



Directive Speech Acts in Parenting and Politeness Implications Based on the Schools' Missions: A Study on Kindergarten Teachers in Teaching Learning Process in Yogyakarta

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ABSTRACT

This study aims to explore the types of directive speech acts (DSA) in parenting employed by the kindergarten teachers in the teaching-learning process in Yogyakarta, reveal their DSA patterns implying politeness, and determine the factors influencing the phenomena based on the schools' missions. Seven kindergartens and 10 teachers were recruited as the sample to participate in this research. The data were collected by interviewing the kindergarten teachers and observing and video recording their teaching-learning processes. Then, the data were analyzed by using the thematic coding method. Kreidler's (1998) theory was used to classify the DSA. The research findings showed that there were three main DSA realized by the kindergarten teachers in Yogyakarta, namely, command ($f=543/45.10\%$), request ($f=525/43.60\%$), and suggestion ($f=136/11.30\%$). Concerning the three main DSA patterns based on the schools' missions, the Islamic and public-private kindergartens showed request, command, and suggestion respectively; meanwhile, the Christian and state kindergartens showed command, request, and suggestion respectively. It means the former showed more polite DSA and the latter showed less polite DSA. The factors influencing such phenomena were the institutional missions, teachers' teaching in one class, the teachers' teaching creativities, and cultural aspects. This study implies that language aspects, particularly DSA, need to be incorporated in parenting either in schools or home environments.

1. Introduction

Parenting actually can take into account language, including DSA as an important part. However, it is not very often the focus of parenting analysis. Instead, parenting mostly focuses on children's non-lingual aspects. Parenting is understood as a medium for socialization of the cultural norms and values (Bornstein, 2012) and, in turn, cultural values have implications for parenting (Riany et al., 2016). This interrelationship between parenting and cultural values implies that parents (teachers) must realize parenting practices appropriately. Dwairy et al. (2006) argue that guidelines for parenting are transmitted within cultures, so that local culture

carries strong implications for structuring parental practices. The aforementioned parenting practices focused on social parenting in home environments concerning the children's cognitive, affective, and psychomotoric development (Yousaf, 2015). Although they can be applied in school environments, nothing paid attention to language aspect particularly DSA. In brief, DSA in parenting framework have not yet attracted researchers. That is why the study on DSA in parenting taking place at kindergartens is importantly conducted to reveal the new phenomena. In addition, talking in front of children, including kindergarten children, is not just talking, but educating them through the language by which they can interact with others, express their desires and feelings, and even change their emotional condition (Rachmawati & Kurniati, 2010). Thus, in directing the kindergarten students, the teachers are demanded to produce appropriate DSA.

Parenting language involving DSA was not yet the concern of studies over the world. They only focused on social home environment parenting. In South Africa, parenting study was concerned with improving positive parenting behavior to reduce the risk of child maltreatment (Lachmana et al., 2017). Children often experience high levels of maltreatment with lifetime prevalence for physical abuse and emotional abuse (Meinck et al., 2016). Then, in the USA, a study on factors that promoted effective parenting in the presence of child developmental delay, high child behavior problems, and low family income was reported by Ellingsen et al. (2014). Salami et al. (2017) reported that culture and environment of the destination country could significantly influence African immigrants' parental attitudes and parenting practices, which, consequently, affect children's growth and development. Meanwhile, parenting support in child development, disregarding language aspects, as a field of social policy was different in England, Germany, France, and Italy (Daly, 2013). In the case of parenting in Australia, parents openly employed private tutors to get more explicit forms of instruction for their children because private tutoring was pedagogical and seen as mitigating anxieties (Sriprakash et al., 2015). Considering the aforementioned studies on parenting over the world, it can be concluded that parenting was realized in the social home environment focusing on non-language aspects. They showed the children's growth and development in social aspects.

Similar parenting to that over the world, parenting in Indonesia mostly also only focused on the children's growth and development in social and physical aspects of their environment. Rakhmawati et al. (2019) reported a study in South Kalimantan on the influence of parenting on children's birth-order towards independent social behavior. Similarly, Supratti et al. (2020) informed that in Mamuju, parenting patterns affected the Baduta children's mental and emotional development and physical health. Islamic nuance parenting was reported by Kosim et al. (2020) and Lestari (2017). Kosim et al. (2020) revealed that in parenting the integration of Islam and Minangkabau culture by the parents correlated with the under five years old children's development on social science, education and humanities. In Madurese Migrants parenting, Lestari (2017) asserted that parents had to supervise their children's playing with their friends, give mild physical punishment when children make mistakes, and send children to early childhood education to be taught Koran and Islamic teaching.

