

# **A THESIS**

**PROFILES OF POLITENESS STRATEGY USED BY NATIVE DURINESE  
OF MASALLE AND ENGLISH VARIANT:**

**(A SOCIOLINGUISTICS ANALYSIS)**

***PROFIL PENGGUNAAN STRATEGI KESANTUNAN OLEH PENUTUR  
ASLI BAHASA DURI VARIAN MASSALLE DAN INGGRIS :***

***(ANALISIS SOSIOLINGUISTIK)***



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## ABSTRACT

**HASNIA (F022191012).** *Profiles of Politeness Strategy Used by Native Durinese of Massalle and English Variant: a Sociolinguistics Analysis.* (Supervised by **Hamzah Machmoed** and **Sukmawaty**)

Politeness has been regarded as a core of social interaction and it has become important part of civilization. The main purpose of this study is to address the nature of politeness strategy use Durinese speakers in Massalle area Sub-district of Masalle, Enrekang District. It also addresses whether politeness expressions considers all variables (Distance, Power, Kinship) as evidence in the previous research.

The present research has been conducted in the real setting of speakers of Durinese language by utilizing research instruments, such as direct observations, simulations, field notes, and structured questionnaires. Data were gathered based on simulated conversation in addition to direct conversation since the researcher herself is native speaker of Durinese language . Data were gathered from December 2020 to February 2021. Data obtained from structured questionnaire were recorded and classified. They were then analyzed using descriptive qualitative method. While English data source in COCA the transcripts of some conversation in English.

The analysis came up with a series of findings that partly confirm the validity of previous politeness framework, such as Brown and Levinson (1978), with reference to Kinship (K), Distance(D) and Power (P). The finding showed that the four variables account for the choice of politeness markers, such as KI, TA, IKO, KO and MU. The finding confirms that these variables have vital role in establishing social interaction among speakers of Durinese language. While the findings in English show that the politeness petterns used in England mostly use casual language, do not use cliches and honorifics.

**Key Words:** Politeness; interaction; kinship, durinese, casual, cliches, honorifics

## ABSTRAK

**HASNIA** (F022191012). *Profil Penggunaan Strategi Kesantunan oleh Penutur Asli Bahasa Duri Varian Massalle dan Inggris : Analisis Sociolinguistik.* (Dibimbing oleh Hamzah Machmoed dan Sukmawaty)

Kesopanan telah dianggap sebagai inti dari interaksi sosial dan telah menjadi bagian penting dari peradaban. Tujuan utama dari penelitian ini adalah untuk mengetahui sifat dari strategi kesantunan menggunakan bahasa Duri di daerah Massalle Kecamatan Masalle Kabupaten Enrekang dan pola kesopanan yang di gunakan oleh orang Inggris . Ini juga membahas apakah ekspresi kesantunan menganggap semua variabel (Jarak, Kekuatan, Kekeperabatan) sebagai bukti dalam penelitian sebelumnya.

Penelitian ini dilakukan di lingkungan penutur Bahasa Duri dengan memanfaatkan instrumen penelitian, seperti observasi langsung, simulasi, catatan lapangan, dan angket terstruktur. Pengumpulan data dilakukan berdasarkan simulasi percakapan selain percakapan langsung karena peneliti sendiri adalah penutur asli bahasa Duri. Pengumpulan data dilakukan mulai Desember 2020 hingga Februari 2021. Data yang diperoleh dari kuesioner terstruktur dicatat dan diklasifikasikan. Kemudian dianalisis dengan metode deskriptif kualitatif. Sedangkan data bahasa Inggris di ambil dari percakapan dalam bahasa inggris di COCA.

Hasil analisis menunjukkan serangkaian temuan yang sebagian mengkonfirmasi validitas kerangka kesantunan sebelumnya, seperti Brown dan Levinson (1978), dan Yassi (1996) dengan mengacu pada Kinship (Kedekatan), Distance (jarak) dan Power (kekuasaan) . Hasil penelitian menunjukkan bahwa variabel tersebut berperan dalam pemilihan penanda kesantunan, seperti KI, TA, IKO, KO dan MU. Temuan tersebut menegaskan bahwa variabel-variabel tersebut memiliki peran penting dalam membangun interaksi sosial di antara penutur Bahasa Duri. Sedangkan hasil temuan dalam bahasa inggris menunjukkan bahwa pola kesantunan yang digunakan di inggris kebanyakan menggunakan bahasa casual, tidak menggunakan klitik dan honorifik.

**Kata Kunci:** Kesopanan, interaksi. kekeperabatan, penutur bahasa duri,. kasual, klitik, honorifik

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**Hasnia**

## **CHAPTER I**

### **INTRODUCTION**

#### **A. BACKGROUND OF THE RESEARCH**

Speech Acts or simply communicative acts have proved to be one of the attractive areas in pragmatics and sociolinguistics. A number of studies have shown that there are significant cross-cultural differences in the speech act performance between two different speech communities (Eslami, 2004; Al-Zumor, 2011; Turnball, 2001). Scholars in pragmatics argue that the teaching of a second language (L2) must pay extra attention to the language forms and expressions within specific cultural contexts. Not being able to use a L2 according to the nature of its cultural context could sometimes lead to misunderstanding and miscommunication

The dynamics and creativity of the English language have gone beyond what humans can ever imagine. Due to developments in computer technology, technology-conditioned new words and phrases Language is tied with the social and cognitive development of the human from childhood. In fact, it forms our identity within society (Bayram, 2010).The use of language helps us express our attitude toward different phenomena in society. The attitude that a speaker express and the listener adopt is of paramount significance in sociolinguistics. Considering the fact that language is a means



for expressing an attitude, it can be said that the purpose of speeches is to express one's attitude toward phenomena. In today's world, speeches, particularly, political speeches are prone to various sequence of interpretations. Different social groups make different interpretations of the speeches.

Local languages have played strategic roles in the Indonesian contexts especially in shaping the national cultural Identity and in enriching the local wisdom of many tribes with their own different local languages. The diversity of local languages of Indonesia has determined the important basis for declaring the uniqueness and identity of Indonesia as a nation of multiculturalism. In people's interaction, some social and cultural factors affect their behavior. When they talk and behave, they need to observe social factors such as their social position, age, gender, social class, and residential area (Apte, 2001; Habib, 2008). Furthermore, in their interaction they also need to observe the cultural values that their society maintains. Following Williams (1970), Schwartz (1999, p. 25) defines cultural values as "the implicitly or explicitly shared abstract ideas about what is good, right, and desirable in a society." The conformity to the values determines whether a talk or action is right or wrong and acceptable or unacceptable. To participate well in a community, a person therefore, has to observe the social factors and cultural values that govern their interaction.

