

HONORIFIC EXPRESSIONS IN SELECTED BUGINESE DIALECT
A PRAGMATIC ANALYSIS



A Thesis

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In English Department*

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THESIS

HONORIFIC EXPRESSIONS IN SELECTED BUGINESE DIALECTS
A PRAGMATIC ANALYSIS

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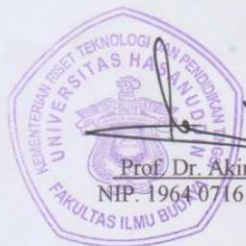
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Today, Wednesday 3rd of May 2019, the Board of Examination has kindly approved a thesis by INDASARI (No. F21114032) entitled, **HONORIFIC EXPRESSIONS IN SELECTED BUGINESE DIALETS: A PRAGMATIC STUDY**, submitted in fulfillment of one of the requirements of undergraduate thesis examination to obtain Sarjana Sastra (SS) Degree at the English Department, Faculty of Cultural Sciences, Hasanuddin University.

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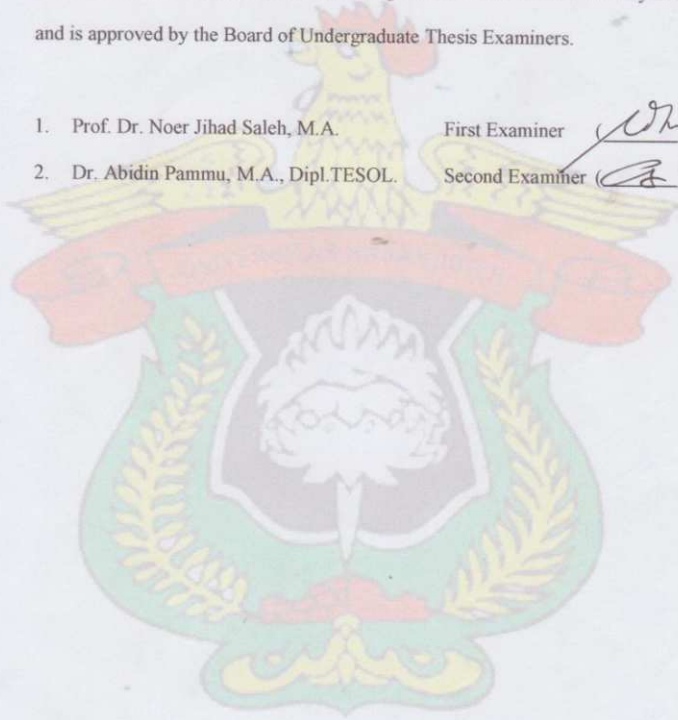
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DECLARATION

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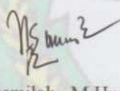
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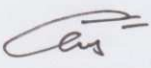
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ABSTRACT

INDASARI. 2019. *Honorific Expressions in Selected Buginese Dialect: A Pragmatic Analysis* (Supervised by Dr. Kamsinah, M.Hum and Dra. Nasmilah, M.hum., Ph.D).

The study is aimed at 1) Describing the honorific expressions in selected Buginese Dialect and 2) Revealing the social factors affecting the use of honorific expressions in selected Buginese dialect. This is based on the research that I conducted in 3 different Buginese communities: the first is Bone, second is Soppeng and the last is Pinrang. This research was qualitative descriptive study, which emphasizes the use of data obtained from the field. Data analysis did through several stages; observation of data, data identification, classification and categorization of the data, and markers the honorific expressions based on their category. The result showed the honorific expressions can be classified into; pronoun and clitics, honorific for common title, honorific for kinship, honorific for academic and professional title, honorific for noble family, and honorific for religious title. Besides, there are 4 factors affecting the use of honorific expressions in selected Buginese dialect. They are; age, economic, family bounding, and the nobility



ABSTRAK

INDASARI. 2019. *Ungkapan Honorifik dalam beberapa dialek Bugis* (Dibimbing oleh Dr. Kamsinah, M.Hum dan Dra. Nasmilah, M.hum., Ph.D).