Other aspects of parenting were reported by Musi & Syamsuardi (2017), Putri et al. (2019), and Noviandari & Mursidi (2020). It was revealed by Musi & Syamsuardi (2020) that Bugis Makassar's socio-cultural values needed to be excavated and preserved as very noble values that cannot be ignored in the education and care of early childhood parenting. Putri et al. (2019) explained children's social behavior was influenced by the parents' education and income levels, both directly and indirectly through parenting. Meanwhile, Noviandari & Mursidi (2020) asserted that fathers' role was required to care the continuing education and morals and character building of their children in the parenting process. Concerning the studies on DSA in Indonesian context, on the one hand, there have been many studies on DSA, but they took different emphasis and setting. On the other hand, there were limited studies on DSA conducted in kindergartens in which students were taught in parenting framework. Among others were the ones conducted by Ratmaningsih (2013), Rachman (2015), Sari (2018), Anjani & Sri Dewi (2019), Swari et al. (2020), Hermawan & Hadi (2021), and Rismayutinna (2021).

In general, those studies were conducted at one Kindergarten and the foci were on general speech acts and functions of DSA. Nothing talked about the politeness implication of the DSA. To tell in brief, there are still some differences between the previous studies and this present study. Therefore, investigating the kindergarten teachers' DSA in politeness nuance in the teaching learning process is very important. The politeness principles are closely related to local cultural norms (Poedjosoedarmo, 2017).

Based on the points elaborated in the previous paragraphs, this study emphasized the types of DSA in parenting implemented by kindergarten teachers in the teaching-learning process, the DSA patterns implying politeness, and the factors influencing the phenomena. In their teaching, kindergarten teachers produced many types of speech acts, but this present study focused on DSA. Therefore, some problems were proposed here: (1) what types of DSA were implemented by the kindergarten teachers in Yogyakarta?; (2) what were the DSA patterns implying politeness?; and (3) what factors were influencing such phenomena? This study is beneficial for kindergarten teachers, policy makers, and children's parents in terms of the aforementioned problems. The kindergarten teachers are helped to naturally create their teaching more vivid and powerful through appropriate DSA. The related policy makers can socialize the local wisdoms to be incorporated in the teaching. Then, the children's parents can apply home parenting through polite DSA.

DSA are also important speech acts as can be seen in the study conducted by Akmal et al. (2020). DSA are an aspect of pragmatic discussion. Levinson (1983) says pragmatics is the study of the relationship between language and contexts encoded and grammaticalized in the structure of language. Different experts classify speech acts differently. Austin's (1962) classification was still a tentative framework (Flowerdew, 2013). That is why Leech (2014), Yule (1996), and Kreidler (1998) further classify speech acts differently though there are similarities. Kreidler classifies speech acts into assertive, performative, verdictive, expressive, commissive, directive, and phatic.

Specific to DSA, Kreidler (1998, pp. 190-193) classifies them into three types, namely command, request and suggestion with different performative verbs. It is explained that the general meaning of command is based on the speaker's authority the hearer has to do the act by considering the speaker's utterances. Whenever s/he

is forced to do s/he has to do that act, but whenever s/he is forbidden to do, s/he could not do any action. Recognizing this case, command is less polite than request as the effect to the hearer seems to be forced. Then, Kreidler explains a request is an expression of what the speaker wants the addressee to do or refrain from doing. A request does not assume the speaker's control over the person addressed. Finally, Kreidler says that the general meaning of suggestion is that the speaker expresses an opinion about addressee's choice of performance.

2. Method

This qualitative case study (Yin, 2018) investigates the empirical phenomena of language use in a speech community focusing on the lingual aspects. The quantification was just meant to help interpret the phenomena tendency. The language use phenomena being revealed in this study was DSA in parenting employed by the kindergarten teachers of Yogyakarta in their teaching-learning processes. The investigation of the phenomena was based on the natural context (Moloeng, 2005). This qualitative research used inductive analysis because it was based on empirical facts and did not formulate hypotheses.

Being formally licensed by the Yogyakarta Education Office and the schools' principals, 10 kindergarten teachers were ready to be recruited as the research participants to get the data. They proportionally spread out in two Islamic (Aisyiyah Bustanul Afhfal and Baiturrahman), two Christian (Sang Timur and Kanisius), two public private (Kemala Bhayangkari and Karya Rini), and one state (negeri) kindergartens. There were one up to three teachers in one class. In a class taught by two or three teachers, one teacher took the main role and the other(s) helped manage the class. To make it easy in the discussion, the codes T1 - T10 represent the teacher(s) associated with the kindergartens. Table 1 shows the information about the participants.

