THE SOCIO–PRAGMATIC STRATEGY OF POLITENESS REQUEST IN MAKASSAR CULTURE

DIMENSI SOSIO PRAGMATIK TERHADAP SUATU BENTUK KESOPANAN DALAM KEBUDAYAAN MAKASSAR

Rezky Permata Azis, Hamzah A. Machmoed, Abd. Hakim Yassi

ELS Study Program, Postgraduate Program, Hasanuddin University

Address of Correspondence:
Rezky Permata Azis
ELS Study Program
Postgraduate Program
Hasanuddin University
Mobile Phone: 085241659489
Email: reskypertamaazis@gmail.com
Abstract

The Socio Pragmatic Strategy of Politeness Request in Makassar Culture. The aims of the research were to describe the meaning of politeness strategy of social status of ethnic community in Takalar Regency, to describe the types of politeness strategy of ethnic community in Takalar Regency. The research was conducted in one of Makassar speaking Community in Polongbangkeng district, Takalar Regency. The research was a descriptive research with qualitative approach. Data collection instruments were observation, questionnaires, interviews, and field notes. The samples were 50 Makassar native speakers (25 males and 25 females) living in Polongbangkeng. The results of the study indicated that Makassarese speakers with different social status have different characteristic and frequency of exchange in interaction between each other. This is evident in data processing that there is a difference in giving a compliment in each group. Besides this, other variables such as intimacy level, friends, and family also have great influences in developing communication within the community.

Keywords: Socio-Pragmatic, politeness, culture

Abstrak


Kata kunci: Socio-Pragmatik, kesopanan, budaya
INTRODUCTION

Almost every day we interact with other people either face to face, via phone, or an e-mail. There are certain rules that concern social interaction and we learn these rules as we group up. By using language as media of communication, we establish good social relationship with other people, which help us in creating friendships, getting jobs and simply giving a good impression of ourselves.

Language as a means of communication has important roles in social relationship. It almost always takes place in the social context and this become a reason why effective communication needs an understanding of connection between language and people who use the language.

Social context is a main factor which influence the choices of our language. The language that used in communication must be different in every social context. For instance, the language that we use in an interview must be different to the language that we use in a family gathering. In the interview we probably were as much concerned with how we spoke as with what we actually said. We may look confident or intelligent in order to make a good impression during the interview. We make decision every day, or have decision made about us by other people, based on the language we use. Frequently, we evaluate a person’s education, socioeconomic level, background, honesty, some other qualities by how a person speak.

In every moment of talk, people are experiencing and producing their cultures, their rules, their personalities. According to Carbaugh, (2005) Conversation can be understood also as a symbolic phenomenon, as a kind of metasocial commentary – whether intended or not about the activities we are doing, about who we are, how we are related to each other, how we feel about what is going on, and the nature of the situation. Communication is also understood as a cultural practice, within processes of social interaction.

Although many works on compliment has been done to date from cross cultural perspective, the concept of politeness in Makassarese has not been researched since there is no former researcher conduct and document it. It is expected by taking the position as native of Makassarese to gather some data by recording each conversation related to politeness, doing observation. Classifying into categories, the concept needed will be found. For this reason the topic of this research is Socio-pragmatic dimensions of politeness in Makassarese.
METHODOLOGY

Research Design

This study is descriptive research using qualitative approach to describe the Socio-Pragmatic dimensions of strategy politeness in Makassar society and also examine whether social status difference contribute to the politeness of Takalar regency.

The descriptive method of research is gather information about the present existing condition. The emphasis is on describing rather than on judging or interpreting. The descriptive approach is quick and practical in terms of the financial aspect. Moreover, the method allows a flexible approach, thus where important new issues and questions arise during the duration of the duration of the study, further investigation may be conducted.

Research Location

The researcher was conducted in one of Makassar speaking community in Polongbangkeng district, Takalar Regency. The researcher was a descriptive research with qualitative approach.

Population and Sample

Population is a generalization area which is consists of the object and the subject of the research that becomes a quantity and certain characteristics by the researchers to be learned and make a conclusion after that. The population of this research is the all of Makassarese native speakers in Takalar regency.

The population of this research is the Makassarese people who use Makassar language as their mother tongue in Pangembang Polombangkeng district. As the samples, the writer choose 50 people, consist of 25 male and 25 female.

The sample is a part of the total and characteristics belonged by the population. The sample that used in this research is a convenience sampling technique. It is a method of gathering non-probability sample where the researcher does not have any consideration except it just for the ease, so that it used some terms like an accidental sampling and a captive sample.

