

## POLITENESS IN ADVERTISEMENTS: BASED ON NON-VERBAL CUES

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### Abstract

Politeness is not a new issue or topic (discussion) to study or research today. Many discussions on politeness have been made in connection with modesty in the life of the community today; either in Europe, Russia, United States and Southeast Asia. Researchers and founder of politeness theories such as Brown and Levinson (1987) introduce the notion of 'face' during interaction in order to illustrate politeness which is 'positive face' consistent with self-image or personality to be appreciated and approved and 'negative face' the basic claim to territories, personal preserves and rights to non-distraction. Grice (1975) defines politeness refers to communication with courtesy which shows cooperative principle and the principle of politeness. He introduces four maxims in cooperative principle; maxims of quality, maxim of quantity, maxim of relation and maxims of manner. Leech (1975) defines politeness as forms of behaviour that establish and maintain comity in any social interaction with his Politeness Principle, which is; tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim.

In the Malay community, politeness is good manners that bring guidance for the relationship (relationship) we have with others. The sense of tolerance and acceptance of an action must be acceptable to both parties in communication. Generally politeness is an act, behaviour and words either done or spoken by the way of respect, moral, courteous, and beautiful. As a cultural heritage and custom of the Malay community, politeness in this study is adjusted to the values of Islam as Islam is the way of life of Malay society. Therefore, besides referring to politeness theory, al-Quran and hadith will also be the basis of this study.

Like in other communities, in the Malay society politeness not only can be seen in the form of verbal but also in non-verbal communication. Body gestures, eye contact, touching behaviour such as handshakes, holding hands, kissing (cheek, lips, and hand) and other non-verbal cues can shows polite or impolite behaviour. For example, eye contact can indicate either the persons we talk to are interested to communicate or not. Not only that, eye contact also can show whether the person is telling the truth or not.

This study will focus on non-verbal politeness in government and business advertising based on ads of 'piece of life'. This is because ads of 'piece of life' can show politeness and good manners that are practiced in everyday community life. There are 50 ads taken from 27 November 2013 to 1 January 2014 at RTB1, RTB2, TV2 and TV3.

The objectives of this study are first to see the realisation of non-verbal politeness in the ads. Second, this study indirectly will analyse the value of impoliteness practice in the ads. Thirdly, this study is also aimed to see the different realisations of good manners in the advertising as well as the factors that influence the realisation of the politeness (and impoliteness).

Significantly this study shows politeness of non-verbal practiced by the Malay community, especially in ads produced. It encourages Malays to practice good manners either in verbal or non-verbal communication in everyday life. Besides that, this study also brings awareness to the community and the relevant authorities on the importance of the practice of good manners in everyday life in any activities or events for the nation and country manners reflect. And basically, as a Malay community, especially the Malays of Brunei, politeness is upholding the philosophy of Malay Islamic Monarchy.

**Keywords:** Politeness, Non-Verbal Communication and Advertising.

## 1. INTRODUCTION

Politeness is an act or the use of language that has the characteristics of a noble character. In the Malay community, politeness is good manners that bring guidance for the relationship that we have with others. The sense of tolerance and acceptance of an action must be acceptance to both parties in communication. In other words, it is very important between both parties to show their respect, morals, courtesy and refined speech during communication. A person who practises to speak politely is said to be *orang yang berbudi bahasa* (tactful person) and *berbudi perkerti mulia* (good manner). The use of refined speech (*tutur kata yang halus*), smooth speech of gratitude (*lembut budi bicara*) and mutual respect when speaking is among the traits that people be courteous in language. Awang Sariyan (2007:1-2) defines politeness as the use of good and nice language, genteel manners, exudes personality and noble tribute show to the listener. He also argues that politeness can be seen through the obedience of languages rules in the society. Asmah Hj. Omar (2002) said that politeness is the use of language in our daily life day which does not cause any offense, anger and umbrage to the listener. She added that polite language is based on the use of language specific rules which is linguistic rules, sociolinguistic rules and pragmatic rules. Based on the definition above, politeness is the use of language which is polite to the listener and also involves respect and honour value to the listener. This concept or term of politeness will be the basis for this study.

