

# POLITENESS STRATEGIES FOUND IN CLASSROOM INTERACTION POST-GRADUATE STUDENT

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## Abstract

The science of speech and context is known as pragmatics. Politeness strategy is one of many linguistic concerns covered in this study. There are four categories of politeness in the research on polite discourse that Brown and Levinson pioneered. Being polite seeks to lessen uncomfortable or unwelcome reactions. Culture and politeness can be related through research. The Minangkabau people believe that the use of the "Kato nan ampek" style, which makes one's politeness in speech apparent, can reveal one's politeness. The purpose of this study is to discuss the many types of politeness used in the Postgraduate UNP class. The politeness strategy of Brown and Levinson is the underlying hypothesis. By using data from video zoom meetings for English learning related to teacher and student interactions in the classroom, this research is qualitative and descriptive. Based on the discussion, it is found that they practice all kinds of politeness strategies in leading class for post-graduate students

Keywords: politeness, culture, classroom interaction

## Abstrak

Pragmatic adalah ilmu tentang ujaran dan konteks. Dalam ilmu ini dibahas beberapa isu dalam berbahasa, salah satunya kesantunan tutur. Didalam kajian tutur kesopanan yang diinisiasi oleh Brown dan Levinson, memberi empat kategori kesantunan tutur. Kesantunan pada dasarnya bertujuan untuk mengurangi respon yang tidak diinginkan atau ketidaknyamanan. Kajian kesopanan dapat berkorelasi dengan budaya. Kesopanan menurut orang Minangkabau dapat dilihat dari aplikasi "kato nan ampek" dari langgam ini, nampak bahwa kesopanan seseorang dalam berujar. Penelitian ini bertujuan untuk mendiskusikan bentuk tutur kesopanan yang ada pada interaksi kelas pada kelas Pasca Sarjana UNP. Teori yang digunakan adalah strategi kesantunan oleh Brown dan Levinson. Penelitian ini adalah kualitatif deskriptif dengan mengambil data dari video zoom meeting pembelajaran bahasa Inggris terkait interaksi guru dan murid didalam kelas. Hasil dari penelitian ini menunjukkan empat kategori kesantunan tutur dilakukan oleh dosen kepada mahasiswa pasca sarjana pada interaksi dalam kelas.

**Kata Kunci:** kesantunan, budaya, interaksi kelas

## 1. Introduction

Politeness is one of the aspects people use in using language for communication. In addition, politeness is crucial people use the proper way in communication where both speaker and hearer in avoiding destructing "people" faces while conversation. Application of politeness is mean for some reason such as: developing mutual respect and support with others. build relationships with others. Improve and bolster one's sense of self-worth and confidence. Hone communication abilities.

Speakers can deliver their intention in the proper language. Hence, the choice of words is significant in politeness. (Jansen & Janssen, 2010) The term that Brown and Levinson released 1987, originally released in 1978) has served as a source of inspiration for theoretical and empirical

study in pragmatics for more than 30 years until the present. In hindsight, it is not that difficult to comprehend why politeness theory has gained such traction.

In Indonesia there some cultures set the level of politeness. Eastern countries at stereotyped as communities that applied high social values, like respect for ng each other and other social values. In simple reflection and expression like that smile for every stranger to show politeness. One them is *Minangkabau* culture that applied "*kato nan ampek*". The rule relates to how language use and politeness are seen in each utterance based on the age between speaker and hearer. Even though it is set cultural politeness, the environment applies this term for communication and interaction. There some discussion about politeness previously.

First, (Fitriyani & Andriyanti, 2020)entitled the "Teacher and Students' Politeness Strategies in EFL Classroom Interactions" the writer discusses lite utterance between the teacher and the response of the student. In the end, the writers found that politeness comes from the teacher. Indonesia believes in the older teacher as a reflection for parents, junior high school will respect the teacher. In addition, based on this article the writer found that mostly using polite utterances: means character building for senior high school students. Hence, a distance of age is a matter to decide to choose polite utterances during the teaching and learning process.

In another discussion, politeness is also discussed by (Rahayuningsih et al., 2020) "The Realization of Politeness Strategies in EFL Teacher-Students Classroom interaction." The discussion is quite the same (Fitriyani & Andriyanti, 2020)where the teacher dominantly uses positive politeness in encouraging character building as it is one of the aspects of Indonesia's curriculum right now. In teaching Junior High School, it is better to train them in politeness and the way they interact with the older, particularly the teacher in this case. One of the important points the politeness in Indonesia is because character building is one of the objectives of education. In curriculum 2012, education practitioners work together with the educational institution, the ministry set that politeness is one of reflection for students to achieve character building while in school.

