Thesis

THE ANALYSIS OF HONORIFIC TERMS IN ENGLISH AND KONJO LANGUAGE BASED ON KINSHIP RELATIONSHIP

Written and Submitted by

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ENGLISH LANGUAGE STUDIES
POSTGRADUATE PROGRAM
FACULTY OF CULTURAL SCIENCES
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As a partial fulfillment to achieve Master Degree

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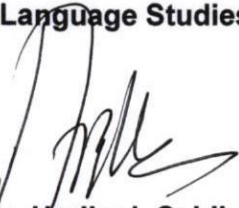
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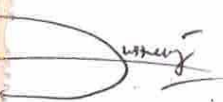| Head of The Supervisory Committee	Member of The Supervisory Committee
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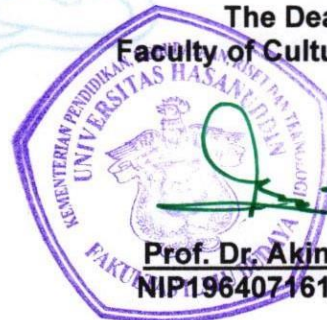
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ABSTRACT

A.TENRINIA ASMANUR. *The Analysis of Honorifics Terms in English and Konjo Language Based on Kinship Relationship* (Supervised by Abdul Hakim Yassi and Sukmawaty)

This research aims to identify the types of honorific terms used in English and Konjo language, and to describe the influencing factors of the honorific terms used in English and Konjo Language based on kinship relationship. This research is a qualitative descriptive study. The data in this study were obtained from interviews, recordings of Konjo language conversation and transcription of English films. The data collecting technique used was observation with the built-in techniques namely recording and note taking. The methods in collecting data were in-depth listening, interviewing, and recording. The results showed that (1) referent honorifics and addressee honorifics are two types of honorifics identified in this study, and (2) the use of honorifics in kinship relationships in English can be largely impacted by family habits. There are more factors in Konjo language that influence the use of honorific terms. They differ from English in that they are referred to differently based on their birth order. In addition, variables including age, total number of siblings, gender, and physical characteristics influence how honorific terms based on kinship are used in Konjo language. Meanwhile, the study discovered that there are a few factors that can affect the use of honorifics while speaking to strangers or people in non-kinship relationships. Age, occupation and status level are the influencing factors in English and Konjo language; while ethnicity becomes the influencing factor only in Konjo language.

Keywords: *honorifics, comparative study, kinship relationship, Konjo language*.

ABSTRAK

A.TENRINIA ASMANUR. Analisis Honorifik dalam Bahasa Inggris dan Bahasa Konjo Berdasarkan Hubungan Kekerabatan. (Dibimbing oleh Abdul Hakim Yassi dan Sukmawaty)

Penelitian ini bertujuan untuk mengidentifikasi jenis-jenis istilah honorifik yang digunakan dalam Bahasa Inggris dan Bahasa Konjo, serta menganalisis penggunaan istilah honorifik dalam Bahasa Inggris dan Bahasa Konjo berdasarkan hubungan kekerabatan. Penelitian ini merupakan penelitian deskriptif kualitatif. Data dalam penelitian ini adalah wawancara, rekaman percakapan bahasa Konjo dan transkripsi film berbahasa Inggris. Teknik pengumpulan data yang digunakan adalah observasi dengan teknik bawaan perekaman dan pencatatan. Metode pengumpulan data adalah dengan mendengarkan secara mendalam, wawancara, dan merekam. Hasil penelitian menunjukkan bahwa (1) penggunaan istilah honorifik dalam bahasa Konjo terdapat dua tipe, yaitu honorifik pendengar dan honorifik rujukan, (2) penggunaan istilah honorifik dalam hubungan kekerabatan dalam Bahasa Inggris sebagian besar dipengaruhi oleh kebiasaan keluarga. Sedangkan, bahasa Konjo mempunyai faktor lain yang mempengaruhi penggunaan istilah kehormatan. Yang membedakannya dari bahasa Inggris, mereka dirujuk secara berbeda tergantung pada urutan lahir mereka. Selain itu, faktor usia, jumlah saudara kandung, penampilan fisik dan jenis kelamin juga turut berperan dalam penggunaan istilah kehormatan berdasarkan hubungan kekerabatan dalam Bahasa Konjo. Sementara itu, penelitian ini menemukan bahwa ada beberapa faktor yang dapat memengaruhi penggunaan gelar kehormatan saat berbicara dengan orang asing atau orang yang tidak memiliki hubungan kekerabatan. Usia, pekerjaan dan tingkat status merupakan faktor yang mempengaruhi bahasa Inggris dan bahasa Konjo; sedangkan etnisitas menjadi faktor yang mempengaruhi hanya dalam bahasa Konjo.

Kata Kunci: honorifik, perbandingan studi, hubungan kekerabatan, Bahasa Konjo.

TABLE OF CONTENTS

LIST OF ABBREVIATIONS

N…………………………. Noun

V…………………………..Verb

Adj…………………………Adjective

Adv Fr…………………….Adverb of Frequency

Adv Pl…………………….Adverb of Place

Adv Tm…………………..Adverb of Time

Prep………………………Preposition

Conj……………………… Conjunction

Pron……………………… Pronoun

Poss …………………….. Possessive

Hon………………………. Honorific

MB……………………….. Morpheme Boundary

PS…………………………Phrase Structure

IT………………………….Idiomic Translation

LT………………………….Literal Translation

Neg……………………….Negative

Int………………………….Interjection

Dem………………………Demonstrative

QW………………………...Question Word

FN………………………….Familiarity Nickname

CHAPTER I

INTRODUCTION

This chapter consists of the background, research questions, research objectives, scope of the research and significance of the research.

1.1 Background

Since people usually use deictic forms in communication to refer to things like people, places, and times, it is crucial to understand how a word is used in its specific form. One of the categories of deixis is social deixis (Levinson, 1983:92). A social status or relationship between the speaker and the hearer, as well as the speaker's relationship to their social environment, is shown through social deixis. This indicates that social deixis demonstrates the social differences among the participants, where the differences are brought about by social characteristics including gender, age, social standing in the society, educational attainment, occupation, etc. While investigating social deixis, it is possible to determine a participant's social standing based on certain of their utterances.

