

## MEASURING POSITIVE IMPOLITENESS IN RELIGIOUS DISCOURSE USING THE JONATHAN CULPEPER SCALE

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**Abstract.** As a discourse produced through language, the Friday sermon can potentially be used as a research object in pragmatic studies. Pragmatic studies that can be carried out in religious discourse include politeness and impoliteness. Other researchers generally examine politeness in spiritual lessons because the speech normatively uses polite language to represent teachings. On the other hand, according to researchers, research related to impoliteness in religious discourse has yet to be widely studied. Based on these assumptions, this study aims to measure the impoliteness of the Friday sermon discourse at mosques affiliated with the three largest religious organizations in Pekalongan City. The research method used in this study is descriptive qualitative by utilizing a pragmatic approach and Jonathan Culpeper's impoliteness scale to measure the impoliteness of his discourse. The results of this study indicate that impoliteness represented through the Friday sermon discourse includes (a) speakers intentionally cornering the interlocutor or speech partner, (b) the speaker's emotional drive, and (c) the speaker deliberately accusing the opponent or speech partner. Even though, based on the data and analysis findings, there is impoliteness, the discourse is still included in the category of positive impoliteness when measured through Culpeper's perspective.

**Keywords:** : impoliteness, pragmatics, religious discourse.

### INTRODUCTION

Lectures or sermons are discourses that fall into the religious category. However, in linguistic studies, this discourse is part of oral discourse because it is directly conveyed verbally (Mulyana, 2005: 52; Neupane, 2021)). Oral discourse involving the perceptions, power, and background of community groups is closely related to pragmatic studies. Pragmatics itself, as a branch of linguistics, has a working principle of being able to move or order others without the need to express it through direct imperative sentences (Osman & Wahab, 2018; Zahid & Hashim, 2018). This is what is now known as pragmatic indoctrination or pragmatic power (Leech in Nadar, 2013: 5-6; Najeeb et al., 2012).

One of the scopes of Pragmatics study is language politeness. Besides politeness, impoliteness is also an integral part of the scope of Pragmatics studies (Leech, 1993). Based on the literature review of research related to language politeness in religious discourse shows that research on this topic has generally been studied by other researchers. This is because the discourse of the sermon ideally represents the politeness of any religious teaching. However, starting from the literature review as well, the researcher sees that there are other areas that can be studied in relation to impoliteness in religious discourse. In other words, previous research conducted by previous researchers still has the opportunity to be studied from another perspective.

Research that examines religious discourse from a pragmatic perspective, especially on politeness aspects, tends to examine written language in synchronic studies such as speaking activities, written texts, and other forms of written language production rather than researching language that originates from spoken discourse directly. This can be seen in research on

Pragmatics which was conducted to reveal politeness and deviations such as those carried out by Harista (2016), Saefudin (2017), Sumarlam (2017), Felecan (2018), and Danilina et al. (2019).

Harista and Saefudin's research focused on lectures and sermons derived from text or written discourse. Then, Sumarlam's research focuses on the discourse of a talk show at a television station. Meanwhile, the last two Pragmatic studies were research conducted by foreign researchers, namely Felecan, who studied models of politeness in Christian women when praying, and Danilina, who conducted research on euphemism in discourse and its relation to speech ethics.

The background for conducting this research is based on the general assumption that is developing in society that religious sermons are always polite in the way they are delivered. So is it true that this is the general opinion that is developing in the community if it is examined from the aspect of impoliteness in a speech? The following is the form of impoliteness data found by researchers in the Friday sermon discourse at one of the mosques used as a research locus. "Say *this defeat came from your own actions. That defeat that disaster, came from your own hands*". [Data-05-PK-AI]

The context of the utterance of the data above is that the preacher gives a warning to the congregation to reflect on or evaluate behavior. However, this way of delivering turns out to deviate from the politeness aspect and shows a representation of impoliteness by the preacher when measured using the Jonathan Culpeper scale. In Culpeper's theory, speech in these data shows impoliteness by means of the preacher deliberately accusing the opponent or speech partner. However, even though it is classified as impolite speech, the data is still included in the category of positive communication because it has an implicit intention in the form of encouragement to do better things that are done by speakers to their interlocutors.

The data found by the researcher and described in this research show the positive impoliteness of an utterance of religious discourse. Positive impoliteness is a step used by speakers and speech partners to bring down the image of their opponent in conversation or oral discourse (Altahmazi, 2022; Su & Lee, 2022). According to Culpeper (1996), positive impoliteness includes things such as ignoring the speech partner, excluding, separating oneself from others, showing disinterest/dissympathy, deliberately cornering the speech partner, emotional encouragement of the speaker, deliberately accusing the speech partner, and making the speech partner feel uncomfortable.