In another case, (Made Suwartama & Wuli Fitriati, 2017) "Socio-Cultural Constraint in Implementation of Politeness Strategies in the Interaction among English Language Education Students." The writers found positive politeness appears while interacting in the class. The participant of the discussion is a student at university. The fact that only classified the utterance into the classification of politeness. By classification, the writer only counts the utterance that is frequently by teachers and students. The frequency of politeness is also for measuring how and what kind of politeness utterances teachers use while teaching and learning process. Teacher plays important role in education. Therefore, as they represent politeness to the students, re it is the beginning of the acquire social value that they can practice in daily life.

Politeness in classroom activity is interesting to discuss, the article from (Nugrahanto & Hartono, 2020) also discusses politeness an entitled discussion with Politeness Strategies in Lecturer- Students Classroom Interaction at the Biology Class Sanata Dharma University" As usual, Indonesia has a high level on application of the politeness. It relates to how politeness closely relates to culture in every culture that exists in Indonesia. Politeness relates to people's class, financial status, profession, and other aspects. According to the related article, it can infer that positive politeness is dominantly used. Politeness is sometimes misunderstood by some people that, the distance between speaker and hearer is one. This case presents that teacher is one of the

people who should be respected and then the teacher also reflects their politeness during class interaction. Distance is a matter of politeness as it also has a social and cultural effect.

Last, (I Gusti Ngurah Bagus Yoga et al., 2018) about “The Implications of Politeness Strategies Among Teachers And Students In The Classroom” The participant is a Vocational High school Student. In the discussion, the writer found that politeness makes the learning more comprehensive and certainly a positive environment. Vocational high school students to politeness while they studying. After three years of school, they will face the work industry. They will meet the colleagues, boss, and customer. Politeness and meaningful attitude are significant. Hence, preparation of student to enter the work industry need character building. The teacher needs to give several inputs to add value to the student. During the phase of the internship, the student would be able to handle the work based on their subject. Moreover, in vocational High School, students expect to get a job when they graduated. Implementation and real-life application to the student will encourage students to achieve and understand politeness.

Politeness strategies that have been discussed above relate to further discussion. The writer is going to identify politeness strategies that are found in post-graduate student classroom interaction, particularly utterances application of politeness strategies. To see how classroom interaction in class though and what kind of politeness strategies mostly appear in lecture-student classroom interaction. In addition, the discussion also means the frequency of the utterance and the meaning of that utterance in politeness expression relate to the pragmatic discussion. Politeness in this disc on happens in an online zoom meeting. The discussion is focused on words and the intonation of the speaker for polite expression. The discussion also involves Indonesia’s politeness issues. In Indonesia, teacher and student are two different levels where the choice of word and formal context will use during the interaction. In general, Indonesia has set of national politeness set like Bahasa Indonesia yang baik dan benar. In this discussion, the writer intends to discuss how politeness strategy works together with the cultural context t in Minangkabau set of politeness “*kato nan ampek*” that is a matter for seeking how cultural set can measure politeness in classroom interaction.

In human interaction, there is communication where people involve in interchange messages and information. Language medium in communication, where people can share their idea, feeling, and emotions. Linguistic and with its numerous branches of study exist to discuss how people, communities, and society use the language and meaning of its language as media to share. Semantic for instance, meaning based on semantic is truth-condition. Means as its purposes, the speaker and hearer have the same perception and knowledge about what been talking about. In contrast, the linguistic field like the pragmatic focus on another thing beyond the truth condition. Semantic becoming larger after being pragmatic. Pragmatic interpretation of meaning is like a combination of how people relate utterance meaning to expression and things beyond the expression like context. It is clear from what (Griffiths, 2006) stated “Pragmatics is the study of how to use tools to communicate effectively. The integration of semantic knowledge with our knowledge of the environment, taking into consideration context use, is what pragmatic is all about. The combination between semantic interpretation and things out of utterance is necessary to interpret the whole expression. Many linguists such as Leech assumed that semantic and pragmatic complementary to each other. Semantic is part of pragmatics and vice versa.