In any conversation or interaction, politeness can be seen both in verbal and non-verbal communication. In the verbal communication, politeness is reflected in the use of words, for example 'thank you' which shows the value of appreciation. While in non-verbal communication, politeness can be seen from different aspects, for example body movement, gaze and appearance. The use of non-verbal language plays the important role in communication especially in advertising (in television) in order to persuade or influence audience. Therefore authorities, relevant agencies and advertiser should ensure that the message of advertisement spread wisely emphasises the value of politeness, either from the aspects of body movement, gaze, touch, appearance and the use of voice (paralanguage).

### 1.1 Politeness from the perspective of Islam

Politeness is highly recommended in Islam either in language or in treatment. This is not only mentioned in the Quran but also through the *sunnah* of the Prophet Muhammad (Peace Be upon Him). Muslims are claimed to speak the truth, do not lie and do not use abusive words that can offend hearts versus speech. As Allah S.W.T says in Surah At-Taubah verse 119 which roughly means, "O you, who believe, fear Allah and be with those who are true (in word and deed)".

There are three main components that a person should have in order to be courteous (in using polite language). First is faith (creed) a religious belief system of faith and piety which is. The second is Islamic which the law of Islam is. And thirdly is morality which is the practice of virtue, morality and manners in the philosophy of Islam. These three components are very important in the realisation of politeness in which is being done with heart. Hence, politeness come without heart, seem just an act or action to get name or distinction which do not mean to do it.

Most importantly, the basis of politeness from the perspective of Islamic is the Quran and al-Hadith. In other words, the use of polite language is according to the Islamic teaching from the Quran and al-Hadith.

### 1.2 Non-verbal

Non-verbal in this research refers to non-verbal communication. In the 'Encyclopaedia Of Communication Theory' (2009:690-694), non-verbal language or body language is assumed such as gestures, facial expressions, body movement, gaze, dress and so on. According to R. L. Trask (1997:153) communication of non-verbal known as body language is an aspect of communication that does not involve words such as gestures, postures and expressions. While Crystal (1992:46) argues that non-verbal communication is communication using body movements such as the position and appearance of facial expressions, hand gestures and body orientation. Overall, it can be concluded that non-verbal language is not spoken language such as body movement, facial expression, eyes and clothing (physical appearance).

### 1.3 Advertisement

U.S. Hornby (2001:27) defines the action of advertising; public notice offering or asking for goods and services. Meanwhile, Richards and Curran in *Advertising Age* (2012:2) defines advertising is a paid, mediated form of communication from an identifiable source, designed to persuade the receiver to take some action now or in the future. While William Wells, etc (1995:11), define advertising is paid non-personal communication from an identified sponsor using mass media to persuade an audience or Influence.

### 1.4 Statement of problem

Advertisement (ads/ ad) through media electronic especially television is most popular and effective way for advertiser to dominate audience mind set besides delivering a message. Differing from other electronic media such as radio, television can send ad messages both in audio and visual. Thus, it is very important to make sure the ads made have cultural value that can educate the audience especially the new generation.

Therefore, this study is carried out to see either politeness, which is one of Malay cultural values and Islamic values, is reflected in ads or not. If yes, in what way (non-verbal) do the advertisers put the value of politeness or show the realisation of politeness in the ads.

Apart from that, this study is carried out to see if there are differences in realisation of politeness between TV Brunei and TV Malaysia since TV Malaysia also available through ASTRO services in Brunei. If they do, what are the factors that can cause the difference in realisation of the politeness?

### 1.5 Objective

The objectives of this study are to:

1. To see the realisation of non-verbal politeness in the ads from the perspective of Islam.
2. Analyse the value of impoliteness that being practice in the ads.
3. To see the difference realisation of good manners in advertising, as well as the factors that influence the realisation of the politeness between ads in TV Brunei and TV Malaysia.

