FACE SAVING ACTs (FSA) STRATEGIES PERFORMED BY EFL STUDENTS IN PANEL DISCUSSION OF SPEAKING CLASS AT MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

THESIS

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MALANG

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Presented to:

Maulana Malik Ibrahim State Islamic University of Malang in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S)

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2016

APPROVAL SHEET

This is to certify that Septa Prifanti's thesis entitled **Face Saving Acts (FSA) Strategies Performed by EFL Students in Panel Discussion of Speaking Class at Maulana Malik Ibrahim State Islamic University of Malang** has been approved by thesis advisor to be examined.
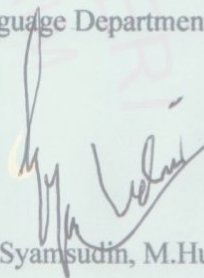
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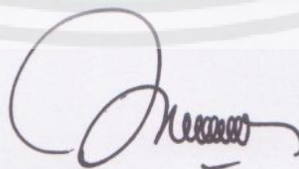
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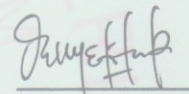
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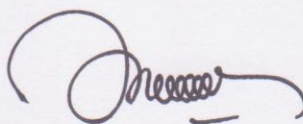3. Vita Nur Santi, M.Pd
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CERTIFICATE OF THESIS AUTHORSHIP

This is to certify that this thesis entitled **Face Saving Acts (FSA) Strategies Performed by EFL Students in Panel Discussion of Speaking Class at Maulana Malik Ibrahim State Islamic University of Malang** is truly my original work. It does not incorporate any material previously written or published by another person, except indicated in quotation and bibliography. Due to this fact, I am the only person responsible for this thesis if any objection or claim from others.

Malang, October 07, 2016

Septa Prifanti

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MOTTO

العلم قبل القول والعمل

Enclose your knowledge before speaking and doing (Al-Bukhori)

DEDICATION

My thesis is proudly dedicated to:

My dearest parents

Supriono and Ulifah

My beloved brother

Fahrudin Prifanto

My friends in English Language and Letters Department of UIN Malang

My friends in Kontrakan Pak Cip

My friends of LP2M volunteers in UIN Malang

My friends in Junior High School and Senior High School

For their Endless Love, Sacrifices, Prayers, Supports, and Advices

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Finally, I truly realize that this study needs constructive criticisms and suggestions from the readers more in order to make it perfect. Hopefully, this study can be useful for the readers, especially for language and letters students.

Malang, October 07, 2016

The Researcher

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ABSTRACT

Prifanti, Septa. 2016. *Face Saving Acts (FSA) Strategies Performed by EFL Students in Panel Discussion of Speaking Class at Maulana Malik Ibrahim State Islamic University of Malang.* Thesis. English Letters and Language Department. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Vita Nur Santi, M.Pd

Keywords: EFL students, Face Saving Acts (FSA), Face Threatening Acts (FTA), Politeness strategies.

This study examines how students dealing with Face Threatening Acts (FTA) by employing Face Saving Acts (FSA) strategies. It is performed by EFL students in panel discussion of Speaking III Class at Maulana Malik Ibrahim State Islamic University of Malang. Many speech acts causing FTA such as complaints, criticism, offers, and apologies happen in panel discussion. When the students experience FTA, they will lose their face so that their speaking performance will be disturbed. Therefore, this study aims to know how EFL students use the strategies to maintain their face through FSA strategies.

To get the data, the researcher uses descriptive qualitative method in which the data were taken from recording the students' speaking in panel discussion class. Thus, the researcher uses Brown's & Levinson's politeness theory (1987) to analyze the strategies used by the students. After analyzing the data, the researcher finds that politeness strategies used by the students cover all politeness strategies of Brown & Levinson (1987) such as say nothing, bald on record, off record, positive politeness, and negative politeness. Meanwhile, the most often strategy used is bald on record.

In conclusion, EFL students tend to utilize bald on record strategy in which the strategy is expressed in a direct way. On the contrary, native English speakers tend to utilize an indirect strategy of FSA; the strategy used includes in negative politeness which is performed by giving question and hedging (Ambuyo, Indede, & Karanja (2011) & Kuntsi (2012). Hence, the researcher suggests to the next researcher to investigate the factors influencing the tendency of using FSA strategies by EFL student.

مستخلص

*بريفانتي، سيتا. 2016. إستراتيجيات عن **فيس سفينغ أقتس(فساس)** بالطلاب **ايفل** في مناظرة لوحية عند فصل إستماع في الجامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج. بحث الجامعي.* قسم اللغة الإنجليزية وآدبها في كلية العلوم الإنسانية بالجامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج. المشرف: فيتا نور سانتي، الماجستير.

الكلمات الأساسية: *الطلاب **ايفل** ، فيس **سفينغ أقتس(فساس)** ، فيس **طهريتنينغ أقتس (فطس)** ، إستراتيجيات عن **بولتنس.***

هذا البحث يبحث عن كيف الطلاب يعدّل عن **فيس طهريتنينغ أقتس(فطس)**الإستراتيجيات **فيس سفينغ أقتس(فساس)** . ذلك يعمل بالطلاب **ايفل** في مناظرة لوحية فصل إستماع III بالجامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج. كثير من الخطوة القول يسبب الوقع **(فطس)** مثل الشكوى، والإقتراحات، ومطلبات العفو يقع في مناظرة لوحية. حين الطلاب **تجربة(فطس)** ، هم ان يكون حيي حتى مظهرهم تضايق. لأن ذلك، هذا البحث يهدف لمعرفة كيف الطلاب **ايفل** يستعمل الإستراتيجية لنقص حييهم بيعمل إستراتيجيات عن **فساس**.

في يحصل على البيانات، الباحثة تستعمل بالمنهج الكيفي الوصفي. أما طريقة جمع البيانات التي استخدمت الباحثة هي طريقة المسجل الكلام عن الطلاب فصل مناظرة لوحية. ثم الباحثة استخدمت بطريقة **بولتنس** ببرون و ليفينصان (1987) لتحليل الإستراتيجيات الذي يستعمل بالطلاب. بعد تحليل البيانات، الباحثة تقابل أن إستراتيجيات **بولتنس** الذي يستعمل بذلك الطلاب يحتوي بجميع الإستراتيجيات **بولتنس** ببرون و ليفينصان (1987) منها **نوثنغ بلض أون ركورد ,أوف ركورد ,بستيف بولتنس ,و نيغاتيف بولتنس** .. أما نوع الإستراتيجية أكثر يستعمل هو الإستراتيجية **بلض أون ركورد** .

بالإيجاز، الطلاب **ايفل** أكثر يستعمل بإستراتيجية **بلض أون ركورد** .، وهي يستعمل بيتخرج البيان من الكلمات المباشرة. أما المتكلم اللغة الإنجليزية الأصلي أكثر يستعمل بإستراتيجية لم مباشرة. تلك إستراتيجية هي إستراتيجية سلبية **بولتنس** التي يعمل بيسئّل و **هدغ** (أمبويا، وإنديدي، وكارانجا (2011) و كونثي (2012). لأن ذلك، الباحث يقترح للباحث المستقبل لتحليل العناصر الذي يؤثر الإنحراف إستعمالا من نوع إستراتيجية (**فساس**) عند الطلاب **ايفل**.

ABSTRAK

Prifanti, Septa. 2016. *Strategi-Strategi Face Saving Acts (FSAs) yang Dilakukan oleh Mahasiswa EFL dalam Diskusi Panel pada Kelas Speaking di Universitas Islam Negeri Maulana Malik Ibrahim Malang* . Skripsi. Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Dosen Pembimbing: Vita Nur Santi, M.Pd

Kata Kunci: Mahasiswa EFL, Face Saving Acts (FSAs), Face Threatening Acts (FTAs), Strategi-Strategi Politeness.

Penelitian ini membahas tentang bagaimana mahasiswa mengatasi Face Threatening Acts (FTAs) dengan strategi-strategi Face Saving Acts (FSAs). Hal tersebut dilakukan oleh mahasiswa EFL dalam diskusi panel pada kelas Speaking III di Universitas Islam Negeri Maulana Malik Ibrahim Malang. Banyak tindak tutur yang menyebabkan FTAs terjadi seperti komplain, kritik, saran, dan permintaan maaf muncul di diskusi panel. Ketika mahasiswa-mahasiswa tersebut mengalami FTAs, mereka akan merasa malu sehingga penampilan mereka menjadi terganggu. Oleh karena itu, penelitian ini bertujuan untuk mengetahui bagaimana mahasiswa-mahasiswa EFL menggunakan strategi untuk mengurangi rasa malu mereka dengan melakukan strategi-strategi FSAs.

Dalam memperoleh data, peneliti menggunakan metode kualitatif deskriptif dengan mengambil data melalui rekaman pembicaraan mahasiswa pada kelas diskusi panel. Kemudian, peneliti menggunakan teori politeness dari Brown's & Levinson's (1987) untuk menganalisis strategi-strategi yang digunakan oleh mahasiswa-mahasiswa tersebut. Setelah menganalisis data, peneliti menemukan bahwa strategi-strategi politeness yang digunakan oleh mahasiswa-mahasiswa tersebut mencakup seluruh strategi politeness dari Brown & Levinson (1987) antara lain say nothing, bald on record, off record, positive politeness, dan negative politeness. Sedangkan, jenis strategi yang paling banyak digunakan adalah strategi bald on record.

Singkatnya, mahasiswa-mahasiswa EFL cenderung menggunakan strategi bald on record yang mana strategi tersebut dilakukan dengan mengeluarkan pernyataan berupa kalimat-kalimat langsung. Sebaliknya, penutur asli Bahasa Inggris cenderung menggunakan jenis strategi tak langsung; strategi tersebut berupa strategi negative politeness yang dilakukan dengan memberikan pertanyaan dan hedge (Ambuyo, Indede, & Karanja (2011) & Kuntsi (2012). Oleh karena itu, peneliti menyarankan kepada peneliti selanjutnya untuk menganalisis faktor-faktor yang mempengaruhi kencenderungan penggunaan jenis strategi FSAs yang dilakukan oleh mahasiswa EFL.

CHAPTER I

INTRODUCTION

This chapter presents background of the study, problems of the study, objectives of the study, significance of the study, scope and limitation, definitions of the key terms, and research method. All of those sections are discussed below.

1.1 Background of the Study

Good communication is conveyed not only in a good language but also in a good act. Every person must keep their performance by being tactful, modest, and nice to others (Yule, 2010). Being tactful leads someone to be careful of saying and doing anything. The person tries to not upset others with his words and deeds. While, being modest always considers that every person has a good quality. Therefore, the person will never humiliate others. After that, being a nice person should be completed with friendly acting to others. Those three ways are needed by people in having communication with others. In a communication, if a person can keep his performance well, others will also respect him; people will consider others' feeling that also considers their feeling. As a result, keeping each other's performance is important to do in a communication.

Keeping performance to others directs people in being polite. When the people keep his performance in a communication, they care about others' feeling—they speak or put in such a way to minimize the potential threat in an interaction; they use politeness (Roberts, 1992). In using politeness, the most relevant concept is face. Face is the emotional and the social performance of self

owned by people (Yule, 2010). People will recognize others through their face. They will know whether others respect and honor them through their face. Furthermore, people who can keep their performance in communication must be reflected in their face, and the people have used politeness.

During keeping their performance, it may be not possible that people will lose their face. Losing face is the imposed feeling occurred in the speaker or the hearer when the communication is going on. It is caused by the appearance of face threatening acts (FTAs) in the communication. FTAs is the people's deed and saying which force another person's self to get what they want (Yule, 2010). Indeed, FTAs is actually used by the people to get their purpose. However, the way is done by giving a threat. If it happens, the people threatened may be difficult to deal with the threat. Consequently, the communication will be interrupted. Moreover, the purpose of communication cannot be reached.

Many speech acts are intrinsically threatening to face such as complaints, criticism, accusations, offers, apologies, and confessions (Brown & Levinson, cited in Wagner, 2002). One of cases involving those speech acts is panel discussion. Panel discussion is a discussion in which some experts carry on the conversation in front of many audiences. Also, the audiences participate to the discussion by giving questions, suggestion, and objections (Mier College of Education, 2008). Hence, many interactions appear among the panelists, the moderator, and the audiences. Each person has chance to express their factual knowledge, especially the panelists. If the information given is not or less accurate and clear, the others can ask even protest to the person who has given the

information. Besides, the way to give and ask the information is led in a good and a formal language. As a result, the nuance of nervous feeling from the people involved emerges. In this case, the potency of FTAs causing losing face appears more.

Since there is FTAs causing losing face frequently happens in panel discussion, the researcher carries out this study on EFL (English as Foreign Language) students of Speaking III class. Speaking III class is one of the fourth semester courses of English Language and Letters Department in Maulana Malik Ibrahim State Islamic University of Malang. The class is taken as the subject of study because panel discussion is completed as one of the topics of study in their learning process. In panel discussion session, some students are chosen as the panelists to escort the discussion about one topic, one student is as the moderator, and the other students become the audiences. Further, Speaking III class is the advance class of speaking subject for the students after passing Speaking I and Speaking II class in their previous semester. The students have spent a lot of time practicing speaking in English. However, it may be not possible that the students will make mistakes in speaking English since they are EFL students. They are still practicing how to speak English well. They may get nervous in performing their speaking, especially in panel discussion session. Therefore, the potency of getting losing face may also deal with them in doing panel discussion.

Beside they are EFL students, they are also not the real experts of the topic discussed; they are practicing both of how to speak English well and how to be the experts. For example, if the topic discussed is about LGBT, the students will

perform as the Ministry of Human Rights, the Observer of Indonesian Society, and the chief of Ulama Councils. After that, they will express their idea in front of their friends. Hence, it causes them to get nervous. Moreover, their friends may give questions and objections if an unclear or an inaccurate idea is given. In this situation, the potency of FTAs causing losing face tends to come out. Thus, when it happens, they need to do some strategies of FSAs (Face Saving Acts) to moderate their losing face so that the discussion will be carried out well.

This study is going to use Brown's & Levinson's (1987) theory of politeness strategies. They combine speech acts theory and Grice's theory (1975) of implicature with Goffman's (1955) theory of face which describe that every face can be threatened through the speech acts produced by others in an interaction, in that case, people can maintain their face using politeness strategies (Brown & Levinson, cited in Ogiermann, 2009). When people are successful to conquer FTAs occurred, the people can maintain their face. Furthermore, the communication can be sustained till the purpose of communication is reached. Therefore, the researcher uses their theory to discover FSAs strategies dealing with FTAs.

The researcher prefers FSAs strategies to politeness strategies in this study. Since there are many possibilities of some actions—suggestion, advice, order, request, disapproval, and disagreement—which might be interpreted as a threat to another student's face happen in panel discussion, this study focuses on the student sayings which lessen the possible threat. Yule (1967) stated that this kind of saying is called as FSA. For example, two students are talking to each

other in a library. They are very noisy so that others become disturbed. After that,

a librarian orders them to stop talking by saying *"Can you two stop talking?"*

Here, the librarian has given a threat to the two students. Furthermore, one of

them performs FSAs strategies by saying *"We're so sorry for that. We just have

discussed our lesson"*. Therefore, FSAs strategies are done after the speaker gets a

threat by others; it is performed after the emergence of FTAs. On the other hand,

politeness is having good performance in actions and sayings to other people.

Yule (1967) explained that politeness is an interaction to show the awareness of

another person's face. For example, a student asks a question to his teacher with

using politeness strategy by saying *"Excuse me, Mr. Buckingham, but can I talk to

you for a minute?"* Hence, politeness strategies can be performed without the

emergence of a treat; people can show politeness strategies as long as they want.

Therefore, FSAs strategies is the appropriate term to be used in this study.

Studies on FSAs have been conducted by several researchers. First,

Maginnis (2011) observed the FTAs appearing in texting message which

maintained by the strategies of politeness. Second, Kuntsi (2012) explored

politeness and impoliteness used by the lawyers when communicating with their

colleagues, the judge, and the witnesses in Dover trial. Third, Ambuyo, Indede, &

Karanja (2011) examined politeness strategies of Brown's & Levinson's theory

(1987) used to maintain FTAs during the question session discussions in the

political discussions of Kenyan Parliament. Fourth, Utami (2013) examined the

strategies of maintaining loss of face used by the main character's in a movie. The

strategies of maintaining loss of face were analyzed by two kinds of strategies such as by solidarity strategy and deference strategy.

