

**LITOTES EXPRESSIONS IN WEDDING CEREMONY OF ENGLISH AND
SELAYARESE: STYLISTIC STUDY**

**UNGKAPAN-UNGKAPAN LITOTES DALAM UPACARA
PERNIKAHAN BAHASA INGGRIS DAN BAHASA SELAYAR:
KAJIAN STILISTIKA**

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CHAPTER I

INTRODUCTION

1.1. Background

In the rich tapestry of linguistic expression, the use of figurative language, particularly stylistic devices such as litotes, plays a pivotal role in shaping communication within specific cultural contexts. "Litotes, defined as an understatement utilized to emphasize a sentiment through negation, is not merely a linguistic phenomenon but an intricate reflection of sociocultural values embedded within communicative practices (Winfried Menninghaus et al., 2015)". This is especially pronounced in ceremonial contexts, such as weddings, where language serves to encode cultural traditions, communal values, and personal sentiments. English wedding ceremonies are characterized by a blend of formal and informal language, which often includes the use of litotes to convey modesty and humility in expressing affection and commitment. In contrast, Selayarese wedding ceremonies, steeped in their own cultural significance and traditions, present a different tableau of stylistic expressions that reflect local values and social norms. Thus, the research problem at hand centers on investigating how litotes expressions are employed in the wedding ceremonies of both English and Selayarese cultures, aiming to discern the stylistic functions these expressions serve and how they correlate with the underlying cultural framework. This comparative analysis intends to explore the nuanced meanings generated by litotes, highlighting how these expressions navigate sentiments of gratitude, respect, and communal identity within the celebratory context of marriage. The primary objectives of this research encompass establishing a comprehensive understanding of the role of litotes in both cultural contexts, categorizing their stylistic features, and elucidating their functions as tools for cultural expression. Importantly, exploring this phenomenon contributes not only to linguistic scholarship but also offers insights into the broader implications of effective communication in multicultural societies. Practically, the findings

advance cross-cultural understanding and appreciation, equipping individuals / healthcare practitioners, educators, and intercultural communicators with the tools to foster empathetic and culturally sensitive engagements that honor traditions. Through this study, we aim to illuminate the interplay between language



and cultural identity, amplifying the significance of both litotes and marriage ceremonies as vital vessels for expressing and sustaining communal values. As a communication tool in society, litotes language style as figurative language is widely used in every several culture in order to meet communicative needs and show humility, respect, and politeness. This tool of communication can create good relationships in society especially in wedding ceremony. Harmony as one of important point in communication, in order that the interaction becomes warm if the addressee is pleased with the addressers.

In relation to the statement above, Friedman (in Rosadi et al., 2004:09) stated that litotes is used to avoid unpleasant ideas when the term for them is offensive.

Litotes as a figurative language conveys positive expressions and meaning yet in negation opposite meaning. (Djajaman in Suhardi, 2009) he further states that many interpretation of rhetorical devices and also claim that linguistics studies in the aspect of sociolinguistics qualifies through figurative language.

However litotes speech is important to disclose in wedding ceremony because of several reasons:

1. Litotes speech as a figurative language in the form of soft expression, is usually expressed or uttered by the family or relatives of prospective groom.
2. Litotes is speech as a type of figurative language is usually conveyed by the family or relatives of prospective grooms by using humble expressions or words in order that their offers or expectation can be accepted or responded by the family or relatives of the of the prospective bride.

Keraf (1991:113) states language style is a way to express an idea with a special language to show the writer's soul, spirit, and concert. He further state that language style is considered good if it has 4 elements, they are: honesty, respect, good manners, and interest as well. Meanwhile, (Sahib: 2017) purposes that selayar dialect and konjo dialect and also belong to makassar language.