### 1.6 Focus of the study

This study will focus on ads on TV Brunei and TV Malaysia. The ads were taken from two channels on TV Brunei which are RTB1 and RTB2 and two channels on TV Malaysia which are TV2 and TV3. There are fifty ads altogether from both TV Brunei and TV Malaysia. Twenty-five ads were selected from TV Brunei and twenty-five ads were also taken from TV Malaysia. The ads were taken from 27 November 2013 until 1 January 2014.

This study is carry to see the realisation of politeness between ads on TV Brunei and TV Malaysia because Brunei and Malaysia are two Malay countries who share the same Malay values of life and Islam as the way of life. However, Brunei Darussalam made 'Malay Islamic Monarchy' as a philosophy and way of life. Meanwhile, Malaysia holds with 'One Malaysia' in order to unity their multi-ethnic community of Malaysia.

Ads chosen for this study are ads of both government and business ads which show the daily routines of Malays showing them interact with each other, how they communicate, their behaviour and more. This type of ad will show if the value of the politeness is being realised in ads or not.

### 1.7 Theoretical framework

As Muslims, citizens and residents of Brunei Darussalam undergo a way of life that adheres to the teachings of Islam that sourced from al-Quran and as-Sunnah. All the actions are based on guidelines and discipline prescribed in Islam. This includes the practice of politeness, courtesy and discipline in any activity such as communication and behaviour towards people. The study on the realisation of politeness in ads produced is based from an Islamic perspective. Therefore, the basis or source of politeness in this study is al-Quran and al-Hadith.

The Quran is the holy book of Islam revealed by Allah S.W.T to the Prophet Muhammad (Peace Be upon Him) through the Malaikat Jibril (Mustafa David, 1995:53). Al-Quran is a book of guidance for Muslims throughout the ages in facing everyday life. This includes the use of language that urged and encouraged in Islam. Allah S.W.T says in connection with the use of language in the al-Quran in Surah Luqman verse 19 which roughly means, "*And lower thy voice; the harshest of all voices is the voice of the ass.*" While as-Sunnah is everything that comes from the Prophet Muhammad (Peace Be upon Him) whether in word, deed or declaration of the Prophet Muhammad (Peace Be upon Him). As-Sunnah is the second source of Islamic teachings to Muslims after the Qur'an (Mustafa David, 1995:62). In relation to conversation among Muslims, Prophet Muhammad (Peace Be upon Him) said, "*Anyone who can vouch for me, to care for oral and chastity, I will guarantee Paradise for him.*"

As conclusions, analysis for the realisation of politeness in ads is based on politeness from the perspective of Islam. Therefore, the main theory for this study is al-Quran and al-Hadith.

## 1.8 Methodology

The methodology that used for this study is:-

1. Library method is used to review the study of politeness in the past and also used to study and understand the concept of politeness, non-verbal communication, ads and also the theoretical framework for this study.
2. The data (ads) for this study were collected by recording. Ads from TV Brunei were recorded directly by using HDTV which has features to record TV programmes directly. While, ads from TV Malaysia were recorded directly from ASTRO BEYOND which also has features to record TV programmes.
3. Interview was also being carried to see Bruneians thoughts and views regarding politeness realisation in ads. Five people were randomly chosen for the interview conducted from 9 July 2014 to 10 July 2014.

## 1.9 Significance of the Study

The significance for this study is:

1. Indirectly, this study shows politeness of non-verbal practiced by the Malay community especially in Brunei and Malaysia.
2. Encourage Malays to practice good manners not only verbally but also in non-verbal communication in everyday life.
3. Bring awareness to the community and the relevant authorities the important of the practice of good manners in everyday life in any activities or events for the nation and country manners reflect. As Malay community especially the Malays of Brunei, politeness is upholding the philosophy of Malay Islamic Monarchy.

## 2. ANALYSIS

This study will review the realisation of politeness and impoliteness in the form of non-verbal language from the perspective of Islam. Theoretical Framework used for this analysis is al-Quran and al-Hadith. Besides that, this analysis will also use answer or opinions given from the interviews that have been conducted to support the analysis.