A local language is a language used in an existing region where a country has a smaller area than that country and only used by the residents that occupy the area. Because it is only used by the residents who live in the smaller area than that country, so the local language is called as vernacular or traditional language.

The use of vernacular can give the advantages for the residents who use that local language. One of the advantages of using vernacular is the levels of the local language itself that indirectly can teach people especially the young people to be polite and respect the elderly,

The vernacular language also allowed people more freedom to express themselves and their feelings. feelings that they previously may not have had a method or words to describe them.

The greatest impact of vernacular is not only used as a language but also as something that identified each area, territory, county or nation. Because of the great impacts of the vernacular language above, many people will maintain the vernacular language by several ways.

In case of minority, maintain language is not easy and extremely hard especially in this globalization era. The massive development of technology and information can be the barriers and difficulties in maintaining the language. The difficulties of maintaining the language can cause the language shift.

One important language component in sociolinguistics that is taught in the teaching and learning of a second language is politeness. Politeness is used in daily interactions as a means to keep social harmony and to communicate. Ongoing socio-cultural interaction processes in the community are marked by increasing contacts between people of different regions and cultures. In order to successfully implement such contacts and to avoid communication failures, one needs not only to possess proficiency in the national language, but also better understanding of the characteristics of local dialect. Communication difficulties can continue even after mastering a language's vocabulary and grammar. One needs to grasp not only the literal meanings but also the social context and subtle possible misinterpretations.

Politeness has been an integral part of people in Durinese context. This linguistic evidence has also marked a very long historical development in how Durinese people express themselves in social interactions in actual context. To a greater extent, politeness has brought greater successful manifestation of human interaction in Buginese context and people with polite manner are often chosen to hold a position both in formal and non-formal institution. The issue of politeness is often linked to the most common term as emotional intelligence which is marked by many people as more important than intellectual intelligence. The issue of impoliteness has also become

popular within the context of South Sulawesi because impolite people has often become the victim of bloodshed action when it comes to undervalue the dignity of people.

Politeness includes asserting or presupposing the speaker's knowledge of, and concern for, the hearer's wants, offering or promising, being optimistic, including both speaker and hearer in a target activity, giving or asking for reasons, and assuming or asserting reciprocity. Finally, in an effort to establish positive politeness, the speaker can seek to fulfill the hearer's wants in some way. This can be induced through gift-giving, though these gifts can be material objects, as well as sympathy, understanding, or cooperation.

Crystal (1997: 297) believes that politeness, in Sociolinguistics and Pragmatics, is a term that signifies linguistic features associated with norms of social behavior, in relation to notions like courtesy, rapport, deference and distance. Such features involve the usage of specific discourse markers (please), suitable tones of voice, and tolerable forms of address (e.g. the choice of intimate v. distant pronouns, or of first v. last names). Eelen (2001: 1) clarifies that politeness, according to the Anglo-Saxon scientific tradition, is investigated from the pragmatic and sociolinguistic perspective. It is agreed that theories of politeness are involved in what belongs to either of these linguistic subfields for politeness is specifically concerned with language use

that is connected with pragmatics-and it is a phenomenon that represents a link between language and the social world.

Yule (1996: 60) states that politeness, Within an interaction, is defined as the means employed to show awareness of another person's face Gleason & Ratner (1998:286) perceive that politeness means acting so as to take care of the feelings of others and involves both those actions associated with positive face (the wish to be approved of) and negative face (the wish to be free from the imposition, unimpeded, or left alone). Eelen (2001: 2) admits that Robin Lakoff has been considered as the mother of modern politeness theory since she was prior to study it from a pragmatic perspective.

Lakoff (1990: 34) defines politeness as "a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange ". Yule (2010: 135) reports that politeness is defined as showing awareness and consideration of another person's face. Watts (2003: 13) supposes that politeness is a lexeme in the English language whose meaning is subject to negotiation by the participants interacting in English. The meaning of politeness is reproduced and renegotiated whenever and wherever it is utilized in verbal interaction. Politeness has been defined by different linguists, yet their definitions show that all of them agree that "face" is the most relevant concept in the study of linguistic politeness.

Politeness is an important social element in the Durinese society and it is determined by the way people behave towards each other during interactions. In this context, politeness is taken to mean good manners such as greeting, acknowledging and thanking others. Durinese context is a rich environment for research on social interactions because of the “melting pot” syndrome where different ethnic groups bring their cultures, languages and behavioral norms together. Malaysia is a multicultural society, which observes certain traditional norms such as showing respect for authority and senior people (Asma & Pedersen, 2003), showing humility or modesty in one’s way of life (Amah, 1995)

Pragmatics is the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication” (1985, p.240). Nevertheless, L2 learners are not starting at a zero baseline when they learn new languages since there are pragmatics universals in their native language (Kasper & Rose, 2002), which are common among all languages. The basis of pragmatics states that humans in society use language in different ways to achieve the same result (Todd, 2010). Pragmatic competence enables people to use their language skills in order to achieve various general goals, such as

communicating, thinking and remembering in different situations (Németh, 2004).

The main politeness theories in the literature are those proposed by Lakoff (1973), Leech (1983) and Brown and Levinson (1987). Each of these theories is briefly presented. Lakoff (1973) believes that politeness has been established in societies to save people from friction in their personal interactions. Lakoff (1973) introduces one maxim: “Be polite” which includes strategies to soften the illocutionary force (Trosborg, 1994, p. 24). Leech (1983) defines politeness as “social goals of establishing and maintaining comity” (Leech, 1983, p. 104) or mutual courtesy. He states six maxims, specifically: tact maxim generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim. Despite the criticisms directed towards their theory, one of the most detailed models of politeness is that of Brown and Levinson (1987). In their theory, politeness is defined as redressive action taken to counter-balance the disruptive effect of face-threatening acts. Communication is considered as hypothetically threatening and aggressive. Brown and Levinson (1987) introduce the concept of “face” which is the public self-image that everybody wants to claim. In their framework, face includes two related aspects: (1) negative face (wanting your actions not to be constrained or inhibited by others) and (2) positive face,

(people's desire to be appreciated and approved of by at least some other people).