Selayar dialect is one part of Makassar language. It is spoke by people who live at the southern part of south Sulawesi. This dialect is also used in various usage such as in delivery speech in the mosque, at the market and any events such as wedding ceremony (Manyambeang: 1979).



ards languages, societies, and cultures they are three tightly united entities. As followed by another (Rahadi, 2009:1). This implies that the presence of a o denotes the existence of a local culture and language. Any civilization with a language from the other will more subtly display cultural differences.

In relation to three aspects about, several marriages in Selayar district in the appau pau speech style show the three aspects that Rahadi spoke to.

Rahadi (2009) Further claims that the absence of one aspects mention above such as language, culture and societies caused the absence of others. In other words, the absence of language will result in negative impact to culture and societies and.... The presence of society also denotes existence of local culture and language.

The inter relations between language and culture is considered a subordinative relation which a language is within cultural context. In contrast the culture is one system that regulates human interaction within society (Chaer:1995).

Selayar communities use especial term for wedding ceremony that put forward values of mutual respectful and understanding. Such as phrases can be found in figurative of speech. Expression of demeaning word is so called or well-known with litotes.

In wedding ceremony, the special term requires its speakers to address the guest or the family of prospective groom politely, humbly, and respectfully. This is frequently seen in the brief dialogue between the prospective bride and prospective groom during at the time of bringing gift (erang-erang) for prospective bride.

In general, doing a good or positive things such as proposal marriage is usually presented by local governments, customary apparatus, public figures and relatives as well. This is because doing a positive things is needed people to present in this event as information that certain family will do wedding activity. As we know all that wedding is needed to know by all people to prevent slanders from society.

The concept of special term still survives until today and it is often found at the weddings ceremony in Selayar district. The special term is listened only by those who study it because in the speech style there are many difficult words, expressions, verbs, and figures of speech found and must be studied continuously. It is also conducted from it has also one to another. Geographical differences gave a different feature to the use of language in special term. Those who inhabit the western part of Selayar island, for example, it will use appropriate language in their dialogue with speakers who inhabit the eastern island.

From the above phenomena, the writer conclude that the study of litotes in a series of is very unique and attractive Selayar is very interesting and necessary. Litotes talk a lot about the traditional litotes marriage custom, since local people use litotes language style in the wedding.



search Questions

1. What are the litotes language styles found in wedding ceremony in England and Selayar?
2. what are the meaning of litotes in English and Selayar traditional wedding ceremony?

1.3. Research Objectives

1. To explain the litotes language style in wedding ceremony in England and Selayar.
2. To explain the meaning of litotes wedding ceremony conducted in England and Selayar.

1.4. Research Significance

Before doing something such as research activity it is certainly that a researcher needs to think about the research benefit in connection to the benefit of this research. The benefits of this research can be divided into practical benefits and theoretical benefits.

1. Theoretical benefits

Theoretically, the researcher gives understanding about the litotes language style in wedding ceremony in England and Selayar with the use of Keraf's theory in the stylistic studies, besides that the result of studies in this research can develop to the next researchers.

2. Practical benefits

Practically, this research can be practical example the litotes language style in the wedding ceremony , and the meaning of litotes in wedding ceremony that conducted in England and Selayar therefore, the reader can understand.

1.5. Research Focus

The language style in the form of litotes is the topic of this research, sentences containing litotes in wedding ceremonies, and the meaning of litote in each sentence or speech in the wedding ceremony process.



CHAPTER II

REVIEW OF LITERATURE

1.1. Previous Research

There are four earlier studies that deal with litotes and stylistics. In their journal Mohklos and Ali Mukheef, Litotes is defined as a figure of speech by which the affirmative is expressed by denying its contrary. The current study is concerned with identifying and analysing litotes in Donald Trump's political speeches on pragmatic level. The study aims at identifying the illocutionary force of litotes, the functions of litotes, which maxim of Grice is mainly breached in the production of litotes to produce implicature, and which type of litotes is heavily used by Trump. The analysis is carried out on data consists of four texts from Trump's speeches during being president from 2016 to 2019. The study concludes that the illocutionary force of litotes in most of the times is asserting. Litotes is used mainly to fulfil the function of emphasis, but it can be used to perform the functions of encouraging and inciting. Trump uses contrary litotes in most of his speeches. "The titled "A Pragmatic Study of Litotes in Trump's Political Speeches (2020)".