Table 1. Research participants based on schools' missions and gender

No	Kinds (missions) of Kindergarten	Name of Kindergarten	Code of Teachers (T)	Gender	Number of helping Teachers and gender
1	Islamic Kindertartens	Aisyiyah Bustanul Athfal (ABA)	T1	Female	1 Female
2		Baiturrahman (BR)	T3	Female	1 Female
3			T2	Female	1 Female
4					
5	Christian Kindertartens	Sang Timur (ST)	T5	Female	0
6		Kanisius (Ks)	T6	Female	0
7	Public Private (PP) Kindertartens	Kemala Bhayangkari (KB)	T7	Female	1 Female
8		Karya Rini (KR)	T3	Male	2 Females
9	State Kindertartens	Negeri	T4	Female	0
10			T10	Female	0

The data were gathered through passive participant observation, interview, and directly video recording the teachers' utterances in their teaching-learning processes. Before and after doing the teaching and learning process, the teachers were interviewed about the matters on DSA. Observation and video recording were conducted during the teachers' teaching and learning process. Then, the collected data were analyzed using thematic coding method (William & Moser, 2019). The data were categorized and thematically sorted to reveal the real phenomena of DSA use by the kindergarten teachers.

3. Findings and Discussion

The research findings showed 1,204 utterances were belonging to DSA in parenting produced by the kindergarten teachers in Yogyakarta in their teaching-learning processes. The 1,204 kindergarten teachers' DSA were distributed into 543 utterances or 45.10% belonging to *command* type, 525 utterances or 43.60% belonging to *request* type, and 136 utterances or 11.30% belonging to *suggestion* type. The main focus of this research findings is on the percentage of the DSA instead of the numerical occurrences produced by the teachers because it can reflect the other teachers or kindergartens with different missions. The detailed information on the realization percentage of DSA can be seen in table 2 below.

Table 2 shows that the schools with different missions through the kindergarten teachers realized the DSA differently. Before further discussing the factual phenomena of kindergarten teachers' DSA, it is important to explain that, in nature, *command* is strong, rude, direct and the least polite; *request* is soft, indirect and more polite; and *suggestion* is more indirect and the most polite. In terms of the schools' missions, the Islamic and PP kindergartens showed a less dominant percentage on *command* type of DSA but more dominant percentage on *request* type. In contrast, the Christian and state kindergartens showed more dominant percentage on *command* type of DSA but less dominant percentage on *request* type. All the kindergartens showed the *suggestion* type of DSA in the least percentage. It implies generally that there is a different politeness of the DSA produced by the kindergarten teachers in the schools with different missions. It did not happen, however, without logical reasons. Indeed, some important factors influenced such phenomena of occurrences.

Concerning the DSA, Swari et al. (2020) focused on general speech acts produced by kindergarten students and teachers, while this present study analyzed DSA by the teachers. Meanwhile, Ratmaningsih (2013) focused her study on the forms and functions of DSA although the research subject was the same, and thus there are still differences. Then, Rachman (2015) emphasized his research on speech acts in general one of which was DSA. That is why Rachman only found fewer DSA. Since Sari (2018) used different taxonomy, namely Yule's request, requirement, question, which is different from the taxonomy used in this study, namely Kreidler's, there are still many different types of speech acts. A different focus of analysis was shown by Anjani & Sri Dewi (2019). They analyzed the children's not the teachers' DSA in one Kindergarten. Although there are some similar types, there are still many different types that are revealed in this study. Then, Hermawan & Hadi (2021) analyzed similar phenomena to Anjani & Sri Dewi. They also focused on the preschool students' DSA which are different from this study. DSA in home environment were analyzed by Rismayutinna

(2021). She analyzed the three years old children's utterances in conversation with their moms. It is, of course, different from this study although the research object was similar. In short, it can be reported that this study reveals new DSA which were not found in the previous studies. They are provoking positively, spiriting, and commanding in command type; asking for attention in request type, and letting positively in suggestion type.