Social deixis refers to the programming of social relationships between the speaker (sender), receiver, and measurement of the third-party deictic reference (Levinson, 1985:62). Moreover, Cruse (2006:166) claims that social deixis is an expression that functions to show the person referred to on a social status scale and relative intimacy to the speaker. It is also used to demonstrate respect amongst participants in utterance. The honorific phrase or greeting is employed as a deictic expression in which honorific is used to convey respect between participants and is also used to show a participant's social position.

The more respect you show, the less likely you are to make a mistake in conversation, according to Levinson (2004:121), all forms of greetings—pronouns, titles, kinship terms, nicknames, and social honor—are

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influenced by the social contrast created by alternative forms. In light of the fact that distinct terms—like Mr., Mrs., and Dr.—are employed in different ways across cultures, it is frequently possible to encode the relationship between interlocutors in language. The word honorific expresses respect for the recipient's social standing as a result of his or her accomplishments and line of work, such as doctor, pastor, professor, etc. Usually, the initial name, last name, or complete name comes after the title.

In Konjo language spoken by indigenous people of Kajang, some kinds of honorifics terms are used in unique way. One of the ways, for instance, people called based on the order of birth among the siblings such as the first child (called Toa), the middle child (called Tannga), the last child (called bungko) and also the only one child (called Tungka'). the word *toa, tannga, bungko and tungka'* are the words to say old, middle, youngest and solo in native language of Konjo, but are the honorifics when they come before their names. The honorifics are mentioned before their own name.

The similar rules based on birth order mentioned before can also be found in several places in Indonesia, but with the principle of a naming system, which is different from what exists in Konjo language, where rules according to birth order are only intended to show respect. The naming system of birth order was also found in several communities in Indonesia such as Balinese and Javanese. Balinese naming is related to three aspects, including gender, birth order, and caste system. Naming based on birth order and its variations is divided into four, namely: Wayan, Putu, and Gede (first child); Made, Nengah, and Kadek or Kade (second child); Nyoman or Komang (third child); and Ketut (fourth child). If a family has more than four children, then the name of the next child is filled in with the additional name Tagel or Balik. (Atmaja, et al., 2023). Unlike Bali, which has clear rules for all communities in general, the Javanese naming system does not have binding rules for the naming system like the Balinese. People in Javanese culture give names according to their parents' preferences. In

fact, Javanese people also like to name their children using numbers in their own regional language. Such as Pratama, Eka, Eko, or Ika which are often used as the first child's name. Then, there is the name Dwi for the second child, Tri (third), Catur (fourth), Panca (fifth), Sad (sixth), Sapta (seventh), and so on (Syafrianto, et al., 2023).

Looking at the naming system in Balinese and Javanese culture, it can be said that birth order of people can be a sign of names since children are born and continue to be used throughout their lives and do not show hierarchy in conversation. A person will still be called Komang or Wayan when talking to everyone, younger or older, family or strangers, because it has become a "name" for that person.

Meanwhile, in Konjo language culture, names are given based on birth order not necessarily given right after birth, but rather when they grow up. The words "Toa" or "Bungko" at the beginning of their names are also not mentioned by everyone in their relations. Strangers or people who are not a close family member do not call him by the address at the beginning of their own name. The kinship relationship takes an important role in using the honorifics terms. So, it can be identified as social deixis which is honorifics.

Based on the explanation, the researcher is interested in doing deeper research on honorific terms in English and Konjo Language based on kinship relationship.

1.2 Research Questions

1. What are the honorific terms used in English and Konjo language based on kinship relationship?
2. How are the honorific terms used in English and Konjo language based on kinship relationship?

1.3 Objectives of the Research

1. To identify the types of honorific terms used in English and Konjo language based on kinship relationship.
2. To describe the influencing factors of honorific terms used in English and Konjo language based on kinship relationship.

1.4 Significance of the Research

The result of this study is expected to have theoretical and practical benefits:

1. Theoretical Significance

Theoretically, this research is expected to have contributed to the field of linguistics to provide information to the readers about honorific words used in English and Konjo language in communication affairs. This research is also expected to a be reference as the comparative study. Comparative studies are needed to provide a broader understanding of findings from two different variables. Variation finding comparison is used to see whether there are differences in each variable so that readers can find clear and scientific conclusions.

2. Practical Significance

Practically, this research is expected to provide description to identify the honorifics terms used in English and Konjo Language in various influencing factors. Apart from understanding the use of honorific terms, this research can also be used by readers to apply honorific terms that apply in both language cultures, namely English and Konjo. This means that communication can run well.

1.5 Scope of the Research

This research is focused on the use of honorific terms in English and Konjo language based on kinship relationship between speaker, addressee and referent. The English data are collected from family themed films, they are

1) Vacation (2015) which was directed by Jonathan Goldstein and John Francis Daley; 2) Gifted (2017) which was directed by Marc Webb. Meanwhile, Konjo language data are from oral colloquial spoken by people in northern area of Coastal Konjo, specifically native speakers in indigenous people of Kajang.

CHAPTER II

LITERATURE REVIEW

2.1 Previous Studies

Researcher has tried to review several researches related to honorifics use in several languages. In this chapter, the researcher has highlighted the previous studies to support her present research.

The first study is written by Bhatt (2012) with the paper title "Honorifics in Hindi: A Morphological, Semantic and Pragmatical Analyzes". The use of honorifics in a language is an important part of its pragmatics. This paper discusses the honorific system of Hindi, and analyses it morphologically, semantically, and pragmatically. He also tries to give Hindi language learners an in-depth look at the uniqueness of Indian society through the use of various honorific degrees and provides some suggestions for their use. The honorific system in Hindi is a complex set of flexible rules, not limited to just the ordinary second person, but rather extended to the third person and to some extent also the first person. The honorific system in Hindi reflects reciprocal relationships between individuals based on kinship, familiarity, formality, personal closeness, social status, caste and other social factors. Transitions from one level to another are also frequently visible. There are some predetermined norms that can be a good guide for foreign language learners, to make the T–V distinction, but apart from this to acquire a good knowledge of the honorific system, Hindi language learners must rely primarily on its practical use. They must carefully observe relationships between individuals and how these relationships are expressed verbally through the honorific system.