The second earlier research is an undergraduate thesis titled A Stylistic Analysis of Figures of Speech in the Les Miserables Movie, written by Arista Ferdiansyah Puspita (2012). Its goal is to outline the many kinds of figurative language and explain how it is used in the Les Miserables film. To analyze her data, Arista uses a descriptive qualitative approach. The utterances that take the shape of words, sentences, and clauses are the data's primary form. According to the study, there are 12 instances of simile, 20 instances of metaphor, 22 instances of personification, 10 instances of apostrophes, 1 instance of metonymy, 7 instances of synecdoche, 22 instances of symbols, 8 instances of paradox, 13 instances of hyperbole, 16 instances of irony, and 10 instances of litotes. Personification and symbol are hence the figures of speech that predominate the most (rah, xiv).



third journal discovered by Ebi Yeibo investigates the stylistic value of figurative signifiers or reinforcers in the poetry. The study examines the use of devices such as imagery, metaphorization, rhetorical operations, humour, and

figures of sound, to foreground aspects of meaning in the texts, in relation to context of situation and textual function. This study posits that any serious stylistic exploration of J.P. Clark-Bekederemos poetry and poetry in general, must foreground the role figurations play in conveying textual messages and producing aesthetic effects. The study reveals that figuration is a significant feature of poetry, and that the author has deliberately deployed this device to effectively encode the meaning of the texts under study and also achieve aesthetic value, in relation to context of situation and textual function. This implies that, the linguistic analyst of J.P. Clark-Bekederemo's poetry, and poetry in general, should not take figurative locutions for granted when interpreting the texts (Yeibo, 1980).

Based on the description above, the researcher conducted a different study. Where in this study examines the litotes language style contained in wedding speeches in England and Selayar. In conducting observations, researchers will find different things about litotes contained in wedding ceremony speeches in England and Selayar. In connection with the description above, the researcher chose the title of this study, namely: Litotes Expressions in Wedding Ceremony of England and Selayar: Stylistic Studies

1.2. Theoretical Background

1.2.1. Language

Language is an essential aspect in human life. Where language is a tool used by human to communicate with each other in different situations and context. Language is a representative of a culture and community group to communicate with each other in different situations and context. (Al-Khasawneh, 2018;1).

In additional (del Castillo, 2015:1) stated that language is nothing but human subjects in as much as they speak, say, and know. Language is something coming from the inside of the speaking subject manifest in the meaningful intentional purpose of the individual speaker. Language has an interpersonal nature in which language serves as a speaker's attitude and as an influence on attitudes and behavior of the speakers. Language has expressive and informative function (Leech, 1982;205).

Based on the definition above, researcher concludes that language is an aspect that cannot be separated from human life where language



becomes a tool in communicating or the process of conveying one's intention to the interlocutor.

1.2.2. Stylistics

Stylistics is the new discipline discovered at the beginning of the 20th century by a Swiss linguist namely Charles Bally. The literary stylistics considers with style while the linguistic stylistics reckons with the affective elements from the spoken language or utterances. (Kadir, Saraab 727) Stylistics, on its development, had expanded the objects of the study. At first, stylistics is used to investigate the literary works. Stylistics is one of the critical approach of linguistics in the analysis of literary texts. The Linguistic here is meant the scientific study of language and the structures, not the learning of individual or certain people's language. The aim of stylistics is to depict how the linguistic features in a literary work, such as the grammatical feature, figurative phonological schemes that support to the whole effects. In addition, stylistics is not also limited to the literature analysis, it can be applied to other corpus such as political speeches, advertisements, and etc. (Barry, 203).