Table 2. The realization of DSA by the teachers in their teaching-learning process based on the schools' missions

Types of Directives	Sub-Types of DSA	Schools' Missions							Total / %
		Islam	Total/ %	Christian	Total/ %	Public Private	Total/ %	State	
Command	Ordering	95		143		71		78	
	Forbidding	3	150	6	170	5	102	6	123
	Reprimanding	18	/	10	/	15	/	2	/
	Provoking positively	19	41.09	6	48.02	4	39.53	10	54.19
	Spiriting	8		1		4		8	
	Commanding (Aba-aba)	7		4		3		19	
	Sub-total	150		170		102		123	
Request	Requesting	99		74		79		43	
	Guiding	58	196	29	127	18	118	23	82
	Inviting	14	/	19	/	21	/	11	/
	Asking for attention	25	53.70	5	35.88	0	45.74	5	36.12
	Sub-total	196		127		118		82	
Suggestion	Suggesting	0		5		1		2	
	Permitting	5	19	31	57	23	38	6	22
	Advising	0	/	1	/	0	/	0	/
	Reminding	12	5.21	18	16.10	14	14.73	12	9.69
	Letting positively	2		2		0		2	
	Sub-total	19		57		38		22	
TOTAL	365	100	354	100	258	100	227	100	

Referring to table 2, the following discussion is related to the aspects of DSA realization which are different from the previous studies.

3.1. Realization of DSA in kindergartens with different missions

This section talks about how the DSA were employed by the teachers in the kindergartens in Yogyakarta with different missions. Kreidler's (1998) taxonomy of DSA was used. Kreidler explains that there are three major types of DSA, i.e. command, request, and suggestion. Based on table 2, on the one hand, it could be understood that state kindergarten showed the highest occurrences of *command* (123 out of total data or 54.19%) followed by *request* (82 out of total data or 36.12%) and *suggestion* (22 out of total data or 9.69%). The same phenomenon happened to the Christian kindergartens, namely *command* (170 or 48.02%) followed by *request* (127 or 35.88%) and *suggestion* (57 or 16.10%). On the other hand, the Islamic kindergartens showed the highest occurrences on the *request* (196 or 53.70%) followed by *command* (170 or 48.02%) and *suggestion* (19 or 5.21%). The phenomenon in Islamic kindergartens also happened in public-private (PP) kindergartens, namely *request* (118 or 45.74%) followed by *command* (102 or 39.53%) and *suggestion* (38 or 14.73%). Therefore, based on Kreidler's concept, it could be concluded that Islamic kindergartens and PP Kindergartens showed more polite occurrences of DSA than Christian and state Kindergartens.

3.1.1. Realization of command type

The figure that follows portrays the realization of *command* DSA employed by the kindergarten teachers in Yogyakarta.

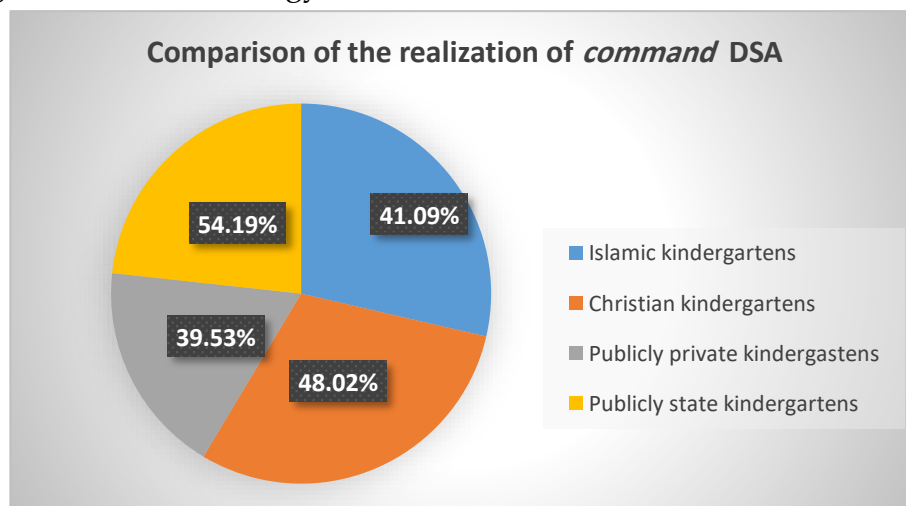


Figure 1. Realization of *command* DSA in kindergartens with different missions

A command requires the speakers' higher authority and stronger power than the listeners. With these two features, the speakers can compel and control the hearers' behaviors demanded by the speakers. In *command* context, the speakers can force them to do the actions they can do. That is why *command* has the lowest degree of politeness among the others. In *command* type, state kindergarten dominated the occurrences of DSA. The following examples show how *the kindergarten teachers in Yogyakarta realized command*

- (1) *Dengarkan bu guru lagi. Sekarang telinganya, dimirengke bu guru lagi.* 'Listen to me again. Use your ears, listen to me again' (T2)

Utterance (1) is identified as a command since it begins with infinitive verbs and functions to the hearer(s) to do an act (Kreidler, 1998; Leech, 2014). Additionally, it is expressed in imperative to emphasize the command. T2 of ABA kindergarten ordered the students to listen to her explanation. The command was expressed politely considering the original Utterance that *dimirengke* (polite Javanese term) was used in the Utterance. It means Utterance (1) is in the frame of parenting. Another command was employed by T4 below.