Based on the discussion above, this study needs to be organized because it focuses on dealing with FTAs through FSAs strategies by EFL students. Conversely, the data of the previous researches are taken from the native such as in English movie, a case of trial, and texting message in English. As a result, the findings of the data must be different. It can be seen from the quantity of using English—native speakers use English as their first language while EFL students use English as their foreign language. Indeed, EFL students may have prepared what they have to say when they are conducting panel discussion including the way when they get questions and objections, but they are still guessing about any questions and any objections coming; unpredictable questions and objections still have a big potency to come. Furthermore, those unpredictable questions and objections may cause them to be nervous. At the time, FTAs appear in their performance. Thus, this study investigates how those strategies of moderating those threats called FSAs are performed by the students. Hence, the strategies may be different with the strategies done by the native speakers. Afterwards, the readers can know them. Moreover, they can apply those strategies in their daily life, especially in panel discussion. Therefore, those strategies are needed to be explored more.

1.2 Research Question

From the discussion above, one main question is given, that is "How are FSAs strategies performed by EFL students in panel discussion of speaking class?"

1.3 Objective of the Study

To answer the research question above, this study is conducted to investigate FSAs strategies performed by EFL students in panel discussion of speaking class. Thus, those strategies can be practiced by the people, especially the panelists and the audiences in panel discussion.

1.4 Significance of the Study

From the research question above, the study under the title of "FSAs strategies performed by EFL students in panel discussion of speaking class at Maulana Malik Ibrahim State Islamic University of Malang" results in several significances including theoretical and practical contributions.

Theoretically, the result of this study is expected to broaden the theoretical review of the study of politeness which concerns with the strategies of FSAs caused by FTAs in panel discussion class. Additionally, FSA is one term of politeness included to the one of the politeness' effects. Inasmuch as this study formulates the new proposition of politeness with the object taken of EFL students, the next researcher can widen the theoretical review of politeness to get new term to be investigated.

Practically, the result of this study can give information to the people about strategies of FSAs to moderate their losing face. When the people speak in public, then, losing face happens to them, the speaker can practice and apply those strategies which are available in this study.

1.5 Scope and Delimitation

The researcher focuses on the topic of FSAs strategies. The researcher borders the theory of politeness used in this study. Although many theories of politeness possessed by the experts, the researcher merely acquires Brown's & Levinson's theory (1978) of politeness which dealing with FTAs. Afterwards, the researcher would like to take EFL class of Speaking III course as the subject. Speaking III course is divided into eight classes. Nonetheless, the researcher merely takes two classes. After that, the researcher takes some meetings when the students perform panel discussion. It is caused by the limited time of conducting this study.

1.6 Definition of Key Terms

To make this study can be clearly understood and to avoid misunderstanding of the reader, the researcher defines key terms of this study.

1. FSAs means the ways of the people overcome losing face because of getting threat by others when communicating. Therefore, the people can keep their performance in a communication.

2. Panel discussion is the discussion of a particular topic performed by some students in front of the others as the audiences. Furthermore, the audiences participate to the discussion by giving questions, suggestion, and objections.

3. EFL students mean the students whose first language is not English (Cambridge Dictionary Online, 2016). The classes are taken from Speaking III class of 2016 in fourth semester of English Language and Letters department in Maulana Malik Ibrahim State Islamic University of Malang.

1.7 Research Method

This chapter deals with some substances of research method which are going to discuss such as research design, data sources, research instrument, data collection and analysis.

1.7.1 Research Design

To get the deep understanding about FSAs strategies performed by the students in panel discussion session of speaking class, qualitative method is used by the researcher. Another that, in doing this study, the researcher comes to panel discussion session of the class without giving any interventions. The students carry out the session as natural as usual. As a result, the researcher cannot determine what will happen in the session. The researcher depends the result on the observation naturally.

Additionally, this study includes in descriptive design because it describes each utterance of the students who speak in term of panel discussion of speaking class including FSAs strategies clearly. Thus,

pragmatics is the approach of this study because the researcher gets the data which have a lot of utterances that indicated as the strategies of moderating losing face, and those are related to politeness strategies. Hence, the researcher classifies the utterances into five politeness strategies—say nothing, bald on record strategy, off record strategy, positive politeness, and negative politeness (Brown & Levinson, 1987). After that, the researcher explains why each utterance includes into one of those five politeness strategies.

1.7.2 Data Source

The data source of this study is the speaking performance of panel discussion carried out by some students in front of the class as the moderator and the panelists, and the others become the audiences in speaking class. The specific class taken is Speaking III class. The researcher takes two classes of Speaking III class in fourth semester of 2016. The first class has three meetings with two performances of panel discussion in each meeting so that the class has six groups performing panel discussion. In addition, the other class has five meetings with one performance of panel discussion so that the class has five groups performing panel discussion. However, the researcher merely takes two meetings of each class with four groups performing panel discussion. It is caused by those four performances have accomplished in the data source. Further, the researcher follows naturally every panel discussion session to

observe speaking performed by the students which contain of utterances indicated FSAs strategies.

1.7.3 Research Instruments

The researcher is the key instrument of this study since the researcher collects the data with the deep interpretation. To make the process of the study runs effectively and to get the result naturally, the researcher uses observation of non-participants to take the data; the researcher observes the students of those two Speaking III Classes in 2016 that are performing their speaking in panel discussion session.

1.7.4 Data Collection

To collect the data, the researcher does some steps. First, the researcher enters to the two classes of Speaking III to record and to observe all students involved in panel discussion session through their language used. Second, the researcher observes the utterances indicating to FTAs done by the students; the researcher emphasizes on the students' speaking including the intrinsic of FTAs such as orders, requests, suggestions, advices, reminding, offers, disapproval, and disagreement. After finding FTAs, the researcher highlights on FSAs strategy performed by the students to overcome the students' speaking having the intrinsic FTAs. Thus, the researcher notes the strategies. Last, the researcher categorizes those strategies into Brown & Levinson politeness theory (1987)

1.7.5 Data Analysis

After collecting the data, the researcher will do some steps to analyze them. First, the researcher plays the record while checking the data included in FSAs strategies in the note that has been made by the researcher in the process of collecting the data. Later, those strategies are categorized into politeness strategies of Brown's & Levinson's theory (1987)—first, say nothing is the strategy presented without saying any words; second, bald on record categorizes the strategy through expressing directly statements; third, off record is the strategy performed by uttering indirect statements; fourth, positive politeness is the strategy showed by saying some words creating solidarity with the addressee; fifth, negative politeness is the strategies which produce the respectful sense to the addressee, and it causes the distance between the speaker and the addressee. After categorizing each data, the researcher explains each strategy based on Brown's & Levinson's theory (1987). Finally, the researcher draws the conclusion based on the result of the analysis descriptively.

CHAPTER II

REVIEW OF RELATED LITERATURE

To answer the research questions and to understand the data, this chapter deals with some theories which support this study. This part contains theoretical perspectives and previous studies. Theoretical perspectives include speech act, politeness and face, face threatening acts, face saving act, and strategies of FSAs.

2.1 Theoretical Perspective

2.1.1 Pragmatics

This study analyses on the students' utterances indicating FSAs strategies which are performed in panel discussion. Here, the researcher needs to understand more about the context during the panel discussion. Therefore, the researcher uses pragmatics as the approach of this study.

In the daily communication, we often find that the speaker meaning does not only come from what the speaker saying literally. Grundy (2000) explains that pragmatics is the study of non literal and indirect meaning on the other. The meaning of sentences does not necessarily depend on what the speaker says. To know the meaning, we have to comprehend the context well. Context contains of the aspects of what is physically out there that we use to interpret (Yule, 2010).

Yule (2010) also gives an example of pragmatics. The words *"Sale Baby and Toddler"* with the picture of babies wearing clothes is written in

front of a shop. It does not mean that the shop sells baby and toddler in a sale. However, it tells that the shop sells clothes for babies and toddlers in a sale. We can recognize that it sells babies' and toddlers' clothes even though the word *"clothes"* does not appear in the message. In short, to know the real meaning of speaker is not only from knowing the literal meaning of what is said but also from interpreting context of the meaning.

2.1.2 Speech Act

This study examines the utterances of the students which are performed in panel discussion class. The research takes the utterances which contain of FSAs strategies which are to conquer losing face. Here, the utterances cause the hearer to perform an action. Therefore, the researcher includes speech act in this study.

In the daily communication, people usually say something to the others in order to create an action. Speech act is performing an action of the speaker with an utterance (Yule, 2010). The utterance includes speech acts can be requesting, questioning, and informing. For instance, when we say *"I'll be there at six",* we do not only utter a sentence but also perform an action of promising.

Austin (1962) emphasizes speech act on uttering performative sentences. Performative sentence is the utterance which can perform an action such as to promise, to acquit, to resign, to excommunicate, to vote for, and to bet (cited in Bublitz & Norrick, 2011). Furthermore, Austin

divides speech act into three acts such as locutionary act, illocutionary act, and perlocutionary act.

Firstly, locutionary act is the literal meaning of what is said. For example, saying *"would you close the window"* means that the speaker wants the hearer to close the window. Secondly, illocutionary act is the social function of what is said. For example, saying *"would you close the window"* has some meanings such as requesting to close the window and telling that the weather is cold. Last, perlocutionary act is the effect of what is said. For example, saying *"would you close the window"* causes the hearer to close the window.

Additionally, Searle's theory of speech acts (1969) emphasizes on the speaker's intention. He classifies speech acts into five classifications. Firstly, assertive is committing the speaker to something being the case. It includes suggesting, putting forward, swearing, boasting, and concluding. Secondly, directive is trying to make the hearer perform an action such as asking, ordering, requesting, inviting, advising, and begging. Thirdly, commisive is committing the speaker to do something in the future such as promising, planning, vowing, betting, and opposing. Fourthly, expressive is expressing how the speaker feels about the situation such as thanking, apologizing, welcoming, and deploring. Last, declaration is changing the state of the world in an immediate way. (Searle cited in Tsovaltzi, Walter, & Burchardt, 2003).

2.1.3 Politeness and Face

Politeness and face are two concepts which cannot be separated. It is caused by doing politeness which is always reflected through the people's face. According to Yule (2010), face means the emotional and social sense of self, and politeness is showing consideration to other people. Hence, politeness can be looked from the people's face.

As a social creature, people need to communicate with others. In communication, people need language as a symbol of vocal arbitrary system. However, to get a message in the communication, people do not only need language as a tool of communication but also the good way of conveying the message. The good way involves what the speaker says and what the speaker deeds, and it is covered through being polite in having communication. As Lakoff (1972), Leech (1983), and Brown & Levinson (1978; 1987) stated that to have wide descriptive power in respect of language use, to be major determinants of linguistic behavior, and to have universals status, politeness principles have been considered in doing a communication. In other words, politeness phenomenon happens to get the comfortable communication with a society in a socially correct way.

In having communication, politeness is needed to show the respectable act. Furthermore, Goffman (1967) declares that the concept of politeness hung in the concept of face; he defines face as an image of self that describes the characteristics recognized in a society (cited in

Maginnis, J.A., 2001). Yule (1967) also states that politeness in an interaction can be defined to show the awareness of another's person face. As a result, people should maintain their behavior in a polite way through keeping their face and caring other people's face when communicating.

2.1.4 Face Threatening Acts

Face Threatening Acts (FTAs) are the people's way in getting their wants through giving a threat to others. When FTAs happen, the people will do some strategies to face it. Therefore, before doing the strategies, the people should understand the FTAs which have happened first.

In an interaction, people's deed always reflects their purpose of communication. They behave like what they expect, and it is concerned to their public self-image or their face wants, and every people always want to be respected (Yule, 1967). In getting their purpose, people usually say something that represents a threat to another individual, and it is called as FTAs. FTAs means the people's deed which represents a threat to another person self-image (Yule, 2010). For example, someone uses a direct speech act to ask his friend to do something by saying *"give me that paper!"* (Yule, 2010). In this term, the person has given a threat to his friend. He does not have a social power with his friend more, but he uses a direct speech act in which a command structure is used in its real function. He orders his friend directly. Here, what the person said adds the possible threat to his friend.

FTAs happens based on three aspects. Those three aspects depend on the cultural situation between the speaker and the hearer. Brown and Levinson (1987) divide those three aspects such as social distance (D), relative power (P), and absolute ranking (R). Social distance is the social range between the speaker and the hearer. For example, the degree of familiarity and solidarity appear between the hearer and the speaker. Relative power is the strength of the speaker to be respected by the hearer. For example, the speaker's ability to impose his will on the hearer. In other words, relative power can create a distance between the speaker and the hearer. Absolute ranking is absolute position to impose the hearer to perform an act and the degree to create an imposition of the hearer.

In this study, the researcher takes the data from panel discussion class. In this panel discussion, students perform as the panelists, the moderator, and the other students perform as the audiences. During panel discussion, FTAs may appear in term of giving questions, suggestions, and objections. FTAs can come from the audiences, the panelists, or the moderator. As a long as there is an interaction throughout panel discussion, FTAs can come from all participants in the discussion.

2.1.5 Face Saving Acts

In getting purpose of communication, people possibly give a threat to another person. If FTAs happens, the person will get an embarrassing moment which is called as losing face. Alternatively, people can say

something to lessen the possible threat appearing, and it is called as Face Saving Acts (FSAs) (Yule, 1967). For example, someone asks his friend to do something by saying an indirect speech act *"Could you pass me the paper?"* (Yule, 2010). The indirect speech in which a question sentence is functioned as a request can lessen the possible threat to his friend.

In this study, losing face often happens when panel discussion is going on. It is caused by the emergence of FTAs among all participants in the discussion—the panelists, the moderator, and the audiences. Furthermore, to avoid losing face, the person who acquires FTAs needs some FSAs strategies through politeness strategies. Thus, politeness strategies are developed by the panelists and the moderator in order to cover FSAs.

2.1.6 FSAs Strategies

According to Brown and Levinson (1978; 1987), politeness strategies are used to keep the hearer's face. Keeping the hearer's face means the speaker should respect another speaker when the conversation is going on through maintaining self-esteem. In other words, politeness strategies support the people to keep their face in an interaction. Thus, Brown and Levinson (1978) present five FSAs strategies such as say nothing, bald on record, off record, positive politeness, and negative politeness.

2.1.6.1 Say Nothing Strategy

One way to see the relevance of the relationship between politeness concept and language use is through taking a single speaking event (Yule, 1967). Although the strategy seems like to be not effective because different interpretations may be resulted from that way. Nevertheless, the way sometimes is considered in a particular case. For example, you arrive at an important lecture, pull out your notebook to take notes, but you do not have anything to write with. You think that a person sitting next to you may provide the solution. Furthermore, you decide to not say anything. You rummage your bag to search something, you also do that at your pocket, you do those repeatedly, but you do those with the vague intention that your problem will be recognized. After that, the person sitting next to you offer a pen to you.

Self: (looks in bag)

Others: (offers pen) Here, use this.

The example proves that say nothing is sometimes needed to get what the speaker wants. When it is successful to be organized, it has communicated clearly more than was said it (Yule, 1967).

2.1.6.2 Bald On Record Strategy

Bald on record is when the speaker presents information with the obvious way that the speaker intends something to threat. Consequently, the speaker must choose between redress and baldly (Brown & Levinson 1978; 1987). Inasmuch as this strategy uses a direct way, the speaker must try to repair the situation if the speaker chooses redress consequent. The way of repairing it can be through saying why the speaker does FTAs or saying apologies directly. Meanwhile, the speaker states comment explicitly that is not appropriate with the speaker's intention.

Brown & Levinson (1978; 1987) explain that we can treat bald on record strategy as speaking in conformity with Grice's Maxims (1975). These maxims are divided into four types. First, maxim of quality means saying words in the truth. Second, maxim of quantity means saying words in an appropriate answer, not less and not more. Third, maxim of relevance means saying the answer relevantly. The last, maxim of manner means saying the answer perspicuously and avoiding the ambiguity.

Brown & Levinson (1978; 1987) also state that bald on-record comments are considered to be accepted by the people, but they do not like the comments. For example, a boss tells his secretary that he needs a report, and the secretary is asked to complete it at the morning

in the next day. Even though, the secretary does not like with the

obligation, the secretary answers it by saying *"okay"*. The secretary

approves it even though she does not like it, and the answer is the best

way to handle the situation.

2.1.6.3 Off Record Strategy

Off record strategy produces statements which are not directly

addressed to the other (Yule, 1996). In a communication, the

speaker's purpose to the hearer does not say directly. For example,

a. Uh, I forgot my pen.

b. Hmm, I wonder where I put my pen.

Those sentences have the meaning of borrowing a pen. However, the

speaker does not directly say that he wants to borrow a pen. The

speaker uses indirect ways to say the purpose.