Next is Izadi (2015), with the title "Persian Honorifics and Im/Politeness as Social Practice". This paper examines the role of Persian honorifics in the evaluation of impoliteness/politeness that arises in local interactions. It is known that Persian is a language that is conventionally

associated with politeness. Conversation Analysis is used to analyze two cases of social interactions containing honorifics in Persian. This research examines honorifics in the Persian emic concept of taãrof and ehterãm vis-à-vis face which includes the dialectic of relationship and relational separation (Arundale, 2010) and its Persian specificity. construal-relational ties and differentiation. Previous treatments of taḥrof and ehterām as face-saving (Koutlaki, 2002; Eslami, 2005) have failed to examine how participants co-create the context of taḥrām, and how they achieve face in the context they create, simply because of their preoccupation with intention-based theories of politeness B&L (Eelen, 2001).

Honorifics not only represent and reconstruct the normative language used by discourse communities in daily interactions, but also function as a dialectical link and divider of individuals. The fact that we use honorific terms indicates that we are distant individuals (Dunn, 2011), and that we seek to build connections. This is evident in the fact that the more connected and familiar we are, the fewer honorifics and the more informal the language we use in our communications. However, the degree of connectedness and separation we achieve interactionally depends on the context we create. The use of honorifics has the procedural consequence of creating a context of ehterãm and taãrof, which in turn reflects recognition of distance, hierarchy and differentiation.

Next is written by Habwe (2010) with the study title "Politeness Phenomena: A Case of Kiswahili Honorifics". This paper examines Standard Kiswahili honorifics in Nairobi. This study used observation as a means to obtain data in Nairobi where Standard Kiswahili was also used. This suggests that honorifics are a key politeness strategy in many discourse domains; Kiswahili honorifics are widely used and seem easy to learn; honorifics complement other politeness strategies; they are used in formal and informal meetings. This paper also argues that honorifics expressing face-saving ideals in Kiswahili have social and individual appeal.

Therefore, there is a stronger sense of social and communal face-based politeness compared to individual politeness in Kiswahili. This paper observes that politeness and especially honorifics make Kiswahili conversational encounters worthwhile. Honorific titles also help define, redefine, and maintain social strata that are used as a basis for expressing face-saving ideals and politeness in Kiswahili and thereby contribute to reducing conflict in interactions and strengthening cohesion in the society in question.

This paper illustrates the importance of honorific titles in Standard Kiswahili demonstrated when honorific titles are used to refer to senior members of society, people of higher social rank, deities, and even the dead. In addition to arguing for social politeness as what defines Kiswahili honorifics, this study found that there were more honorifics in the occupational category than in any other category we distinguished. This means that more emphasis is placed on the use of honorifics in formal situations even though they cut across formal and informal situations. This study also reveals that Kiswahili honorifics often complement other politeness strategies to reinforce politeness values that are of primary individual and social concern in Nairobi. Brown and Levinson's (1987) assumption that interlocutors are potentially aggressive is not necessarily true in Standard Kiswahili society because the use of honorifics and politeness etiquette is expected in most encounters where interlocutors are socially defined.

Keating (1997) in his research "Honorific Possession: Power and language in Pohnpei, Micronesia". This paper examines the use of possessive classifiers and honorific speech in Pohnpei, Micronesia, and how they reflect power dynamics, status relationships, and cultural ideologies of power. It explores the differences between derogatory and exalted possessive constructions, the metaphorical relationship between high and low status, and the relationship between food, land, and status.

The paper also analyses the use of possessive classifiers in different speech contexts and their implications in terms of control and dominance.

The metaphorical and metonymic association between high and low status in Pohnpeian is reflected in the honorific possessive classifier, which is metaphorically linked to the experiential basis of the human environment, particularly regarding the harvesting of food from the land. This association is related to other cultural practices that link food and land to rank, establishing a link between low status and high status through the metaphorical connections suggested in the construction of honor. Moreover, honorific verbs in Pohnpeian, used to express the actions of high-status individuals, are morphologically different from verbs used to express the actions of low-status individuals, thereby further strengthening the metaphorical association between status and linguistic markers.

Next from Fukada and Asato (2004), in their research entitled "Universal Politeness Theory: Application to the Use of Japanese Honorifics". This study questions the applicability of Brown and Levinson's politeness theory to Japanese situations based on a large-scale survey study conducted by Japanese researchers. The argument is that the use of honorifics in Japanese is closely related to preserving the speaker's face and may be inconsistent with politeness theory. This article presents evidence that challenges the notion of politeness and social deixis, and questions the universality of Brown and Levinson's theory.

This study criticizes the notion of differentiated politeness and argues against the need for separate types of politeness in the context of Japanese honorifics by showing that the use of honorifics is in line with politeness theory when the vertical aspects of Japanese society are considered. The authors argue that Japan's rigid social rules require precise control over the use of polite language, depending on social status, occupation, familiarity, gender, formality of the situation, etc. They argue that Japan's well-

developed system of honorifics allows Japanese people to express subtle differences in levels of respect, making it appear that these social rules dictate the use of honorifics. This article presents an alternative analysis of Japanese honorifics based on Brown and Levinson's theory, arguing that it explains the phenomenon of Japanese honorifics better than theories based on discretion. Furthermore, this study argues that large-scale survey studies conducted by Japanese researchers have found that a speaker's gender, age, education, and regional origin are related to the use of honorifics, indicating that the use of politeness strategies is not unique to the use of honorifics. Listener's face but also the speaker's face. This challenges the need for separate types of politeness, such as tactfulness, and supports the application of universal politeness theory in the Japanese context.

The next is from Yoon (2004), in his research entitled "Not Just Words: Korean Social Models and The Use of Honorifics", which states that Koreans are known to have a very complex honor system. In many fixed terms and honor systems, this paper aims to represent and explain Korean cultural scripts regarding social relations and related communication standards. Relevant elements include the significance of relative age differences in one-on-one interactions, the respected category of elderly people (Korean noin), and a "vertical" concept of society in which people were typically thought of as "above" or "below" oneself. This research also seeks to clarify the common belief that respect is a social activity and that different word choices may convey different social messages about how people view each other. The prime concept of Natural Semantic Metalanguage theory is used in the cultural script approach, namely descriptive techniques. English and Korean metalanguages are used to present cultural scripts. This study shows that, from an insider's perspective, cultural values and related communicative norms can be described concisely.