Some scholars' point that one of the fundamental factors in communication based on a cultural foundation is communicative behavior, which has a dual structure, verbal and non-verbal (Grice, 1982; Sperber & Wilson, 2002). Looking at pragmatics in the context of L2, we also need to explore the field of Interlanguage Pragmatics as it relates to the Second Language Acquisition Research and a subset of Pragmatics (Kasper & Blum-Kulka, 1993). Interlanguage Pragmatics examines L2learners' knowledge, use and development in performing sociocultural functions whereby L2

This study is an endeavor to shed light on some relevant linguistic aspects of politeness which reveal the importance of politeness in social interaction. At a more specific level, this current study is dedicated to reveal the most relevant concepts in the study of linguistic politeness, and also the fields to which the theories of politeness are related to. It throws light on relevant approaches that reflect significant aspects related to politeness. Many studies have focused on the role of politeness in social interaction and conversation, so the speaker, to be polite, adopts specific strategies to cope with the hearer's face wants during any social interaction. Some strategies reflect the relationship between politeness and in directness. Choosing appropriate strategies is determined by some factors that effects on how and



what is said in an interaction since they are associated with social distance and closeness. This research also clarifies whether all cultures are similar or different in the way they follow to show politeness.

## **B. BACKGROUND HISTORY OF MASSENREMPULU**



Enrekang Regency, South Sulawesi, has three tribes: Enrekang, Duri, and Maiwa. The three tribes formed a unit called the Massenrempulu tribe. Massenrempulu, in the Enrekang language, means sticking like glutinous rice. The word used to denote the unity of the three tribes. In the Bugis language, Massenrempulu is called Massinringbulu, which means mountain

range. The Massenrempulu tribe lives in an area consisting of mountains. The most famous mountain and often visited by climbers is Mount Latimojong.

In the mountainous area there are many villages of the Duri tribe; Many of the Maiwa tribes live in villages bordering Sidrap district, and the Enrekang tribe live in the city of Enrekang. Apart from being different from the majority region, the languages of the Enrekang, Duri, and Maiwa tribes also have different dialects, but will still meet in the same meaning and meaning. There are no problem are encountered when the three tribes engage in conversation. They can understand each other regardless of dialect they are using. This is probably the main reason why social conflict is very rare in that region.

Many say, the Massenrempulu tribe is a combination of two tribes, namely Bugis and Toraja. However, to prove this, more in-depth research is needed. What is clear is that the Massenrempulu tribe does not have various customs: death, marriage, clothing, and so on. Very different from the Bugis and Toraja tribes. In marriage, for example, the Massenrempulu tribe does not have ceremonies such as mappacci, korontigi, lekka, and others. Women's families are also very embarrassed if their daughters are asked for with very expensive materials that are very different from the Bugis or Makassar ethnic groups.

In the past, the Massenrempulu tribe had an animist religion called Alu 'Tojolo. However, along with the entry of Islam, Alu 'Tojolo was slowly being abandoned. Only villages in the Baraka region have residents who adhere to Alu 'Tojolo. They usually meet regularly 1-2 times a month and they usually perform their rituals on Mount Latimojong. Massenrempulu tribe also had social stratification, namely the nobility, the middle class, and the common people. This social stratification was later abolished by Kahar Mudzakkar when he and his troops took control of Enrekang. According to Kahar, the title Puang belongs only to God while humans do not deserve to have it.

The total population of Enrekang District in 2012 has reached 255,089 people, consisting of 129,975 men and 125,114 women. The population is mostly Muslims, with the main livelihood in the agricultural sector ( $\pm$  65%). Viewed from the regional development framework and geographically, Enrekang District can also be divided into two areas, namely the West Enrekang Area (KBE) and the East Enrekang Area (KTE). KBE covers Alla District, Anggeraja District, Enrekang District and Cendana District, while KTE covers Curio District, Malua District, Baraka District, Bungin District and Maiwa District. The KBE area is approximately 659.03 km<sup>2</sup> or 36.90% of the area of Enrekang District, while the area of KTE is approximately 1,126.98 km<sup>2</sup> or 63.10% of the total area of Enrekang District.

In terms of economic activity, it appears that there are significant differences between the two regions. In general, trade and industrial activities are in the KBE area. In addition, service industries such as transportation, telecommunications, hotels, restaurants, banking, and agricultural processing industry trade have the potential to be developed in the region. Meanwhile, KTE, which has been considered relatively left behind when viewed from the availability of socio-economic facilities and infrastructure, is very adequate in terms of natural resources potential, so that it is very potential for agricultural development, namely food crop agriculture / horticulture, plantations and community forest development. The Eastern Region of Enrekang, which has a large area with various potentials, provides opportunities for the development of food crops and horticulture as well as plantation and forestry crops. The limited access of KTE to the Western Region of Enrekang indicates the need for policies or strategic steps that allow the two regions to work together towards achieving the regional vision and mission.

The diversity of geographic conditions in each region causes a variety of superior commodities that provide opportunities to be developed in each region.

From a socio-cultural perspective, the people of Enrekang Regency have their own uniqueness. This is because the Enrekang (Massenrempulu ') culture lies between the Bugis, Mandar and Tana Toraja cultures. The

regional language used in Enrekang Regency is broadly divided into 3 languages from 3 different ethnic groups in Massenrempulu', namely Duri, Enrekang and Maiwa languages. The Duri language is spoken by residents in Alla ', Baraka, Malua, Buntu Batu, Masalle, Baroko, Curio sub-districts and some residents in Anggeraja District. Enrekang language is spoken by residents in Enrekang, Cendana and some residents in Anggeraja District. The Maiwa language is spoken by residents in Maiwa and Bungin sub-districts. Judging from these socio-cultural conditions, some people consider it necessary to change the name of Enrekang Regency to Massenrempulu 'Regency, so that there is representation from the socio-cultural side.

This deletion made Andi Sose, Kahar Mudzakkar friend, left Enrekang. Andi Sose is the only person from the Massenrempulu tribe who addressed the aristocratic title of Andi and is called **Puang**. Andi Sose is an entrepreneur who owns the Andi Sose Foundation with business units such as 45 University, Gedung Juang 45, and many more. In fact, there are still some nobles in the Massenrempulu tribe and they are usually called **Puang**, but they never attach the title Andi to their name. At present, the Massenrempulu tribe adheres to the simple life concept. They live from farming, trading, and employees, some have migrated to Makassar, Toraja, Kendari, even to cities in Kalimantan and abroad.

Duri is spoken in Alla District. Enrekang Regency, directly bordered by the Toraja language of the Gandang Batu dialect used in Mengkendek District, Tana Toraja Regency. The contact and the level of population mobility in the two regions were sufficient especially in the two villages in Mengkendek District the southern part such as Desa Gandang Batu and Desa Uluway (Sande 1980: 3). In relatively small areas such as Alla and District This Mengkendek District can be expected to occur in the language touch between the Duri language and the Toraja language of the Gandangbatu dialect. "Competition", "controversy", or "complementarity" between languages represents the use-area of a language covering the core areas of that language and also the area-influence of that language on the spoken-area of other languages (Lauder 1990: 6).