### 2.1 Facial Expression

In the ads produced, the realization of politeness can be seen was based on the use of polite facial expression. A listener will not feel uncomfortable or offended by the facial features shown by the speaker.

When speaking with relatives (or family), Islam advocates showing love through face expression. Prophet Muhammad (Peace Be upon Him) said to Jabir ibn Sulaym, "*Do not underestimate the kindness in the slightest through only talk to your brother with smiling face to him. The practice is part of virtue.*" (Narrated by Muslim and Tirmidzi).

In ads produced, the use of polite facial expression can be seen through the facial expressions of the characters in their smile and pleasant disposition. A smiling face and pleasant smile are a reflection of the

high values in the ads produced and can create a positive impression on the audience in receiving advertising messages delivered. Audience will not ignore advertising messages delivered or change TV channels when the audience have a positive view of the ads produced.

Based on the interviews conducted, respondents agreed that politeness can be seen through facial expressions by a person. They argue that it is important for us to show a positive face to produce a positive effect on the listener as we speak, they also admitted giving a positive face when speaking is important because sometimes we can make an assessment towards the matter that delivered (spoken) based on facial features.

The use of polite face expression can be seen in the ad '*Tekad Pemedulian Orang Ramai*' ('Determination Caring People') and ad '*Wall's Selection*'. Fig.1 and fig. 2 is an example of a polite face in the ads:



Fig. 1 '*Tekad Pemedulian Orang Ramai*'



Fig. 2 '*Wall's Selection*'

When compared, ads featuring the impolite facial expressions can cause negative effects on the ads produced. It can cause or create uneasiness or dislike among the audience. This can lead advertising messages not reaching the audience completely. Based on the interviews conducted, the respondents felt that it was inappropriate ads produced by displaying a rude and offensive face expression that may reflect impoliteness except in certain ads context. Then, the respondents added that there are other alternatives that can be used in delivering advertising messages other than show face expression of 'hate' or 'prohibited' which reflects impoliteness. For example, the use of polite language in pointing out those who want to smoke in a public place is.

Fig. 3 is the use of facial expression that is inappropriate and unacceptable in the ad '*Dilarang Merokok Di Tempat Awam*' ('No smoking in public area') based on interviews conducted:



Fig. 3 'Dilarang Merokok Di Tempat Awam'

## 2.2 Role of Eye

In communicating, the eyes play an important role and have many functions. Among them is to control reaction, it can keep the interest and attention, give a turn to talk, reflect the relationship, describe the status, emotional state and reduce the psychological distance (Abdullah Hassan & Ainon Mohd). Most importantly, the eyes of a person can reflect certain values such as integrity, honesty and sincerity during the communication.

In the ads analysis, eyes were used to show some values such as love, gratitude, joy and response (response). Eyes showing particular affection to your spouse, children and relatives when communicating can be a positive effect on speech against (them). The Prophet Muhammad (Peace Be upon Him) said, "Surely he who is not fond of it he will not be loved" (H.R. Muslim). Similarly, the view that reflects the feelings of gratitude, joy and response will have a positive impact on the listener and thus can make communication effective.

In the interview, the respondents agreed that good manners can be realised through the eyes. Respondents think as Muslims we need to keep eye contact, which supports the view promoted from the perspective of Islam. Never use sidelong glances because it can be annoying or offensive to others.

Communication of eye showing love among others can be seen in the ads 'Kenny Rogers'. In the ads, the mother spoke to her son and looking adoringly at him. This can positively impact the audience when they see one because they are not only got the advertising message of delicious 'Kenny Rogers' dish but audience can also visualise restaurant 'Kenny Rogers' is a perfect place for a family meal to strengthen family ties and establishing and strengthening family love. Fig. 4 is an example of eyes expression that reflects the values of love in 'Kenny Rogers' ad:



Fig. 4 'Kenny Rogers'