This paper examines cultural scripts and social expectations for interacting with older individuals in Korean culture. This emphasizes the importance of age differences and the need to show respect and humility towards those who are older. This section also highlights verbal barriers and expectations for using appropriate forms of greeting and language when interacting with older people. This book further discusses the use of honorifics in Korean speech and provides references for further reading on the topic. This section also mentions the distribution of Korean communities around the world and some neutral words used in Korean. This emphasizes the culture-specific nature of the Korean honors system and the need for a deeper understanding of it.

Next, Afifah (2017), also conducted research with the title "Cirebon Language Honorific: Communication Ethnography Study on Batik Community in West Cirebon". This naturalistic qualitative research aims to reveal how honorifics are used in West Cirebon. The three areas of concentration of this research are (1) forms of honorific language, (2) influencing variables, and (3) principles underlying language use. Men and women who work as batik makers and live in Kalitengah, West Cirebon, West Java, are the data sources used in this research. The research results show that: (1) honorific forms for greeting terms consist of words and phrases; (2) The local community's terms of address are used in five areas according to their culture and customs: personal terms, relatives, work, titles related to academic and non-academic titles, and religious terms of address. Social factors, such as age, economic status, and level of education, as well as situational factors—which include the people they talk to, the language they use, the context of their communication, and the topics they discuss—influence how they communicate. people use terminology; 3) the underlying principle is the willingness to communicate politely and respectfully.

The next study is from Andini (2021). Her research entitled "Honorifics in English and Buginese: The Shift of Honorifics due to the Promotion as a Government Officer" aims to determine the types of honorifics used in English and Bugis Bone which focuses on the transition of honorary titles due to promotion as a government official. This research is a comparative study between English and Bugis for a person with the aim of highlighting social status and job rank. This study used descriptive qualitative method. The results of the research show that in English almost every year state leaders give royal titles to people who excel in their respective careers, and these titles are recognized by the state, the title "sir" for men while "dame" if they are women and is written in front of their name, while the Bugis Bone tribe has a hierarchical system which states that different positions will give rise to different honorifics and are used to honor and uphold someone's status. This form uses honorific lexemes such as *tabe', ndi', iye', puang,* and *petta cama',* apart from that, to show respect in English speech by directly greeting by saying their name, such as Paul, George, Clara and Jane because in English names are more important than titles.

According to the eight literature reviews mentioned above, honorifics studies have been conducted in a variety of languages, including Hindi (Bhatt, 2012), Persian (Izadi Izadi, 2015), Standard Kiswahili (Habwe, 2010), Pohnpei (Keating, 1997), Japanese (Fukada dan Osaka, 2004), Korean (Yoon, 2004), Cirebonese (Afifah, 2017), and Buginese (Andini, 2021). Researchers examined honorifics from a number of aspects. Bhatt (2012) focused on the use of honorifics system in Hindi society. Izadi (2015) gave insight about the other consequence of using honorifics related to distant of the participants of the conversation. Habwe (2010) provided the systems of using the honorifics in Kiswahili Standard. Keating (1997) concentrated on the Pohnpei honorific usage's metaphorical relationships. Fukada and Osaka (2004) tended to challenge Brown and Levinson's

universal politeness theory in situations involving strict regulations and honorification in Japanese. Yoon (2004) introduced Korean culture, yet this is not that distinct from it. As already known, Koreans are especially concerned with age distinction and the up-down position. Like in Korea, the people of Indonesia place a high value on polite communication. In Indonesia, honorifics can occur in a variety of ways depending on the language. Afifah (2017) studied the honorifics used in the Cirebon language of the *Pembatik* community. In addition, Andini (2021) studied the honorifics used in the Buginese language in relation to job positions.

Furthermore, research that discusses honorific terms in Konjo language is still very limited, thus encouraging the researcher to explore and find information about honorific terms used in Konjo culture. Other than that, the study the naming system based on the birth order in Balinese and Javanese mentioned in chapter one also can be found in Konjo culture but with the intention to give respect and to be polite. Moreover, the people are addressed by their birth order only by their family. Thus, the researcher identified the honorific terms used in English and Konjo based on kinship relationship. The data were collected from speakers and addressees used by the community to complete data on Konjo language.

2.2 Theoretical Background
2.2.1 Pragmatics

In 1938, Moris became the first to use the term pragmatics in order to organize Peirce's semiotics (the science of signs) lectures. The interaction between signals and their users is the subject of pragmatics, which is the science of pragmatics. Semantics, syntactics (not "syntax"), and pragmatics are the three branches of semiotics. The study of language in use and its meaning in particular contexts is known as pragmatics. Pragmatics, or the study of language use in communication, helps us understand the characteristics of language (Djajasudarma, 2012). The word pragmatics

comes from the German word *pragmatisch* which was proposed by a German philosopher, Immanuel Kant. *Pragmatisch* from *pramaticus* (Latin) means "clever at trading" or in Greek *pragmatikos* from "pragma" (meaning action) and *prasein* (meaning doing) (Kridalaksana, 1999; Djajasudarma, 2012). Pragmatics is a branch of linguistics that studies the language used to communicate in certain situations (Nadar, 2009).

Pragmatics is always associated with studies that study the meaning of an utterance in a certain context. Morris (1938) argued that the study of pragmatics has aspects of meaning that always depend on context. Therefore, meaning is studied through a specific context and systematically eliminating the logical arrangement of its own content and forms. In line with Morris's statement, Leech (1983) in his book entitled Principles of Pragmatics also said that pragmatics is the linguistic science of how an utterance has meaning in a situation. The general concept of pragmatics is the skill of using language according to the participants, the topic of conversation, the situation and the place where the conversation takes place (Chaer and Agustina, 1995: 289). Semantics and pragmatics are branches of linguistics that study the meanings of lingual units (Chaer and Agustina, 1995: 289).