In this strategy, the speaker wants to give allusion to the

hearer. This strategy is the opposite of bald on record strategy. The

language used is indirect language to get the real meaning which is far

from the literal meaning.

2.1.6.4 Positive Politeness Strategy

Positive politeness strategy leads the requester to request what

he wants in a common goal even in a friendship way (Yule, 1996). In

addition, Ide (1989) interprets this strategy as solidarity politeness

because it emphasizes on common position of an interaction (Ambuyo, Indede, & Karanja, 2011). Positive politeness is a need to be connected, to belong, and to be a member of the group. It purposes to get closer with the audiences. Therefore, the speaker does anything that makes the hearers happy to achieve harmony in communication. (Fitriyana, 2007). For instance, a boss asks to his employee who is his subordinate by calling his first name; it purposes to express solidarity and minimizing of the status difference.

Further, positive politeness has fifteen strategies in doing FSAs. First, giving notice or attendance to hearer's (wants, interests, needs, and goods) suggests that the speaker should take notice of the hearer's condition. For example, the speaker says to the hearer "*You must be hungry. It's a long time since breakfast. How about some lunch?*"

Second, the speaker exaggerates the hearer through giving interest, approval, and sympathy. It can be done by giving exaggerated intonation, stress, and other aspects of prosodics with intensifying modifiers. For example, the speaker says "*What a fantástic gárden you have!*"

Third, intensifying interest to hearer is done by making a good story in the conversation. For example, the speaker tells to the hearer during the conversation by saying "*Black I like. I used to wear it more*

than I do now. I very rarely wear it now. I wore a black jumper, and when I wear it my Mum says "Ah". But Len likes it, he thinks it looks ever so nice and quite a few people do. But when my Mum sees it, she said, 'Oh it's not your color, you're more for pinks and blues'".

Fourth, using in group identity markers is a kind of conveying in-group membership with the hearer. It includes in the use of address form, dialect, jargon, and ellipsis in the conversation. For example, the speaker asks to the hearer by saying "*Help me with this bag here, will you (honey, son, pal)?*"

Fifth, seeking agreement is done by the speaker to the hearer in order to make the hearer agree with him. It can be stressed by repeating part or all of what the preceding speaker has said in the conversation. For example:

A: John went to London this weekend!

B: To London!

Sixth, avoiding disagreement happens when the speaker actually does not agree with the hearer. Here, the speaker tries to find an appropriate way to express it. It can be done by pretending to agree in the conversation. For example:

A: That's where you live, Florida?

B: That's where I was born.

Seventh, presupposing or asserting common ground is the effort of speaker on being with hearer. The speaker tries to give the value of spending time with the hearer. It can be done through giving gossip, small talk, and question tag in the conversation. For example, "*I had a really hard time learning to drive, didn't I*".

Eighth, joke is done to put the hearer at ease. This way needs to know the background knowledge and values of the hearer. Therefore, the speaker can express the appropriate joke in order to give a fun effect during the conversation. For example, the speaker requests something in form of joke to the hearer by saying "*OK, if I tackle those cookies now?*"

Ninth, asserting speaker's knowledge of concerning for hearer's wants is done to make the hearer wants to cooperate with the speaker. The speaker says what the hearer wants in order to make the hearer wants to work together with the speaker. For example, "*Look, I know you want the car back by 5.00, so should (n't) do to the town now?*"

Tenth, offering or making promise shows that whatever hearer wants, the speaker will help to obtain it. The speaker says convincingly that he can help the hearer. For example, the speaker offers a help to the hearer by saying "*Do you need some helps?*"

Eleventh, being optimistic is sure that the hearer will be willing to help the speaker. The speaker believes that the hearer can help him so that he expresses optimistically. For example, "*You'll lend me your lawn mower for weekend, (I hope, won't you, I imagine)*".

Twelfth, including speaker and hearer in the activity is done by inviting the hearer to be a part of something. The speaker asks the hearer to join what he is doing. It is done through by using an inclusive *'we'*. For instance, the speaker asks the hearer by saying "*Let's have a cookie!*" The words *Let's* are the inclusive we.

Thirteenth, giving (or asking for) reasons is one kind of including the hearer in the activity. It is done by the speaker to give reasons as to why he wants what he wants. For examples, "*why not lend me your cottage for the weekend? Why don't I help you with that suitcase?*"

Fourteenth, assuming or asserting reciprocity is done with giving evidence that the speaker has helped the hearer so that the hearer has to reply it. The speaker wants the hearer to answer back what he has helped to the hearer. For instance, the speaker says to the hearer "*I did X for you last week, so you do Y for me this week*".

Last, giving gifts to hearer is done to satisfy the hearer through giving goods, sympathy, understanding, and cooperation. For

instance, *"I know that you love Justin Bieber so much, so maybe this poster will make you happy"*. (Brown & Levinson, 1978; 1987).

2.1.6.5 Negative Politeness Strategy

Negative politeness strategy has the main focus that the speaker feels imposing and intruding on the hearers' space. It might be a social distance between the hearer and the speaker is available. Therefore, the speaker wants to put social brake when the conversation is going on (Brown & Levinson, 1987). In this strategy, Brown & Levinson (1987) affirm that minimizing FTAs is through being respectful by using questions and hedges, and communicating a desire by using apologies (Maginnis, 2011). The language used by the speaker emphasizes on the hearer's freedom.

Negative politeness is also known as respect politeness where every participant has the need to not disturbed (Fitriyana, 2007). According to Brown & Levinson (1987), there are ten strategies of negative politeness. First, being conventionally indirect is expressed by avoiding ambiguous meaning which is different from the literal meaning. It is done through going on record or being direct. For instance, *"Can you please pass the salt?"*

Second, the speaker gives question and hedge to the speaker; hedge is a word or phrase that modifies the degree of membership of a predicate or noun phrase in a set. For instances, *"John is a true*

friend; <u>won't</u> you open the door?" The italic and the underlined word are a kind of hedge.

Third, being pessimistic is expressed by explicitly expressing doubt that the conditions for the appropriateness of speaker's speech act obtain. The speaker uses pessimistic way in order to get what he wants. Here, the speaker uses an indirect request with putting the possibility that can be done by the hearer. For example, *"you couldn't possibly lend me money"*.

Fourth, minimizing imposition is done to decrease the danger. The speaker does not force the hearer. He tries to find a way in which the hearer can be free to help him. Therefore, it is expressed through polite sentences indirectly. For example, *"I just want to ask you if you could lend me a single sheet of paper"*.

Fifth, giving deference is done by being humble and abasing the speaker's self. The speaker wants to respect the hearer. Hence, the speaker uses some respectful sentences. For example, *"Excuse me, Sir, but would you mind if I close the window?"*

Sixth, the speaker asks apologizing to the hearer. It can be done through admitting the impingement and indicating reluctant. Firstly, admitting the impingement is done by the speaker through simply admitting that the speaker is impinging on the hearer's face. For example, *"I hope this isn't going to bother you too much"*.

Secondly, indicating reluctant is done by the speaker to show that the speaker is reluctant to impinge on the hearer. For example, "*I want to bother you, but…*"

Seventh, impersonalizing is done by giving imperative sentence. The way causes the hearer to perform an action. It is usually signed by the use of performative verb, personal verb, and passive voice. For instance, "*OK, class, pay attention to this picture*".

Eighth, stating FTAs as a general rule is done by changing the name with pronoun. For example:

(a) *Passengers will please refrain from flushing toilets on the train.*
(b) *You will please refrain from flushing toilets on the train.*

Ninth, making nominative is done through making more formal sentences. For example:

(a) *You performed well on the examinations and we were favorably impressed.*
(b) *Your performing well on the examinations impressed us favorably.*
(c) *Your good performance on the examinations impressed us favorably.*

Here (c) seems the most formal than (b) and (a), and (b) is more formal than (a).

Last, going on records as incurring a debt or as not indebting

hearer is expressed by explicitly claiming his indebtedness to the

hearer or by disclaiming any indebtedness of the hearer for

requesting. For example, "*I would be eternally grateful if you would*

lend me money" (Brown & Levinson, 1978; 1987)

2.2 Previous Studies

Study on politeness has been conducted by several researchers. First,

Maginnis (2011) observed politeness strategies to maintain the threatening

messages appearing in texting. The researcher provided qualitative and

quantitative methods. Thus, he took 163 males and 168 females of the student

from communication courses at a large Southern University. The participants were

asked to fill a texting rubric which consisted of some interruptions and the

strategies to solve the interruptions. Here, FTAs are represented by the

interruptions, and the strategies to solve the interruptions refer to the strategies of

FSAs. After that, the result shows that four politeness strategies of Brown's &

Levinson's (1987) theory—bald on record, positive politeness, negative

politeness, and off record are used. In addition, bald on record condition, positive

condition, and negative condition are more often chosen than off record condition.

Second, Kuntsi (2012) explored politeness and impoliteness strategies

used by the lawyers in Dover trial. Politeness strategies are used to attempt in

maintain each other's face in an interaction. On the contrary, impoliteness

strategies are used to attack the face of another. In that case, the researcher

analyses the politeness strategies using Brown's and Levinson's theory (1987) and the impoliteness strategies using Culpeper's theory (1996). From politeness strategies, the result shows that the strategies of positive and negative politeness are involved. Negative strategies are used more often than positive strategies. The kind strategies of negative politeness used are question, hedge, give deference, multiple negative politeness strategies, and apologies. Meanwhile, the kind of positive strategies used are including the addressee in the activity, giving or asking for reason, seeking agreement, notice, attend, and multiple positive politeness strategies. Furthermore, from impoliteness strategies, the result shows that the strategies used are bald on record impoliteness, using inappropriate identity markers, condescend, scorn or ridicule, ignoring and snub the other, and explicitly associating the other with a negative aspect. The most often impoliteness strategies to be used is bald on record impoliteness.

Third, a journal about politeness in the context of politics during question session discussions of the Kenyan Parliament was examined by Ambuyo, Indede, & Karanja (2011). They took the data from recording a political discussion program in a television. In political discussion, the potency of FTAs appears highly in question time sessions. As a result, politeness strategies become the only linguistic device to reach the fruitful political discussion. Therefore, the researchers analyze and classify those politeness strategies into Brown's & Levinson's theory (1987). The strategies used are negative and positive strategies.

Fourth, Utami (2013) examined the strategies of maintaining loss of face used in "Lincoln" movie. She analyzed the conversations in the movie which

consist of the strategies by using Yule's theory of maintaining losing face. The strategies are divided into solidarity strategy and deference strategy. Solidarity strategy emphasizes on closeness between the speaker and the hearer. Meanwhile, deference strategy emphasizes on the hearer's right to freedom. From his study, she found that solidarity strategy is used more than deference strategy; the solidarity strategies include personal information by using nickname and inclusive terms such as *'we'* and *'let's'*, and the deference strategies include the utterances of formal politeness strategy.

All in all, this study has the similarity and the difference with those all previous studies. The similarity is in the topic discussed; using politeness strategies of Brown' & Levinson's theory (1987) to conquer FTAs happened in a conversation. However, one of the main differences of those previous studies is on the subject taken. All previous studies investigate the native speaker as their subject research. Meanwhile, this study investigates the foreign speakers—EFL students in Speaking III Class. Therefore, the readers can know how foreign speakers perform politeness strategies of FSAs to encounter FTAs, then, the readers can apply those strategies in their daily life.

CHAPTER III

FINDINGS AND DISCUSSIONS

This chapter presents the findings of research and discussion to investigate the strategies of moderating losing face through FSAs. It is analyzed by using politeness strategies of Brown's & Levinson's (1987) theory. The analysis is conducted to know how EFL students used FSAs to encounter FTAs in their panel discussion class. At last, the findings are discussed to be concluded as the outcome of this study.

3.1 Findings

In this part, the researcher analyzes the data taken from four topics discussed—LGBT, polygamy, traffic congestion, and being academic or activist—in panel discussion conducted by EFL students of Speaking III Class in English Language and Letters Department of Maulana Malik Ibrahim State Islamic University of Malang. Based on those four topics, the researcher obtains thirteen utterances belonging to politeness theory as the strategy of FSAs. Furthermore, the utterances are categorized by using Brown's & Levinson's theory (1987) including five types strategies—say nothing, bald on record, off record, positive politeness, and negative politeness.

After finding the data, the researcher explains all data which are classified into each topic discussed in the EFL class. For instances, the first topic is LGBT so that the first datum will be signed by 1.1; the first number means the number of the topic—LGBT—while the second number refers to the number of the datum.

Therefore, 1.1 means the first data from the first topic. Moreover, the next data will be written in 1.2, 1.3, and so on. It is also applied in the next topics. To begin the analysis, the researcher gives the context explanation in each topic. After that, some conversations which contain a strategy of FSAs are provided. In providing the conversations, there may be some grammatical mistakes uttered by the EFL students. Therefore, the researcher gives the correct grammatical sentences beside the wrong sentences in the form of brackets. Additionally, the statement which contains FSAs strategy is written in italic.

3.1.1 LGBT

The first topic discussed was about LGBT (Lesbian, Gay, Bi-sex, and Transgender). In this session, the discussion was conducted by three panelists; in this study, they go by their initial such as FF as the Ministry of Human Right, AA as the observer of Indonesian society, AP as the Representative of Ulama Council of Indonesia. The discussion was led by MT as the moderator, and the other students followed the discussion as the audiences. In the discussion, all panelists gave their explanation about LGBT one by one. The moderator also gives some questions to the panelists so that the panelists can explain more. After the explanations were conveyed, the moderator led the audiences to ask some questions.

In this topic, the researcher finds some FTAs, and FSAs strategies appear during the question session. Here, three questions were appeared by the audiences; the name of the audiences who asked the question is written in an initial form. Afterwards, FTAs appeared in each question. Thus, the researcher

finds three strategies of FSAs such as one negative politeness during the first question discussed, and two kinds of bald on record strategy during the second and the third question.

Datum 1

The Audience: OK. There are three different opinions from the speakers. What I want to ask is do you agree with LGBT with your own self. I mean the second speaker said that someday all Indonesian people will accept LGBT. According to the health perspective, it will cause some diseases, HIV. So, I think if LGBT is allowed, it will cause many diseases to our generation. So, what do you think, what's your opinion, will you accept it for the future? Thank you.

Moderator: OK. The last is from Miss AA (The last answer is from Miss AA). Can you tell me about your opinion, you agree or not? (Do you agree or not?)

The Observer of Indonesian Society: I think, Basically, I'm not agree (I don't agree), but I will tolerate the people doing LGBT.

Moderator: Oh. So, you tolerate. You don't accept LGBT, but you will tolerate people who are doing LGBT. So, how about the next question that asks about the diseases which are caused by the same sex relation by LGBT people?

The Observer of Indonesian Society: *Before that, I want to ask what kind of the disease? (1.1)*

The Audience: The diseases, HIV. I don't know that there is the drug that can heal the disease, but it's very dangerous. So, do you still want to tolerate the people?

The Observer of Indonesian Society: I think there's no illness caused by LGBT because WHO has removed LGBT from the list of illness.

Moderator: Maybe, I can give addition about what Miss ND asks that there is no different (difference) between same sex marriage and the people who are doing free sex. People who do same sex marriage is (are) same with doing free sex because it is (has) still not legalized. But, in doing free sex, the person will not get HIV/AIDS disease if his or her pair doesn't have HIV/AIDS. That's also same in same sex marriage, right Miss AA?

The Observer of Indonesian Society: Yes.

During the question session of LGBT topic, particularly in the beginning question, the audience asked a question while giving FTAs to AA as one of the panelists. Before asking, the audience clarified AA's explanation. AA had said that LGBT will be accepted by all people. However,

the audience's perspective was LGBT causes many diseases. If it will be accepted by all people, it will bring the negative impact to our generation since it causes many serious diseases. Here, the audience opposed AA's idea. From that situation, FTAs was lead to AA so that AA did one strategy of politeness.

The italic utterance 1.1 is categorized into negative strategies because the speaker (AA) felt imposed by the hearer. She used the strategy which was formed into a question and a hedge. The speaker purposes to avoid the question. The sentence *before that, I want to ask* is a kind of hedge for against the question given by the audience. In addition, the word *what kind* shows that the speaker wants to keep away from the question given by the audience. She does not directly answer, but she gives question to the hearer first. Additionally, the word *I* gives a sense of distance between the speaker and the hearer. There is a space between them so that it called as negative politeness.