Stylistics is the study of the ways which its meaning is created through language in literature as well as in other types of text. Some stylistic analysis mainly focuses qualitatively or quantitatively on the phonological, lexical, grammatical, semantic, pragmatic, or discoursal features of texts. Many researchers more focus on the text itself rather than knowing the producer, investigating the style of the author. Other than any branches in the literary criticism, stylistic approach to text analysis might seem more objective. It has been proven that it can provide beneficial tools and methods which enable the researchers to conduct the analysis in which meaning is created in texts by linguistic means. (Barry, 202).

Stylistics approach in literature is to show how the linguistic features involved in a literary work. Stylistic, a linguistic element, is able to be called as one way to criticize the literary works. The stylistics study mainly focuses on the textual analysis and its technical usage in literary text such poetry, short story, song lyrics, novels, etc. (Barry, 202).

Stylistics is the study of style in language. It is one of the linguistic study that e variety of style found within texts or utterances. It is also defined as the study of style which is rarely undertaken for its own sake and simply as an describing what use is made of language. (Leech and Short, 11). There are series of the stylistics study. They are the lexical categories, grammatical



categories, figures of speech, and context and cohesion. Lexical categories is used to investigate how choice of words involved in various types of meaning. Lexical stylistics reckons with the style that concerns about word choice. In text, there are such types of lexical categories which are noun, pronoun, verb, adverb, adjective, preposition, conjunction and interjection. Grammatical categories deals with the sentence structure by analysing it through the sentence types such declarative sentence, questions, and commands or imperative (Leech and Short 62-63).

The figures of speech is one of the stylistic feature that foreground by virtue of departing in some way from general norms of communication by means of the language code. Figures of speech is the forms of speech which distinguish from common speech in use. By the use of figures of speech, language becomes figurative. Last, context and cohesion also have its own significant role which can be analysed through the stylistic study. Cohesion is defined as the ways in which the sentences are connected, while context is defined as the external relations of a text or a part of a text. Context is seen as a discourse by presupposing a social relation between its participants (author and reader, character and character, etc) (Leech and Short 64).

1.2.3. Litotes

Litotes are a form of language used to express things for the purpose of humoring yourself. One thing is expressed less than the actual circumstances. Or a mind expressed by denying its opposite.

The linguistic significance of litotes, as a stylistic device characterized by understatement, lies in its capacity to convey nuanced meaning and emotional depth in communication. Originating from the Greek term 'litotes,' meaning "plain" or "simple," this rhetorical device employs negation to express an affirmation, thereby allowing speakers to articulate sentiments with subtlety and restraint. In both the English and Selayarese cultural contexts, litotes is particularly prominent during wedding ceremonies, where the stakes of emotional expression are heightened. The research problem focuses on examining how litotes serves as a component of dialogue and discourse within these weddings, exploring its pinging perceptions of modesty, humility, and relational dynamics among s. The objectives of this section include identifying the specific forms of



litotes utilized in wedding contexts, understanding their functional roles in communication, and analyzing their impact on interpersonal relationships during such significant life events. By delving into these aspects, the study aims to clarify how litotes reflects broader cultural values related to communication styles, particularly in contexts where overt emotional expression may be tempered or nuanced. The significance of this inquiry extends beyond linguistic curiosity; academically, it enriches the understanding of pragmatic and sociolinguistic dimensions surrounding the use of figurative language, highlighting how such devices can reflect cultural attitudes toward self-presentation and relationship-building. Practically, comprehending the linguistic significance of litotes can inform professionals engaged in intercultural communication, as it underscores the need to recognize and respect differing communication styles. This understanding may also enhance the ability of individuals in multicultural settings to navigate emotional expressions effectively, fostering deeper connections that acknowledge the subtleties of local expressive practices. Thus, this exploration of litotes not only contributes to linguistic scholarship but also emphasizes its role as a bridge for understanding cultural values and enhancing human interactions within the context of weddings and beyond.

