superior is commonly less courteous than the inferior (Leech & Larina, 2005).

### **Approbation maxim**

The maxim of gratitude states that someone is courteous if they constantly attempt to express thanks to the other party when communicating. With this guideline in mind, it is intended that the participants in the speech would refrain from mocking, berating, or disparaging one another (Leech, 1991).

**Student 1:** Uh, maybe that is all, uh, for our group presentation. Thank you very much for your attention, and we apologize that we are consuming too much time. Uh, I give it back to ka Intan.

**Student 7:** OK, thank you so much for the presenter. Thanks for the beautiful presentation. So let us give the online applause, guys.

As referred to the conversation between students-teachers above, it can be seen that the maxim of approbation expression occurs within the utterances by student 7 to respond to student 1, even though student one had been asking for apologizing and realizing the presentation they are carried on was not the perfect one, student 7 keep

giving a compliment to the presenters. This kind of maxim is known as the maxim of appreciation, and instead of blaming the presenters for their performance, she prefers giving compliments three times as she responded to the speech from student 7. The first appreciation was given to student 1 because He gave control of the flow to student 7 back as the moderator of the Discourse Class. The second appreciation is aimed at complementing the effort and hard work, the presenters, had done at that moment. The last appreciation was the expression of appreciation of feelings of guilt spoken by student 1. From the features of the Zoom app, it can be known from the phrase "online applause" that she was asking permission from another member of the community also to be appreciative; the online applause given in the Zoom room is part of politeness in this conversation between both student 1 (presenter of the discussion) and the student 7 (moderator of the class).

From the act performed by student 7, we know that she has a very detailed identity and is well at treating people reasonably, mainly through compliments (Ryabova, 2015). When something goes regular and routine, it can say that student-teacher 2 has a large social circle; therefore, the ability to show her positive face was natural

and sincere due to what societies taught and shaped her to be as she is in the above conversation (Obana, 2017). The ability to treat someone refers to the social values held by that person. In addition, appreciation is how politeness expressions are applied (Taghizadeh & Mahjourian, 2012)

### **Modesty Maxim**

The principle of modesty or humility requires the speaker to be courteous by minimizing praise for himself. Individuals will be considered arrogant and arrogant if they constantly praise and favour themselves throughout speaking activities.

**Student 8:** Yes, I want to ask a question about your presentation group. OK. We are talking about the critique and analysis and critique.

We have many sorts. Yeah, like we can watch on the television seriously, we discuss Rocky Gerung. Uh, a lot of. Uh, umm, a critical analysis we can find a lot in Rocky Gerung's speech, correct? Like your meme, say that one of the critics. Try to criticize with humor like Warkop DKI in Orde Baru. Try to put their titles right like Dongkrak Antik and then set on credit, etc. They try to make that humor but /try to create the government. So my question is

only a simple question. In this recent era, we know how much this criticism can Impress young students?

From the speech uttered by student 8, it is found that the maxim of modesty occurred in his speech when he asked the presenter related to CDA, in the phrase, "*So my question is only a simple question.*" At the same time, it was not a simple question since he briefly explained political humor in Indonesia and political figures with controversion ideologies. By saying a simple one which is not simply part of the modesty maxim, it implies a simple question comes from a simple understanding in mind (Dijk, 2009). By saying so, student 8 intended to show himself as simple and modest. However, before proposing the question, his brief previous prologue shows that he is smart and not as simple as he shows himself toward community members (Brown, 2015).

### **Agreement Maxim**

This maxim is intended to create compatibility or agreement among speech participants during speaking events. If the speaker and the speech partner agree or are compatible during speaking activities, then each of them can be considered polite (Leech, 1991).

**Student 4:** Yeah, I. I, I agree with Alivia because I think in Indonesian culture, responding to a compliment with another compliment is considered a humble person. So, when someone comes to compliment you, well, uh, you are beautiful.

Oh, thank you, but you are more beautiful. So if we replay that with another compliment, someone will think that we think it is uh, Indonesian culture yah. I think.

**Student 3:** Yeah, thank you, Ka Nur Wahidah, maybe anyone wants to add an opinion? Yeah, I think so. Can I add more?

**Student 1:** Yes. Off course.

**Student 3:** Actually, I do not think that it happens in another country, but in Indonesia, it happens like that. I have watched some series, a girl is complimenting another one, but they do not do another compliment back because it is what it is.

As referred to the conversation between students-teachers above, it can be seen that the maxim of agreement in politeness expression occurs within the utterances above, that student four was expressing the same perspective to student 3 by saying and explaining more about her opinion with the same

concept of thinking and added a different contextual example to the student 3. This act of politeness is also part of appreciating and complimenting other members of an online learning community to agree with what others think (Surjowati, 2021). Meanwhile, from the activities performed by student 4, it can be seen that implicitly she was trying to show off that she is a part of humble people who said the same values as the content of this discussion because ideology is a reflection of what people are interested in such values (Dijk, 2009). Furthermore, the maxim of agreement is found in student three language use, "Yeah, thank you Ka Nur Wahidah, maybe anyone wants to add the opinion? Yeah, I think so. Can I add more?" On these phrases, it was seen that student 3 is polite, even though the use of "Can" is less formal than "May" in an academic setting, as in line with (Abidin et al., 2021) in Online Learning Community (OLC) the intimacy among the members is getting closer. Furthermore, the close relationship between each member will influence them to use less polite phrases but still count as polite.