Datum 2

The Audience: OK, my name is AZ, I want to ask to the Ministry of Human right. You said that LGBT is their right, they are free to express what they want to do. Do you know what the definition of right here? So, I will express the definition of right here, right has four definition in this dictionary (bring oxford dictionary). The first is morally good or acceptable, the second is exactly or directly, the third is morally good or correct, and the fourth is coerce (to coerce) yourself to the normal. I believe that LGBT is not morally good and not good condition anymore which is also break (breaking) the value of society. And, you know that human being has some characters. They have to do sexual intercourse in order to have the next generation, right. So, my question is, is it suitable that the doer of LGBT is still called as human being? Is it suitable or not? Give me a reason.

Moderator: Thank you very much for your question, Mr. AZ. *But, firstly we would like to clarify if we just discuss about the relationship not the marriage.*

> *(1.2)* Marriage is one another thing that will be discussed in another occasion. Because when you want to legalize the marriage, it means that you have to legalize the relationship first. And then, you ask about it is suitable to call the doer of LGBT is still human being, and it neglects the idea of the essence of the relationship between the man and the women.

Ministry of Human Right: OK, AZ. I will try to answer your question. In this case of love, I think that everybody has their right and freedom to express their feelings even the doer of LGBT.

In the second question session, an audience asked a question while giving FTAs to one of the panelists, the Ministry of Human right. Before asking, the audience emphasizes on the Ministry of Human right's explanation. FF had said that LGBT is their right. Furthermore, the audience tried to clarify the purpose of FF's explanation by asking the definition of *right* itself. Before FF answered the question, the audience declared by himself what the right is. Moreover, he also brought a dictionary while giving the definition. In this occasion, FTAs was given to FF. after that, the moderator who was aware that FTAs was given tried to maintain it. The moderator gave a strategy of FSAs to face the threat.

The italic sentence 1.2 is included into bald on record strategy since it directly explains the purpose. It is represented by the words *would like to clarify.* The moderator tells to audience that what he asked does not have correlation with the question. Based on the moderator's perspective, the audience's question which is about right is not appropriate with the topic discussed; talking about right means talking about marriage. However, the topic did not discuss about it. The moderator also gives addition that marriage

may be discussed in the next time. After that, he accepted what the moderator said, and the discussion is continued to the next question.

Datum 3

The Audience: OK. My name is HN, because LGBT appears in this world, every effect has a cause. In your observation, what is actually the reason of why people do LGBT or it is only the psycho or the mental illness. What is actually the basic of why people do LGBT?

Moderator: Then, who wants to answer the question? OK. The Professor, please

The Observer of Indonesian Society: OK. I will answer the question. I think the basic reason of why people do LGBT in Indonesia is maybe they get broken-home, broken-hearted, and they are abnormal.

Audiences: What? Abnormal?

The Audience: But, in your explanation before you said that it is not mental illness, then you said that it is abnormal?

The Observer of Indonesian Society: Oh. *I'm sorry, it's not abnormal. (1.3)* So, LGBT is only the psychological problem.

Moderator: OK. The observer just said that LGBT is caused by having problem in their environment and their relationship, not abnormal condition.

The Audience: OK. Thank you.

The phenomenon occurs in the third question session. The audience asked about why people do LGBT. Thus, the Observer of Indonesian Society answered it. In her last answer, she mentioned that one of the reasons of people doing LGBT is abnormal. Whereas, she explained that LGBT was not mental illness, then, she answered that LGBT was abnormal. Her explanation and answer were totally different. Therefore, almost all audiences complained her by saying *what? abnormal?*. Another that, the audience also clarified that her answer contrasted to her explanation before. From this situation, she got FTAs, and she did a strategy of FSAs.

The utterance 1.3 above is categorized into bald on record strategy since the speaker directly admits that she actually does not mean to say abnormal. She has mistaken to say abnormal before. From the words *I'm sorry*, she asks apologies to clarify the audiences that she is wrong. In addition, she also states that her first statement is not appropriate with her intention. It can be looked by the words *it's not abnormal*. Therefore, the audience did not clarify again because her clarification had been answered clearly.

3.1.2 Polygamy

The second topic discussed was about polygamy. In this session, the discussion was held by one moderator and three panelists, in this study they go by their initial such as KA as the Islamic teacher, Doctor MH as the expert of Family psychology, Mrs. VD as the Indonesian lawyer, and Miss ND as the Feminist and Gender expert. Thus, the other students became the audiences. In the discussion, all panelists gave their explanation about polygamy one by one. One panelist might also complain the other panelist's explanation if he or she thought that the explanation is different from his or her belief. The moderator led the discussion to give chance to speak to each panelist. After the explanations were conveyed, the moderator led the audiences to ask some questions, in this study, the name of the audiences who asked the question is written in their initials.

In this topic, the researcher finds some FTAs and FSAs strategies appear during the discussion. Three strategies of FSAs are taken. First, say nothing strategy is gotten during explanation session of the panelist. Next, one kind of bald on record strategy is found during the question session. Last, one strategy of off record strategy appears in question session.

Datum 1

The audiences: (noisy, talking to their selves without caring the panelists)
The First Panelist: Excuse me!
The audiences: (not caring and still being noisy)
The First Panelist: *(silent and look at the audiences) (2.1)*
The Audiences: (become silent)

When the discussion of polygamy topic discussion is going on, the third panelist conveys her idea about polygamy. However, some audiences ignore the panelist. They talk to their selves instead of caring the panelist. From the occasion, the panelists feel threatened because they are disturbed to convey their ideas. The disturbance leads them to be nervous because their concentration has become less. To face it, the first panelist (AA) uses the strategy of say nothing to conquer the FTAs.

The italic sentence above (2.1) is say nothing strategy since the panelist decides to not say anything. When the audiences are noisy, the panelists want them to be silent and care the panelist. In the occasion, say nothing strategy needs to be used. The strategy has communicated clearly more than was said it because it is successful to be organized (Yule, 1967).

The first panelist does not say anything, and he just stares at the audiences who are noisy. Before he uses the strategy, the first panelist give a notice by saying "excuse me!", but the notice is not cared by the audiences. After that, the first panelist becomes silent and looks at the noisy audiences. From his deed, the audiences become aware that the panelists are disturbed. Therefore, they become silent and listen to the panelists. Here, the strategy is successful.

Data 2 & 3

The Audience: Thanks for the chance. My name is AB. I come from the organization anti-polygamy. But, we don't know whether to support polygamy or not because we still confuse about it. I have three confusing question to you. What I want to ask is which one is better cheating or polygamy? The second one is the speaker in front of us always said about love, love, and love. So, what is actually the essence of love itself? And the main question of my mind is in this world, the population between man and woman is not equal. The comparison is one than four. One for man and four for women. If we are not allowed to do polygamy, there are three women left or without husband. It will increase the unmarried women. So, what do you think about the connection between polygamy and unmarried women?

Moderator: OK. Thank you for the question. Who wants to answer? OK. Doctor MH, please!

Doctor MH: OK. Thank you. I wanna answer the first question first. *What is your religion? Islam yes? (Is it Islam) (2.2)* Cheating in Islam is something that's really wrong. If you want to ask what's the better cheating or polygamy, so polygamy is better. Because cheating is haram, something that is not appropriate and it hurts your wife. Then, I continue to the second question about the essence of love. *Firstly, I want to clarify that sorry, we don't elaborate more about love itself. But, let's take the solution. (2.3)* If you want to do polygamy, you have to think about love. Don't think about desire, about something else, because you just want to do sex. They want to be protected. It comes from love not from the desire feeling or sex. It will only hurt the second wife and the first wife more.

During the question session, specifically on the first question, an audience conveyed his question by saying *I have three confusing questions to*

you. It clearly gave a threat to the panelists. He described that those three questions were confusing, so how about the answer. Another that, he also gave a next threat to the panelists by saying that one of the panelist always said about love, love, and love, then, he asked about what the essence of love. From the way, he seemed like demanding the panelist to clarify what she meant by saying love repeatedly. Here, FTAs emerged. Therefore, Doctor MH, one of the panelists, gave two strategies to face it. The first strategy is purposed to the first question, and the second strategy is purposed to the second question.

The first strategy, the italic utterances 2.2 include in off record strategy because the speaker does not answer the question directly. In fact, she gives an allusion in form of question which is represented by the sentence *what is your religion?* By giving the allusion, the speaker purposes to make the first questioner thinks about the answer itself. The indirect way finally tells the audiences about the clear answer of the question. Before the audience answers the question, Doctor MH said *Islam yes (Is it Islam).* She seems know what his religion is since they are the students of State Islamic University. Thus, Islam is a religion which prohibits the people to do cheating. In Islamic law, cheating is *haram* (something that must not do; if it is done, the doer will get sin). Therefore, the indirect way of answering the question represents that cheating is prohibited, and it is worse than polygamy. Hence, the audiences became understand about her answer.

The second strategy, the italic utterance 2.3 is a kind of bald on record strategies because it directly clarifies what the purpose is. It can be seen from the sentence *I want to clarify.* It illuminates that the question does not correlate to the topic itself. Another that, Doctor MH also encloses apologies to the audiences directly. Thus, the words *we don't elaborate more about love itself* clearly tells that the question is not appropriate with the topic discussed. As a result, the audiences understand that the question is actually not appropriate with the topic discussed. Although the question is not appropriate, the speaker still wants to give the best answer through saying *But, let's take the solution.* After that, the speaker answers and explains the question.

3.1.3 Traffic Congestion

The third topic discussed was about traffic congestion in Jakarta. In this session, the discussion was held by one moderator and four panelists; in this study, they go by their initial such as the Chief of Department of Transportation, Mrs.NL, Mrs. OC as the Researcher, Mr. ZK as The Governor of Jakarta, and the last was FN as the Ministry of National and Development Planning. The other students became the audiences. In the discussion, all panelists gave their explanation about the big problem in the capital town of Indonesia. The moderator led the discussion through giving questions to the panelists. It was purposed to get the explanation from them. After the explanations were conveyed, the moderator led the audiences to ask some questions; in this study, the name of the audiences who asked the question is also written in their initials

In this topic, the researcher finds some FTAs, and FSAs strategies appear during the discussion. Three strategies of FSAs are taken in the question session. Those three strategies are bald on record, off record, and positive politeness.

Datum 1

The Audience: I'm ST. I want to ask any other solutions to solve the problem of traffic congestion in Jakarta? I mean the best solution to reduce directly?

Moderator: The question is for?

The Audience: For all.

Ministry of National Development Planning: OK. I try to answer. *If you want to do something instantly, cook the noodle! (3.1)* If you want to do something that is serious and takes hard, there's no instant, nothing instant, nothing directly. The best solution is making realize. They have to realize, like change from the individual transportation to the public transportation that the government provide.

The moment happens in the question part of traffic congestion topic, particularly on the beginning question. The audience asked the panelist to mention the best solution to solve the problem. In fact, traffic congestion especially in Jakarta has become a big problem. It has been going on in a long time until now. The audience gave a threat through asking any other solutions even the best solution to solve it directly. Consequently, the Ministry of National Development Planning answered the question through stating a strategy.

The words 3.1 becomes into off record strategy as it is not directly addressed to answer the question. The question is actually about the best solution to solve traffic congestion problem. However, the speaker gives the solution through cooking the noodle. It is quietly not appropriate with the traffic congestion problem. Through saying *cook the noodle!,* he gives a solution by cooking the noodle. As we know that cooking the noodle can be finished by anyone quickly and instantly. It actually means that to solve the traffic congestion problem is not simple. It cannot be solved instantly. From the way he answers, it can be definite that the audiences can catch the meaning well.

Datum 2

The Audience: I'm ST. I want to ask any other solutions to solve the problem of traffic congestion in Jakarta? I mean the best solution to reduce directly?

Moderator: The question is for?

The Audience: For all.

Ministry of National Development Planning: OK. I try to answer. If you want to do something instantly, cook the noodle! If you want to do something that is serious and takes hard, there's no instant, nothing instant, nothing directly. The best solution is making realize. They have to realize, like change from the individual transportation to the public transportation that the government provide.

Moderator: OK. Thanks, the Governor of Jakarta, answer please!

The Governor of Jakarta: OK. I wanna answer the question from Mrs. ST that *this is our problem (3.2)*, traffic congestion, especially in Jakarta. As we know that this is serious. It seems like impossible to solve. But, the government has to think how to decrease not solve. How to solve traffic congestion instantly is

impossible. So, that's why we as the governor only gives how to decrease also provide public transportation and rusunawah for people who work in Jakarta. We built rusunawah near the office of the workers. That is one kind of solution.

This phenomenon was occurred in the question session of traffic congestion topic, especially in the first question. At the moment, FTAs attacked the panelists since the audience asked the panelist to tell the best solution about solving the problem of traffic congestion. Actually, the panelists had mentioned some steps to decrease the traffic congestion problem, but the audience asked them to mention the solution more which was categorized to the best solution. Moreover, as we know that traffic congestion especially in Jakarta is a huge problem which is difficult to solve. As a result one of the panelists, the Governor of Jakarta, revealed a strategy of FSAs.

The utterances 3.2 are the type of positive politeness because it is conveyed in a friendly way to create closeness by the speaker. The positive politeness used by the speaker is through enclosing the hearer to include in the activity. It purposes to achieve a harmonic communication. The Governor includes the audiences that they should participate to solve the problem, and it is underlined by the word *our* from the sentence 8.3. The word explains that the problem is owned by the speaker and the hearers. Hence, the speaker invites the hearers to solve it together. His way can realize the audiences that traffic congestion is their problem, not only the government's problem. Here, the audiences are included by the speaker in that case.

Datum 3

The Audience: OK. In traffic congestion like the speakers explain in Jakarta, why
there's no operation rule by the police? The criminal action, like
curanmor (motorcycle stealing) by the police.

Moderator: Yes, thank you for question. It will be answered by the Governor.

The Governor of Jakarta: Because the topic is about traffic congestion, why you ask
about *curanmor*?

The Audience: (Smilling)

The Ministry of National Development Planning: So, the government should steal the
motorcycle. So, the traffic will be
decreased?

All Audiences: (Laughing)

The Audience: Actually, what I mean is about *cegatan* (operational activities in a way
done by police). In traffic congestion, there is no operation to solve
it.

Moderator: OK. *I'm so sorry that we are talking about the traffic. So, there is no
correlation between police operation and the traffic itself (3.3).*

The Audience: OK.

In the second question session, an audience asked about the why the

police did not do a police operation like *curanmor* (a criminal action of

stealing motorcycle) to solve the problem of traffic congestion. Inasmuch as

the panelists felt that the question was not related to the topic discussed, two

of all panelists—the Governor of Jakarta and the Ministry of National

Development Planning gave FTAs to the second question. The Governor gave

a threat through explaining what the topic was, and the question was outside

of the topic. Moreover, the Ministry of National Development increased the

threat through giving allusion that the government should steal the driver's

motorcycle so that the traffic congestion would be decreased. Furthermore, the

moderator gave a strategy of FSAs.

The utterances 3.3 are classified into bald on record strategy because the utterances present information in the clear way. The moderator clarifies that what the hearer's or the audience's mean is not appropriate with the speaker's and the panelists' intention, and it is expressed in a definitely way with asking apology. He elucidates that the question is not appropriate with the topic discussed through saying *so, there is no correlation*. His way of giving the clarification is expressed in a direct way with an apology, and it includes in bald on record strategy.

3.1.4 Being Academics or Activist

The last topic discussed was a debatable topic, being academics or activist. In this session, the discussion was conducted by one moderator and three panelists; in this study, they go by their initial such as Miss TR as an English Department student of University of Indonesia, Mr. RB as the Ministry of Education in Indonesia, and Mr. AB as the lecturer in University of Indonesia. Thus, the other students became the audiences. In the discussion, all panelists gave their explanation about which one was better between being academics and being activist. The moderator led the discussion through giving questions to the panelists one by one. After that, the panelist answered and explained the question. After explanation session, the next was a question session from the audiences; the name of the audiences who asked is written in their initials. It was led by the moderator until the end of discussion; it was ended by conveying of the conclusion by the moderator.

In this topic, the researcher finds some FTAs and FSAs strategies appear during the discussion. Four strategies of FSAs are taken in the question session. Those strategies are divided into two negative strategies, one positive politeness, and one bald o record strategy.

Datum 1

The Audience: Thank you for the time. I want to give comment about this discussion. Actually, it's very good discussion. I really enjoy the discussion. But, unfortunately, it doesn't give any example like they are activist, they are academics. So, give us the example, please! So, we can make over our mind whether to good activist or good academics. Thank you.

Moderator: OK. What you mean is you have to fight of the panelist? Or? Is it right?

The Audience: No. I mean by example. We need example like Mrs. RB, she is a collogue student, can she mention what organization that she join? What does she feel like?