The geographical conditions of these two sub-districts are the main road locations Makassar-Tana Toraja escaped. In several villages in the district Shorten there are pockets of Duri language speakers, and Meanwhile in Alla' District there are pockets Torajan speakers. The Duri Community is a Duri language speaking community with +90,000 speakers who now inhabit the former parts of the five Massenrempulu areas which since Varklaring Korte by the Dutch East Indies government were included in the Federal Tallu Barupapan, namely the entire Baraka District (except for a few settlements on the Maiwa border), partly most of Anggeraja Subdistrict (except Bambapuung

Village), part from Alla Subdistrict except for the Daqdan language enclave in Masale and partly around Curio. Speakers of the thorn language inhabit the northeastern area of the alla sub-district across Salubarani in several places in Gandang Batu village, Tanah Toraja Regency. According to Palenkahu (1978:6),

This research intends to deal with politeness because it is one of the features of good social manners viewed by Massenrempulu people. Many studies have been conducted to understand the factors and strategies underlying politeness and to assess and evaluate its levels. The literature on politeness and its manifestations in the sociolinguistics context is addressed in chapter two to provide some information about the concepts discussed in this paper. Poor attitude as a result of ignorance to what is called being polite can lead to complaints and bad social interaction. Complaints about people with bad conduct for not understanding the social context of certain community has been heard many times. The increasing number of these issues necessitates conducting studies on politeness strategy use focusing on certain area in one of the sub-district in Enrekang District.

Apart from having the Duri dialect, the Masserempulu language group has three dialects, namely Endekan dialect, Maiwa dialect and Pattinjo dialect. While, some of people in Enrekang area still use Duriese language in their interactions. The politeness of Enrekang dialect is more important aspect

in the communication both in formal and informal among the Enrekang communities in the daily interaction (Sudirman Macca, 2019).

This research intends to deal with politeness because it is one of the features of good social manners. Many studies have been conducted to understand the factors and strategies underlying politeness and to assess and evaluate its levels. A brief summary of the literature on politeness and its manifestations in the Durinese culture is presented below to provide some information about the concepts discussed in this paper. The increasing number of Durinese speakers necessitates conducting studies on politeness. The present research study provides insights into the importance and the dynamics of politeness as an integral part of social interaction in Masserempulu.

### **C. STATEMENT OF THE PROBLEM**

The technological advancement has impacted the behavior of the people around the world including local people. One of the most prominent eroded value is politeness as one aspect of social communication. Research on politeness will provide better awareness of people especially the researcher herself about politeness expression. Massenrempulu people is are very keen in good manner and polite language and who are constantly valuing the way people use politeness strategy in daily conversation.



One of the most noticeable speech situation which is being undervalued by Massenrempulu people nowadays is the impolite attitude in speaking and therefore, people with bad manner of speech will be isolated. In contrast, people with good manner in speaking will be accommodated and respected. The development of technology has tended to derogate the level of politeness manner in Massenrempulu people, notably with the speakers of Durinese language. Senior citizens often complain about the emerging misconduct of people and they take it as important issues in daily interaction. Therefore, conducting research on Durinese politeness strategy will be a contributing factor to maintain the values of communication.

#### **D. RESEARCH QUESTIONS**

The research questions of the present research are formulated on the basis of the nature of the research that seeks to find the profiles of strategy choice in daily conversation. As such, the research questions are formulated as follows.

1. What forms of politeness expressions in Durinese language of Masalle Enrekang sub district and English?
2. To what extent are the politeness strategy used when expressing politeness by native Durinese in Masalle District of Enrekang and English?

## **E. OBJECTIVE OF THE RESEARCH**

1. To identify forms of politeness expressions in Durinese language are used by native Durinese language in Masalle District of Enrekang and English
2. To elucidate forms of politeness strategy are used when expressing politeness by native Durinese in Masalle District of Enrekang and English