Tujuan penelitian ini adalah 1) untuk mendeskripsikan beberapa ungkapan honorifik dalam dialek bugis dan 2) untuk menjabarkan faktor – faktor sosial yang mempengaruhi penggunaannya. Penelitian ini dilakukan dalam 3 area Bugis yang berbeda yaitu; pertama adalah Kabupaten Bone, kedua adalah Kabupaten Soppeng, dan yang ketiga adalah Kabupaten Pinrang. Metode yang digunakan adalah metode deskriptif kualitatif yang menganalisa penggunaan data yang diperoleh dari lapangan. Analisa data dilakukan melalui beberapa tahap yaitu; pengamatan data, identifikasi data, pengklasifikasian data, dan kategorisasi data, dan penandaan ungkapan honorifik dalam beberapa kategori. Hasil penelitian menunjukkan bahwa ungkapan honorifik di klasifikasikan dalam beberapa kategori yaitu; pronominal dan klitika, ungkapan honorifik sapaan umum, ungkapan honorifik sapaan kekerabatan, ungkapan honorifik sapaan akademik dan jabatan professional, ungkapan honorifik sapaan keturunan bangsawan, dan ungkapan honorifik sapaan keagamaan. Selain itu ada 4 faktor sosial yang mempengaruhi penggunaan ungkapan honorifik dalam bahasa Bugis yaitu; agama, umur, ikatan kekerabatan, dan kebangsawanan.



ABBREVIATION

ADJ	: Adjective	P1S	: 1 st Person Singular
ADV	: Adverb	P1P	: 1 st Person Plural
AdvP	: Adverb of Place	P2	: 2 nd Person
AdvT	: Adverb of Time	P2H	: 2 nd Person + Honorific
AFF	: Affix	P3S	: 3 rd Person Singular
ART	: Article	P3SH	: 3 rd Person Singular + Honorific
CON	: Conjunction	P3P-H	: 3 rd Person Plural - Honorific
EXC	: Excuse Word	P3P	: 3 rd Person Plural
GREET	: Greeting	POSP1S	: Possession 1 st Person Singular
H	: Honorific	POSP1P	: Possession 1 st Person Plural
INT	: Interjection	POSP2-H	: Possession 2 nd Person - Honorific
N	: Noun	POSP2H	: Possession 2 nd Person +Honorific
NOT	: Not	POSP3S	: Possession 3 rd Person Singular
PREP	: Preposition		
Q	: Question Word		
RH	: Religious Honorific		
V	: Verb		





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CHAPTER I

INTRODUCTION

A. Background

Language is one of the most unique human ability that distinguishes them from other creatures. Language is a communication that holds an important role in human's life. It is the system of sound and word used by human to express their thought and feelings (Oxford, 1995:662). All people use language to express their inner thoughts and emotions, made sense of complex and abstract thought, to learn to communicate with others, to fulfil our needs and desires. Actually, communication is basically a social process. It is not only spoken and written, but also using wide variety of actions.

Each society has its own rules and norms, which are conventionalized and revealed through conversational interaction. Speakers choose what they think are proper forms to interact with their interlocutors based on the social rules and norms. Therefore, language learners should understand these rules and norms to use target language properly.

Politeness is very important in building relationship with other people in daily communication (Brown and Levinson, 1978) and in showing awareness of another person's public self-image (Yule, 1996). Speaking politeness involves taking account of other's feeling and face,

and being politeness person means that he/she should make others feels comfortable.



Indonesian society consists of various ethnic groups, hundreds of languages, in addition to the national language. Such a situation allows each member of the community to have at least two languages, namely regional language as a group of communication tools and Indonesian as the national language. But in this research, the researcher is going to focus in Buginese language.

If viewed in terms of sociolinguistics, Buginese has speech stratification. Speech stratification is a system which has clear boundaries to formality and respect matters. So the higher formality and respect that we want to show in the words, the higher the politeness shown in the words. Factors that cause the differences in social levels vary according to, for example economic strength, political power, plot of kinship, age, sex, etc.

Buginese language as a daily communication tool has various honorific expressions. The use of honorific expression can indicate differences in respect and social status of a person. Honorific expression can be expressed in the form of greetings for example *Puang, Pung, Aji*, and others. Also sometimes it is expressed by as a suffix in the word such as *-ki, -ta*, or others.

Based on the background above, the researcher considers that it is necessary to examine the honorific expressions that used by Buginese speech communities. Therefore, this study will examine “Honorific expressions in Selected Buginese Dialects”.



B. Scope of the Problem

In this research, the researcher analyses the honorific expressions in selected Buginese dialects using pragmatic approach. Pragmatics is one of the approaches of both spoken and written language description. This approach studies language in relation to the context, text, and function (Cutting, 2002:2).

C. Research Question

Based on the background of this study, the problem can be formulated as follows:

1. What are the honorific expressions applied in selected Buginese dialect?
2. How do the social factors affect the use of honorific expressions in selected Buginese dialect?

D. Objective of the Study

The objectives of the research are:

1. To describe the honorific expressions in selected Buginese dialect.
2. To reveal the social factors affecting the use of honorific expressions in selected Buginese dialect?

E. Significance of The Study

The significances of the study are theoretical benefits and practical benefits.

.. Theoretical benefits



Theoretically, this research is useful as a study material in the field of sociolinguistics, especially about Buginese language honorifics and can be used to see variations in social language.