Moderator: OK. So, is there any comment for the question from Miss MH? *Mr. AB, as the academics and activist also, please! (4.1)*

Lecturer: Yes, I join organization. So, I will tell you. I join college student movement which is the purpose is to know the other college students. What we do is we share of we want to do next; giving information about the current issue, scholarship, and other things. So, college student don't only study about the topic students but also study other things that make us better. But, although I'm organisator (joining organization), I didn't forget of my duty to be good academics with the higher score. In my opinion, there's no problem by being activist also academics.

In the beginning question, an audience gave a comment to all panelists about the discussion. In her comment, she could not find any examples given by all panelists in their explanation. Consequently, she requested to the panelist to give an example about being activist and academic since she thought that an example could make the explanation clear. However, the way she asked the request gave a threat to the panelists. Before conveying her purpose, she said that she actually liked and enjoyed the discussion, but she had not been satisfied of the discussion. It was caused by the panelists who did not give any example of their explanation; it can be seen from the word

unfortunately which was uttered by her. Hence, the moderator tried to maintain the discussion by saying a strategy of FTAs.

The utterances of 4.1 are a kind of negative politeness since it creates the distance among the panelist and the audiences. The moderator uses admiration feeling to call the panelist, Mr. AB to answer the question. She shows that she respects him through saying *as the academics and activist also*. As we know that being both of academic and activist is not easy, yet Mr. AB can be successful in being both of those. The moderator believes that Mr. AB could answer the question easily. Here, the moderator uses the strategy of giving deference as one of negative strategies.

Datum 2

The Audience: Thank you for the time. Previously, The Observer of Indonesian Society, AB said that there's wrong with today college students is their mindset. As we know that mindset is something that we cannot change easily. So, how we change their mindset so that today college student can be both of good activist and academics?

Lecturer: OK. Thank you for the question, Miss ND. *Actually about the question is also related to the Ministry of Education (4.2)*

All Audiences: (laughing)

Lecturer: Yes, of course. It is related to the Ministry of Education because he is as the one that has to change the rule of Indonesian education (smiling). But, it's okay. So, actually, about the mindset is make it from earlier, from Elementary School, it must be already set in a good mindset.

Ministry of Education: OK. I will answer the question.

All Audiences: (laughing)

In the second question, an audience asked to the one of the panelists, the Lecturer, Mr. AB. Before asking the question, she clarified a statement which had been said by AB that now the college students' mindset has been changed. After knowing that their mindset is changed, how we can change the wrong mindset to be the good mindset. The audience merely gave her question to the lecturer. In her opinion, the lecturer merely gave the statement without

any solutions to make it right. From the situation, the lecturer got FTAs. Furthermore, he did a strategy of FSAs.

The utterances 4.2 include in positive politeness because the speaker tries to create a solidarity nuance during the discussion. The speaker tries to give a joke before he answer the question. The audience actually leads his question to the Lecturer only. However, the Lecturer invites the Ministry of Education as the other panelist to answer the question too. He conveys that the question is not only related to him but also related to the other panelist, the Ministry of Education. The strategy used successfully brings a funny sense, and it is signed by the audiences' laugh after conveying his strategy. In this occasion, the solidarity sense is appeared.

Datum 3

Ministry of Education: We just limited the graduation in university. The student can be dropped out if they can't pass for about five years, they will be dropped out by the university. That's the wisdom of the Ministry of Education about how to make it balance between the academics and activist because some people will judge that activist is the students who neglect their academic. But, being activist is also important because they have to learn something outside their study. So, to have them focus more, they should balance as they want. For example, an activist has sixty percents passion in being activist, and he prefers to be activist, and it will make his time to be less to study. So, to make it balance, make it more efficient, the sample of five years as the maximum year to pass the study is taken by the Ministry.

The Audience: So, the solution is not only focusing on making the activist to be more academic, and how to make the academic college student to be more active?

Ministry of Education: OK. *I think I am as the Ministry of Education in Indonesia (4.3)*. I make the facility to submerge their talent. For example, they have passion on football; they can join to football organization. Just provide for their passion. I think it depends on the students. If they have passion, we provide the facility. It gives back to the students.

During the question session, especially in the second question, the

Ministry of Education explained about one solution of the discussion was

making balance between activist and academic. Thus, the Ministry of

Education merely showed the way of making activist to be more academic.

For that reason, an audience interrupted him by asking what kind of the way of

making academic to be more active. From the interruption, FTAs occurs.

Consequently, the Ministry of Education gives a strategy of FSAs.

The utterances 4.3 are one kind of negative politeness because the

speaker tries to create a distance between him and the hearers. He admits that

he is the Ministry of Education in Indonesia before explaining his answer

more. He becomes conventionally direct to the hearers about who he is so that

he appears an expanse to the hearers. Hence, his way of answering appears a

space among himself and the hearers. Another that, the sentence *I think* is one

kind of hedge that is a characteristic of negative politeness. Therefore, it is

categorized into negative politeness.

Datum 4

Moderator: OK. Back to the panelists. Start from Mr. RB, you said that students also
need soft skill when they graduate from the college, they need to back to
the society, but what's your opinion, Miss TR about the statement
because you know that you only consent about academics, and you have
no experience for being activist. Do you agree with it?
First Panelist: Mmm….(silent for long time)
Moderator*: So, no comment or no explanation for that? Do you agree with that?(4.4)*
Academician: Yes, I agree.
Moderator: Yes, so after this you will join some organizations?
Academicians: Yes, I think yes.

In the last session before the moderator expressed a conclusion, the

moderator one of the panelists, academician, Miss TR. In the previous

explanation, the academician had told that she never joined any organizations. She could be a successful academician without joining any organizations. On the contrary, one of the panelists, the Ministry of Education explained that a college student must need soft skill through joining organization. In consequence, the moderator asked Miss TR's opinion about the Ministry of Education's explanation. The different opinion causes FTAs to Miss TR. It also looks from the confusion feeling of the academician because she does not answer the question instead of being silent for long time. Therefore, the moderator tries to do the strategy to maintain the academician's face.

The utterances of 4.4 includes in bald on record strategy since it obviously asks and requires the speaker to follow what the speaker wants. The speaker considers that her way will be accepted by the hearer. What the speaker wants is the hearer becomes agree with what have been conveyed by the speaker. From the way, the academician finally declares that she agrees with it even she wants to join the organization after that.

3.2 Discussion

This part presents the interpretation of the findings. It involves the theory of Brown's & Levinson's (1987) politeness theory to do FSAs strategy.

3.2.1 The Strategies of FSAs Performed by EFL Students in Panel Discussion of Speaking III Class

Data analysis above has explained clearly that EFL students in Speaking III Class of Language and Letters Department in Maulana Malik Ibrahim State

Islamic University of Malang take FSAs strategies through politeness strategies of Brown's & Levinson's theory (1987) after they get FTAs in panel discussion session. Based on the analysis, most of FTAs appear from the audiences to the panelists. However, it also comes into the audiences from the panelists and/or the moderator.

FTAs which appear from the audiences to the panelists are caused by some reasons. In fact that the panelists are not the real experts of the topic discussed; they are still performing as the experts. Moreover, they are the EFL students in which English is used less than their first language. Hence, inappropriate or unclear information is usually expressed by them in conveying the information. As a result, it causes the audiences to ask any questions or to give any objections. Here, the way of the audiences conveying the questions and the objections often brings a threat to the panelists. In other words, FTAs happens to the panelists because of the audiences.

Meanwhile, some FTAs are also gotten by the audiences caused by the panelists and/or moderator. It is caused by the unclear questions given to the panelists. Basically, the audiences are also the EFL students. It leads the audiences get difficulties in conveying their questions in English, and it causes them to give unrelated questions. Here, FTAs happens to the audiences caused by the panelists and/or the moderator. To sum it up, FTAs which happens in EFL students is also caused by their intensity of using English beside social distance (D), relative power (P), and absolute ranking (R).

After getting FTAs in panel discussion, EFL students contribute FSAs strategies through Brown's & Levinson's politeness theory (1987). They cover all five politeness strategies such as say nothing, bald on record, off record, positive politeness, and negative politeness. Bald on record is the most often strategy used for five times by the students. After that, negative politeness is used by the students for three times. Meanwhile, off record and positive politeness are used by the students for twice. The least strategy used by the students for once is say nothing.

A. Say Nothing Strategy

The researcher merely finds one kind of say nothing strategy. Like Brown & Levinson (1987) stated that this strategy is sometimes considered in a particular case, this strategy is successfully used by the panelist. This strategy is very rare to be used by the speaker since the way is through say nothing, and it can result different interpretations (Yule, 1967). Therefore, from four sessions of panel discussion, the researcher merely finds one case that uses this strategy. It is represented by datum 2.1.

In this strategy, the researcher finds the different result with all previous studies. In all previous studies which used Brown's & Levinson's (1987) theory, say nothing strategy is not found. First, Maginnis (2011) found four politeness strategies of Brown's & Levinson's (1987) theory—bald on record, positive politeness, negative politeness, and off record strategy. Next,

Kuntsi (2012) and Ambuyo, Indede, & Karanja (2011) found two kinds of

Brown's & Levinson's (1987) theory such as positive and negative politeness.

B. Bald On Record Strategy

Based on the findings, the researcher shows that bald on record

strategy is the most frequent strategy to be used which is appeared in datum

1.2, 1.3, 2.3, 3.3, and 4.4. All bald on record strategies used are in line with

Brown's & Levinson's theory (1967) which should in conformity with four

Grice's Maxims such as maxim of quality, maxim of quantity, maxim of

relevance, and maxim of manner as in datum 9.3 *I'm so sorry that we are*

talking about the traffic. So, there is no correlation between police operation

and the traffic itself. The strategy directly and clearly tells that the question

given by the audience is not related with the topic discussed. It was expressed

in conformity with four Grice's Maxims.

In those bald on record strategies, the researcher finds four kinds of

utterances through Searle's theory of speech act (1969). First, two strategies are

uttered by the speakers in the kind of apologizing. Therefore, they include in

expressive act which are represented by datum 1.3 and datum 3.3. Second, one

strategy is expressed by the speaker in concluding way. Hence, it includes in

the assertive act which is represented by datum 1.2. Third, one strategy is

expressed by the speaker in opposing way so that it includes in commisive act,

and it is represented by datum 2.3. Last, one strategy is uttered by the speaker

through asking way so that it becomes to directive act, and it is represented by datum 4.4.

The study finds the different result from the previous researches. Those previous researches result that the most frequent strategy used is not bald on record strategy. The research of Ambuyo, Indede, & Karanja (2011) and Kuntsi (2012) show that the most frequent strategy of politeness used is negative politeness. It may be caused by the subject taken. The subject taken of those two previous studies were native English whereas this study takes EFL students. In those previous studies, the result shows that the most often way of negative politeness is question and hedging. (Ambuyo, Indede, & Karanja). Meanwhile, the EFL students prefer use a direct way in doing FSAs strategies.

C. Off Record Strategy

In off record strategy, the researcher finds two strategies used which are appeared in datum 2.2 and 3.1. The strategies of off record used are in line with Brown's & Levinson's theory (1967) which stated as the opposite of bald on record strategy in form of an allusion. As the opposite of bald on record strategy, the strategy must not follow the rule of four Grice's Maxims—maxim of quality, maxim of quantity, maxim of relevance, and maxim of manner—as in the datum 5.2 *What is your religion? Islam yes? (Is it Islam).* The datum clearly breaks the maxim of manner rule. In the context of the datum, an audience asked which one is better between cheating and polygamy.

Nevertheless, the panelist answered by saying the datum 5.2. As a result, it causes ambiguity, and it breaks the rule of Grice's Maxims.

In those off record strategies, the researcher finds two kinds of utterances through Searle's theory of speech act (1969). First, one strategy are expressed by the speaker in asking way. Therefore, it includes in directive act which is represented by datum 2.2. Second, one strategy is uttered by the speaker in putting forward way so that it becomes to assertive act, and it is represented by datum 3.1.

D. Positive Politeness Strategy

In positive politeness, the researcher finds two strategies used which are emerged in datum 3.2 and 4.2. The strategies of positive politeness used are in line with Brown's & Levinson's theory (1967). From fifteen kind strategies of positive politeness, those two positive politeness used include in including both speaker and hearer in the activity and giving a joke.

Based on Searle's theory of speech acts (1969), the researcher finds that the utterances of those two positive strategies are expressed through inviting way. Therefore, they include in directive act. They are represented by datum 3.2 and datum 4.2.

E. Negative Politeness Strategy

In negative politeness, the researcher finds three strategies used which are emerged in datum 1.1, 4.1, and 4.3. The strategies of negative politeness

used are in line with Brown's & Levinson's theory (1967). From ten kind strategies of negative strategies, the strategies used are question, hedge, and giving deference.

In those off negative strategies, the researcher finds three kinds of utterances through Searle's theory of speech act (1969). First, one strategy are expressed by the speaker in concluding way. Therefore, it includes in assertive act which is represented by datum 3.2. Next, one strategy is uttered by the speaker in asking way which is represented by datum 1.1, and the other strategy is expressed in ordering way which is represented by datum 4.1. Those utterances include in directive act.

Based on Searle's theory of speech acts (1969), the strategies are categorized into assertive and directive. Assertive classification is represented by datum 4.3 in the form of concluding. Directive classification is represented by two data such as datum 1.1 in the form of asking and datum 4.1 in the form of ordering.

In conclusion, the strategies of FSAs performed by EFL students cover all kinds of Brown's & Levinson's theory (1987). All strategies used are also in line with the theory. Although, some differences are found between this study and those previous researches, the concept of the way the strategy used is same with Brown's & Levinson's theory (1987). Meanwhile, according to Searle's theory of speech act (1969), the utterance which is mostly used by the speaker

in giving the strategies is directive act, and it is expressed by the utterances of

asking, inviting, and ordering.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter includes conclusion and suggestion. The conclusion summarizes the result of analysis in chapter III. Furthermore, the suggestion contains of some recommendations which are made for the next study.

4.1 Conclusion

In conclusion, the use of FSAs strategies by EFL students in panel discussion of Speaking III Class in Maulana Malik Ibrahim State Islamic University of Malang covers all strategies which are proposed by Brown's & Levinson's politeness strategy (1987). Those strategies are say nothing, bald on record, off record, positive politeness, and negative politeness. After that, the most often strategy used by the students is bald on record while the least strategy used is say nothing. According to Brown's & Levinson's politeness theory (1987), bald on record strategy refers to the strategy which is presented in a direct way, and say nothing strategy refers to the strategy which is done with not say anything.

In this study, all FSAs strategies are experienced by the panelists and the moderators. The panelists envelop all Brown's & Levinson's politeness strategies (1987) such as say nothing, bald on record, off record, positive politeness, and negative politeness. The panelists use all strategies in almost same intensity—two strategies of bald on record, off record, positive politeness, and negative politeness; and one strategy of say nothing. Meanwhile, the moderators envelop two kinds of Brown's & Levinson's politeness strategies (1987) such as bald on record and negative strategies. The most often strategy used by the moderators is

bald on record which are emerged three times in this study; and one negative

politeness is also used by them.

Further, all FSAs strategies which are expressed by the panelists and the

moderators include in four kinds of Searle's speech act theory (1969) such as

directive, expressive, commisive, and assertive acts. Here, directive act is the most

often utterance used by the panelists and the moderators, and they are expressed in

ordering, asking, and inviting way. After that, expressive act is expressed by the

panelist and the moderator in apologizing way. Meanwhile, commisive act is only

expressed by the panelist through opposing way. Last, assertive act is expressed

by the panelists and the moderators in the form of putting forward and concluding

way.

4.2 Suggestion

After finishing the analysis, the researcher gives some recommendations to

the next researcher. Generally, the recommendations are divided into two terms

such as for the topic discussed and for the subject taken.

First, since the study merely examines the strategies of FSAs performed by

EFL students through politeness strategy, the next researcher can widen more on

the other topic of the factors influencing the tendency of using FSAs strategies by

EFL students. Second, the researcher takes the subject study on the EFL students

of their performance in panel discussion class. Hence, the next researcher is

suggested to take the other data from the data of speaking performance. For

instance, the data can be taken from the EFL daily conversation and the process of

EFL teaching outside performing in front of the class. Therefore, the data taken

can be more natural and more empirical. In addition, it can enhance the references

from the topic.