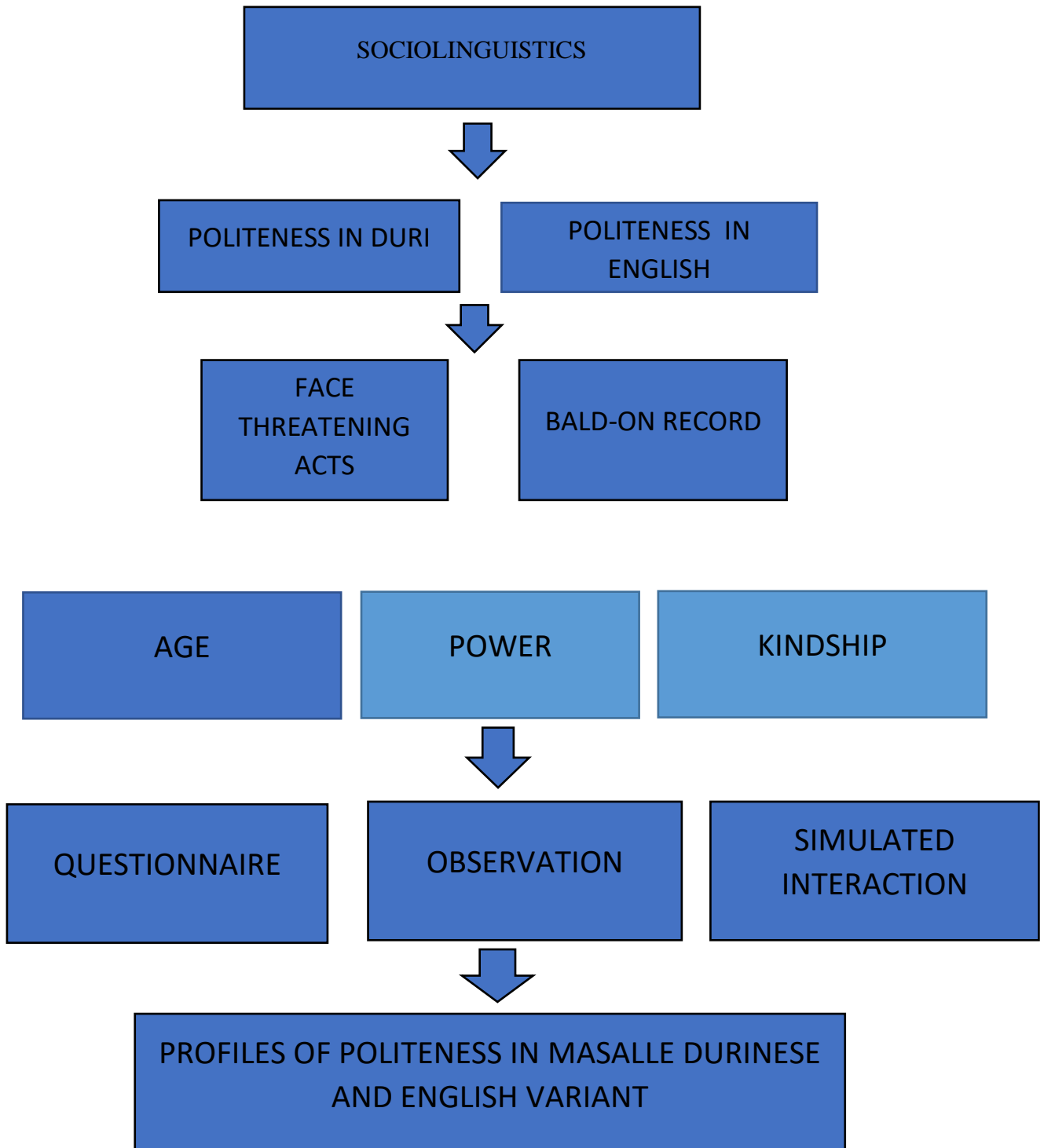
## **F. SCOPE OF THE RESEARCH**

This study addresses the politeness form and strategies used by Durinese native speakers in Masalle Enrekang. Masalle is one area in Enrekang District located in the north of Anggeraja Sub District. People of Masalle also belong to Durinese speakers which may have been affected by speakers of non-Durinese as a result of advancement in technology. The research revolved around the use of spoken words and bits of politeness markers were identified, which are more polite than the others. In analyzing the language, descriptive qualitative was used to provide a more comprehensive presentation regarding politeness strategy use in Masalle District of Enrekang.

## **G. SIGNIFICANCE OF RESEARCH**

The study is expected to have significant contribution to the field of sociolinguistics in general and in particular to the understanding of one of the local language in South Sulawesi. In practice, this study will provide better understanding of how Durinese and English polite expressions are used. As such. People visiting the area will have no problem interacting with the local people so that speech harmony can be achieved. Theoretically, this research will help future researcher in identifying aspects of sociocultural values that needs further investigation notably within the area of Massenrempulu people . In particular, the research will be significant to other researcher from Enrekang District for conducting research in Durinese language and English language. Further research is needed to strengthen the evidence regarding the characteristics of Durinese language which is spoken by more than one hundred thousand people.

## H. CONCEPTUAL FRAMEWORK



## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. PREVIOUS STUDIES

There have been many research already performed in relation to politeness strategy in local languages. These studies have revealed the profiles of politeness in different cultures and of different contexts. The interest on politeness has attracted the attention of many researches because politeness links people to interact in more harmonious life. Brown and Levinson's (1987) politeness theory is has been used as core reference both in ESL and EFL context of research on politeness. Some research on politeness taking the object of Buginese are used here as reference because Buginese Durinese are used within the region of South Sulawesi.

Politeness has been documented as important topic of research in ESL context. Kuang Chi Hei et al. (2013) performed research entitled, *"Politeness of Front Counter Staff of Malaysian Private Hospitals"*. The research examines the practice of politeness in openings and closings of direct illocutionary speech acts in Malaysian private hospitals. It explores how politeness is conveyed by front counter staff of nine private hospitals in their public transactions with patients. Specifically, this paper aims to ascertain whether or not openings and closings are used and if so, whether they are polite, semi-polite or impolite. The findings show that front counter staff in

private hospitals employed more impolite openings but at the end of the transactions, they used more polite closings. A closer analysis of the data indicates that these polite closings were often given in response to patients' initiations

Research on politeness has also been conducted as topic of research in EFL context of South Sulawesi with reference to Buginese language. Arham Halwinnari (2020), for example, conducted a research entitled, *"Politeness Strategy: Revisiting Brown & Levinson's Politeness Strategy in Buginese Language with Special Reference to Maros Pappandangan"*. The research confirms the validity of previous politeness framework, such as Brown and Levinson (1978), and Yassi (1996) with reference to Kinship (K), Distance (D) and Power (P). The finding deviates from the universality of politeness pattern that confirms use of bald-on strategy in non-kinship relation. It appears from the study, bald-on strategy was consistently used in kinship pattern, such as Anregurutta and his wife and daughter. (4.1.5 and 4.1.8). This research gap is most probably due to changes in interactional paradigm as a result of religious values that has affected the way kinship family interacts.

Another research conducted in Indonesian regional context is by Fitri Sudjirman (2016) entitled, *Politeness Strategies Used by Makassar Bugis Lecturers in ELT at English Education Department*. The findings showed that (1) The politeness strategies used by Makassar lecturer were praise,

sensitivity, humor, encouragement, apologize, gratitude, advice, order, and the using of Bugis-Makassar pronoun; while politeness strategies used by Bugis lecturer were humor, advice, consideration, greeting, order, and the using of Bugis-Makassar pronoun;(2) Bugis-Makassar lecturers of ELT maintained interaction to the students in the view of Bugis-Makassar ethnic group through mixing the languages, switching the languages, using Bugis-Makassar ethnic pronoun and using Bugis-Makassar ethnic particles;(3) The influencing factors of the lecturers' politeness strategies in EFL classroom were intimacy, social situation of speech, and social status.

Another important research was conducted by a university researcher in Buginese context of EFL classroom. The research was conducted in in 2019 entitled, *"The use of politeness strategies in the classroom context by English university students"*. The findings from this study revealed that English students used different kinds of expressions to encode their politeness in the class. Those expressions were in the forms of greetings, thanking, addressing terms, apologizing, and fillers. There were also some terms derived from students' vernacular language which were used as a softening mechanism for their presentation. These expressions were categorized as positive and negative politeness. The findings of this study might be used as an input for teachers and students in an effort to create effective classroom interaction.

Research on politeness has also been documented with Japanese background of students of tertiary institution entitled, *“Politeness Strategies, Linguistic Markers and Social Contexts in Delivering Requests in Javanese”*. In this research, Sukarno (2018) found that (1) there are four types (most direct, direct, less direct, and indirect) of politeness strategies in Javanese, (2) there are four linguistic devices (sentence moods, speech levels, passive voice, and supposition/condition) as the markers of the politeness strategies and (3) the choices of the levels are strongly influenced by the social contexts (social distance, age, social status or power, and the size of imposition) among the tenors. The appropriate strategies for delivering requests in Javanese will make the communication among the interlocutors run harmoniously.