Points of positive impoliteness like the above are used by researchers as a basis for analyzing data in the Friday sermon discourse in Pekalongan City. Pekalongan City was chosen as the research locus because it is very strongly with Islamic values. In fact, the nickname City of Santri is also attached to the city. So it needs to be tested from a linguistic aspect, especially pragmatics as well as politeness related to whether the label as a santri city is always identical to the religious discourse produced by preachers. Based on these arguments, the researcher formulates the objectives of this paper, which is to measure the positive impoliteness expressed by preachers in three mosques in the Pekalongan City area based on Jonathan Culpeper's perspective.

## RESEARCH METHOD

This research is included in the type of qualitative research. Meanwhile, the research approach used is pragmatic. The concept of research that uses a practical approach, among other things, focuses on reactions or responses according to the interlocutor, not on the meaning of the language. In simple terms, a pragmatic approach is used to answer problems and reveal the importance of speech produced by language users. The data collection techniques are recording, note-taking, and free listening (Mahsun, 2005). The recording technique was carried out as a step to collect speech data produced by the preacher during the Friday sermon.

In the recording process, the researcher used a voice recorder and this was done by tapping the language production in the religious discourse. As a companion to recording techniques, note-taking techniques are also used for data collection. The note-taking technique is used to record important things in writing as additional information when the Friday sermon is given. This recording technique utilizes writing instruments and or mobile phones as data collection media. Meanwhile, the proficient free engagement technique is a real manifestation of objective data. That

is, when data collection was carried out, the researcher was not directly involved in the events of the Friday sermon production and only became an observer or observer and recorder of data.

Then in the method of data analysis, researchers used pragmatic analysis. This analysis method is used to characterize and classify language units in the corpus of data found based on assumptions or reactions that arise in speech partners in the process of language or discourse production. While the theory used to analyze the data in this study is the pragmatic theory and the positive impoliteness scale popularized by Jonathan Culpeper.

## RESULT AND ANALYSIS

### 1.1 Positive Impoliteness in Religious Discourse

The data indicating positive impoliteness in the research on Friday sermon discourse is minimal. It was recorded that there were only five data representing positive impoliteness from Culpeper's perspective from the three mosques, which were the data sources in this research after being measured using a politeness rating scale. These data are classified based on the group of positive impoliteness, including intentionally cornering the opponent or speech partner, there are two data, one data is found for the emotional impulse of the speaker, and there are two data intentionally accusing the opponent or speech partner. The following is a presentation of the data and presentation of the analysis.

**Table 1.** Data Classification of Forms of Positive Impoliteness in Friday Sermon Discourse

No	Data Corpus	Forms of Positive Impoliteness
1.	<i>Attendees of the Friday congregation, rohimakumullah, Indonesia's independence is 76 years old. Of course, this is not a young age in history, but it is a shame that independence, which is a blessing and a mercy from Allah, was achieved through struggle and sacrifice by the founding fathers of this nation. Remember not being fully grateful for by the majority of the nation's children.</i> [Data-01-PK-NU]	<i>Deliberately Cornering Opponents or Speech Partners</i>
2.	<i>However, on the contrary, if we humans are disobedient or reluctant to carry out the mandate given by Allah Subahanahu Wa Ta'ala, then it is not impossible that Allah will bring down His punishment on us humans. Therefore, if you look at the reality of contemporary life today, many people abuse the trust given by Allah Subahanahu Wa Ta'ala.</i> [Data-02-PK-MD]	<i>Deliberately Cornering Opponents or Speech Partners</i>
3.	<i>That Allah Subahanahu Wa Ta'ala sends us humans down to this earth and nothing but creatures who are given the burden to carry a mandate, namely as khalifa fil ardi, namely as leaders on this earth, as caliphs on this earth.</i> [Data-03-PK-MD]	<i>The Speaker's Emotional Encouragement</i>
4.	<i>No disaster happened, unless it was all</i>	<i>Deliberately</i>

	<i>caused by human hands.</i>	<i>Accusing Opponent or Speech Partner</i>
	<i>[Data-04-PK-AI]</i>	
5.	<i>Say this defeat came from your actions. That defeat, that disaster came from your own hands.</i>	<i>Deliberately Accusing Opponent or Speech Partner</i>
	<i>[Data-05-PK-AI]</i>	

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### 1.2 Deliberately Cornering Opponents or Speech Partners

Data on impoliteness or politeness violations by cornering opponents or speech partners in the Friday sermon discourse found 2 data; namely, data coded [Data-01-PK-NU], which is data from the NU Mosque and data from the Muhammadiyah Mosque with the code [Data-02-PK-MD]. The explanation is thus.