2. Practical benefits

For Buginese people, this research is expected to be a benchmark for the use Buginese honorific expressions in daily communication activities. In addition, this research is useful as an effort to foster Buginese language.



CHAPTER II

LITERATURE REVIEW

In this chapter, the researcher explains about the previous studies and theoretical framework. This chapter consists of the supporting theory of the analysis of the research and also explain more detail about the issue that will be interpreted by the writer.

A. Previous Study

There are some studies that have scrutinized this issue in the previous studies. The writer has found some studies that are relevant to approach and issue of this research. The following are some writers that had done on the relevant subject. Among them are Jong Yoon Ku (2014), Ryan Ikhwan Khairi(2013), and Lutfi Indah Purnamasari(2009).

The first is a thesis by Jong Yoon Ku from Australian National University in 2014. In his research entitled“*Korean Honorifics: A Case Study Analysis of Korean Speech Levels in Naturally Occurring Conversations*” Korean honorifics, becomes the focus. Therefore, the proper use of speech levels is a key factor in the expression of social identities, speakers’ interpersonal feelings, and relationships. The thesis demonstrates the need for teaching materials that introduce how honorific speech levels are used in naturally occurring conversation by showing the complexity of how one speaker use and switch among speech levels depending on the interlocutors or situations in the conversational interaction.



The second thesis is written by Ryan Ikhwan Khairi from Jogjakarta University in 2013. In his thesis “*Sistem Honorifik Desa Canan Kecamatan Wedi Kabupaten Klaten*” focused on the use of honorific systems in Desa Canan Kecamatan Wedi Kabupaten Klaten. He describes how important the role of honorific in daily communication in order to keep the relationship eachother.

The last thesis is written by Lutfi Indra Purnamasari from Surakarta Muhammadiyah University in (2009). In his thesis “*Analisis Sistem Honorifik Bahasa Jawa di Kabupaten Purbalingga*” focuses on how honorific expressions use in Purbalingga regency. He described about the types of honorifics and the social factors of using honorifics in there.

Consequently, the three studies above have difference and similarity from the writer’s study. The similarity with this study is about the use of honorific expressions in Pragmatics which is analysed by theory of Brown and Levinson. The difference of the three studies above is the object of the research. The first study focused on honorifics in a case study of Korean speech levels in naturally occurring conversation. The second is concerned with honorifics which are used in desa Canan. And the last is concerned on honorifics in Purbalingga. So they have different object with the writer’s study which is focused on the honorific expressions in selected Buginese dialects.



B. Theoretical Background

1. Language

Language is a system of communication by sound, i.e., through the organs of speech and hearing, among human beings of certain group or community, using vocal symbols possessing arbitrary conventional meaning (Pei Dan Gaynor, 1975:119). Language is a tool of communication that very important for our life. Without language people cannot communicate with other. The characteristic of language are language as a system, language as a symbol, language as a sound, language as etc.

Language is one of the most powerful emblems of social behaviour. In the normal transfer of information through language, we use language to send vital social messages about who we are, where we come from, and who we associate with. It is often shocking to realize how extensively we may judge a person's background, character, and intentions based simply upon the person's language or dialect in some instances, even the choice of a single word. It stands to reason that one strand of language study should concentrate on the role of language in society.

These special language varieties arise when speakers from mutually unintelligible language groups need a common language for communication. Throughout the world, there are many sociohistorical situations that have resulted in these specialized language situations in the Caribbean, Africa, South America, Asia, and the Pacific Islands. In



examining language contact situations, it is also possible to examine not only the details of a particular language but also the social and linguistic details that show how bilingual speakers use each language and switch between them.

2. Buginese

Buginese is one of the ethnic groups located in South Sulawesi, Indonesia which has a different culture and language from another ethnic. Buginese is included in Deutero-Melayu ethnics or young Melayu. The word of Buginese comes from To Ugi or Buginese people.

Buginese also called as Bugis, which is in southern Celebes (Sulawesi), Indonesia, belongs to the Austronesian language family. The Bugis are the culturally dominant ethnic group of the island and are often linked with the closely related Makassarese. At the turn of the 21st century the Buginese people are numbered about five million. Although their village economy is based on rice cultivation, they are also a maritime people, having for centuries engaged in interisland trade. (<https://www.britannica.com/topic/Bugis>, accessed on February, 6th 2018. 12.00 PM)

Buginese language as one of the many regional languages in the archipelago still supports regional culture and has a direction along with a fairly old tradition, which is still maintained by the user communities. The language in addition to Indonesian and other



regional languages that exist in South Sulawesi, continues to be communication that is not the importance of other languages in the archipelago. Buginese language is used by the community of users who have a number of cards more than 5 million people (2000 Census). This amount is the highest number among users of several regions of South Sulawesi. Other residents, including the Buginese language, use the Makassar language, the Toraja language, the Massenrempulu language, and the Mandar language (Kaseng, 1975: 38-39).