Another important study on politeness is with reference to EFL Lecturer’s classroom context. In this study, Dwi Fita Heriawaty et al. (2017) *ventured into the profiles of strategy use in EFL Japanese context of English background class*. Her study entitled, *“Lecturers’ Politeness Strategies in EFL classroom with multicultural background*. In this investigation, the research found that politeness strategy is indicated by demand for change, indicating standard, advice about change and other hints. In addition, the highest proportion of politeness strategies applied by the lecturers occupied by positive politeness, off-record strategy, bald on record, and negative



politeness. It implies that the lecturer mostly applies positive politeness in criticizing the students, in order to save the students' face, get closer, and give more positive feedback to help students develop their teaching performance. Facts also indicate that students' multicultural backgrounds do not affect too much on the lecturer's decision in applying politeness strategies, yet it needs to be very careful in delivering them.

Another important study is in reference to values in EFL classroom. The study was conducted by Aulia Nisa Khusnia entitled, "*Politeness Strategies in EFL Classroom: Building Positive Values in Students*". The study ventured into the profiles of strategy formation as practiced by EFL students in homogenous classroom in Japanese cultural context at Universitas Muhammadiyah Purwokerto. The result reveals that 40 % utterances applied positive politeness strategies, 30 % negative politeness strategies, and 30 % bald on-record strategies. Meanwhile, the activities showing positive utterances are positive academic instruction, motivation, classroom management, and evaluation. Those bring about: 1) the positive values such as positive utterances in giving opinion; 2) avoiding direct expression of disagreement; 3) changing instruction into awareness.

Bugis language is one of Austronesian language variant used by Buginese in South Sulawesi. It dispersed in regencies such as Maros, Pangkep (the island of Pangkajene), Parepare, Pinrang, Luwu, Sidenreng

Rappang, Soppeng, Wajo, Bone, Sinjai, and parts of Enrekang, Majene, Bulukumba and Banteng. Bugis as language comprise of dialects. Pinrang has the similarities with Sidrap. Bone dialect which has its own diversities in north and south Bone, so as other regencies such as Wajo, Soppeng, Barru and Sinjai.

Another study was about the level of relationship based on language was written by Hamzah Mahmood (2007) argued that the results showed the *level of relationship between the Duri and Toraja languages in the marginal region of Alla District and Mengkendek District marked by the high level of similarity in the sound system between the two languages*. In the field of mariginal, Alla Subdistrict and Mengkendek Subdistrict.

Rahayu, Ike Rahmaniati (2009) conducted research on *Politeness strategies with reference to responding to compliments: A socio-pragmatics study of compliments in 'the devil wears prada'*. The results of her analysis can be seen as follows: First, the compliments delivered by characters come along with combination of non-verbal acts. The addressees respond to compliments in various ways. Four types of compliment responses were delivered by the characters. The responses are appreciation token, scale down, question, and disagreement. The characters respond to the compliment with a combination of verbal and non-verbal acts or only non-verbal acts. Second, all characters employ positive politeness in delivering

compliments. In responding compliment, the characters employ different strategies. The strategies are positive politeness, negative politeness, and saying nothing or do not do FTA.

Shigemitsu, Murata, and Otsuka (2006) conducted a research entitled, "*The Positive Politeness strategies in Everyday Japanese Conversation*. The study confirmed Brown and Levinson's theory of politeness (1978,1987) about unique honorific system as evidence that Japanese is a negative politeness oriented language. Through the intercultural communication and highlighting the way the Japanese transfer from their verbal behavior, the research confirmed some positive politeness strategies used by Japanese. These strategies were misunderstood by English native speakers and created a feeling of distrust. The finding implies the importance of conducting future research with more extensive data.

Karafoti (2007) conducted a study entitled, "*Politeness, Gender and the Face of the Speakers*. The preference of acceptance/agreement with the compliment that has been noted in the case of my Greek data is certainly related to cultural differentiation. The notion of the agreement/ acceptance or that of the rejection/disagreement, even if we accept that they have their cultural counterparts, still reveal, as we have already seen, the commitment of the speaker to an act of self-praise. Taking into consideration this tension in the speaker's preferences we cannot overlook the speaker's face and

underestimate his/her needs in a theory of 'politeness', since s/he is one of the main protagonists in interaction. Perhaps we should reconsider the notion of FTAs, as threatening acts primarily against the speaker's face and secondarily the hearer's. In other words, the threat is directed firstly to the face of the speaker and damages his/her image, if she doesn't employ the appropriate strategy in order to protect others and ensure smooth interaction..

Nur Aini Syah; Djatmika; Sumarlam (2017) also conducted a research entitled, "The politeness of directive speech acts in *Satu Jam Lebih Dekat on TV One* (pragmatic approach). The method used in this article is descriptive method which describe the data systematically, factually, and accurately. The results indicate that the types of directive speech act of program are to please, to request, to ask, to order, to invite, to forbid, to convince, to obligate ***Satu Jam Lebih Dekat***, to show, to hope, to want, to warn, to advise, and to request. In addition, the politeness strategies are bald on record, positive politeness, negative politeness, and off record. The politeness of directive speech acts supports the effectiveness of talk show because of some factors such as types of directive speech act and politeness strategy.

## **B. THEOREYTICAL BACKGROUND**

### **1. Definition of Politeness**

Fraser (1975) defines politeness as “a property associated with an utterance in which, according to the hearer, the speaker has neither exceeded any rights nor failed to fulfill any obligations” (p.13). Politeness is also defined as a face-constituting linguistic behavior, a “mutually cooperative behavior, consideration for others, and polished behavior” (Watts, 2003, p. 17). Politeness when manifested “helps us to achieve effective social living” (Watts, Ide & Ehlich, 2005, p. 2).