- (2) *Mari kita menghafal doa ya. Siap semuanya, doa masuk kamar mandi.* 'Let's practice reciting a prayer. Get ready, everyone. Practice reciting a prayer when entering toilet'. (T4)

The Utterance (2) occurred in BR Islamic Kindergarten produced by T4. During the main learning process, T4 ordered her students to get ready and recite a prayer. T4's order was one of the commands because it fell under perlocutionary aspect on the children (Muhartoyo & Kristani, 2013) to recite a prayer. It was intended to make the students accustomed to praying when entering a toilet. Considering the co-text surrounding the command, T4's order was still in the scale of politeness (Leech, 2014). T5 in (3) below showed another different command.

- (3) *Gisel duduk, Gisel. Tepuk satu. Tepuk dua. Deo!! Kalo sama temennya harus bagaimana, Deo? Sit down, Gisel, Gisel. Clap one. Clap two. Deo!! How should you behave to your friend, Deo?'* (T5)

Similar to Utterance (2), T5's Utterance was also short and direct and less polite (Leech, 2014). Through her short Utterance (3), T5 in ST Christian Kindergarten expressed her order a bit rudely though still in the parenting frame. It so happened due to the noisy situation of the class, especially made by the students named Gisel and Deo. She reprimanded them because they seemed to ignore T5's explanation. Intensified with high stress and raising intonation, T5's reprimand in (3) was assumed less polite (Susanti et al., 2020). Leech (2014) asserts that the direct imperative mode of sentence in (3) indicates that it contains illocutionary force indicating device (IFID).

- (4) *Itu kok bobokan gitu gimana? Itu di UKS sana kalo mau bobok.* 'Why do you get sleep? Go to the School Health Center to sleep if you want to sleep'. (T8)

Meanwhile, T8 in a KR PP kindergarten reprimanded a student who "got a sleep" by laying his head on the table. But, T8's reprimand was more polite since it was expressed conditionally in indirect Utterance (Susanti et al., 2020). T8 asked him to sleep in the School Health Center. However, it was actually a kind of insinuation of T8 to make him pay attention on T8's explanation. Though seemingly rude, he produced (4) using slow rate of intonation and showed his care to the student.

- (5) *Berdiri dulu, kita mau gerak dulu, siap gerak, Indonesia Raya dulu ya. Yang semangat. Sudah makan ta? Hiduplah Indonesia Raya... tu dua..* 'Stand up first. We want to

get exercise first. Get ready. Indonesia Raya anthem. Get spirit. You got your breakfast, didn't you? *Hiduplah Indonesia Raya...*, one, two...' (T9)

Another short and direct command was shown in (5) through which T9 in a state kindergarten managed the students in the beginning phase of teaching. Several direct commands were produced. She asked the students to stand up preparing to exercise in a simple movement and to sing Indonesian National anthem. She, then, commanded the students to start singing. T9's command was less polite (Kreidler, 1998; Leech, 2014) but still in the parenting frame considering the suprasegmental aspect and the nonverbal language.

Data (1) - (5) were produced by different kindergarten teachers in various activities and teaching phases. They came from kindergartens with different missions. Commands are commonly direct so that they seem to be less polite. Considering the original utterances, it could be stated that the teachers from Christian and state kindergartens produced shorter and stronger DSA which made them less polite compared to those from Islamic and PP kindergartens.

Referring to figure 1 and based on table 2, representatively, state kindergarten showed the highest percentage of *command* occurrences (54.19%) followed by Christian kindergartens (48.02%), Islamic kindergartens (41.09%), and PP kindergartens (39.53%). It implies that the former two tend to be less polite than the latter two in terms of *commands*. The principles of *commanding* or *ordering* are that (1) the speakers have more power than the listeners based on the social convention without tolerance; (2) there is a low tolerance; and (3) the speakers' willing is high, while the listeners' willing is low.

3.1.2. Realization of request type

Different types of DSA were realized differently by the kindergarten teachers. Figure 2 below shows the realization of *request* type of DSA employed by the kindergarten teachers in Yogyakarta.