> *Pragmatics has as its topic those aspects of the meaning of utterance to the truth conditions of the uttered sentences* (Gazdar, 1979: 2).

Pragmatic topics are several aspects that cannot be explained with direct reference to the actual conditions of the sentences spoken. Pragmatics can be thought of as dealing with aspects of information (in the broadest sense) conveyed through language which (a) are not encoded by generally accepted conventions in the linguistic forms used, but which (b) also arise naturally and depending on the encoded meanings, emphasis added (Cruse, 2000: 16; Cummings, 2007: 2).

Pragmatics is often interpreted the same as semantics because both concerning to meaning. However, there are fundamental differences that distinguish them. Semantics studies meaning internally, while pragmatics studies meaning externally. Semantic analysis is meaning that is context-free, while the meaning studied by pragmatics is meaning that is bound by context. This is certainly related to who is speaking, in what language they are speaking, when, and with what purpose they are speaking. Teaching pragmatics to students can take the form of how they express their ability or inability, how to introduce themselves, how to praise, how to apologize, agree or disagree with something, report, and so on.

The relationship between pragmatics and speech acts is very close because speech acts are the center of pragmatics (Firth, 1935). Firth, as a linguist who first advocated the study of discourse, saw his idea that the context of the situation needs to be researched by linguists because the study of language and language work considers the context of the situation.

Pragmatics covers speech acts, deixis, presuppositions, and conversational implicatures (Purwo, 1990: 15). Pragmatics is the study of meaning conveyed by speakers (or writers) and interpreted by listeners (or readers). As a result, these studies are concerned more with the analysis of what people mean by their utterances than with the separate meanings of the words or phrases used in the utterances themselves. Pragmatics is the study of speaker intent.

Pragmatics can be practically defined as the study of the meaning of utterances in certain situations (Leech, 2011). Leech also stated that pragmatics is the study of meaning in relation to speech situations. Pragmatics deals with verbal actions or performances that occur in certain situations and times. Additionally, Pragmatics can be described as a science that studies the meaning of speech. Pragmatics is one of those words that gives the impression that something very specific and technical

is being talked about when often in fact it has no clear meaning—it does not have a clear meaning (Nadar, 2009: 5).

This type of study necessarily involves interpretation of what people mean in a context that influences what is said. There needs to be consideration of how speakers arrange what they want to say according to the person they are speaking to, where and when. This means that pragmatics is the study of contextual meaning. This approach also needs to investigate how listeners can conclude about what is being said in order to arrive at an interpretation of the meaning intended by the speaker. This type of study explores how much of what is not said turns out to be part of what is said. This is a search for hidden meaning. Pragmatics is the study of how to convey more than is said. This view then raises the question of what determines the choice between what is said and what is not said. The basic answer is tied to the idea of familiarity distance. Familiarity, whether physical, social or conceptual familiarity, implies the existence of shared experiences. Based on assumptions about how close or far the listener is, the speaker determines how much needs to be said. Pragmatics is the study of expressions of distance relationships. The four scopes above are covered in pragmatics.

Yule (1996) defines pragmatics into four meanings. First, pragmatics is related to the study of the meaning uttered by speakers and interpreted by interlocutors. Pragmatics in this class is referred to as the study of the meaning of what is said by speakers. Second, pragmatics is a study that interprets meaning based on a certain context. Where in interpreting a meaning, it is necessary to consider how the speaker prepares what they want to say along with other elements, such as who they are speaking to, where, when, and under what circumstances. In this class, pragmatics is referred to as the study of contextual meaning. Third, pragmatics also investigates how interlocutors can make conclusions about what the speaker said. So, you can understand the meaning of the speaker's words.

Therefore, pragmatics is the study of how more meaning is implied than explicit. Fourth, pragmatics is the study of language. What someone expresses will depend on the closeness between each participant. This closeness can be classified as physical, social, conceptual, etc.

So far, the benefit of learning pragmatics is how people can understand what other people mean, their assumptions, their goals, and what actions they take when speaking.

> *Pragmatic theories, in contrast, do nothing to explain the structure of linguistic constructions or grammatical properties and relationships. They explicate the reasoning of speakers and hearers in working out the correlation in a context of a sentence token with a proposition. In this respect, a pragmatic theory is part of performance* (Nadar, 2009: 5).

In contrast, pragmatic theories do not explain the structure of language construction or grammatical forms and relations. These theories examine the reasons speakers and listeners make correlations between sentence forms and propositions. In this case, Pragmatic theory is part of action.

Based on these opinions, it can be concluded that pragmatics is a science that studies the meaning of utterances in certain speech events. Therefore, it cannot be separated from the context or context-bound linguistics.

2.2.2 Deixis

Deixis is a term used to refer to an expression and its relative interpretation in relation to extralinguistic utterance context, such as the speaker's movement, the time and place of speaking, and their current location within the discourse. Deixis illustrates significant significance that the writer has conveyed to aid the reader in understanding the material. This indicates that in order for a reader to decipher a text, it is preferable if they are familiar

with deixis. Personal, spatial, temporal, discourse, and social deixis are the five different forms of deixis.

1. Person deixis

Person deixis concerns about how the participant role is encoded in the speech act that conveys the speech during a conversation. The person's grammatical category and person deixis are directly connected. Typically, the hearer differs from the interlocutor or target, the receiver differs from the target, and the speaker differs from the speech source. In the first-person category, the speaker refers to himself grammatically; in the second person, the speaker refers to one or more recipients; and in the third person, the speaker refers to a personal or entity that is not the speaker or speech address of the individual in question (Levinson, 2004).

On the other hand, Yule (2000) writes that person deixis operates on the three basic divisions as exemplified by the first-person pronoun (I) as speaker, second person (you) known as address and third person (she, he, it) as non-participant. Person deixis, then, has to do with accurately identifying the grammatical persons that are employed to refer to the sender and the recipient. There are first-person and second-person personal pronouns in every language. The speaker refers to himself in the first person, whereas the interlocutor or audience is referred to in the second person. The third person pronoun, which can be used to refer to distinct entities such as the speaker and the recipient, is present in many languages. This pronoun is not taken to be deictic since it is not readily apparent in speech.