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APPENDIX 1 (Classification of FSAs Strategies)

No.	FSAs Strategies	Types of FSAs Strategies				
		Say Nothing	Bald On Record	Off Record	Positive Politeness	Negative Politeness
1.	Before that, I want to ask what kind of the disease?					√
2.	But, firstly we would like to clarify if we just discuss about the relationship not the marriage.		√			
3.	I'm sorry. It's not abnormal		√			
4.	(Silent and look at the audiences)	√				
5.	What is your religion? Islam yes? *(Is it Islam?)*			√		
6.	Firstly, I want to clarify that sorry, we don't elaborate more about love itself.		√			
7.	If you want to do something instantly, cook the noodle!			√		
8.	This is our problem.				√	
9.	I'm so sorry that we are talking about the traffic. So, there is no correlation between police operation and the traffic itself.		√			
10.	Mr. AB, as the academics and activist also, please!					√
11.	Actually, about the question *(about the question)* is also related to the Ministry of Education.				√	
12.	I think I am as the Ministry of Education in Indonesia					√
13.	So, no comment or explanation for that? Do you agree with that?		√			

Note: The italic words in the brackets are the correct grammatical words.

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APPENDIX 2 (EFL Students' Speaking in Panel Discussion)

First Topic: LGBT

Moderator: OK, Ladies and Gentleman, thank you very much for coming to this time. My name is MT as the moderator in this discussion. Now, we will discuss about LGBT. LGBT, there is specialized in Indonesia. Many of people in Indonesia are arguing about this kind of issue that happened as the new in Indonesia. So, as one of the citizens of Indonesia, we would like to give you a discussion and opinion in our time today. So, we invite the experts which I will introduce to you. First, is the Ministry of Human Right, we have FF here. Next, we have the Observer of Indonesian Society that is Professor AA. Next, we have a Representative of Ulama Council of Indonesia, there is AP. OK. Thank you. To over the discussion, every single participant or speaker will have a chance to deliver their opinion for five minutes, and after that, I will give some questions to them. The last, I will give the questions to the speaker from their comment or their add of the audiences. We know that LGBT or Lesbian, Gay, Bisexual and Transgender are well known in Indonesia. We may see this in our environments. As the matter of this, many people see this as the positive or negative thing. To clear those things in the society, we would like to give the opinion of those experts from government side, religion side, and the society side. To start this discussion, I would like to invite the Ministry of Human Right, Miss FF, as the representative of the government, please give your comment.

Ministry of Human Right: Thank you. Sitting in front of you all, I as the Ministry of Human Right, I will give you explanation about the law that arranges LGBT, especially in Indonesia. The first is human right, as we know that human right is a right inherent to organize human being whatever our nationalities included ethnics, sex, origin, color, religion, language, and others. In UUD '45 on the 28 of E point paragraph mention that the first is *setiap orang bebas beribadah, beragama, dan memeluk agama berdasarkan kepercayaan masing-masing. Bebas memiliki pendidikan, pengajaran,memilih pekerjaan, kewarganegaraan, tempat tinggal untuk meninggalkannya serta berhak kembali.* And the second point is *setiap orang bebas untuk meyakini kepercayaan, menyatakan pikiran, dan sikap sesuai hati nurani.* The crucial point is the government gives a free to believe something and right to use it. For the fundamental right that should be owned by every human being is freedom to love another individual and legalizing social relationship in case of marriage without seeing gender, ethnicity, praise, and the social group that they growth. And there is another example from the country in this world, there are 22 countries that legalize LGBT

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marriage. It is the example of human right. The countries that legalize LGBT, for example is Canada, Norwegia, Swedia, New Zaeland, Franch, Denmark, Argentina, Uruguay, Brazil, Finlandia, Irlandia. It is caused by the reason of love.

Moderator: OK, thank you very much for the opinion and the big point of law in Indonesia. Then, why we are not going to the next expert. It is the important part that we have to know because she is the observer of society, as the representative of the society in Indonesia. She has a big knowledge about the people in Indonesia which is specially in this occasion of LGBT, Professor AA, would you please tell me about your opinion.

The Observer of Indonesian Society: OK, thank you for the chance. As we know that LGBT is not about the personal or individual, but it has become the global organization around the world. In 1992, the group of gay has established in Indonesia. Now, the main LGBT group in Indonesia is GAYa Nusantara. Lesbian in Indonesia is one of the large movement in southeast Asia. According to the human right, what's wrong with LGBT? There is no different with normal and abnormal. That's a fair of the country. World Health Organization has removed the list of LGBT from mental illness. According to them, LGBT is normal behavior not mental disorder. The last, in fact in the data of US IAD, said that the major of LGBT organization is getting full from the international organization.

Moderator: So, there is a big implication of LGBT organization. I think that is important of the second speaker said that LGBT is not mental disorder. So, let's go to the last but not least, we go to the MUI. We see the religion side of LGBT that we need to know. Miss AP, please let us know about LGBT from religion respective.

MUI: OK. I am as a chief of Ulama Council in Indonesia do not agree with LGBT from the side of religion. I will explain and provide some reasons. First, LGBT is forbidden in Islam and it has been explained in holy Quran and relating to the traditional story of Islam such as in Hadith. The second, LGBT is contradict with Pancasila in first and second moral principles. It alsocontradicts with Indonesian constitute in section 29 and 28, and Indonesian constitute 1991 about marriage. And the third, LGBT activity is contradict with Indonesian Ulama council because it was an instruction number 57 on 2014 about lesbian, gay, sodomi, and violation. LGBT is not only forbidden but also is such a crime so they have to get some punishments. The fourth, LGBT activities, as we know that it can cause some diseases of HIV. Thanks.

Moderator: OK. Thank you very much for your explanation, the chief of Ulama Councils of Indonesia. And we put Miss AP's statement that Ulama Council of Indonesia neglects LGBT under the reason of Holy Quran to ban this kind of issue. So, let's compare to the Ministry of Human Right that do you think LGBT is allowed. Why does LGBT exist in this world?

Ministry of Human Right: Basically, as the Ministry of Human Right, we should see everything despite their individual belief or what they believe. We are all human, and the human has right. Every right of the people needs to be protected, and also LGBT. Everybody has their right to express their feelings and their happiness. No one can disturb what individual choice, and we cannot think that they are bad because of their way; the way their express their feeling is different from others. There is an analogy, there is someone that becomes the minority. It does not mean that they are different. For example about religion, In Indonesia, the majority is Islam, and the minority is others. But, it does not mean that others are bad. They have same right to believe what they believe. If people have the same right to choose what they believe, that's also same with LGBT.

Moderator: OK. Thank you very much for your explanation. The Ministry wants to allow LGBT in Indonesia because the right is considered in every single human. And how about Miss AA, do you think that LGBT will be accepted in Indonesia?

The Observer of Indonesian Society: I think the people of Indonesia someday will accept it. But, I think it is hard because mostly the people of Indonesia are fanatic with their religion, and the religion not accept LGBT. But, not all people oppose LGBT. The people of Indonesia should learn more about right, and when it comes, the people will accept LGBT. Besides, the people of Indonesia are opened minded with new think so they can easily accept LGBT with their environment. That's a great way to support LGBT in Indonesia.

Moderator: OK. Thank you very much for your opinion. The last, we take an opinion from MUI. Majelis Ulama Councils of Indonesia, why do you think LGBT is prohibited in religion?

MUI: OK. As what I explained of LGBT that it's forbidden. I will explain from the other religions such as Christian, Buddha, Hindu, and others. I will take some conclusions from those religions that they forbid this activity such as in Christian; people said that God has planned the sex pair must be between man and woman. The other reason said that even though LGBT is forbidden, we have to tolerate the people doing LGBT. It means that e hate the activity, bit we shouldn't hate the

people. In Buddha perspective, they don't hate people doing LGBT, but they refuse same sex marriage. One of Body Buddhist, Utomo Mahatara, said that there is Buddhagama. Buddhagama is such as the homosexsual God in their religion. So, they are allowed to marry in same sex. But, most of Buddhist people do not allow LGBT. Then, in Hindu perspective, in Holy's literature, there is writing about something we should do with KGBT people. We have to respect the people doing LGBT. From this opinion, I think Buddha and Hindu still tolerate the people doing LGBT. But, in Islam and Christian, they do not tolerate the people doing.

Moderator: OK. Thank you very much for your opinions. Because I think the time is limited so I only open three questions to the audiences. So, if you have questions, don't hesitate to tell it because all the speakers who sit in front of you here are the expert. OK. Yes please.

The Audience: OK. There are three different opinions from the speakers. What I want to ask is do you agree with LGBT with your own self. I mean the second speaker said that someday all Indonesian people will accept LGBT. According to the health perspective, it will cause some diseases, HIV. So, I think if LGBT is allowed, it will cause many diseases to our generation. So, what do you think, what's your opinion, will you accept it for the future? Thank you.

Moderator: OK. From Miss ND's question, she asks about what do you think about LGBT through the healthy side. Let's start it from Miss FF. Do you agree or not?

Ministry of Human Right: Yes, I agree with LGBT with the reason of human right. We have to protect all human rights. And we can see from UUD about the freedom of human right.

Moderator: OK. The next is Miss AP. Please, give your opinion.

MUI: OK. In my opinion, from the healthy side, I don't agree with LGBT because it causes many diseases, such as HIV. Another that, in LGBT, the people cannot have a child from the marriage. It will spend many time and money to have a child.

Moderator: OK. The last is from Miss AA. Can you tell me about your opinion , you agree or not.

The Observer of Indonesian Society: I think,, mmh.. basically, I'm not agree, but I will tolerate the people doing LGBT.

Moderator: Oh. So, you tolerate. You don't accept LGBT, but you will tolerate people who are doing LGBT. So, how about the next question that asks about the diseases which are caused by the same sex relation by LGBT people?

The Observer of Indonesian Society: **Before that, I want to ask what kind of the disease?** **(1.1)**

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The Audience: The diseases, HIV. I don't know that there is the drug that can heal the disease, but it's very dangerous. So, do you still want to tolerate the people?

The Observer of Indonesian Society: I think there's no illness caused by LGBT because WHO has removed LGBT from the list of illness.

Moderator: Maybe, I can give addition about what Miss ND asks that there is no different between same sex marriage and the people who are doing free sex. People who do same sex marriage is same with doing free sex because it is still not legalized. But, in doing free sex, the person will not get HIV/AIDS disease if his or her pair doesn't have HIV/AIDS. That's also same in same sex marriage, right Miss AA?

The Observer of Indonesian Society: Yes.

The Audience: It means that you will agree and you will accept this activity until our future? If the activity will be allowed, we cannot measure that the same gender attraction will not gain our generation. So, will you still accept it?

Moderator: maybe, the Ministry of Human Right has the opinion about this question?

Ministry of Human Right: I think to solve this we can tell our children to not practice, maybe, to protect our generation.

The Audience: OK.

Moderator: OK. Then, we move to the next question, AZ, please.

The Audience: OK, my name is AZ, I want to ask to the Ministry of Human right. You said that LGBT is their right, they are free to express what they want to do. Do you what the definition of right here? So, I will express the definition of right here, right has four definition in this dictionary. (bring oxford dictionary). The first is morally good or acceptable, the second is exactly or directly, the third is morally good or correct, and the fourth is coerce yourself to the normal. I believe that LGBT is not morally good and not good condition anymore which is also break the value of society. And, you know that human being has some characters. They have to do sexual intercourse in order to have the next generation, right. So, my question is, is it suitable that the doer of LGBT is still called as human being? Is it suitable or not? Give me a reason.

*Moderator: Thank you very much for your question, Mr. AZ. **But, firstly we would like to clarify if we just discuss about the relationship not the marriage. (1.2)** Marriage is one another thing that will be discussed in another occasion. Because when you want to legalize the marriage, it means that you have to legalize the relationship first. And then, you ask about it is suitable to call the doer of LGBT is still human being, and it neglects the idea of the essence of the relationship between the man and the women.*

Ministry of Human Right: OK, d. I will try to answer your question. In this case of love, I think that everybody has their right and freedom to express their feelings even the doer of LGBT.

Moderator: Yah, because your question is to the Ministry of Human Right so the answer should be about human.

The Audience: OK. Thank you.

Moderator: and the last question is from Miss HN.

The Audience: OK. My name is HN, because LGBT appears in this world, every effect has a cause. In your observation, what is actually the reason of why people do LGBT or it is only the psycho or the mental illness. What is actually the basic of why people do LGBT?

Moderator: OK. Thank you for the really good question from Miss HN. Why is actually the reason of why people have the same sex relation such as boy and boy, girl and girl. Just for intermezzo, I tell you that there is a man marries with his motorcycle in China, and there is legal, I don't know why.

Audiences: What? Oh.motorcycle.

Moderator: Then, who want to answer the question? OK. The Professor, please.

The Observer of Indonesian Society: OK. I will answer the question. I think the basic reason of why people do LGBT in Indonesia is maybe they get broken-home, broken-hearted, and they are abnormal.

Audiences: what? Abnormal?

The Observer of Indonesian Society: mmh,… no no, not abnormal, maybe they are feeling stressed. So, they do LGBT.

The Audience: But, the explanation you said that it is not mental illness, but it is abnormal?

*The Observer of Indonesian Society: **Oh.. I'm sorry, it's not abnormal. (1.3)** So, LGBT is only the psychological problem.*

Moderator: OK. The observer just said that LGBT is caused by having problem in their environment and their relationship, not abnormal condition.

The Audience: OK. Thank you.

Moderator: Because the time has finished, we need to close this discussion. Believe what you believe. Stay in your line. Thank you.

Second Topic: Polygamy

Moderator: Assalammu'alaikum Wr. Wb.

Audiences: Wa'alaikumsalam Wr. Wb.

Moderator: Good afternoon everybody. Welcome to this panel discussion. And welcome to the great Speakers front of you all. In this panel discussion, we will disscuss about polygamy. As we know that polygamy is a man who have more wife, and the problem of polygamy is many family who do polygamy have bad and sad ending marriage. For ex, the first and the second wife always fight and never make piece together. So, let's see in Islamic perSecond Panelistective. For more clear explanation, let's we hear UK, please!

First Panelist: Assalammu'alaikum Wr. Wb.

Audiences: Wa'alaikumsalam Wr. Wb.

First Panelist: Alhamdulillah. First of all, thanks to Allah, the Lord, who has given us a piece so that we can gather in this place to discuss about polygamy. Second, sholawat and salam are always gien to ur prophet, Muhammad SAW. And who has led us from the darkness to the lightness. Polygamy is the very essential material, essential thing. Polygamy is essential thing when we talk about woman. Polygamy has positive causes. We have known in Al Qur'an in Suroh An-Nisa (….) A man can have two wives, three wives, until four wives.That's great that Allah who has given us a chance to marry more than one woman. And it is also supported by the fact that our Prophet has more one wife. But, we cannot say that polygamy is the best choice. We have to look the situation to find why we have to polygamy. For ex, polygamy is. We have a women who have an illness. For ex, she cannot bear any child. Or she is busy, over busy in her everyday life. Polygamy is the best choice when a man have potency to do that. For ex, he has a lot of money, he has a good position such as direktur, a leader of Islamic religion or Kyai. But, choosing women not same with choosing every woman. As a man we have to do a method to searching, to lok for the women. For ex, a woman who has lack husband, or maybe she has weakness in material. So, polygamy is right choice, maybe, for the income from a guy. He may has the over income. He cannot stand with only one woman beside he. He wants more. Second, in Islam, beyond men's characters, women is included in Polygamy method. For ex, the wife is afraid when she founds that her husband is over last married. So, lacking her husband to make another marriage. So, her husband is controlled. That is the point from Islam maybe, if you have any questions, you can ask later. Thanks.

Moderator: Thank you for your explanation, UK, and we are ready for the next panelist. So, we will discuss about polygamy based on psychological impact that will be delivered by Doctor MH as the expert of Family psychology.

Second Panelist: Assalammu'alaikum Wr. Wb.

Audiences: Wa'alaikumsalam Wr. Wb.

Second Panelist: Thank you for the chance for me to give information about polygamy in family psychology. So, I have the reasons why actually Mr. UK accepts polygamy. But, I have the reason to reject it from psychology. I really

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love this section, in the term of polygamy itself. I find a lot of women who are in the term of polygamy itself. So, I make three reasons for today. First about the result of organization, second about psychological impact, and the third is the impact for the first wive. Polygamy should have psychological impact. So, we may see that polygamy is allowed, what we say in Islam is Halal and sah. So, we know that our prophet Muhammad SAW does polygamy. Even he has polygamy he wants to protect to women. But, man nowadays doesn't do that. They so for the reason of need. But, Rasulullah does it because he wants to protect the women. As we know that, he married with the young girl; 11 years because he wants to protect her. Another reason of polygamy is good follower of Rasulullah. But, he does not think about the psychological effect and the economic effect in his household. If we see from the psychological effect and the economic, it causes unhappiness effect. In the family, it will be jealous feeling, maybe from money and love. If the husband does polygamy in his family, and the first wife said that she is ikhlas. But, I believe that in her inner heart, she is painful. A wife whose his husband do polygamy will have psychological effect, for example, she will have no sex desire because she thinks that now my husband have to think two women, and I'm the old one, and she is the newest one, the shiny wife. So, the first wife has less confidence. The second is about the marriage status. if she tends to have divorce, it will be difficult from the woman. Because it's easy for the man to get new wife, but not for the woman, especially having the status. Woman is very kind-hearted, she will think about the child. She doesn't want that the husband will leave their child. She thinks about her family. The last, being fair for two wives is not easy. If you can be fair, you may do polygamy. But, if you cannot be fair to divide you feeling into two women, don't do that.