Functionalities of Litotes in Communication

Litotes, a rhetorical device marked by understatement typically achieved through the use of negation, serves a multitude of functionalities in communication, particularly within the emotive and symbolic contexts of wedding ceremonies. By allowing speakers to express sentiments with a degree of nuance, litotes can convey modesty and humility while simultaneously reinforcing social ties through shared understanding. In the context of English and Selayarese weddings, where emotional dynamics are paramount, the utilization of litotes can facilitate a range of communicative purposes, including the softening of assertions, the creation of intimacy, and the affirmation of communal values established through language and culture. The research problem being addressed involves the typically analyze the specific ways in which litotes operates within these



ceremonial dialogues, focusing on its practical implications in enhancing interpersonal relationships and cultural expressions. The primary objectives of this section are to delineate the various functionalities of litotes in these contexts—how it serves to bolster relational dynamics during significant emotional exchanges, promotes cultural cohesion, and aids in navigating the ceremonial norms that govern wedding practices. Moreover, this analysis seeks to explore the contextual meanings embedded in litotic expressions, which can simultaneously reflect personal sentiments and broader societal values. The significance of understanding these functionalities lies in its potential to deepen the academic discourse on figurative language and its role in cultural communication. Furthermore, it has practical implications for individuals engaging in intercultural contexts, as it provides insight into the subtleties of language that influence human interactions during important life events. By appreciating how litotes enhances communication, practitioners, educators, and intercultural communicators can adopt more effective strategies for engagement that honor the complexities of cultural expression, ultimately fostering empathy and understanding among diverse populations. Thus, this exploration of the functionalities of litotes is not only central to understanding linguistic expression within wedding ceremonies but also vital for navigating the rich tapestry of human relationships.

1.2.4. Wedding tradition of England

English wedding customs have a rich variety of traditions, largely influenced by the country's Christian culture and long history. While weddings can vary depending on the individual and their personal preferences, here are some of the main elements that are usually found in English wedding customs:

A. Preparation Before the Wedding



Engagement: Before getting married, a couple usually gets engaged. The tradition of giving an engagement ring is very common, and the ring is often made of diamonds or other precious stones.

Bridal Shower party: Before the wedding, the bride usually celebrates

with her friends by throwing a bachelorette party or bridal shower, where they get together to have fun.

B. Wedding Day

Bridal Procession: The bride usually arrives at the wedding venue in a decorated car, sometimes in a horse-drawn carriage. The groom usually arrives earlier to wait at the altar.

Reception: Guests will usually be present at the church or wedding venue chosen by the couple. In the UK, many couples choose a church as their wedding venue, although other wedding venues such as hotels or outdoor locations are also popular.

C. Wedding Ceremony

Bride and Groom: The bride will enter the wedding venue accompanied by her father or surrogate figure (in some traditions) to a typical wedding song such as "Here Comes the Bride".

Marriage Declaration: In a church, a minister will lead the ceremony, and the couple will say their wedding vows and exchange rings.

Wedding Rings: Wedding rings are a symbol of the inseparable bond of marriage. After the vows, the groom will put the ring on the bride, and vice versa.

D. Traditions after the wedding

Wedding breakfast : despite its name, a "wedding breakfast" is usually a large lunch or dinner held after the ceremony. Guests will be served a variety of sumptuous dishes, such as soup, roast meats, and a wedding cake.



Wedding Cake: Wedding cakes, which usually consist of several layers, often have beautiful decorations. This tradition is often cut together by the newlyweds.

First Dance: After dinner, the bride and groom will usually perform their

first dance as a married couple, followed by the guests joining in the dance.

E. Traditions-Traditions

"Something Old, Something New, Something Borrowed, Something Blue": This is a tradition that requires the bride to bring these four items to bring good luck in her marriage. Usually, something old is a family heirloom, something new is a new item given by family or friends, something borrowed is an item borrowed from someone else, and something blue is an item that is blue, which symbolizes loyalty.