In addition, (Leech, 1981) mentioned that Pragmatics is the study of the relationship between linguistic expression and the people who use it. Hence, pragmatics discussion is about the speaker's intention in the statement. Meaning is the speaker's intention; it can be implied in the utterance. (Sbisà et al., 2011) added Pragmatics considers the underlying meaning of a word or sentence. It is as first meaning type in linguistics Pragmatic is not a truth-condition meaning. Meaning as speaker purpose and meaning as truth conditions are not logically incompatible. While utterances typically suggest more than that, Grice believed that what a speaker says with an utterance amounts to its truth-conditional meaning. His distinction between saying and implying allowed him to deal with what is said as included in the speaker's meaning. It is also in line with (Siobhan Chapman, 2011) Pragmatics is principally and essentially interested not only in the meaning of words of communication but also in how a human being might get from what is conveyed in words to the communicative intent beyond the words of any piece of communication. In sum, the reaction the of hearer toward the utterance is pragmatic as it is found in politeness utterance. Context and situation are important to pragmatic. Because meaning is hidden and should be interpreted not by the word been uttered however the intention of the speaker to hearer.

Politeness is one of the fields in sociolinguistic study. Even in real conditions level of politeness in society is different the significant thing is the meaning behind the utterance to show politeness itself. In a discussion about pragmatics, (Horn & Ward, 2004) mentioned that politeness is one of the pragmatic issues to discuss. Most indirect speech act theories don't go into much detail on why people employ indirect rather than direct forms of speech, and they don't try to explain why certain indirect forms are used in certain situations. It takes little reflection, however, to notice that in most cases, some notion of politeness plays a role. (Brown & Levinson, 1988) include extensive investigations of how models of politeness can yield answers to these interesting questions. In such a situation, people's utterances can differ from one another, depending on the speaker and hearer relationship, where politeness can be discovered in the choice of speech," they added.

(Brown & Levinson, 1988) mentioned that since then significant advances have been made in the study of language use and social interaction. Issues bearing upon politeness have emerged as being of central interest in sociolinguistics, pragmatics, applied linguistics, social psychology, conversation analysis, and anthropology, generating an enormous body of research bearing directly on our thesis" Hence when discussed meaning based on context, it clear involves politeness. Politeness relates to the people making an utterance relying on how society set. Politeness can be measured by people's intonation and choice of the word they use.

Saeed in (Mansoor, 2018)) reveals that both speech acts such as thanks, apologies, compliments, invitation, etc., and indirectness differ from one culture to another. During studying indirectness, requests have been studied and compared in some languages such as English and German (House and Kasper 1981) and also English and Russian (Thomas 1983). Such studies reveal consistent differences as well as a greater use of indirectness in English than the other two languages. Therefore, in Indonesia, people using politeness for formal occasion or show their respect for a single occasion. For instance, in classroom interaction teacher tends to use Bahasa yang dan benar as its effort to unite Indonesia based on the Sumpah Pemuda goal, it is also a formal language and level of polite for education activities. Hence, it is s kind of politeness in Indonesian culture. The discussion will also take this point by discussing the utterances. One culture in Indonesia that will be identified in this discussion is the Minangkabau culture. In order to keep

politeness within society, culture set like "*kato nan ampek*" as in (Nauri et al., 2018) (Efrianto and Afnita, 2019) and (Yeni & Netri, 2021) have discussed these terms then agree that four components. First, *kato mandaki*, it refers to the use of utterance based on the context, speaker talks to people at a different level, tend to how lower talks higher people might come as educational, social and other status. Second "*Kato manurun*" it uses for speaker and hearer that speaker as a higher level in some aspect, when they talk to another people with different status, ages and soon. In addition, there is *kato malereng* for speaker and hearer in same age but still in have a gap to their respect and not too casual use language. Last, *kato mandata* it is how the casual language is used between a group of people of the same age, and social status to interact with other. In these terms, people are limited to their utterances for people by age. Matter of politeness relates to how a group of people implement it and accept the way of speaker talks and accepting in daily life conversation. It relate to (Wierzbicka, 1997) written that, culture limit the usage of the word and set its society. It is clear that Wierzbicka discusses how culture and its set will influence the use of words related to norms, culture, and level of politeness. In addition, (Leech & Larina, 2014) also supports the distinction between culture and how politeness is evidence. Eastern and Western people are quite concerned with the way they implement politeness in utterances. Discussion where the language is as part of it.