2. Temporal Deixis

According to Buhler (2011), temporal deixis is employed to represent time (now, later, next week, previous month). All deictic phrases require us to know who, what time, and where the speaker is thinking in order to understand them. What is near the speaker (this, here, right now) and what

is far away (that, there, later) differ significantly. Additionally, we are able to discern if the speaker is being approached (come) or moved away from (go). The encoding of a temporal point and a relative time span toward the moment at which the speech is expressed is known as temporal deixis. Similar to the other facets of deixis, temporal deixis primarily refers to the participant's function.

According to Levinson (2004:62), temporal deixis is the encoding of temporal points and relative range toward the moment the written message was composed or the utterance was made. The majority of languages use a natural style as the foundation for their timekeeping and calculation systems, which differentiate between day and night, lunar month, season, and year. They can be employed in a cylindrical fashion to determine matters in absolute time, or at least for many parts of each natural cycle that is identified as its starting point.

3. Spatial Deixis

According to Buhler (2011), spatial deixis is employed to indicate a position (here, there, near). The speaker creates a frame of reference around himself in all languages. Thus, there is a relative time division toward his speech and a constant geographical divide surrounding him. Deictic language is characterized by demonstrative pronouns, such as this/that and this/them. Spatial deixis is the name given to this type of deixis. The other phrase that falls under this category is an adverb, as well as a few instances of the prepositions at, in, and on (in the classroom, on the chair). There are various proximal or distal interpretations of spatial deixis. As examples, consider this and this, which allude to the speaker's proximity. However, since the word in question can apply to any location—this room, town, or nation—we are unable to fully convey the meaning of the declaration. Conversely, the word denotes something distant from the speaker.

4. Discourse Deixis

Like in many other languages, English has a large number of words and phrases that illustrate the relationship between an expression and a conversation segment. This is known as discourse deixis. The usage of deictic expression, which refers to many discourse components containing utterance (including the utterance itself), is related to textual deixis or discourse (Levinson, 2004). Words and phrases that fit the definition of a deictic expression include but, hence, as a conclusion, yet, nevertheless, moreover, really, all in all, so, after all, etc. The meaning of conditional truth is rejected by the meaning components of these formulations. They merely demonstrate that what they are saying is a perception or a continuation of a section of conversation (Levinson, 2004). The term discourse deixis, or textual deixis, refers to the phenomena of the expression's use. The employment of expression in several utterances referring to discourse containing expression, including the expression itself, is referred to as discourse deixis. Discourse deixis, from a linguistic perspective, refers to a prior or subsequent discourse segment, typically comprising one or more clauses, as opposed to a specific entity in the preceding statement (Yoshida, 2011).

5. Social Deixis

Social deixis encoded in speech is connected to social deixis. Levinson (2004) defined social deixis as the linguistic structure combined with the social identity of the speaker and any observers in a speech act, as well as any other relevant context. In addition, Yule (2000) defines social deixis as the element of language structure that codes a participant's social identity, their social relationship, or the relationship between two people. Therefore, social deixis refers to a sentence's reflecting or determining element that is fixed by the specific social reality of the setting in which the speech act occurs.

As demonstrated by Habwe (2010), an honour must be understood differently from a rank or simply a title that has no connection to a social prize, like soldier. An honorific phrase needs to convey respect for the person using it. Whether the referee is there or not, honor is applied. According to Levinson (2004:121), the social deictic contrast created by an alternative form governs the greeting system regardless of the form, including pronouns, titles, kinship terms, nicknames, and social honor. As a result, the relationship between discussion participants can frequently be expressed in language through the use of phrases like "Mr.", "Mrs.", and "Dr." that can indicate the social standing of the interlocutor. Different civilizations utilize a wide variety of greetings. In his study of how four Japanese women used honorific titles, Okushi (1997) notes that the speaker frequently decides whether or not to use the title as a way of actively and creatively communicating, which is not included in the traditional definition of honor. For instance, honorifics are used to communicate courtesy, according to politeness theory. However, participants frequently employ honor when it is not required.

Social deixis relates to terms of respect between speakers, speech partners, readers and so on. This social deixis is determined by the context of the speech in terms of social status. According to Putrayasa (2015), social deixis is a reference expressed based on social differences that influence the roles of speaker and listener. This difference can be shown in the choice of words. In some languages, differences in social level between speakers and listeners are manifested in word selection and/or the morphological system of certain words.

So, social deixis is deixis that is related to the social relationship between the speaker and the speech partner or the writer and the reader. This is influenced by differences in a person's social status, class and social group. This social deixis shows respect for someone and politeness in language.

(e.g) "Would Mr. Magen come by for a drink?"

In this speech, there is an employee and employer relationship between the speaker and the speech partner. The relationship between employer and employee is indicated by the respectful word "Mr" before the name after it. The word "Mr" shows the social status of the speech partner which is higher than the speaker.

Problems regarding social deixis relate to aspects of sentences that reflect the particular reality of the participants or the social situation in which the conversation occurs. Levinson (1983:90) explains that there are two basic forms of social deixis encoded in many languages throughout the world. The forms of social deixis are the relational form and the absolute form. The description of these two forms is as follows:

a. Relational Social Deixis

Relational social deixis is social deixis which is related to the relative rank or respect directed by the speaker towards his reference, his interlocutor, or something he is talking about. Relational social deixis has four types of forms, here are the explanations:

1) Referent Honorific

The first form of relational deixis is the relationship between the speaker and his referent. Levinson (1983) stated:

> *"Referent honorifics are forms that are employed by the speaker to show respect towards the referent".*

This explains that honorific referent is a form used by the speaker to show respect for the person being referred to. The form of social deictic relationship between speaker and referent can only be conveyed by referring to "targeting" respect, to whom the respect is directed. Honorific

referent better express the status of the person being discussed, which is coded by greeting.

> *"A variety of relational social deixis that holds between speaker and referent. Referent honorifics are forms used by a speaker to show respect towards a referent. In this type of honorifics, respect or honor can only be conveyed by referring to the target of the respect".* (Huang, 2014)

This explains that the relational form of social deixis also relies on the speaker and reference. Honorific references are forms used by speakers to show respect for their referents. In this honorific referent, respect or expressions of respect can only be conveyed by referring to the target being respected.