Data Collection

This study applies several methods of data collection, such as: observation, interview, questionnaire, and field note. And the instrument consist of two, those are recording and note taking.
Data Analysis

The data that collected through a recording would be analyzed by using Brown et al., (1987) politeness strategy in order to determine which one of the strategies likely use in Makassar native speaker. The data that already recorded will be transcribed in Makassar. Thus, the data would be taken in a different situation of conversations in order to reveal what kind of politeness strategies that been used by Makassar people and then the writer will discover the differences of politeness request strategies in Makassarese people that is doing through a conversation including the data analysis of every elements of positive and negative politeness strategies that is involve later in the conversation through observation, recording, questionnaire and interviews.

FINDINGS

This chapter presents the findings and analysis of the research. The data are selected conversations which are done in several social situations. The analysis describes strategy of politeness that used by Makassarese people.

Data presentation: 9th June 2013. The conversation took place in the office. There are two people are talking in one room and they are combined by senior and junior. It was in the morning, the senior come to the room then the junior entered too.

Data Presentation: 16th June 2013. The conversation took place in the living room at afternoon. There are four people were talking about the wedding party. All participants are different age.

The table above shows several politeness used by Makassarese people in their daily conversation. In the first of social situation, the speaker uttered “Iye’ andi’ ammukopi Insya Allah punna tena saba’ lompoa sengkaja antu” (Yes brother ,I will go there if I don’t have many activity) included on politeness based on possession because the speaker tended to know where the hearer work now by asking his job. This is a natural habit for Makassar when they are meet for the first time or meet again over a long distance for period of time.

This utterance not for the speaker not for the propositional content but rather for their affective value as indicators that one person is willing to talk to another and that a channel of communication is being either opened or being kept on. Phatic utterances do not really communicate anything; rather their use allows communication to occur should there be anything of sequence to say. The speaker will have a little more to say on the matter shortly.
The next finding, “nia’ antu biasayya kicini’ anjo a buyu-buyu na ri pa’rasangangku (you always saw her in my village, she is very beautiful) included as indirect politeness compliment because it’s not directly delivered to the first subject but in the second one, or it means there is another proper agency to be complimented. This kind of politeness compliment is rarely to be done by the male but between female to female conversations.

There also example from the table based on appearance, those are “Bara’ iaji naik nana bajiki pa’rasanganta, nani kasia’ sikamma parangta tau (hope he will be the winner for this Pilkada, in order to make the society can feel the result), iye’ daeng… bajiki anne taua assamaturu’ massing-massing nijo’joki H.Bur ka bajiki ri paranna tau nampa jaimi pammajikinna ri pa’rasanganta (yes.. let’s choose him for this Pilkada because he is the best candidate for us). This categorized as expression supported to care and inspire someone who is still brave in doing anything.

DISCUSSION

Having analyzed the data arrived from questionnaire and field observation, it indicates that the politeness is paying important role of the Makassar native speakers in their conversation even though, they sometimes regarded is as just a flatter and the discussion of this research illustrates the main issues as shown in the previous chapter.

The importance of politeness in Makassar according to the social status, the current observation in Takalar indicates that the male speakers from the high status are regularly using politeness that a male from the low status (the common people) and the similar cases also occurred in the female from the high status. It has contrary with the Hyun Jin, (2000) findings which said that people of high status seem to enjoy being flattered extensively because of they have a big role in society.

As established by Brown et al., (1987), a politeness can be regarded as a face threatening act to extent that to implies the complimenter envies the addressee in some way, or would like something belonging to the addressee that may be sarcastic, patronizing an ironic put down or even offensively flattering. This tendency caused that high status people that called by “karaeng” categorized as a very wise people especially from the religion point of view. It because the majority of them believed as a “Tuan Guru” and spiritually are able to help the people who wants o learn more about religion and any aspect in relation of the Makassar old faith. As the leader of spiritual teacher, the politeness becomes an important thing to showing their positive value and attracting the common people eager to study more about religion.
Another reason why the high status people tend to give more politeness that a low status is to gain sympathy of the people because they are potentially in a good position in the governmental access and some of them as assembly members a the regency (DPRD), head of the district, and the chief of the village. It also contrary with Trosborg, (1994) who stated that, the high people are always potentially to be complimented by the low status people because of their position in the society. They regarded more rich, more educated, more beautiful and better able to express important thoughts.

For the low status people, actually they also give compliment to the high status people but not too intense because they give proved respect of the higher status. Many of them are conceited or make a gap because they are more difficult to meet the high status people every day, because they live in the certain area special for their own clans.