Brown and Levinson (1987) view politeness as a formal theoretical construct (Duthler, 2006) to analyze language used in verbal interactions. Deriving their concept of face-wants from Goffman (1967), they claim that it could be seen as a universal theory and they intended for it to be used as a framework in interpersonal communications (Duthler, 2006) where language articulated by individuals may be direct or indirect. Directness is often perceived as being rude in Asian contexts but not necessarily in the western context. Nonetheless, as Watts (2003) explains, we use our own benchmarks to assess other’s behavior. Interlocutors in face to face interactions are motivated by two specific needs: (1) to be approved of by or connected to others (positive face), and (2) to remain unimpeded by others and free from impositions (negative face) (Duthler, 2006; Tracy, 1990; David & Kuang,

2005). In the former, interlocutors feel secure and assured because they are now a „part“ of the group. It has also been mentioned that, when intimacy occurs, the language used between both parties can be so direct as to resemble the „bald on record“ strategy as proposed by Brown and Levinson (1987). In the latter, one of the interlocutors would feel unexposed upon because of how the other party takes care of his/

Yule (1996: 60) emphasizes that there is a specific type of politeness at work within an interaction. To describe it, it is necessary to use the concept of face which, as a technical term, means the public self-image of person and reflect that emotional and social sense of self that each person has and expects everyone else to realize. Politeness is perceived in situations of social distance or closeness. Respect and deference are used to show awareness for another person's face when that other looks socially distant.

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## **2. Definition of Face Threatening Acts (FTA)**

Brown and Levinson (1987: 61) He, furthermore, says that face refers to emotional and social sense of self that everyone has and expects everyone else to recognize. Meanwhile, Brown and Levinson (1987) define face as something that is emotionally invested, and that can be lost, maintained or enhanced, and must be constantly attended to in interaction. In a conversation, interactants try to maintain two types of face that include negative face and positive face. Positive face is defined as the positive and

consistent image people have for themselves, and desire for approval (Brown and Levinson: 61). On the other hand, „negative face“ is “the basic claim to territories, personal preserves, and rights to non-distraction”.

In order to meet the politeness, there are four politeness strategies proposed by Brown and Levinson (1987).

a. Bald on record

Speaker mostly uses bald on record when he wants to do FTA with maximum efficiency toward the hearer face (Brown and Levinson, 1987:95). Of course the speaker has to take social distance, imposition and power into account when using this strategy. Close friends and family, for example, are the right people who use it. This strategy provides no effort to reduce the impact of FTA. This is also used effectively in an emergency situation. Here are the examples: Put your shoes out side! (among family), Give me the book! (among close friends), Help! (emergency situation).

b. Positive politeness

Positive politeness is redress directed to the addressee positive face (Brown and Levinson, 1987:101). In this strategy, the speaker tries to keep the hearer positive face. As Yule (1996) states that positive face is the need to be accepted, even liked, by others, to be treated as a member of the same group and to know the his or her wants are shared by others. Therefore, in



this strategy, the speaker involves the hearer as a group member and share similar interest and likes. The speaker tries to reduce the distance between him and the hearer by expressing friendliness and similar interest and minimize the FTA. Here are the examples “You have been studying long, you must be tired. How about taking some break?” “Oh, long time no see. How about tonight in our favorite restaurant?” Yule (1996) states that positive face is the need to be accepted, even liked, by others, to be treated as a member of the same group and to know the his or her wants are shared by others.

c. Negative politeness

Negative politeness is redressive action addressed to the addressee negative face (Brown and Levinson, 1987:101). Further, he said that it performs the function of minimize the particular imposition that the FTA unavoidably effects. By applying this strategy, a speaker is making a social distance. The reasons of applying this strategy are assuming that the speakers may be imposing and intruding on the hearer’s space. The example of this strategy: “Could you lend me a pen?.” (intended to borrow a pen), “I am sorry to disturb you, but can you open door?”.

d. Off record

This strategy is applied by just giving hints to the hearer. The speaker, actually wants to do an FTA but he does wants to avoid the responsibility of

doing it (Brown and Levinson, 1987:211). If then the hearer gets the messages hinted by the speaker, it means that the speaker manages to communicate more than what it is said. Off record strategy gives the hearer an approval not to respond just what the speaker intended. Here are the examples: "I forget to bring the pen with me." (Intended to borrow a pen).

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(1987). In the latter, one of the interlocutors would feel unimposed upon because of how the other party takes care of his/her face threats.

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Despite the criticisms directed towards their theory, one of the most detailed models of politeness is that of Brown and Levinson (1987). In their theory, politeness is defined as redressive action taken to counter-balance the disruptive effect of face-threatening acts. Communication is considered as hypothetically threatening and aggressive. Brown and Levinson (1987) introduce the concept of "face" which is the public self-image that everybody wants to claim. In their theory, politeness is defined as redressive action taken to counter-balance the disruptive effect of face-threatening acts. Communication is considered as hypothetically threatening and aggressive. Brown and Levinson (1987) introduce the concept of "face" which is the public self-image that everybody wants to claim. In their framework, face includes

two related aspects: (1) negative face (wanting your actions not to be constrained or inhibited by others) and (2) positive face, (people's desire to be appreciated and approved of by at least some other people). Brown and Levinson (1987) sum up human politeness behavior in four strategies as stated below:

1. The bald on-record strategy: the speaker does nothing to reduce threats to the hearer's face;
2. The positive politeness strategy: the speaker recognizes the hearer has a desire to be respected and their mutual relationship is friendly;
3. The negative politeness strategy: the speaker recognizes that he is imposing on the hearer, so he uses expressions of politeness to soften the illocutionary speech act;
4. Off-record indirect strategy: the speaker tries to avoid direct face threatening acts and prefers what he wants to be offered to him once the hearer realizes that he wants something.

### **3. General Perspectives on Brown and Levinson's Politeness Theory**

The theory used in the present study is the model of politeness strategy offered by Brown and Levinson (1987). Most of the research into politeness may be characterized as somehow related to Brown and Levinson's theory (Watts, 2003). Although different aspects of this theory have been criticized by many researchers, it has been the preferred model

focusing on the notion of politeness. Critics were mainly the researchers from Asia challenging the universality of the model as theoretical assumptions of the model were based on just three languages of English, Tzeltal and Tamil. According to Ogiermann (2009), "Brown and Levinson's face is something that individuals claim for themselves" (p. 13). Asian researchers in their criticisms explained that such an individualistic notion of face could not be applied to collectivist cultures (Gu, 1990; Mao, 1994; Matsumoto, 1988; Yu, 2001).

Brown and Levinson's politeness model is founded on the notions of face which was explained by Goffman (1967) as the 'positive social value a person effectively claims for himself by his or her self-presentation. Additionally, Deutsch (1961) referred to face as "one of an individuals' most sacred possessions" (p. 897) and insisted that maintaining this possession is necessary to sustain one's self-esteem. Brown and Levinson (1987) sought to develop an explicit model of politeness based on what it is to be a human being.

Brown and Levinson (1987) outline four main types of politeness strategies including bald on-record, positive politeness, negative politeness, and off-record (indirect). The main idea is realizing various strategies used by various people in their interactional behavior to satisfy specific wants of face

situation. Positive politeness strategies are used to reduce the threat to the hearer's positive face (Brown & Levinson, 1987).