## 2. Method

The discussion is qualitative case study research to find out about politeness strategies in EFL classroom interaction in the post-Graduate program. Qualitative research is used to identify phenomena and then present them as descriptions based on the qualitative research therefore means to explain rather than numerical data. Identify the expression and utterance and discuss it by explanation regard to the relation to the theory. The discussion means understanding utterances and meaning related to the theory such as pragmatic discussion. The discussion takes place in teacher-students classroom interaction in online zoom learning. Since Covid19, online learning was applied therefore the data was collected in form of electronic sources. The data was collected from zoom online zoom from one of the subjects in the 2nd semester for Postgraduate and teachers in Universitas Negeri Padang. The data as audio-visual type from the first meeting and discussion session of the subject then extracts as written form as transcribing then read comprehensively before classify as politeness strategies classification then interpret the data as explanation regard to the theory. In the discussion, data are served as dialogue from Teachers and Students that randomly use English and Bahasa Indonesia. The data from Bahasa Indonesia, it will be translated into English.

## 3. Results and Discussion

### 3.1 Bald on Record

According to (Brown & Levinson, 1988) "The main rationale for using bald-on-record is simple: whenever S wants to perform the FTA as efficiently as possible more than he wants to satisfy H's face, even to some degree, he will use the bald-on-record technique." There are, however, multiple types of bald-on-record usage in different situations, because S may have varied motivations for wanting to complete the FTA as quickly as possible. Hence, using Bald on Record's utterances says naturally even possibilities to the reaction of the speaker is not too necessary. By

using Bald of the Record, the speaker can say their intention. In this part, both speaker and hearer are common and have a close relation.

Datum 1 ( Online zoom )

T: Can your hear my voice? (lower tone) S: ( No response)

T: Is it clear?

S: ( No response)

T: Is my voice clearer ? ( No Response ) **Hello ?**( raising tone) ( No Responses) **is my voice clearer to you?**

S: Yes mam.

Based on the dialogue above the teacher tried to make sure the class will begin. Since there is no one answers the lecturer's questions many times, the teacher feels annoyed. In this situation, the teacher should be angry for that class response, particularly no spontaneous answer from the students. It takes time for the teacher and student to get into a conversation. By saying "hello" regard to no sufficient response from the students, in this context the teacher holds on to her anger by not speaking something offensively but turning in the informal choice of words like "hello" which this word usually used by a teenager in casual conversation that "hello" means come on, please response, say something, do something I ask you. In the English formal context, this dialogue is a kind of formal one. Relate to bald of the record, "hello" here is not a kind of greeting but courage for the student to talk. Bald on the record relates to "kato nan ampek" as older one has to be respected by response any request and utterance from older to younger. In an education context hello is a suitable one where the teacher can show their command by using the casual word. When speakers believe that sometimes demands for efficiency may "override the demands of civility," they choose to use bald on record. In order to be effective and unambiguous, the speaker generally chooses to explain their points in the most direct possible terms.

Datum 2 (online zoom meeting)

T : Apakah meeting 7-8 anda sudah memahami konsep? Apakah anda sudah mendesign

// From meeting 7-8 have you understood the concepts? Have you designed (related to the topic)?

S: Not yet mam

T: **Not yet yang mana?** Untuk pertanyaan pertama atau kedua? // Not yet for what?

It is for first or second question (raising tone but stay calm)

It is also found in other utterances of bald on the record. The teacher trying to make sure about the previous lesson where the further meeting will be held by the related teacher by giving the question. When the teacher tries to make sure about the previous discussion there is some ambiguity that the teacher did not feel satisfied enough with the response. By saying "Not yet yang mana" the student has to straight to the point, it is related to the first or second question. It is not a satisfying response to the teacher like between two options; they did not say it clearly. Therefore, the teacher need additional information by asking "untuk pertanyaan yang pertama atau kedua". Actually, the teacher can say that "you did not answer my question clearly" or "not yet did not give me any information base on what I asked you before" However, the teacher chose to reemphasize the point that saying "not yet yang mana". Back to the distance and closeness between lecturer ad student, it can be seen that she does not try to lessen the threat to the hearer's face, it is a direct

method of speaking without any reduction of the burden on the listener. The lecturer keeps asking straight to the point in implementing their authority as older but still shows their respect to the student in a simple way and utterance.

### **3.2 Positive Politeness**

(Brown & Levinson, 1988) Positive politeness is restitution geared at the addressee's positive face, his constant desire for his wishes (or the actions/acquisitions/values that come from them) to be regarded as desirable. Redress consists of communicating that one's own wants (or some of them) are in some ways comparable to the addressee's wants in order to partially satisfy that desire." In this kind of politeness strategy, the speaker and hearer form a nice and friendly atmosphere, where the speaker and hearer like solidarity, sincerity, and interest and show their true intention.