Further realization of politeness through eye contact can also be seen in ad 'Vaccination'. In ad 'Vaccination', the eye contact are born reflect the feelings of happiness, gratitude and communication response by a women (mother) to the nurse on duty. The eyes reflect the values of modesty in the women themselves. The feelings expressed through the eye contact of feeling happy, thank you and response shows a woman (mother) is grateful for the hospitality, assistance and care provided by nurses. As the Prophet Muhammad (Peace Be upon Him) said to Abu Huraira, "No thank Allah who does not give thanks

(gratitude) to humans." (Hadith Reported by Abu Dawud and At-Tirmidhi). Fig. 5 is an example of communication eyes of women (mothers) to the nurses in the ad ' Vaccination ':



Fig. 5 'Vaccination'

In the ad '*Tekad Pemedulian Orang Ramai*' shows that the communication of eye between the characters in the ads only to the necessary extent. The reception, employees at the counter and a man (man who deal in the Public Service Department) just make eye contact when speaking and give a proper response. The eye contact shown reflects politeness from the perspective of Islam. This is because Muslims are required to keep his eyes from first the people who are not '*mahram*', the beauty of form and way that can enchant and arouse lust, looked Muslims cynically and finally see someone giving rise to the fear to them (Imam Al-Ghazali, 1994:102-103). Allah SWT says in Surah Ghafar verse 19 that roughly means: "*He knows (view) of the tricks that deceive with the eyes and all that hearts conceal.*" Fig. 6 is an example of eye communication made only to the necessary extent in the ad '*Tekad Pemedulian Orang Ramai*':



Fig. 6 '*Tekad Pemedulian Orang Ramai*'

Majority of ads generated (data study) using eye communication manners. However, there are some ads that reflect impoliteness through the eyes. This can be seen in commercials ads 'KFC' in which a woman staring at her boyfriend full of 'warmth' and 'passion'. In Islam this is prohibited, as Allah says in Surah An-Nur verse 30, which roughly means, "*Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss.*" (Surah An-Nur, verse 30-31). Fig. 7 is an example of impoliteness through eye communication:



Fig. 7 'KFC'

## 2.3 Touch

According to Abdullah Hassan & Ainon Mohd.(2005:86) there is a touch categorized as decent touch. The touch is made for example when we meet someone or separate with someone. Such as shaking hands or hugging. In Islam, a person (Muslims) is encouraged to shake hands to get rid of hatred and strengthen *silaturahmi* (tighten bond among Muslims). Prophet Muhammad (Peace Be upon Him) said narrated by Malik and Abud Dawud, At-Tirmidhi and Ibn Majah which roughly means, "*Shake hands mutual of you, will undoubtedly be lost malice. Was the gift you give each other, you love each other and inevitably lost (from you) hatred.*"

Communication through shaking could be seen in the ad '*Membimbing Keluarga*' (Guiding Families). In the ad '*Membimbing Keluarga*' we can see the actions performed by a child who shook hands and kissed the hands of his father after prayers reflect high value of politeness. Shaking hands and kissing the hands of the parents showed a person to respect, obedience and love to their parents. Fig. 8 is an example of the realisation of politeness through the action of shaking in the ad '*Membimbing Keluarga*':



Fig. 8 '*Membimbing Keluarga*'

While in the ad '*Amanah Saham National Berhads*' (National Trust Limited), the wife shook her hands and kissed her husband hand after completion of the marriage ceremony. A wife who shook hands and kissed her husband hand shows the sign of love, honour, obey and submit to her husband. Therefore, the communication of touch through shaking action reflects politeness featured in ads produced. Fig.9 is an example of a wife who shook hands and kissed her hand in the ad '*Amanah Saham National Berhads*':



Fig. 9 '*Amanah Saham National Berhads*'

In an interview that was conducted, the respondents agree that the act of shaking hands can reflect modesty to individuals who practice it. Then, they argue, shaking also can strengthen the *silaturahmi* as well as a positive impact on people's shaking.

## 2.4 Physical environmental

Clothes can reflect and represent an identity. According to Abdullah Hassan & Ainon Mohd(2005:90), clothing and appearance are always being the basis of how others interpret us, especially in the first sight.

Therefore, the selection and application of the right and appropriate clothing is important so that the people around us give a positive assessment of ourselves.