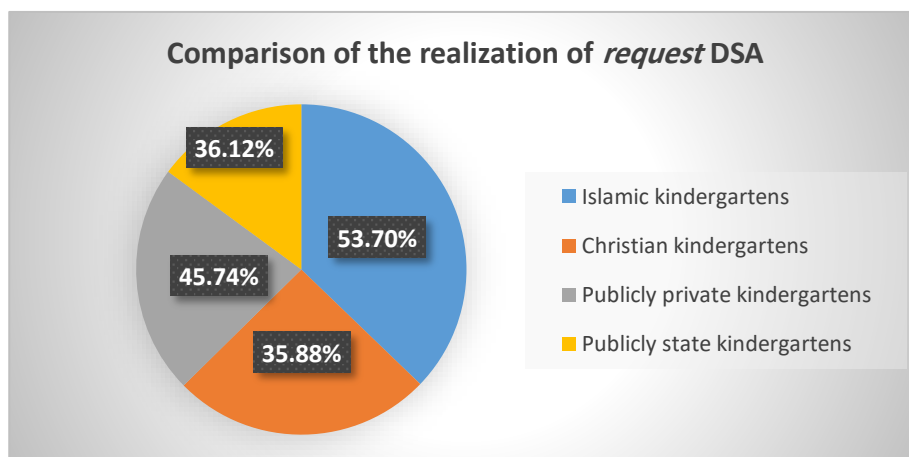


Figure 2. Realization of *request* DSA in kindergartens with different missions

One important characteristic of *request* DSA is indirect. Indirect speech act tends to be more polite. Request and command have the same illocutionary points, in the case of asking a person to do something; however, command is more forceful than the request. Request is a speech act that expresses the speaker's desire to ask the hearer to do something. According to Kreidler (1998) a request is an expression of the

speaker who wants the addressee to do or refrain from doing. Based on the explanations, request has the similarity and dissimilarity to command. The similarity lies on the speaker's want on the hearer, while the dissimilarity lies on the degree of politeness. That requests are more polite than commands can be seen in the following examples of DSA (6) - (8) occurring in different kindergartens.

(6) Bapak pucung... bergoyang-goyang. 'Mr. Pucung... is wiggling' (T1)

Utterance (6) was indirect request which seems to be more polite. Searle (1969) states that a request is a DSA in which the speaker wants the hearer to do an action, and the speaker believes that hearer can do it. By producing (6), T1 of ABA Islamic kindergarten indirectly asked for attention to the students whenever they were noisy in any phase of teaching and learning process. It was a specific expression in the Kindergarten. (7) and (8) below showed similar phenomena.

(7) Eh, belum pada gosok gigi ya, belajar apa? Eh, you didn't brush your teeth, did you? What do we learn? (T6)

(8) Makannya sambil duduk, Sayang. 'When eating, you sit down, Honey' (T10)

When finishing explaining that the students could learn patience from a certain event, T6 in Kanisius Christian kindergarten asked them to repeat the learning value she has told, but they kept silent. The Utterance is seemingly not related to DSA. However, this unclear Utterance was emphasized by "What do we learn?" which followed the indirect DSA. Therefore, this request was very polite considering the declarative mode which did not impose on children (Leech, 2014). Then, T10 of state kindergarten in (8) indirectly asked the students to sit down when eating. This life skill activity was done after the break. Since (8) used an honorific and was expressed indirectly in declarative mode, it is a polite DSA (Kreidler, 1998). Utterance (8) also meets the preparatory condition of request since children could do what T10 asked. It is called a democratic imperative (Leech, 2014).

Based on (6) - (8) original utterances, it could be understood through the underlined parts that those utterances were indirectly intended to ask the children to do something. In addition, by referring to figure 2 representatively, the Islamic kindergartens realized *request* DSA in the highest occurrences (53.70%) followed by PP kindergartens (45.74%), Christian kindergartens (35.88%), and state Kindergarten (36.12%). It happened because the former two produced more indirect utterances to ask the students to do something than the other two. And thus they uttered the expressions more politely although request can be expressed directly, conventionally indirectly, and non-conventionally indirectly (Chen and Chen, 2007). Javanese cultural values influenced this phenomenon. The more teachers teaching in one class, the more indirect and polite the DSA would be.

3.1.3. Realization of suggestion type

As one of the DSA, *request* is indirect, but *suggestion* is more indirect. It means when request utterances are said to be more polite than command, the suggestion utterances are much more polite and thus the most polite among all the three types of DSA by Kreidler (1998). Figure 3 below is used to illustrate the realization of *suggestion* produced by the kindergarten teachers in Yogyakarta based on the schools' missions.