Wedding Flowers: The bride usually carries a large bouquet of flowers, and the bridesmaids (groomsmen) also wear matching dresses and carry smaller bouquets.

F. Gift Opening

After dinner and dancing, the couple will usually open wedding gifts given by guests. These gifts can range from household items to monetary gifts.

G. After Wedding Events

Luncheon or Additional Reception: After the formal event is over, many couples host an additional reception or a more relaxed evening reception, where guests who did not attend the previous ceremony can join in to celebrate the wedding.

Throwing Rice or Paddy: The tradition of throwing rice or paddy to the bride and groom is very rare, but in some parts of England it still exists. It is a symbol of the hope that the bride and groom will be blessed with much happiness and good fortune.



dding tradition of selayar

In general, the traditional wedding traditions of society could be divided into the two courses of the wedding prewedding and the core of the marriage itself. Pre-wedding activities are as follows:

1. Acini rurung/a'tonton

Acini rurung/a'tonton is To look, to look at and observe or observe or observe women, is also to know the woman's morals and behavior of daily life before she goes into reforestation.

2. Mange jangang-jangang/a'bisik

Mange jangang-jangan/ a'bisik is Sending a male family representative, to have secret discussions with the female parents regarding the proposed male's parents' intentions. The envoy carrying the "-sara" (symbol) of a male and female (jangang) chicken, the rice, coconuts sprout, and betel nut.

3. Appari'ba' jangang jangang

The event is still confidential and is carried out at a time that is considered good. The male family sends two or three to the home of the female parent to convey the intentions of the male family to propose. Family on both sides had not yet attended the event, only the delegates from each family were present.

Next on the part of the female parent consults with the extended family to make a decision to prepare to welcome the coming male offering mange assuro.

After several of the above activities, then toward the core activity Marriage itself is:

4. Mange assuro (Meminang)

On the day that has been agreed upon, formal proposals are attended by both parties involving each other's relatives. The groom's side had to prepare some things to discuss with the women's household among them:

a. Sundrang (maskawin/mahar)

Sundrang (bride-price) isa gift from the bridegroom to the bride of the bride of precious items such as gold or may also be of such



sustained value as plants (coconuts, clodges, head, and so forth), and/or a piece of land.

b. Doe balanja (shopping money)

Doe balanja relies on a deal between the two sides. The stipulated amount of money will be given by the male party to the female before wedding day. It was this money that was used for the wedding.

c. Appanai' leko'/assuro

Appanai "leko" is divided into two parts appanai "leko" ca "in /assuro appa" and appanai "leko" lombo/ assuro karua. When the occasion took place, the male delivered the agreed-upon money to the bride's house for use as was necessary in carrying out the wedding reception in the home of the bride. The program was attended by the women's and male families, the religious figures, and the public figures to see what the male was bringing.

d. Wedding time

The identification of marriage was discussed and agreed upon by both sides. At appanai's "leko" show. The deciding of wedding day is taken on the hijriyah calendar to avoid nasas (nakasa) time.

e. . Pasa"ra gandrang/amata korontigi

On the eve of ijab qabul, both sides performed a ceremony known as:

1. Pasa"ra gandrang

Pasa "ra gandrang is a kind of announcement to the people around the bride's residence that a wedding is to be held at the residence of each bride.

2. Amata corontigi (girlfriend night) and amata pasundrang (mahar's preparation night)

Amata corontigi was performed by the bride. Elsewhere in Sulawesi, it is known as mappacci. Meanwhile, the groom carried out the amata pasundrang which was preparing everything related to mahar (sundrang) that would be brought



at the event of marriage. Usually, both programs were accompanied by the bride or groom or both of the Quran reading.

f. The Akkad ceremony

The ceremony of marriage is at the heart of a marriage. It was at this ceremony that the bridegroom and the bride were bound in the legally and legally valid marriage cords.