Fifteen strategies can be used to indicate positive politeness as is expressed by the theory of Brown and Levinson (1987). These strategies include the following ones: 1. Noticing and attending to the hearer, 2. Exaggerating by giving different intonation, tone and other prosodic features or exaggerating by using intensifying modifiers, 3. Intensifying interest to hearer, 4. Using in-group identity markers, 5. Seeking agreement by the addressee's statements through using specific statements or repetition, 6. Avoiding disagreement by using false agreement, by expressing pseudo-agreement, by using hedge or by making white lies, 7. Showing common ground, 8. Joking, 9. Showing the speaker's concern for the hearer's wants, 10. Offering and promising, 11. Being optimistic, 12. Including both the speaker and the hearer in the activity, 13. Telling or asking the reason, 14. Assuming reciprocity, 15. Giving gift to the hearer in the form of sympathy, understanding and cooperation in the conversation.

Negative politeness strategies refer to the avoidance of imposition on the hearer and can be considered as is the desire to remain autonomous using distancing styles like using modal verbs or hesitation, apologizing for imposition, asking questions or asking for permission to ask a question. Koike (1992) defined negative politeness as "consideration of the listener's wish to

be unimpeded in taking action and having attention” (p. 21).Based on the theory of politeness by Brown and Levinson (1987), ten strategies can be used to show negative politeness including the following ones:1.Being indirect, 2.Using questions and hedges, 3.Being pessimistic (i.e. being pessimistic whether the hearer wants to do what we ask or not),4.Minimizing the imposition, 5.Giving deference and being deferent to the hearer, 6.Apologizing,7.Impersonalizing speaker and hearer by making your addressee unmentioned.

Generalizing expression rather than mentioning addressee directly,9.Nominalizing,10.Going on record as incurring a debt, or as not indebting the hearer, Off-record (indirect)Off-record strategy was explained by Brown and Levinson (1987) as the use of indirect language to remove the speaker from the potential to be imposing.

There are fifteen strategies indicating off-record politeness as is expressed in Brown and Levinson’s theory (1987). These strategies are the following: 1.givinghints, 2. Giving association clues, 3. presupposing, 4.understating or saying less than is required,5.overstating or giving information more than what is needed,6.using tautologies (uttering patent and necessary truth),7. using contradictions, 8.Being ironic, 9.using metaphor, 10.using rhetorical questions that do not require any answer, 11.Being ambiguous, 12.Being

vague,<sup>1</sup> 3.Overgeneralizing and not naming the hearer or addressing him directly, 14.displacing, 15.being incomplete by using ellipsis.

The studies on linguistic politeness gained notoriety in the field of pragmatics from B&L's theoretic formulations. They observed that most speech acts produced in everyday conversations do not happen as efficiently as suggested by the Gricean Maxims. Thus, they suppose that the concern in giving some attention to two basic desires of human beings the desire of being appreciated by others, and the desire of not having one's actions prevented by others – would be a strong motive for speakers of different languages not to follow such maxims. In this perspective, politeness would explain the deviation of rational efficiency in the interactions, being expressed precisely by this deviation (B&L, 1987, p. 4).

This communication model conceives linguistic politeness as a phenomenon centered in the metaphorical notion of face, initially elaborated by Goffman (1967). This notion of face, according to B&L (p. 62), has two sides: the negative and the positive faces. The *negative face* is seen as the desire of any person neither having his/her actions prevented nor suffering impositions, which means having their territory respected by others. The *positive face* refers to the human desire of being accepted by others, and of having their desires shared by at least some people. Thus, these authors propose that the linguistic politeness strategies used by speakers are directed



to the safeguarding of these faces of the interlocutors. In this sense, such verbal procedures have been considered *facework strategies*.

Brown & Levinson (1987) classify some acts (both verbal and non-verbal) as intrinsically threatening to the negative and/or positive face of both the speaker (S) and the hearer (H), or the advertiser and the reader in the case of advertising pieces. Such face threatening acts (FTAs) call for redressive action in the form of politeness strategies (B&L, 1987, p. 24). This model proposes that at the very moment of social interaction, speakers rationally assess the seriousness of the FTA on the basis of three independent and culturally determined variables – the social distance (D) and social power (P) existing between S and H, and the ranking of imposition (R) of the act itself. Any rational S will thus seek either to avoid any FTAs in his or her interactions with H, or to employ some strategies to minimize the threat that may arise during these interactions.

### **3. Face to Face Interactions**

Face to face interactions are inevitable in our daily lives. We present who we are through our posture, attire, facial expression, voice and also through some aspects of our non-verbal movements; seventy percent of our messages are conveyed through our non-verbal (Mehrabian, 1971; Mehrabian & Wiener, 1967). According to research even very young children

can distinguish different voices and moods (Nixon, 2010; Adams, 2011), and they can tell whether a speaker is angry or not based on the quality of the voice of the speaker. Our voice is our “ambassador” because it enables us to project our emotions and meanings with speakers often being judged by the way they speak.

Clearly, this aspect of our communication can affect our relationship with others. In the service industry politeness to the client/customer is vital because the income of the said industry comes from the patrons who are the clients/customers seeking their services. In this regard, front counter personnel, who are the first line of people meeting prospective and existing clients/customers, ought to be trained well so that they can provide quality service. Examples are telephonists, sales promoters and hotel staff who are polite and usually greet their prospective customers with respect. It is uncertain if front counter staffs of private hospitals are sent for training but based on the findings of this paper such training is recommended.

Observations show that there has been a sharp decline in good social manners such as service with a smile in many industries particularly during face-to-face interactions. Some support for this suggestion can be traced to a high incidence of complaints made in newspapers about poor services in government agencies. For instance, as Kuang, David, Lau and Ang (2011)

have stated, front counter staff in Malaysian government hospitals seldom follow socially acceptable ways of behavior.

Not only were openings seldom performed with courtesy by front counter Malay staff of government hospitals, the use of closings too were limited. Between the use of openings and closings, which serve as markers of politeness in public transactions, the front counter staffs were found to use more polite closings than openings. In addition, Zhong (2010) indicated that the hotel service staff use address forms such as "Mr." when they start their conversation with the male customers. When they need some information from the customers, they tend to use euphemism in the opening to show their respect. An example for using euphemism is: "Mr, can you please let me see your room card" which sounds more polite and gentle if compared with "Please show me your room card". Politeness in the Malaysian society has been investigated to some extent, but the need for further research with this regard is still felt.