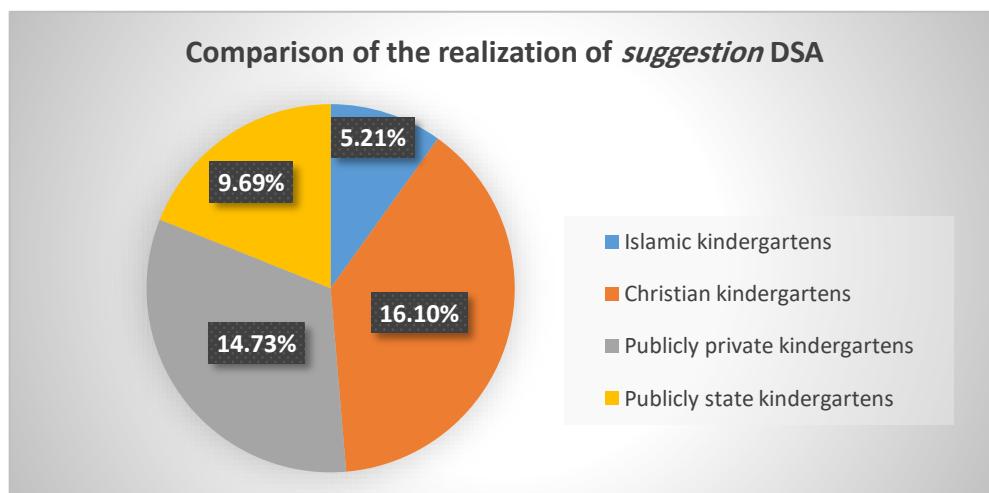


Figure 3. Realization of *suggestion* DSA in kindergartens with different missions

Figure 3 shows that the teachers in Christian kindergartens realized the *suggestion* in the highest occurrences (16.10%) followed by that in PP kindergartens (14.73%), state kindergarten (9.69%), and Islamic kindergartens (5.21%). In this case, all the Yogyakarta kindergartens realized this type of DSA in the lowest percentage among the others in each mission as shown in table 2 above. It means the kindergarten teachers rarely employed this much more indirect type of DSA because *suggestion* requires greater pragmatic force from the children. Unfortunately, children still commonly have lower pragmatic force. However, it can be enhanced by habitualizing the *suggestion* to the students. The teachers' personality affected them in managing the students verbally and lingually. Utterances (9) and (10) can be used as the illustration of such a phenomenon.

(9) *Tapi kalo guk guk, tidak boleh dimakan. Orang Islam tidak boleh makan daging anjing.* 'But, you mustn't eat dogs. Moslems mustn't eat dog flesh'. (T3)

In Utterance (9), T3 of BR Islamic kindergarten reminded her students as Moslems not to eat dog flesh. Even, the reminder was given by referring to the onomatopoeic animal. It seems to be unforceful. Leech (2014) explains the descriptive Utterance (9) takes declarative mode as an important way of conveying non-imposed directives on hearers. So children felt happy being reminded in such an utterance. It implies that Utterance (9) by T3 is very polite DSA (Kreidler, 1998) since it is indirectly uttered using a declarative mode. T3's reminder shows her sympathy and care towards her children (Poedjosoedarmo, 2017). Another phenomenon of *suggestion* can be seen in (10) below.

(10) *Itu lho, sekarang kalo kamu lama, biar cepat, pake ini lho.* 'That one, if it takes longer time and you want to do it more quickly, please use this tool' (T7)

Utterance (10) is identified as a suggestion. Suggestion is a speaker's Utterance to give opinions to hearers whether they should or should not do it (Kreidler, 1998; Wulansari & Suhartini, 2015). Referring to the original Utterance in (10), it could be understood that the suggestion utterance produced by T7 sounded more polite. To let the students finish the drawing work, T7 of KB PP kindergarten suggested them to use bigger colorful airy pen tool. If they used common (small) colorful pen, it took

longer time to not finish all their work. The politeness marker *lho* in (10) was used by T7 to support the suggestion and to show her *nuju prana* (suit the heart) politeness (Poedjosoedarmo, 2017).

In conclusion, due to the indirectness of the *suggestion* and the fact that it requires greater pragmatic force from the students to interpret the propositions of the utterance, *suggestion* was produced by the kindergarten teachers with the lowest occurrences. This happened to all kindergartens disregarding the missions.