(a) Attendees of the Friday congregation, rohimakumullah, Indonesia's independence is 76 years old. Of course, this is not a young age in history, but it is a shame that independence, which is a blessing and a mercy from Allah, was achieved through struggle and sacrifice by the founding fathers of this nation. Remember not being fully grateful for by the majority of the nation's children. [Data-01-PK-NU]

(b) However, on the contrary, if we humans are disobedient or reluctant to carry out the mandate given by Allah Subahanahu Wa Ta'ala, then it is not impossible that Allah will bring down His punishment on us humans. Therefore, if you look at the reality of contemporary life today, many people abuse the trust given by Allah Subahanahu Wa Ta'ala. [Data-02-PK-MD]

Data (a) above is a violation of positive politeness in language with an emphasis on the clause "... only being remembered has not been fully grateful for by the majority of the nation's children". The meaning of this clause is that speakers corner opponents or speech partners who, in this context, refer to the nation's generation because they commemorate independence only in a proper manner. Meanwhile, data (b) is also data that violates politeness. The marker of the violation is the clause "... many people have abused the trust ...."

In data (b), speakers corner opponents or speech partners, namely human beings, because many deny and abuse their authority. Speeches (a) and (b) in the data above, based on the politeness scale, are considered less polite, and even seem harsh because of the speaker's desire to corner the interlocutor. Nevertheless, the implicit intent contained in the two utterances above shows a positive attitude through the speaker's persuasive efforts to the partner or interlocutor to reflect on himself so that he becomes a better person than before.

### 1.3 The Speaker's Emotional Encouragement

Apart from cornering the opponent or speech partner, positive impoliteness or other forms of violation in encouraging the speaker's emotional feelings were also found in the discourse data of this Friday's sermon. Forms of violations found amounted to one data and were found at the Muhammadiyah Mosque. Here is a presentation of the explanation.

*That Allah Subahanahu Wa Ta'ala sends us humans down to this earth and nothing but creatures who are given the burden to carry a mandate, namely as khalifa fil ardi, namely as leaders on this earth, as caliphs on this earth. [Data-03-PK-MD]*

Often when a speaker conveys ideas to an opponent or speech partner, his emotional impulse is so high. This gives the impression that the speaker is producing angry expressions toward the opponent or speech partner. An example is the data coded [Data-03-PK-MD] above. The utterance has the impression that the speaker utters it with great emotion because he is too disappointed with the opponent or speech partner. After all, the speech partner's actions have deviated from his primordialism as a creature of God. The realization of such

speech is a violation of language politeness in the form of encouraging the speaker's emotional sense. However, this impoliteness is included in the positive category because the speaker conveys his affection to the interlocutor through sentences of consolation that the main task of God's creatures is complex.

#### 1.4 Deliberately Accusing Opponent or Speech Partner

The final form of positive impoliteness or language politeness violation found in this research is accusing the opponent or speech partner. The data found in this form of violation amounted to two data. These violations were found in the preacher's speech at the Al-Irsyad Mosque. Here is the data presentation.

*(a) No disaster happened, unless it was all caused by human hands. [Data-04-PK-AI]*

*(b) Say this defeat came from your actions. That defeat, that disaster came from your own hands. [Data-05-PK-AI]*

When preaching in front of the congregation, sometimes the preacher or speaker unconsciously points to the opponent or speech partner as the accused person. If such an action is carried out by the speaker continuously, of course, the speech he produces becomes less polite or violates the principle of politeness. Pay attention to the speech in data (a). The speaker openly accuses the opponent or speech partner of the person who causes calamity in this world. Likewise, in speech data (b). The speaker accuses the opponent or speech partner of the person who caused the defeat, causing disaster.

Both of these speech data are considered impolite because the speaker accuses the opponent or speech partner only on the basis of prejudice and suspicion, without providing other logical grounds. Speeches like that should be avoided by preachers because apart from harming the opponent or speech partner, it will also make his feelings and mood uncomfortable. However, the speech in data (a) and (b) is still relatively positive even though it contains impoliteness. The reason is the reference referred to. The two data above do not refer directly to a person or group present at the sermon. Biased references make the utterance contain positive impoliteness because there is a good implicit motive, which the speaker wants to convey to the interlocutor.

## CONCLUSION

Language impoliteness occurs a lot in language events that are synchronous in nature. Religious discourse, in this case, the Friday sermon discourse, cannot be separated from one of these Pragmatic-based studies. However, the impoliteness represented in the data of this study shows a positive direction, namely positive impoliteness. This positive impoliteness is based on Jonathan Culpeper's theory which states that in fact, every utterance has the potential to be impolite when measured. However, this phenomenon of impoliteness in religious discourse is not like the corpus of politeness data which may be abundant. The amount of data that constitutes impoliteness is very limited. There were only five data recorded from the three mosques which were the sources of data in this research, namely (a) the speaker intentionally cornered the opponent or speech partner, two data were found, (b) the speaker's emotional drive, one data was found, and (c) the speaker deliberately accuses the opponent or speech partner as much as two data. The impoliteness data is still classified as positive data. That is, speakers actually have good implicit intentions for the discourse they produce. It's just that, the diction and context often make the utterances biased and impolite.

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