2) Addressee Honorific

> *"Addressee honorifics are forms that are used by the speaker to show deference towards the addressee. Defined thus, the main difference between the speaker-referent axis and the speaker-addressee axis, according to Comrie (1976), is that while in the former, respect or honor can only be conveyed by referring to the target of the respect, in the latter, it can be conveyed without such a direct reference being necessary."* (Levinson, 1983)

This explains that the form of social deictic relations is also related to the speaker and the addressee (interlocutor). Addressee honorifics are a form of language which is used by speakers/writers to indicate respect for their speech partners. According to Comrie (1976), the main difference between referent honorifics and addressee honorifics is that the honorific form can only be conveyed by referring to the target being respected, while the addressee honorific form is a form of respect that can be conveyed without the necessary direct reference. With this honorific form of speech, respect can be directly conveyed without having to refer to or refer to a target. The use of honorifics for the Addressee in Indonesian, for example

the words *Bapak, Ibu, Saudara* and *Anda*, also shows a sense of respect for the speaker, even though the respect is without adding the person's name. In English for example, we can say Sir, Ma'am, Madam, etc.

3) Bystander Honorific

The third form of social deixis shows the relationship between speakers and listeners/viewers/readers who are not speakers. Huang (2014:209) stated:

> *"Bystander honorifics are forms that are used by the speaker to signify respect to a bystander, including participants in the role of audience and non-participants overhearing. A classic example is „mother in law" and brother in law."*

This explains that the honorific listener/reader/viewer is a form used by speakers to indicate respect for observers, including participants who only act as listeners and other people who listen intentionally. Levinson (1983:90) also says:

> *"The third kind of relational information, that between speaker and bystander, is more rarely encoded in bystander honorifics. The terms bystander here dose duty as a cover term for participants in audience role and for non-participating overhearers".*

This explains that the third form of social deixis shows a relational relationship, namely between the speaker and the observer. The observer here carries out his task, namely observing what the speaker/writer is talking about, whether in the form of a person or a thing. This third form of observer honorifics occurs as a result of naming, giving nicknames, and also expressions given to other people or observers based on the social context that occurs around them.

4) Level of Formality

The explanation about level of formality or honorifics between speaker and setting or event is elaborated in Levinson (1983:91). Levinson says:

> *"The fourth axis involutes respect conveyed to the setting or event. Many European languages have distinct registers used on formal occasions, where eat becomes dine, home becomes residence, etc."*

This quote explains that the fourth form of social deictic relationship is a form of respect conveyed in relation to places and events. Many European languages have different special terms used for something formal.

In placing respectful forms related to places and events, we need to pay attention to the unity of language that must be used. According to Putrayasa (2015:54) in Indonesian, we can still observe politeness in language, both through the way it is delivered and the way words are chosen. Like regional languages, Indonesian also has words that are intended to soften the meaning so as not to appear harsh to the recipient.

b. Absolute Social Deixis

Absolute social deixis are language forms that have been determined for speakers or addressee only. Absolute forms of social deixis are sometimes associated with different social statuses (higher and lower). The form of absolute social deixis is divided into two, namely authorized speaker and authorized recipient. Absolute forms of social deixis are sometimes associated with higher and lower social status.

1) Authorized Speaker

The first form of absolute social deixis is authorized speaker. According to Levinson (1983: 91), authorized speaker is a form of honor that is limited to authorized speakers.

> *"The other main kind of socially deictic information that is often encoded is absolute rather than relational. there are, for example, forms reserved for certain speakers, in which case we may talk (after fillmore. 1974) of authorized speakers".*

This explains that the other main type of social deixis that is often coded is absolute and not relational. There are, for example, forms of honorifics reserved for certain speakers, in which case we may speak as authoritative speakers. Sumarsono (in Putrayasa, 2015: 56) explains that in terms of social deictic information it can be said that there are language forms that are encoded absolutely for the speaker only. This form can be said to be an absolute (absolute) form of authorized speaker. Authorized speaker is a form of respect that can only be used by speakers.

2) Authorized Recipient

The second form of absolute social deixis is authorized recipient. According to Levinson (1983: 91), authorized recipient is a form of honor that is limited to the recipient.

> *"There are also in many languages forms reserved for authorized recipients, including restrictions on most titles of address (Your honour, Mr President, etc)".*

This explains that there are many forms of language used as authorized recipients. Authorized recipient is used as a title or title of honor addressed to recipients who have the right or authority to receive it. According to Rolnicki (2006:201), a title can also indicate a job, position or profession.

2.2.3 Comparative Analysis

Pickvance (2005) states that the purpose of comparative analysis was to clarify and provide additional information about the causal process involved in the generation of a substance, feature, or connection by combining variations in the variable or variables that are indicative of the relationship. Comparative studies have a long history and are receiving a lot of interest in international research nowadays because of factors like globalization and technological improvement (Azarian, 2011). Traditionally, the focus of

comparative analysis has been on explaining similarities and differences. This offers a good explanation and aids in establishing the relationship between two or more phenomena. These days, comparisons are made at several levels: national, fast geographic, and border of region depending on the topic or specific area of interest.

The purpose of this report is to present an overview of the comparative research method, comparative research institution, comparative research paper (including research on rural areas), and comparative research magazine. For students and other people who are interested in conducting a comparison study, this will serve as a fundamental source of information. The report's list is not all-inclusive, and you are welcome to add to it or inspect it in order to complete this session.

There are various approaches to doing a comparative analysis. Individualizing, universalizing, variety-finding, and encompassing are the four categories of comparative analysis that Tilly (1984: 82) separates. Additionally, Azarian (2011:11) provides a fourfold typology that includes the views of imported mirror, difference of view, theory development view, and prediction performance view in addition to the several types of comparative analysis. These kinds resemble the following descriptions provided by Tilly (1984).

1. Individual Comparison

Individual comparison was used to compare and contrast several minor cases in order to determine how typical each situation was (1984:82). This essentially entails a detailed description of the traits or traits of each case that is being studied. This will open our eyes to a case that is more in-depth and assist us expand our understanding. Although this method only uses a comparison in a tiny portion of the research, it cannot be entirely described as comparative (Fredrickson, 1997).