Datum 4

T : **Gimana kabar anda? How are you (**

S : Fine mam

T: kita mulai dengan **bismillah**. Puasa hari ketiga yah, semoga (kita) bisa menjalankan puasa dengan baik dan menyelesaikan sampai akhir bulan// Let's start with bismillah. Today is 3<sup>rd</sup> day in Ramadhan. Wish we can through it well and finish it until the end

S: (Nodded)

Based on the situation above, the teacher showed her solidarity with people who fasting on Ramadhan. It is been said from the beginning of the class, that it is a kind of smooth ice-breaking for the class. It is a kind of positive politeness, where the speaker asks about the condition, about the situation of the student by asking "how are you" to make sure the student's condition. In addition, the teacher hopes that good things happened to them in time for the class run. In every country, it is polite to ask about people's conditions, it means to care. In the end, "how are you" and "wish we." are kind of politeness utterances based on the context around. In addition, positive politeness also relates to "bismillah" where the teacher reminds about saying things related to religion the student. In Indonesia where Muslims are the highest number of communities, on formal and formal occasions. Therefore, the teacher asked the student said bismillah is related to politeness in the culture and habits of that society. In this conversation, the lecturer states her sympathy, for the student who fasts in Ramadhan so she does. In addition, praying and praising together is a kind of action to show tolerance and a positive feeling to the speaker. In other cases, positive politeness means showing condolence, thanking, and respect for someone.

Datum 5

T: (related to previous discussion) anda sekarang memposisikan diri anda sebagai apa? (How do yo see your position right now?

S: teacher

T: good. You are a teacher now. I you are teacher now. If you want do (something relate to the topic) how? Untuk mengukur kemampuan siswa? // how to measure students' competence?

Sx: Interview mam

T: **Okay**. (low tone) Saya catat dulu // I will note Sy: introduce yourself mam

T: introducing self, **maybe not** (low tone)

The dialogue is about questioned and answering, whether it is right or wrong. The teacher shows her empathy and appreciation for the students who participated in the provoking question being said. It is a kind of politeness. When she said “okay” to the students and said the right answer, the teacher a low tone, even in the wrong one the teacher keeps in a low tone by saying “maybe not” It meant that, appreciation to the student who participate is more important than the answer itself.

The teacher keeps her low tone to make the student eager to answer every question and responsive. “Okay” is mean appreciation, good it is right. However, even though she said “maybe not” and that people expected it will be raised tone, was wrong, and the teacher did not. In addition, says” is the way Indonesian speakers refer to themselves. According to Indonesian culture, speaker people can use “aku” even in slang “gue”. However, there is politeness in this expression based on the culture and context of the expression where it is in education activities and formal and politeness should be applied.

### **3.3 Negative Politeness**

(Selfia & Marlina, 2016) claimed Negative Politeness is a type of politeness that focuses on making the listener's negative face disappear. It has to do with how people treat eachother with respect. The speaker would wish to underline the listener's importance in this methodbetween speaker and hearer knows their position and each of them show it in the utterance by not defense each other. (Brown & Levinson, 1988) stated that Negative politeness is a regressive action directed at the addressee's negative face: his desire for unrestricted action and undividedattention. Positive politeness is the basis of 'familiar' and 'joking' behavior, just as it is the heart of respect behavior. Negative politeness is analogous to Durkheim's 'negative rites,' or avoidance rituals. Negative politeness corresponds to Durkheim's 'negative rites', rituals of avoidance.” Therefore, there will be a solution for the speaker and hearer avoids awkward condition. Theutterance in negative politeness is quite same with casual language to informal situation, therefore it can be seen in the quotation below.

Datum 6 (online learning zoom)

T: Belom mendesign yah? (You don't design yet?)

S: Belom mam (not yet mam)

T: **Jadi kapan ? teori sudah , pertemuan 9 sampai selesai harus mendesign** ( project) karena kalau tidak sekarang, kapan lagi. Kan tidak ada mata kuliah ini yang kedua. Saya mau make sure dulu, ini gak ada mata kuliah kedua kan? Next level gitu. Lanjutan mata kuliah ini. Let me recall your memory, during bachelor degree.