The common people more like to proof their respectful and adoration in non verbal way than uttering compliment. Shaking and kissing hands are their habit that still exist when they meet with the high status people. Many of them explained that, shaking or kissing hands is better and more polite than talked too much to them (high status) because it is very impolite and lack of etiquette.

In intimates relationship, the male point if view indicating a tendency that they are more give compliment to female because they think that giving attention and respecting to them is an important thing in Makassar culture for their further relationship. The female to male they intended not always to complimenting, it is because of the politeness norm where the female should preserve their attitude in the front of men, especially for those who are not married yet. It is contrary with the Golato, (1999) and Holmes, (2011) which said that in intimates relationship, the female speakers tended to more complimenting than a male speakers.

There also an ideology called by 'siri' where the young female forbids making something awkwardly that can damage her reputation and also the big family so the negative esteem from the all people around should be avoidable. For the notion for the unmarried people, the boys are always complimented to the girl friend because they need some interest for his partners and the compliment they uttered maybe functioned as a stimulus to make the girl sure of him for the further relationship to be married or it is just a flatter.

For the married speaker of Makassar according to the data, the husband tent to give more politeness than a wife, it is contrary with the on of Wolfson, (1983) finding that a wife always giving compliment to her husband in order to be concerned. But from the interviews
from several married men they explained that a compliment as an effective way to make them happy and giving services at home and also as a sweet fondle of the sex invitation to the wife.

But the politeness here can be more sarcastic or giving a negative meaning in some conversation. It is not always categorized as an expression of like but also as a critical communion to the addressee. And this phenomenon sometimes we found in Makassar conversation especially for the husband and wife in home. The husband use it whenever he had something odds and he began to criticize his wife, for example “annyamanna seng antu e juku ka (this fish is very delicious I think)”. actually he does not give a politeness compliment to his wife but he just offending his wife that her fish is maybe too salty or he wants another menu because he is bored to eat the same meal ever day.

The same thing for the wife to her husband where the negative compliment used when she gets complaint to her husband for example when he does not give his salary on time or coming late for home.

Talking to the parents and sisters, Makassar male showing their big respect, love and affection so the politeness compliment use here is very important to keep the relationship being so warmth and more close to each other. For all family members, they have an intense, compliment especially for those who have the same ages or the speakers still young. They used it regularly but it is not serious talk because they make it as a joke to gain a fun atmosphere among them.

The compliment type that always occurred is based on the possession and appearance because in Makassar young female are considering as most important of what they are belonged like stuffs and styles. But there are interesting phenomenon found in the data that the married speaker always give their compliment to the non-intimate friends for the reason of further relationship and brotherhood. The concept of “sipakatau” (respect each other) become a basis point to make friendship as widespread as possible among the Makassar people as long as it is not make a jealousness to their wife. It is in the line of Holmes, (1992) point out compliments should function as positively affective speech act and can be considered as phatic communion, a type of speech which ties of union are created by a mere exchange of words, termed by Malinowski in Coulmas, (1997). In our daily lives, we generally exchange compliments as an effort to keep relationship solid.

For unmarried speakers, the data shows that giving compliment to the close friends is always being done than the non-intimate friend. It is quite normal and generally happens not only in Makassar but also for all Indonesian people.
CONCLUSION AND SUGGESTION

From the finding that shown in previous chapter, the researcher may conclude that politeness are an intricate combination of positive evaluation, displayed good feelings, implicit friendliness, and half-admitted desire to please. It is feasible to regard compliments as interpersonal and interactive speech acts, “praise” can be considered a statement of absolute value with or without interpersonal or interactive functions. The second is, the culture has stronger influence on managing communication especially of the Makassar native speakers in politeness because they have their own characteristics based on the communicative partners like intimates, Family members and the friends or acquaintances, the way they responding to it that may differ with other western views.

In the third conclusion, the context may also have a big role in determining politeness behaviors. The speech act of politeness is regarded as phatic communion and function as solidarity in many cases, though it can be a face threatening act depending on the situation. In order to keep maintaining the local language and local culture, the young generation is responsible for dealing with such a valuable inheritance. It needs support from many sides, such a local and national government because it is one of the cultural legacy that should be preserved and is it to some extent introduced to those who are interested in cultural studies. The study only gathered the data based on the socio pragmatic dimensions. It will be a great for the next researchers taking a chance on another phenomena related to the Linguistic point of view.
BIBLIOGRAPHY