Moderator: OK. That's very nice explanation, Doctor. Now, let's see the Law in this country for doing polygamy, and how the prosedur in doing polygamy itself. Ok. Let's hear together the explanation from Mrs. VD.

Third Panelist: Assalammu'alaikum Wr. Wb.

Audiences: Wa'alaikumsalam Wr. Wb.

Third Panelist: I would like to explain of how the Law of Indonesia about polygamy. In Indonesia, polygamy is a husband that has more than one wife. If the husband wants to get married again, it is allowed with some requirements. First, the husband must get the permission from the first wife. Then, if the wife does not do the obligation, like the wife has the physical defect.

The audiences: (noisy, talking to their selves without caring the panelists)

The First Panelist: Hussh…

The audiences: (not caring and still being noisy)

*The First Panelist: **(silent and look at the audiences)** **(2.1)***

The Audiences: (become silent)

Third Panelist: (continue her explanation). In Undang-Undang number 1 to 19 explain that the husband who wants to married again must to have the salary for his

wives. So, Indonesia has the best law about polygamy. If the husband want to married again, he has to fill the requirements. That's all

Moderator: Thank you for your explanation. The last will be delivered from Miss ND, as the Feminist and Gender expert.

The Fourth Panelist: Thank you for the time. Before I explain, I want to clarify what UK said. Yah, there is surah in Al-Qur'an said that man can marry for four wives. But the next surah that man is often to forget it that if you cannot be fair to them, just have one wife. Then, I would like to explain about right and obligation in marriage. The first is faithfulness. For example, if the man cannot be faithful to his wife, he doesn't have a right to ask the faithfulness for his wife. When you cannot be faithful to your wife, you cannot ask your wife to be faithfull to you. And then, the next is trust. In my opinion, trust is very important. For example, there is a wife and a husband that just get married, then the wife cannot trust her husband, she believes that he is cheating on her. But, actually he is very faithful to her. But, she does not believe to him. So, what should they do? So, that's way trust is very important. The last is love and reSecond Panelistect. Ladies and Gentleman, when you love someone, you have to differentiate between love and loss. When you love someone you will think that the person is the one, you will not think about another person. Next, I will talk that in the point of feminist, I disagree with polygamy because I ask the Government to legalize polyandry, but I disagree because no women has infidelity; that's not equal. I as feminist disagree with that, polygamy because it will give the benefit from the man rather than the woman. It is okay to do polygamy since the reason is not last. For example, if the reason of polygamy is my wife cannot satisfy my need, but woman is not property that can satisfy man's need. In marriage, there are two people, man and woman, so you cannot decide to do polygamy without caring your wife. Another example is I want to get married because I want to protect that girl, I want to help that woman. Which one is the most important? Helping them or marrying them? Because you can help the woman without marrying the woman. So, if your reason to marry them is just want to help them, it's wrong. And, there is another thing that has to think before you do polygamy, that is the children. The children will find new mother. So, your children does not only need your money but also your love. For example, ypu will have ten children from doing polygamy. What about them? Maybe they will lack of love. There is suffer of the lack of love. In Africa, there is a man has ten children because doing polygamy. Then, one child was died because he cannot take care the child. That's all from me. Thank you.

Moderator: That's the great explanation. Thank you for Miss ND. Ok. We have already discuss about polygamy based on religion, psychology, law, and feminism. Is there any addition among the Second speakers?

First Panelist: Excuse me, (rising hand)

Moderator: Yes, UK.

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First Panelist: OK. Thank you for Miss ND for make sure. First about the feeling of doing polygamy. So, the matter of polygamy, feeling is not the requirement in polygamy. So, the requirement in polygamy is you divide you salary to your wives, to your children so that you are allowed to do polygamy. That is the first thing, the second, question about trust, trust in marriage, between man and woman, we have to trust each other. It is obvious. But, trust is just physics of a guy. Maybe, you cannot know your husband will do behind yourself, when woman finds her husband loves another woman. So, which one you choose? Let him married her or let him cheating you? So, marriage is better than cheating. So, make polygamy to be accepted. The third is loe, so love is between two people, between a husband and one wife. But, don't forget that another has feeling to be loved. So, the second wife also has feeling to her husband as well. So, that's impolite for me to have no permission to the first wife. So, asking for her permission is the first one I do to marry again. About love, because I love my first wife, so I ask her permission. But, when she does not give the permission, so is up yes. I divorce her.

Audiences: (laughing)

The First Panelist: Oh. No. No. I will do polygamy, it's joke. So, discussion before doing polygamy is must. Polyandry, then, why polyandry is prohibited. Because we just think which husband who want to decide to polyandry. Thanks.

Moderator: OK. Others?

The First Panelist: (rising hand)

Moderator OK. ND.

The First Panelist: OK. I want to give objections. First, when UK said just divide the material, but you forget that in marriage especiallyin Islam, there is nafkah, nafkah is not only from material but also nafkah bathin. You forget when you do polygamy you have to give nafkah for your wives. Then he also said about the feeling, yah, you also have to divide your feeling. Next is about trust. Before you get married, of corse, you have to trust so that you want to marry her. You need to trust your husband, if you don't trust your husband why you marry him. Even though, he cheats on you in the final because he cannot tell you that he loves someone else. So, my question is does he really love you? Because if he loves you, he will not look another. How beautiful she is. She is so pretty. No, because you have already love you. So, you will think that the person is the one. So, when a husband loves to another woman, what happen with you? You already had a wife, you have already had children? What happen with your first wife? So, if the case happens to me. I have married and I already have children. Then, my husband loves another woman. Do I want to him marry again and let my husband to have the second wife? Of course no. I would choose divorce because I cannot stand for that. And then, I think your third point which is love is contradict with your first point because you said you have divided you love, etc, etc. Then, about polyandry, I don't want that polyandry to be legal. Why? Because not even man deserves to see his wife love with someone else. That's also woman, no woman deserves to see her

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husband falling in love with someone else. So, that's way I disagree with polygamy. OK. Thank you.

Moderator: Yes. Next?

The Second Panelist: (raising hand)

Moderator: Yes.

The Second Panelist: So, first about the feeling, love, and trust. Felling, love, and trust are the most important in marriage. You cannot marry someone without love. In marriage, you don't only need material. You also need love. That's not fair that marriage is only about material. So, to make happy the first and the second wife, first is about material, second is about love. People actually can find material for their self. But, some people in Indonesia think about future, about material. But, some husbands in Indonesia don't think about future, about his wives, and his children. So, now you have to think about the material. If you are not ready in the material aspect and in the feeling and love, don't do that.

Moderator: Thank you. That's good addition Miss MH. And the next is the question session.

The First Panelist: (raising hand)

Moderator: I'm sorry, UK.

The First Panelist: (laughing)

Moderator: The next is question section, please ask questions for the great speaker here. Who wants to ask?

The Audience: (raising hand)

Moderator: AB.

The Audience: OK. I come from the organization anti-polygamy. But, we don't know whether to support polygamy or not because we still confuse about it. I have three confusing question to you. What I want to ask is which one is better cheating or polygamy? The second one is the second speaker in front of us always said about love, love, and love. So, what is actually the essence of love itself? And the main question of my mind is in this world, the population between man and woman is not equal. The comparison is one than four. One for man and four for women. If we are not allowed to do polygamy, there are three women left or without husband. It will increase the unmarried women. So, what do you think about the connection between polygamy and unmarried women?

Moderator: OK. Thank you for the question. The next question?

The Audience: (raising hand)

Moderator: Yes.

The Audience: Thank you for the chance. And then, I want to notice the statement under age-married. And for the rating here, because the woman married in under

age-married. So, is there any solution for that? Maybe about sex education. But, in Indonesia there's no sex education. You know in Jakarta, there is a school who provide sex education. But, after that, because there is something, and then the parents of the students don't accept that lesson. And then, they do some demonstrations to ban the school. So, what the solution about that? Because I think sex education is important. Thank you.

Moderator: Next question. No. OK. The first question from Akbar, which one is better cheating or polygamy and what is love, and what connection between unmarried and polygamy? Who wants to answer the questions?

The First Panelist: (raising hand)

Moderator: OK, UK.

The First Panelist: OK. The first one, of course polygamy. (laughing)

Audiences: (laughing)

The First Panelist: (silent)

Moderator: *sudah*?

The First Panelist: Yes.

Moderator: No reason?

The First Panelist: Why? Because the population of man is lower than the population of woman. This one is big reason. And the population of died man is bigger than the number of woman.

Moderator: Who will be the answer next?

The Second Panelist: (raising hand)

Moderator: OK. MH. Excuse me, MH, how can you define love itself?

Doctor MH: OK. Thank you. I wanna answer the first question first, about cheating or polygamy. What is your religion? Islam yes? Cheating in Islam is something that's really wrong. If you want to ask what's the better cheating or polygamy, so polygamy is better. Because cheating is haram, something that is not appropriate and it hurts your wife. Then, I continue to the second question is about love. **Firstly, I want to clarify that sorry, we don't elaborate more about love itself (2.2).** *But, let's take the solution. If you want to do polygamy, you have to think about love. Don't think about desire, about something else, because you just want to do sex. They want to be protected. It comes from love not from the desire feeling or sex. It will only hurt the second wife and the first wife more because he only do polygamy for desire. OK. The next question will be explained by Miss ND.*

The First Panelist: Yes. About the unmarried woman. If there are some moments that woman cannot get husband, I think that's none of your business. Because I'm really sure that woman can find husband by their own self without you choosing for woman.

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Moderator: Thank you. That's good answers from the speakers. And the next let's move to the next question, the question is how about the under age married? Should we have sex education in this country? And how about your solution about it? who will be answered it?

The First Panelist: (raising hand) Yah, about sex education, in Indonesia sex education is taboo. That's why I think, we have to educate the parents first. Because there are some example that children have sex because they don't have sex education at all. So, I think we have to tell the parents that sex education is important. After that, we can move to educate the children.

Moderator: OK, EF, is that clear enough?

The Audience: Yah, then, what the appropriate age for the parents who want to educate the children? Maybe, the psychologist, what the appropriate age to educate the children about sex education?

Moderator: Yes, MH, please answer.

The Second Panelist: Thank you for the question. Based on psychology, students who tends to get sex education in school for example in the third grade of Junior High School. That's the higher rate of the school. Sometimes, in Junior High School, students sometimes, cannot be controlled. So, they would get the idea that I want to be free relationship. So, I want to try this. So, that's why the appropriate age to students get sex education is in Junior High School because students in Junior High School is labil. I thin in Junior High School is the most appropriate moment to get the education, any kinds of education. So, if they get sex education from the surface, they will reconsider to have free-sex.

Moderator: Clear?

The Audience: Yes.

Moderator: OK. I'm sorry time's up. I'm sorry. Thank You for the audiences. Thank you for the great speakers. Give applause for all. I'm sorry if I have mistake. Let's close by saying hamdalah.

All: Alhamdulillah.

Third Topic: Traffic Congestion

Moderator: Assalammu'alaikum Wr. Wb.

Audiences: Wa'alaikumsalam Wr. Wb.

Moderator: OK. Today, we will have panel discussion, and I as the Moderator will bring you to the interesting topic. That is traffic congestion. The traffic becomes problem in our country. And Jakarta as our capital has a serious problem in

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many years.here, I provide you some speakers that very expert to discuss the topic. The first is the Chief of Department of Transportation, Mrs.NL, and Mrs. OC, the Researcher, and Mr. Z K, The Governor of Jakarta, and the last is Fani, the Ministry of National and Development Planning or BAPENAS. Ok. For the audiences, please pay attention to the speakers. Do not interrupt the speakers because in the end of the section, we will have question section. OK. Now, we are going to the explanation of Mrs. Nur Laili Fatmawati as the Chief of Department of Transportation. So, Miss Laili, what is the actually the causes of traffic congestion itself?

First Panelist: OK. I will explain about the causes of traffic congestion in Jakarta. The first is about economic revolution. The increasingly of the economic opportunity in this area is attract great comer from other provinces or other islands in Indonesia to come in Jakarta like having work or school, to visit some tourisms, etc. this is the first causes and the second causes is the world here is consent involving and respondly interesting, and the third the public transportation of Jakarta is still development, and the last is the number of employment is quickless and allowed to run in the capital city. So, there are four causes for traffic congestion in Jakarta. OK.

Moderator: OK. And that is the causes of the traffic congestion in Jakarta. So many people come to Jakarta for study, and make the vehicle of Indonesia increased. And the question for the Researcher, what is the reason of the traffic congestion in Jakarta increased?

Second Panelist: OK. I'm as the Researcher will answer the reason of traffic congestion in Jakarta is such as for working, for business, and for education in the central of Indonesia. So, they go to Jakarta in the morning at seven o'clock, and they go back to their own country for four until five o'clock. But, some people prefer to spend their time with their friends in the traffic congestion. It's the cause of traffic congestion in Jakarta begin from the morning until night. So, from the police instrumentation strategy in June 2014--transportation which is enter Jakarta from the other country is eighteen million a day, and in Jakarta itself the transportation which have operation is six million in a day. But, only two percents who have used public transportation. It means that every person uses personal transportation such as one car one person. Based on the research, if we talk about mistake, it's mistake because government should provide some problem solving, but until now in Jakarta, we can't find the solution. So, the three sources that cause traffic congestion, the first is in Indonesia 'penyempitan jalan', the second is the police is not manage on the road, they just see on CCTV, and the last is in Indonesia 'pasar kaget' sudden market in Jakarta, they do this sudden market. Some areas which have total traffic are in Polugadung, Cempaka Mas, Cawan, and in the Armogot to Tangerang. This is the famous traffic congestion. I think enough. Thank you.

Moderator: OK. Now,we are going to the Governor of Jakarta. As the Governor, I think the Governor has the solution for the traffic in Jakarta, the most program to solve.

Third Panelist: OK. I am the handsome Governor.

Audiences: (laughing)

Third Panelist: OK. I would like to tell the program of how to solve the traffic congestion in Jakarta. As we know that traffic congestion was a big problem, big issue begin from 1990. I'm going to explain three programs how to solve, but here is not to solve, but how to decrease the volume of the vehicles. The first is busway that was begin from 2004; this is the best way how to solve the traffic congestion. The second is fly over, but this is not tall; from Casablanca until Tanah Abang that was built from December 2014 until now. And the third is three in one. Three in one is the limitation of the passenger. Every vehicle such as a car has three passenger only, but it is not occur in every street, it's just in Jl. Protokol, MH Thamrin, and Gatot Subroto. And for MH Thamrin, every motorcycle cannot across from seven o'clock till nine o'clock; it's forbidden to the motorcycle to across MH Thamrin. Maybe, you hear about Monorel?

Audiences: Yeah.

Third Panelist: Monorel is the program from Sutiyoso, the previous Governor. But, until now the program couldn't be done because of the foundation. But, in 2014 we cannot use it until now.

Moderator: OK. Thank you. That is the solution from the Governor of Jakarta and for the Ministry of Development and Planning or we call BAPENAS that will explain about the master plan to decrease traffic congestion in Jakarta.

Fourth Panelist: Yah, thank you for the Moderator. I'm the Ministry of National Development and Planning. I want to explain about the master plan or solution to decrease the problem in Jakarta, that is traffic congestion. That's the fact that Jakarta is the worst problem of traffic jam from three hundred that stop per a year. Then, what will we do. What we are going to do. The first is developing transportation. There are four public transportation. The first is MRT which is master in transit which is in subway. The second is waterways that we are going to use the river in Jakarta. The third is MAI or white traffic transit, it is used like monorel. And the last is BRT or busway. The busway has many advantages rather than the three others. The first is it has the function construction, and it has flexibility in determining the road while the train uses rel that you can't move it from one way to another way, and the last is many success story in another city to solve the traffic problem. And the last is PR. PR is electric public transportation that if we want to use it, we have to pay in electronic money. And then parking control in Jakarta, the development of parking area. The third strategy is network improvement. We are going to develop and maintain the road. And then, the pedestrian. It means that we don't only construct the road but also the pedestrian. In order to make the people in Jakarta to not only using their vehicle but also they are going to walk to decrease the traffic congestion.