(So when? / You have got theory in the previous meeting. If now then when you will? There is no further subject to expanding to this or next semester, isn't it? Like the second level of this subject. )

In this situation, the teacher expects something from the student. However, the students cannot answer it well. Negative politeness sometimes can be found in the question. In this part, the teacher asks the student about the previous meeting about what has been done in the previous class. The teacher acts negatively with politeness by saying “ jadi kapan” as questioning that hearer when will they begin the project. In implication “jadi kapan” hearers can understand that they are left behind in the material so their teacher reminds them to improve their skills.



Datum 7 (Online zoom learning)

T: Saya mau tanya, **apakah ada** yang bukan berasal dari Universitas Negeri Padang, sudah belajar mata kuliah ini?

(is there any students who do not come from Universitas Negeri Padang?)

S: silent

T: Pertanyaanya sederhana, jawabannya sederhana (**my** question simple as its answer)

The question from the teacher above means for making sure students understand the related subject since she is continuing the previous lecturer. In this part, the students ask for sharing information about where they come from. However, in this situation, the teacher shows the distance; whereas the teacher can ask every particular thing. Hence, in this dialogue, the teacher shows that she is from a related university and students encourage to answer it properly, simply as possible they can. "Apakah ada" is a kind of expression that refers to a good set of Bahasa Indonesia. In addition, as older on, the lecture asks directly and needs a short answer. It is *kato nan ampek* as *kato manurun* when older talk to younger but still in a set of cultural polite utterances. Lecture trying to be straight to the point but still not saying offensive and sarcastic expressions. Moreover, by saying "my question is simple as it answers" the lecturer needs students eager to talk and respond to the question. It is not a hard thing to respond and let talk about where are you come from. The lecturer wants the students to answer immediately. It's a kind of implicit one, where the utterance does not directly say "answer it now" but says it is simple and just answers it.

### 3.4 Off Record

(Brown & Levinson, 1988) stated that A communication act is off the record if it is performed in such a way that just one unambiguous communicative aim can be attributed to it. In other words, the actor gives himself "out" by offering a variety of plausible interpretations; he cannot be held responsible for only one interpretation of his performance. It is of beneficial and applicable one. In this kind of politeness, the speaker shows their intention directly. In addition, (Selfia & Marlina, 2016) The term "off the record" merely means "indirect strategy." As a result, if a speaker wants to conduct an FTA but doesn't want to take responsibility for it, he can do it off-the-record and let the addressee determine how to interpret it. Therefore, off record depends on hearer interpretation but shows there is a distance between speaker and hearer at any level. Hence, the speaker needs to choose the right word to represent their intention. In addition, the hearer should understand its meaning.

Datum 8

T : Not really long time ( low tone) for you to remember. I could remember every detail that happened to me 3 years ago

S : Silent

T: where are you from?

S: X university mam

Students were asked about where they come from. In this dialogue, the teacher needs to know where the student graduates, and show the subject of the discussion is trying to discuss more. In addition, the teacher does not say where you graduated from? But where are you come from? The teacher find the response as " X University" in this case, the teacher gave the clues about the question she said. From the previous utterance, the teacher mentioned a related subject, therefore

the possible answer is where they graduated from. In another word, the student tries to say that forgetting about the subject she tries to ask is nonsense. However, rather than confront students' utterances the teacher tried to say other words like "not really long time" Indeed, the lecturer trying to say your memory can provide the information that I asked for before. Even though the lecturer is quite old than the student, however, her memories do not fade away. It is the implication that the student should not forget an important thing, particularly about the lesson they had learned. As a younger one, the student has low memory to respond to the lecturer's questions. It kind of mocks people but does not a direct offensive word to maintain hearer feelings after they hear it. In sum, the lecturer here wants to measure how students understand by asking that simple question. In fact, students cannot answer it and choose to say they forgot.

#### 4. Conclusion

Politeness limits people to speak and express something in their utterances by its pattern. A study about politeness is seeing how people in one society agree to a certain rule of behavior, particularly utterance and expression. In politeness strategies, it can be measured the level of polite utterances by the speaker. It refers to their position in education and society. In Minangkabau culture, "kato nan ampek" as a set of politeness in utterance between older to younger is found in lecture-student interaction as mentioned previously. It is found in lectures and student interaction in the class. The way the teacher chooses the word to say to the students makes them polite and it is also context and intonation while she speaks in the classroom. In this discussion, there some politeness strategies are practiced by the lecturer while teaching in the class. Politeness strategies based on Brown and Levinson are related to culture as it is also found in the choice of words that the lecturer chooses to practice politeness in classroom interaction.

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