2. Universalizing Comparison

The goal of universalizing comparison is to ascertain that every instance of a phenomenon adheres to a norm that is essentially the same (1984:82). This entails applying comparison to produce basic theories that are broadly applicable and significantly relevant, going a step further to offer theories that explain the situations that are being studied. Take the social revolution, the evolution of industrialism theory, etc.

3. Variation Findings Comparison

The next is comparison of variation findings. By comparing the systematic differences between examples, it attempted to identify the principle underlying variation in the character or intensity of phenomena (1984:82). By contrasting different manifestations of the same phenomenon, one can ascertain the standard of variation in the phenomenon's character or intensity and identify logical differences across examples.

4. Encompassing

Comparison entails placing different examples in different locations within a similar system (1984:83). It is to explain characteristics as a function of their various relationships with the system comprehensively, for instance, comparing the characteristics of rural communities with their various relationships in urban or suburban areas, or explaining behavioural differences between two children based on their birthday sequence.

2.2.4 Konjo Language

Timothy & Barbara (1991) wrote that Konjo language is spoken by about 200,000 people in South Sulawesi. It lies between the major Buginese and Makassarese languages. Both Makassarese and Buginese share many characteristics with Konjo. However, it has often been referred to as a Makassar dialect, particularly for sociopolitical reasons. Then, it is more closely connected to Makassarese (and family member of Selayar) as a

member of Makassarese family of languages (Grimes and Grimes, 1987). Among Makassarese family of languages, Buginese is not one. At roughly 70% lexico-statistically, Konjo and Makassar represent the end points of a dialect chain.
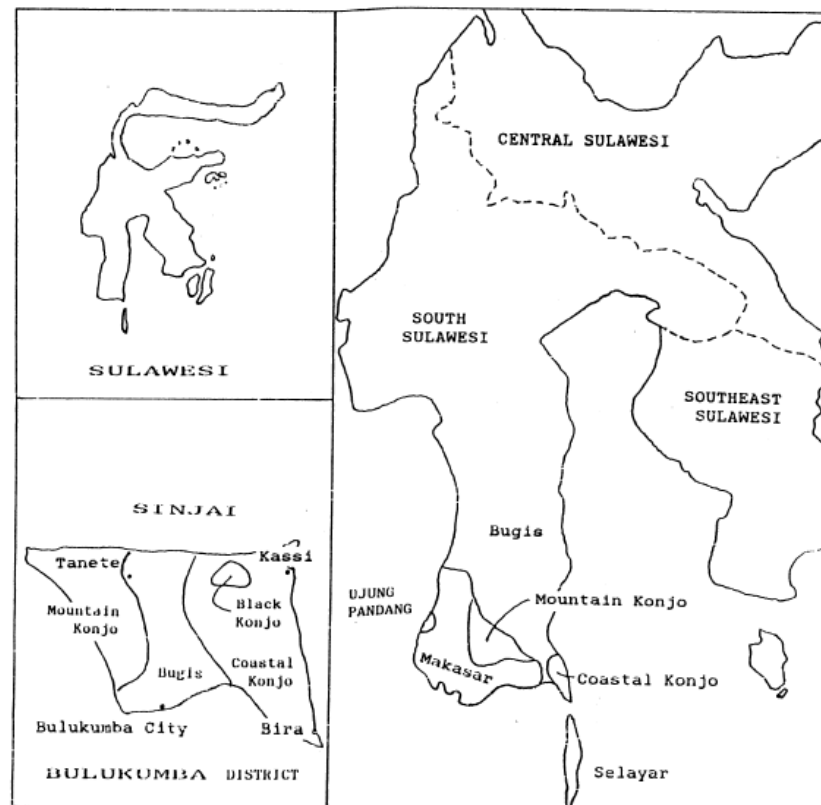
Picture 1. Map of Konjo Language (Barbara & Timothy, 1991)

Furthermore, Grimes & Grimes (1987) states that there are two major kinds of Konjo language, identified to as mountain and coastal Konjo. However, Timothy & Barbara (1991) claims that their lexico-statistics (75%) and mutual intelligibility indicate that they ought to be regarded as distinct languages. The chain between them is not extensive. Despite having almost similar phonologies and only little variations in morphology, syntactic, and morphophonemic features, their vocabularies distinguish them from one another.

Mountain Konjo is used in around the foot of Mount Bawakaraeng such as West Sinjai and Gowa Tombolo Pao, then Coastal Konjo is spoken by people near the coast in Bulukumba such as Bonto Bahari, Bonto Tiro, Herlang and Kajang. Thus, even though they both--Mountain and Coastal-- use Konjo as their local language, the people sound like they speak quite differently as explained previously.

> *"These notes reflect the coastal Konjo language situation. Coastal Konjo is itself a dialect chain running north and south. The changes are small between adjacent communities. The whole chain represents a divergence of perhaps 10-15%. The most marked differences are at the northern and southern extremes. At the northern and lies the culturally distinct Tana Toa area. In the south, the Ara and Bira area are distinct, showing an increasing affinity with insular Selayar to the south. Again, the differences noted are largely lexical. The field work giving rise to these notes was done in the twin villages of Jannaya and Kalimporo in Kajang subdistrict. Just to the northwest lies Tana Toa." (Timothy & Barbara, 1991)*

This illustrates that the situation in the use of coastal Konjo language is not exactly the same from one region to another, they have slight differences depending on their proximity to other regions. As is the case in the southern region, for example in Bira and Ara which have areas close to Selayar Regency, making it slightly different from Konjo language spoken by people in the north, namely Kajang (Tana Toa). So, the speech of the coastal Konjo language in the north and south has slight differences. In Kajang, culturally it has its own unique style of speaking. Barbara and Timothy (1991) also identified the coastal Konjo area in the Kajang region, in **picture 1**, as "Black Konjo". It reveals the cultural characteristics of the Kajang traditional community itself.

Therefore, Konjo language referred to in this research is coastal Konjo which is used by people in the northern region, namely indigenous people of Kajang in Kajang District, Bulukumba Regency.