Moderator: Thank you for the explanation from the great speakers. As we know that the planning or the solution that has made by the Government. But, the society is still break the rule. So, what is the solution?

Fourth Panelist: Yah, I think one of the reason why traffic congestion is caused by the driver is like a bus. Bus is public transportation that has their own street. They have load and unload the passenger in the certain point. They have to care the load and unload, and they are break it. And the parking area.

But, many road is made to be parking area, and it causes the road more narrow. The people should realize that it's not only the duty for the government but also your duty. It is our duty.

Moderator: OK. The time is over. Now it's the time for the audiences to ask the speakers or to give opinion, please!

The Audience: (raising hand)

Moderator: Yes, Please.

The Audience: I'm ST. I want to ask any other solutions to solve the problem of traffic congestion in Jakarta? I mean the best solution to reduce directly?

Moderator: the question is for?

The Audience: for all.

Moderator: OK, begin from?

Ministry of National Development Planning: (raising hand)

Moderator: OK.

*Ministry of National Development Planning: OK. I try to answer. **If you want to do something instantly, cook the noodle! (3.1)** If you want to do something that is serious and takes hard, there's no instant, nothing instant, nothing directly. The best solution is making realize. They have to realize, like change from the individual transportation to the public transportation that the government provide.*

Moderator: Is it clear?

The Audience: Yes

Moderator: OK. Thanks, the Governor of Jakarta, answer please!

*The Governor of Jakarta: OK. I wanna answer the question from Mrs. ST that **this is our problem (3.2)**, traffic congestion, especially in Jakarta. As we know that this is serious. It seems like impossible to solve. But, the government has to think how to decrease not solve. How to solve traffic congestion instantly is impossible. So, that's why we as the governor only gives how to decrease also provide public transportation and rusunawah for people who work in Jakarta. We built rusunawah near the office of the workers, that is one of the solutions.*

Moderator: There are so many people in Jakarta. If the government provide the solution, but the people still break the rule. I think it's back to the people itself. Maybe the other question?

The Audience: (raising hand)

Moderator: Yes.

The Audience: OK. In traffic congestion especially in Jakarta, why there's no operation rule by the police? The criminal action, like curanmor by the police.

Moderator: yes, thank you for question. It will be answered by the Governor.

The Governor of Jakarta: Because the topic is about traffic congestion, why you ask about curanmor?

The Audience: (smilling)

The Ministry of National Development Planning: So, the government should steal the motorcycle. So, the traffic will be decreased?

Audiences: (laughing)

The Audience: Actually, what I mean is about cegatan. In traffic congestion, there is no operation to solve it.

*Moderator: OK. **I'm so sorry that we are talking about the traffic. So, there is no correlation between police operation and the traffic itself. (3.3)***

The Audience: OK.

Moderator: OK. The last question?

The Audience: (raising hand)

Moderator: Yes.

The Audience: OK. I want to ask to the government, this is BAPENAS, Mr. AZ and the Governor, thank you for coming. I want to ask about your program in decreasing the traffic in Jakarta. I want to ask how does it work? For example, you said about monorel, so how the people the monorel in Jakarta?

The Governor: OK. Thank you, Mr. TF. So, how does it work in decreasing the traffic. Mono rel is provided by the Government to decrease the traffic. As we know that, the worker works everyday. because a lot of the workers go to their office, so we provide them such as bus way, mono rel, and many public transportations to make them easy to go their office. And many people in Jakarta have private vehicle, so to decrease traffic congestion they can use public transportation provided by the government. Thanks.

Moderator: Thank You. Because the time is over. So, we must end this panel discussion. Jakarta is the worst traffic congestion in Jakarta because so many people come to Jakarta, and the government has many programs to solve it. But, not all works because the citizens or the society break the rule. OK. Thank you. This is the end of panel discussion. Wassalammu'alaikum Wr. Wb.

Fourth Topic: Being Academics or Activist

Moderator: Assalammu'alaikum Wr. Wb.Good Afternoon for all audiences. So, now in this panel discussion, we have a topic being academic or activist. Here, we

have three panelists. The first is Miss TR, she is now studying in University of Indonesia, English Department, she has many experiences. One of that is being the first academic competition of research competition and win many debating about being academic or activist. And then the second we have Ministry of Education in Indonesia, Mr. RB.we will see about how Indonesian government see the dilemma which one is better being academic or activist. And the last, we have Mr. AB, he is lecturer in University of Indonesia. And, when he was college student, he became chief of college university movement. He is now finishing a research about being academic or activist. So, let's start our panel discussion. So, which one is the best being academic or activist because our country needs student's contribution to make our country better. And the first panelist will talk

First Panelist: Thank you. Activist and academic are similar in academic student. So, academic student may be aphatic student, student who was only thinking about course by their subject achievement of high subject achievement. But, the take of student that is like win experience of weakness in the term of socialization to the environment and the sorroundings. And the difference between academic and activist, academic is more often go to library and the activist is often more discussion about their problem in their organization. Sometimes, the activist always discuss about the problematic in this country. But, they don't think about what is the problem in academic because sometimes the activist doesn't come to the class because they are more active in their organization. Activist always has a target in their study. There is always a target study in each semester. They want to get good score. In black and white, there is necessity. It means that science in the forum by it doesn't to be good follow. That's all.

Moderator: Thank you for the first panelist. Second panelist is Mr. RB. So, how does Indonesian government take the rule about the situation?

Second Panelist: OK. Saying about being academic or activist, we have to know about college student and student itself. So, college student and student are different. So, student is like senior high school, junior high school, but if we are talking about college student, it has different with student. So, in educational system in our country the fiunction of college student is as the bridge to the society and the government. So, they are as the media to connect the society and the government. So, actually, the college student has three points. And the first point is the student does education. It means that the student comes to the class, learning, just do assignment from the lecturer, like education in formal education. So, the second point of college student is do research. If we want to see the last semester of the student. I mean their thesis. So, their thesis is as the function of being college student. So, they do research and they develop. And after this, they give the effect to the society. So, the third function is back to the society. It means that their contribution to the society. So, it has different between college student and student. Actually, academic is always judge by coming to the class and by doing assignment, and I think the parents have to trust them to get enthusiast to get their stud. So, that is the academic students. It has different if want to compare activist and academic. Activist is always judged by the people that activist always organizes an organization. So, academic and activist are prominent point in highest education, like academic university. So, I think cumlaude is as the reflection of their achievement. So, they decide to become the highest grade as their causes of their learning. For example, English student gates A score for their speaking. For activist, I think activist always neglect

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about their study. They prefer to not come to the class, but they prefer to hang out to discuss together about what is the problematic in the society. They always do that. And, we as the Indonesian, we cannot blame the two sides, being academic or being activist. Activist has positive side of in doing activist because after graduate, you will involve in an organization. For example, company, company is an organization. It means that in organization, it will make an experience. So, being activist is also needed. It has different with come to the class, always study with their lecturer. Sometimes, they need skill to manage their time, to lose their shy, to speak in front of many people. That is the function of soft skill, soft skill means the emotional skill for education. It will be gotten in activist. So, academic refers to intellectual, and activist refers to their emotion. So, I think we cannot blame the two sides. It's ok because we are a student. So, we need to study and graduate as soon as possible. But, we cannot blame the activist as long as they can manage their time. Thank you.

Moderator: Thank you for Mr. RB. The next is Mr. AB, what's your opinion about this dilemma, being academic or being activist?

Third Panelist: OK. Thank you for the question, and let me tell you a story about I used to be a college student. The value of used to be academic student and the activist student are totally different with now. Used to be, a college student is agent of change. But, nowadays is not because nowadays is about doing demonstration, fighting among the students, and the other things about being misunderstanding about the college students. So, activist used to be and activist nowadays are totally different. Used to be, activist were someone who thinks about the future of the country. So, they can solve the problem of the country or at least the problem of their organization. But, nowadays is not. The second point about the academicians, the academician is someone who does not join organization. They are not active in organization. They only focus on learning and learning. But, now, if we are talking about academicians and activist, we must look forward, we must get work, we must know about the company that we will be applied to get the job. For example, the company acquire at least the diploma. But, nowadays, diploma is not enough because it needs the skill also, skill of organization, skill of solid to one another, and also skill that is needed by the company. So, the college student usually neglect both of them. They usually focus to one of them. If they are academic, so they will neglect of being activist. So, what should the college student do? In my research they are four categories of college student. The first is extraordinary college student. Extraordinary college student is the student who is active in organization and the student has the high score in the academic. The second one is the ordinary college student. The ordinary college student is the student who has high grade in academic, but they do join any organization. Why is it called as ordinary student? Because they are just general. They are a lot of students who have high grade in academic but not in organization. And third is the forget college student. Why it is called the forget college because they are only focusing on organization, but they forget on their academic. That's why they are called as the forget student. And the last one is rare student. Why it is rare because they have nothing special in academic and in organization. They are same. So, which one is better? None of them are better. We must make it equal in both of them. So, that's why none of them is better. Thank you.

Moderator: OK. Thank you for all panelists, for all the explanation. And for Miss TR, as Mr. RB said that we need to change the role of being academic and activist. As we know that, you only consent in academic. Do you agree for that statement that nowadays college student forget their role?

First Panelist: mmm… what?

Moderator: OK. Do you agree with Mr. RB said that nowadays college student forget their role of being academic and being activist? So, they are forget about being academic and activist. So, do you agree? Because you are only consent about being academic.

First Panelist: OK. Mr. RB said that college student sometimes forget about their role. But, I think (mmm) that they still study. So, they are not forget the role. I'm sure that academic can be better than activist because I don't agree with the explanation from Mr. RB because if they have employee in a company, they have experience. OK.

Moderator: OK. Thank you. Is there any comments from others?

Third Panelist: (raising hand)

Moderator: Yes, please!

Third Panelist: Yes, Thank you. I think if they do not forget the role what the proof? Because we can see in the headline of newspaper that mostly college student make problem everywhere, only demonstration without giving solution. So, how we can say that they are not forget that college student only make problem without giving any solution.

Second Panelist: (raising hand)

Moderator: OK. Mr. RB, Please!

Second Panelist: OK. I will give comment. In my opinion, why activists do that. For example they destroy the street. because they maybe want to prove their existence. So, if they just come there, they cannot prove to the government, what the result. So, I think people or activists nowadays need action. Activist needs to share what the society wants or the society's problem to the government, but what they do was totally wrong. So, the problem is in activist itself. If they want to help the society, they have to make as good as possible.

Moderator: So, based on the research, is that true that the mistake is from the academic and activist itself?

Third Panelist: OK. According to my research. What's wrong between activist and academic. So, the most wrong is on the mindset. In nowadays situation with the good technology, they only think about their selves without thinking the effect, the further effect. We have to think about the effect.

Moderator: And then, how Indonesian government do to solve this problem?

Second Panelist: OK. Just provide for example the government allows the college student to make a community to gather organization. It is good, but if the students want to demonstrate, I think it is outside of the government. The government only allows and provides the facility for the students. For example, I as the Ministry of Education just provide the organization, allows them to make whatever they want. If it brings the negative effect for the society, they don't make their function as the college students. I think ministry of education has struggled to make our education becomes one corridor. One corridor means that all academics are in one control. So, the government is just as the facilitator.

Moderator: OK. Is there any comment or question from the audiences?

The Audience: (raising hand)

Moderator: Yes, Miss MH, please!

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The Audience: Thank you for the time. I want to give comment about this discussion. Actually, it's very good discussion. I really enjoy the discussion. But, unfortunately, it doesn't give any example like they are activist, they are academic. So, give us the example, give more example , please! So, we can make over our mind whether to good activist or good academic. Thank you.

Moderator: OK. What you mean is you have to fight of the panelist? Or? Is it right?

The Audience: No. I mean by example. We need example like Mrs. RB, she is a collogue student, can she mention what organization that she join? What does she feel like?

Moderator: So, Let's Miss TR answer the question from Miss MH.

First Panelist: OK I'm as the example of the academic. The advantages of academic is the academic always care what they will do to get a good value. The academic is not….Academic is not mmmm…. They are just aaa….

Moderator: So, is there any comments about the question from Miss MH?

Third Panelist: for example?

*Moderator: Yes, for example, **Mr. AB, as the academics and activist also, please! (4.1)***

Moderator: Yes, for example, Mr. AB, as the academic and activist also, please!

Third Panelist: Yes, I join organization. So, I will tell you. I join college student movement which is the purpose is to know the other college students. What we do is we are sharing opinion, we share of we want to do next; giving information about the current issue, scholarship, and other things. So, college student don't only study about the topic students but also study other things that make us better. But, although I'm organizer, I didn't neglect of my duty to be good academic with the higher score. In my opinion, there's no problem by being activist also academics. Because the activist sometimes will also care to their academic.

Moderator: OK. Is that clear, Miss MH?

MH: Yes, thanks.

Moderator: OK. Is there any other question?

The Audience: Thank you for the time. Previously, Professor AB said that there's wrong with today college students is their mindset. As we know that mindset is something that we cannot change easily. So, how we change their mindset so that today college student can be both of good activist and academic?

*Third Panelist: OK. Thank you for the question, Miss ND. **Actually about the question is also related to the Ministry of Education. (4.2)***

Audiences: (laughing)

Lecturer: Yes, of course. It is related to the Ministry of Education because he is as the one that has to change the rule of Indonesian education (smiling). But, it's okay. So, actually, about the mindset is make it from earlier, from Elementary School, it must be already set in a good mindset. For example, when we was Elementary School, we only learn about mathematics, without any other information. We just learn that one plus one is two. It will be better if we add a little information about why we should learn the study.

Second Panelist: OK. I will answer the question.

Audiences: (laughing)

Second Panelist: We just limited the graduation in university. The student can be dropped out if they can't pass for about five years, they will be dropped out by the university. That's the wisdom of the Ministry of Education about how to make it balance between the academics and activist because

some people will judge that activist is the students who neglect their academic. But, being activist is also important because they have to learn something outside their study. So, to have them focus more, they should balance as they want. For example, an activist has sixty percents passion in being activist, and he prefers to be activist, and it will make his time to be less to study. So, to make it balance, make it more efficient, the sample of five years as the maximum year to pass the study is taken by the Ministry.

The Audience: So, the solution is not only focusing on making the activist to be more academic. And how to make the academic college student to be more active?

Ministry of Education: OK. ***I think, I am as the Ministry of Education in Indonesia. (4.3)*** *I am as the facilitator. I make the facility to submerge their talent. For example, they have passion on football, they can join to football organization. Just provide for their passion. I think it depends on the students. If they have passion, we just provide the facility. It gives back to the students.*

Moderator: OK. Is it clear Miss ND?
The Audience: Yes, clear. Thank you.
Moderator: OK. Back to the panelists. Start from Mr. RB, you said that students also need soft skill when they graduate from the college, they need to back to the society, but what's your opinion, Miss TR about the statement because you know that you only consent about academics, and you have no experience for being activist. Do you agree with it?
First Panelist: Mmm….(silent for long time)

Moderator: ***So, no comment or no explanation for that? Do you agree with that? (4.4)***

Academician: Yes, I agree.

Moderator: Yes, so after this you will join some organizations?

Academicians: Yes, I think yes.

Moderator: Oh, OK. Is there any comment for the panelist?

Second Panelist: OK. I think it's not only you can get the good value inside of the class, but you need to get good value outside of the class. For example, you get education from the class; that's formal education. But, the education is just for hard skill. But, you also need soft skill, you need skill outside of the class. So, education need both of hard and soft skill. What is better between activist or academic is you can make it balance, and do best as you can do.

Third Panelist: (raising hand)

Moderator: Yes, please!

Third Panelist: Yah, I'm not say that being activist is bad or which one is good. What I mean is become activist leads us to know how to be good socialist and also how to organize. We are not only know about cognitive skill but also socialization skill with one to another. We live in society. So, we must

know what society itself. So, what I mean here is being activist is good as we are also good in academic. Thanks, for the addition.

Moderator: So, I can conclude it. I think all of the panelists here are agree that being academic or activist is not choice, but we need to balance by being academic and being activist. We don't only need to learn about academic but also we have to join organization to have soft skill like Mr. RB said, to socialize the society when we graduate from the university. So, thank you for all the attention in this panel discussion. Wassalammu'alaikum Wr. Wb.