Buginese knows several dialects, namely the Palakka dialect or Bone; the Wajo dialect, the Soppeng dialect, Sidenreng Rappang or Sidrap dialect, the Parepare dialect, Sawitto or Pinrang dialect, the Luwu dialect and etc.

In this research, the writer will try to examine some honorific expressions which are used in selected Buginese dialect as general. The writer will not classify them between one on another, but explain them in general terms. However the sample of the data only taken in selected area such as Pinrang, Bone, and Soppeng. These data will help to give the explanation about the use of honorific expressions.

3. Pragmatics Theory

Pragmatics is the branch of linguistics which studies how utterances communicate meaning in context (Trask, 1994:226). There are two types of meaning in a linguistic expression. The first type



meaning is intrinsic to a linguistic expression containing it, and it cannot be separated from that expression. The study of this kind of meaning is the domain of semantics. The second kind of meaning is one which is not intrinsic to the linguistic expression carrying it, but which rather results from the interaction of the linguistic expression with the context in which it is used. The study of this kind of meaning is the domain of pragmatics (Trask, 1994:227).

Moreover, (Yule, 1996:3) explains “Pragmatics is the study of how listeners can make inferences about what is said in order to arrive at an interpretation of speaker’s intended meaning.” This type of the study explores how a great deal of what is unsaid is recognized as part of what is communicated. Through pragmatics, people can talk about other people’s intended meanings, their assumptions, their purpose or goals, and the kinds of actions that they are performing when they speak. It is more concerned with the conversational strategies used by the speakers how to produce utterance types, and the external linguistic elements. That is how language is used to communicate.

In (Green, 1989:3) gives the broadest interpretation of pragmatics. He says “Pragmatics is the study of understanding intentional human actions. It involves the interpretation of acts assumed to be undertaken in pragmatics includes belief, intention, plan, and act.”



4. Politeness Theory

Politeness can be defined as the meaning employed to show awareness of other person's face. In this sense, politeness can be accomplished in situations of social distance or closeness. Showing awareness for another person's face when the other seems socially distant and equivalent awareness when the other is socially close is often described in terms of friendliness, camaraderie, or solidarity (Yule, 1996).

Being polite is trying to determine what appropriate things to say to someone else are and what ones are not to (Holmes, 1992). It is nearly impossible to say anything without indicating the social relationship between the speaker and listener in terms of status and familiarity (Geertz, 1960). In conventional, whether spoken or written interactions, a typical level, politeness is often considered to be people's concern.

In (1978), Brown and Levinson, using Goffman's definition of face as a starting point, proposed a comprehensive universal theory of politeness. (Brown and Levinson, 1978:66) define face as the public self-image that every member wants to claim for himself. They then device face in two, they are positive face and negative face. (Brown and Levinson, 1978:67) said "Everyone has both positive and negative face, and both of these aspects of face at times threaten by another."

Politeness is bet expressed as the practical of good manners or etiquette. According to Brown and Levinson, people use politeness as



a way of known deception, in order to help preserve each other's face needs (avoid face treating acts). They identified the two kinds of politeness, deriving from Goffman's concepts of face, positive and negative face.

In Buginese community, Politeness language used to indicate reverence, respect, and solidarity to interlocutor as a way to avoid conflicts and maintain harmonious relations among human beings. It is in accordance with the opinion of Vilkki (2006:323) that politeness has been conceptualized in particular as a strategy of conflict avoidance or as a strategy of development cooperation social interaction. Politeness is the language that shows the direction of respect or concern for others (327).

Huang (2008:97) suggests that in general, people act politely to show the desire to start a friendship relationship to someone or to keep it if there has been a fix or if it has menacingly for several reasons. Likewise, with Zhuand, et al. (2010:848) suggests that politeness is a kind of social phenomenon, an approach that used in order to maintain the harmony of relations between individuals. To preserve the subtlety, harmony of interpersonal relationships is called by every community, politeness serves as a ready means/efforts.

Politeness level may be expressed in type of words/vocabulary that us one uses, pronouns, discourse, or it may be an integral part of language grammar. This level is used to save the other face (self-image) in verbal communication, for instance in Buginese language



“wedding gajolo’ de’ ta marukka!” mans could you calm a moment please! It is politer than “aja mu marukka!” means be quite.

The two sentences are used to ask someone to keep calm in different level of politeness. They show the level of politeness by using the different honorific “ta” (you) and “mu” (you). The using of “ta” is more polite than “mu”. That is why the researcher focus on explaining honorific expressions to make people more understands when they interact in conversation.