From an Islamic perspective, the clothes that emphasized for men and women are clothes that cover up. As Allah says in Surah Al-A'raf verses 26-27 which roughly means, "*O ye children of Adam, We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But raiment of righteousness, that is the best such are among the signs of Allah, that they may receive admonition!. O ye Children of Adam! Let not Satan seduces you, in the same manner as he the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the Evil Ones friend (only) to those without Faith.*"

Modest clothing can be viewed in the ad '*Penyakit Filariasis Limfatik*' ('Lymphatic Filariasis'). Both of the women in the ads wear dress to cover themselves even in their home. Fig. 10 is picture from ad '*Penyakit Filariasis*' shows both of the women cover themselves:



Fig. 10

Wearing modest clothing from an Islamic perspective is so agreed by the respondents based on interviews that were conducted. They argue, as Muslims and citizens of 'Malay Islamic Monarchy', it is appropriate for ads to highlight individuals who cover themselves and it reflects the society in the country.

However, there are also garments worn that look acceptable but do not comply with Islam. For example the women are wearing '*baju kurung*' (traditional clothes for Malay woman) but not wear '*tudong*' (scarf). Based on the interviews conducted, the respondents felt that it was better characters featured in the ads; especially the Muslims are fully covered. However, for TV commercials in Malaysia may be garments that they wear is to honour their nations. Malaysia holds to the concept of 'One Malaysia', which is to unite the Malays, Chinese and Indians. Fig. 11 is an example of displaying proper clothing but did not meet the Islamic perspective in the ad '*Lot100*':



Fig. 11 '*LOT100*'

Only a few ads featured trendy clothes which show the outline of the body, which is prohibited in Islam, can be seen in 'Rexona' ads. In this ad, the featured woman was wearing tight clothing and shows the shape of the body. Fig. 12 is an example of the portrayal of women who wear inappropriate clothes in the ad 'Rexona':



Fig. 12 'Rexona'

## 2.5 PARALANGUAGE

Realisation of politeness can also be viewed from the use of the voice tone in delivering advertising messages. According to Asmah Hj. Omar (2002:8) pronunciation of a word should be clear and precise and refined so that the message can be communicated in a clear and courteous. This is in line with the Islamic view on intonation that encourages the use of gentle voice. As Allah says in Surah Luqman verse 19, which roughly means, "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (Surah Luqman, verse 19). Then the Prophet Muhammad (Peace Be upon Him) said, "Indeed suave (gently) in all matters that will make a wonderful affair (success). Without a gentle attitude must all matters will be worse." (Narrated by Muslim).

Most of the ads served by using a low tone of voice and gentle, for example in the ad 'Kebersihan Bermula Di Rumah' (Cleanliness Starts At Home) and ad 'Seri Murni'. Ad 'Kebersihan Bermula Di Rumah' is intended to exhort parents to teach hygiene begins at home. While ad 'Seri Murni' seeks to promote branded cooking oil 'Seri Murni' shows as an anchor ties and linkages between child and mother. Advertising messages in both ads were presented with a low-pitched voice and gentle. Use speaker's voice reflects politeness.

However, there are also ads served by using a rather stern tone of voice in which there is an emphasis on the subject or predicate of a sentence. This is intended to increase the attractiveness of ads served to look more attractive. In addition to the advertising message delivery is also quite emphatic tone is due in between the ads are served by men. Even though the tone of voice used quite firm but overall advertising message is delivered with a soft (looks mannered). For example, in the ad of 'Big Curry Maggi'.

## 3. FINDING

This section is based on the findings of the analysis carried out. Coincide with the objective of the study this section will explain the realisation of politeness and impoliteness in the form of non-verbal language from the perspective of Islam. Then, in this section will also explain the different in the realisation of politeness in TV Brunei and TV Malaysia and the factors that influence the realisation of politeness.