In addition, despite the polite expression, she disagreed with the student's four opinions, so she asked for other opinions, which means that she was not getting enough of those

proposed thoughts. Hereafter, she added other opinions that she thinks are more correct to the context of discussions. According to Leech (1991), if the speaker and the speech partner agree or are compatible during speaking activities, each of them might be called polite.

## Discussion

In online learning communities, politeness expressions are essential to sustaining the relationships of all community members, particularly at the Online Learning Community (OLC) of the Graduate Program of English Education in UIN Syarif Hidayatullah Jakarta. According to the explanations and descriptions of the data in the finding above, it can be seen that all student-teachers in the online community maintain a polite use of language as their social rules. Consequently, Mansoor (2018) argues that politeness expressions are adopted as the social rules for those who are unconsciously understood and practised by all members of the community who believe that everything said and what is meant in a discussion avoid conflict should remember that another person has.

Through politeness expressions used by each member, they establish the social position and power in a society (Bax, 2011; Janks, 1997).

Furthermore, it is not just about social status and power but can also uncover its identity. The speaker's identity is shaped by their experiences and social activities while living in the present community (Matsuda, 2015). In line with the findings, the lecturer's language displays a high degree of civility when responding to the community members' debates.

The lecturer's identity shows the higher education a person has, as well as the higher politeness they express in the community because this kind of person is aware that a "positive face" is essential for their existence in society, as seen by the way the lecturer stands with personal opinion with a strong reason of arguments even though still deliver the formal language politely and formally.

Moreover, identity, ideology, and the power of being a lecturer have also impacted how the person adjusts her politeness expression in the discussion since politeness is defined not only by the use of language but also by etiquette that follows in the particular culture (Schneider, 2012; Yule, 1996). In this case, such as the way the lecturer interrupts in the middle of the explanation or clarifies what the members have misunderstood information. However, through the analytical approach of Critical

Discourse Analysis, the power only influences how etiquette is applied, but the contrary goes for language use. The power of being a lecturer understood as a person with higher social status than a student, makes the lecturer bravely cut off the ongoing discussion with a polite expression of spoken discourse. What is more, the ideology of being a lecturer figure was also seen from the politeness form of language. The frequent use of the modal "may I?" is part of the unconscious and sudden manner that the lecturer keeps in mind in communicating with people under her social status. Accordingly, the modal "may" from superior to inferior counts as a polite expression of language use (Brown, 2015; Holmes, 1995)

However, the frequent use of modal among students is "Can". It remains customary or informal in some particular events because it shows a close relationship as people use it in the same age range. Furthermore, the close relationship between each member will influence them to use less polite phrases but still count as polite. In line with this, in an academic setting, as in line with Abidin et al. (2021), in Online Learning Community (OLC), the intimacy among the members is getting closer.

Hence, at its most basic, when community member uses particular expressions of politeness, they follow the principles of politeness. Leech and Larina (2005) explained that the principle of politeness could be seen and categorized through six maxims: Tact maxim, Generosity maxim, Approbation maxim, Modesty maxim, Agreement maxim, and Sympathy maxim. However, in this OLC conversation, there are only five kinds of maxims because the member of the OLC did not use the maxim of sympathy to express their politeness since it is supposed to be used in the kind of condolences event, not in line with the OLC which discusses Discourse Analysis.

Furthermore, the modesty maxim in this online academic setting is the most frequent maxim. From this result, it can be understood that most members of OLC are mainly decreasing praise for themselves and less criticizing the fault of others during the discussion to maintain the relationship between them.

### **Pedagogical Implication**

At a higher educational level, especially in discourse analysis courses in the graduate program, politeness in English language education is not taught inductively because it is not the main focus of the core course. However,

politeness in the mentioned community has already been a norm among its members, as Yule said that politeness is an etiquette agreed upon among society (Yule, 1996). From the findings and discussions above, many members of the online community who also have roles as student-teachers of the English language did not realize to apply politeness and use proper rules in their own words during the interaction in the online classroom, for example, when they were missing the degree use of modals “can” and “may” when interrupting or communicating. On the other hand, English teachers must have that natural awareness and qualities in using English (Yasin et al., 2020), especially in politeness expressions. Since teachers are role models in the foreign language classroom, teachers' language use will eventually affect how students perceive the language to be used properly. The role of a teacher in pedagogical areas is admitted as a person who is an expert in the field of the study, the social status of teachers in an education setting will make them always have a “positive face” in front of their students; therefore, this is important for student-teacher to pay more attention the politeness use in the learning and teaching process.

## CONCLUSIONS AND SUGGESTION

The exploration of politeness expression used by a member of the Online Learning Community (OLC) during COVID-19 might have transformed into another form of politeness. Online learning removes the distance between the lecturer and members during the conversation. Moreover, it was seen from the perspective of Critical Discourse Analysis, which can uncover the meaning behind the language of its members in society. Furthermore, the implication in the pedagogical aspects can also be understood that the politeness implication may have different functions in the interaction between students and the lecturer. Yet, it is still crucial to know “each role” in the community when using the language. This study suggests further research to determine the implementation of politeness in the case of seeing the meaning of language use based on a comparative study between online and offline learning communities to see distinct differences between the use of the language of politeness.

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