The marriage ceremony begins with the bridegroom going from his house to the bride's house. Upon arriving at the bride's residence, she will be greeted by the bride's parents.

The Akkad scheme is as follows:

1. Recite scripture from the qur'an
2. Appa-pau (a short dialogue between the two sides) was as battered (luggage) by the male.
3. Request of the bride rida
4. A guarantor submission by the bride's parents if not she herself will marry the bridegroom to his child.
5. Ijab qabul

Qabul is conducted according to the islamic faith and is attended by local witnesses and authorities.

6. Appabattu nikah

Bringing together the groom and the bride.



2.3. Frame of mind

By considering the description in the library review, this section will explain some of the things the writer presents as a basis for thinking that could direct the writer to obtain or find data (information) in the study to decrypt the data that is presented.

Hence, the following will describe in detail the foundation of thought held in this study.

1. The appau-pau found in a wedding chain in the west village onto islands district is appropriate to use a litotes style of language in its application in the field.
2. Figures of speech are part of a sociolinguistic study that discuss language styles to have a certain effect on language activities.
3. Litotes are a language that shrinks, reduces, and humidizes the nature, circumstance, or position of something to attract a particular effect in both oral and written speech.



2.4. Conceptual Framework

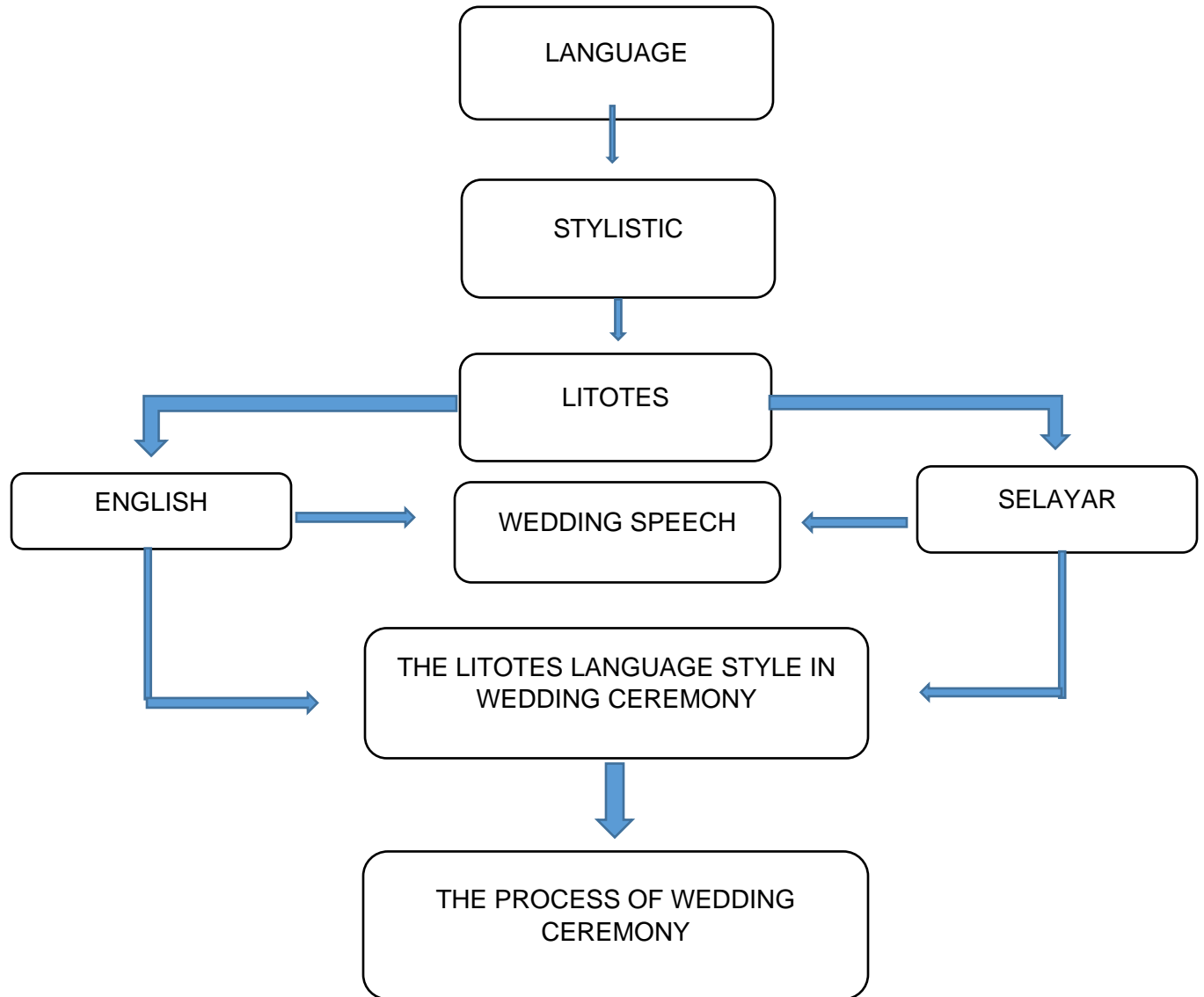


Figure 1.1 Conceptual Framework



CHAPTER III

RESEARCH METHODOLOGY

3.1. Research Method

This chapter presents the approach and type of research, research role, research setting, data sources, and techniques of data collections, techniques of analyzing data, research instruments, and data validation. The purpose of using descriptive methods is to describe the meaning of litotes in every sentences of wedding ceremony and to found the litotes in wedding speech.

3.2. Approach and Types of Research

Stylistic analysis is the analysis of various language styles to extract the meaning or message contained in texts. This study focuses its attention one must be presented with observation, interview, recording and note taking.

1. Observation