### a. Realisation of politeness and impoliteness

Based on the analysis carried out, the realization of politeness through non-verbal language can be based on some form of non-verbal language. First, the expression of face which can give the effect on the listener for example smiling faces. Second, politeness can be seen through the communication of eyes for example the eyes view expressed only to the extent necessary. Then, politeness is realised through the touch communication which is shaking. The act of shaking reflects the values of politeness towards individual who

practice it. Even in Islam, shake it shake highly recommended because it has a lot of 'virtues', for example, can foster *silaturahmi*. Furthermore, the realisation of politeness can be seen through appearance (cloths) by the characters in the ads produced. Most of the ads, especially TV ads in Brunei reflect garments demanded in Islamic appearance that cover up. Finally, politeness is realised through the use of gentle voice in delivering advertising messages. A gentle voice is absolutely required in Islam to be practiced by Muslims when speaking.

### **b. The difference of realisation of politeness in TV Brunei and TV Malaysia**

Overall, the realization of politeness in Brunei TV and TV Malaysia does not differ much. Each channel reflects the same realisation of non-verbal communication which is through body language communication (face expression), communication of eye, touch, physical appearance (clothes) and paralanguage. Only slight differences can be seen on the frequency (quantity) of the politeness realization of two non-verbal communications.

First based on the 'physical environment' that is worn by the appearance of the characters in the ads that are analysed. Majority appearance featured in TV ads in Brunei is reflecting the values of politeness which coincided with the Islamic perspective. Most of the characters in TV Brunei ads are wearing clothes that cover themselves whether they are outdoors or while in the house. Only in a small number of characters or individuals featured in the ads on TV Brunei does not fully cover themselves like not wearing '*tudong*' for women. Unlike the characters featured in the TV Malaysia, majority wear modest clothing but do not meet the criteria laid down in Islam.

Besides that, the difference can also be seen on the tone and intonation of voice used in TV ads in Brunei and Malaysia TV. Most of the ads on TV Brunei use a low tone of voice and intonation sound natural and gentle in delivering advertising messages. Unlike TV ads in Malaysia who have various forms of tone and intonation in delivering advertising messages. There are ads served by using a low tone of voice, as well as natural and slightly firm. However, the ads are presented as a whole seem mannered.

### **c. The factors influence the realisation of politeness**

Based on interviews conducted among the factors that may cause the differences in the realization of politeness from the point of appearance as described in 3.1 is the first result Brunei holds to the philosophy of the Malay Islamic Monarchy. Therefore, the ads that are produced are known not to shy away from the concept or philosophy of Malay Islamic Monarchy. Then, as a Muslim country and a majority of the population and its people are ethnic Malay Muslims, the ads produced mostly reflect Islamic values which cover themselves in terms of appearance.

As for the ads on TV Malaysia, not all the characters cover themselves is likely due to factors that held the concept of 'One Malaysia'. 'One Malaysia' is a concept introduced by Malaysia Prime Minister Najib Tun Razak which mean to foster unity amongst the multi-ethnic community of Malaysia. Therefore, the use of modest clothing that is acceptable to the community; although it is not fully cover from the perspective of Islam. Then, probably also due to the types of ads in TV ads Malaysia of which are ads business as promoting women's products, for example hair shampoo and hair conditioner Sunsilk.

## **4. CONCLUSION**

Production ads either on TV Brunei or TV Malaysia didn't disregard the realisation of politeness, especially in the form of non-verbal communication based on studies that have been conducted. Realisation of politeness in the form of non-verbal communication can be seen in face expression, eye communication, touch communication, clothing, and voice. Meanwhile realisation of impoliteness can be seen from the physical environment communication which is appearance (clothes).

Realisation of politeness in TV Brunei and TV Malaysia does not have much difference. Both TV channels Brunei and Malaysia TV politeness realize non-verbal language in face expression, eye communication, touch communication, clothing, and voice. Only the realisations of politeness through clothing on TV ads in

TV Brunei are more evident than on TV Malaysia. Factors that influence the realization of politeness are basically a way of life. Community in Brunei stick with MIB philosophy in conducting their everyday activity. Hence, all activities, including advertising generated are based on the philosophy of 'Malay Islamic Monarchy. Unlike Malaysia which hold the 'One Malaysia' concept.

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