3.2. DSA patterns implying the politeness

The discussion of this point is based on the elaboration of the table, figures, and data sample presented in previous section. Based on what has been explained, it can be drawn some understanding of the DSA patterns which can imply the sense of politeness of the speech acts. In short, the patterns of DSA employed by the kindergarten teachers in terms of the institutions' missions could be presented as follows.

- (a) Islamic and public private kindergartens showed this pattern: *request - command - suggestion*. This pattern is more polite since request was employed more frequently than command (Kreidler, 1998).
- (b) Christian and state kindergartens showed this pattern: *command - request - suggestion*. This pattern is less polite since command was employed more frequently than request (Kreidler, 1998).

However, those patterns did not mean that the Christian and state kindergarten teachers did not produce the polite DSA. This conclusive pattern is just a matter of tendency. In addition, however strong and rude their DSA were, suprasegmentally their DSA still belonged to polite speech acts. This so happened because they did it in the frame of parenting framework in front of the kindergarten students and in educational parenting contexts.

3.3. Factors influencing the politeness of DSA based on the schools' missions

Considering the table and figures presented above and referring to the discussion of the data sample, it can be explained that the different patterns of DSA implying politeness produced by the kindergarten teachers with different missions were caused by some important factors. The factors were internal and external in nature. The internal factors derived from the teachers, while the external factors derived from the institutions' missions (policy) and the Javanese culture.

The teachers' more creativities internally caused the teachers' dominance in the Christian and state kindergartens in teaching, which require the students' involvement in the activities. Naturally, the teaching-learning process in a kindergarten class is noisy (Sari, 2018). It implies that the teachers have to show direct, strong, and seemingly rude commands so that the class is conducive to learning. In addition, referring to table 1, one kindergarten class taught by one teacher in Christian and state kindergartens also contributed to the dominantly direct and strong command of the teachers. Culturally, when one teacher taught individually in the class, s/he could manage the students strongly even rudely without being witnessed by another teacher. In reverse, a Javanese person tends to

speak more politely to another when someone else is present in the verbal interaction (Poedjosoedarmo, 2017).

Similarly, the dominance of *request* employed by the teachers in the Islamic and PP kindergartens tended to be caused by the schools' missions. Under the public-private institutional missions, the related kindergarten teachers realized the missions based on the guidelines since the students came from various social and religious backgrounds. Consequently, the schools' policy influenced the teachers in managing the students and creating the teaching activities. More Islam-based activities required the teachers in Islamic kindergartens to manage the students more smoothly, indirectly, and less strongly and rudely. Similarly, regarding the students' various backgrounds in religions, the PP kindergartens teachers had to behave more wisely in their teaching. As a result, their DSA seemed more polite. This phenomenon was also enhanced because two or three teachers taught one class in Islamic and PP kindergartens. In Javanese culture, when two or more teachers taught one class simultaneously, they tended to manage the students more indirectly and smoothly. It underlay the appearance of more polite DSA during the teaching.

4. Conclusion

There are three types of DSA in parenting found in this research, each of which is realized in different sub-types. Those types are (1) command which is realized in six sub-types, namely ordering, forbidding, reprimanding, provoking positively, spiring, and commanding (*aba-aba*); (2) request which is realized in four sub-types, namely requesting, guiding, inviting, and asking for attention; and (3) suggestion which is realized in five sub-types, namely, suggesting, permitting, advising, reminding, and letting positively. In terms of the schools' missions, Islamic and PP kindergartens show more polite DSA than Christian and state kindergartens. It happens because of some factors, namely institutional missions (policy), number of teachers in one class, teachers' teaching creativities, and Javanese culture. These findings theoretically imply that the development of pragmatics specifically related to speech acts in parenting can be encouraged by empowering the kindergarten teachers through educational or school parenting focusing on lingual aspects. Either one or two teachers who teach in one class should teach the kindergarten students normally and naturally disregarding the "ewuh pakewuh" (hesitate to overdo) Javanese culture to behave assertively. Future researchers are recommended to anticipate this point to portray the original and natural DSA occurrences in school parenting. The cultural factors and the schools' missions can be used to enrich the more polite speech acts for the children's cognitive, affective, and psychomotoric developments. This study's limitation lies in the use of one taxonomy that may not cover all possible DSA realized by kindergarten teachers. In addition, the more in-depth interview was disturbed by the outbreak of covid-19 pandemic. The number of kindergartens might also be one of the limitations to generate the research findings. Therefore, future research needs to take more kindergartens and more in-depth interview with the teachers, hoping to reveal more real phenomena of DSA in school parenting. Besides, researches in-home parenting focusing on language aspects need to be conducted.

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