At the beginning, the researcher visited selayar as the place of research. Introduced the researcher's name, and presented the purpose of coming while observed his wedding activity.

2. Interview

Apart from observation, the researcher also interviewed

3. Recording

Obtaining data in the region

4. Note taking

3.3. Data and Data Source

Below are some techniques that are used to obtain the data such as:



In this study is a litotes speech on one of the "appau-pau" wedding courses in d wedding speech in English

ce

The data source in this research is appau-pau in a series of weddings in selayar and wedding toast in a series of wedding in English

3.4 Techniques of Data Collection

1. Observation.

At the beginning, the researcher visit headman of Selayar, introduced the researcher's name, and presented the purpose of coming while observed his daily activities. Next, the researcher observed their activities or physical acts. After that the researcher followed wedding rituals either in Selayar district. After the text of appau pau complete the researcher searching the text of wedding speech in England

2. Interview

Apart from observation, the researcher also interviewed a Headman, the family's bride who doing the appau pau ritual. The researcher also interviewed the informants who can give information about the primary text or Appau pau speech of the wedding ritual.

3. Recording

The researcher recorded all the results of the interview.

4. Note taking

It is a natural thing that not all data given by the informants through the techniques of interviewing, and recording can be well understood by the researcher. Therefore, note taking was also used in the data collection.

3.5. Techniques of Analyzing Data

The data of ritual speech are actually extracted from Selayar in this case wedding ritual speech. After that the researcher also investigated the genres of ritual speech.

1. Observing to identify the litotes language style found in appau-pau and wedding toast
2. Zoning, for defining the litotes language style found after observation.
3. Analysis, as the final stage in this study to identify, and analyze the data that has been obtained on observation activities and set apart on established activities.

ta analysis is conducted by studying elements of expression that identify the tes language style in appau-pau and wedding toast.

e phrases found are analyzed with reasons for classifying words, phrases, and rases found into the litotes language style.

