

**THESIS**

**IDEOLOGY AND POLITENESS STRATEGIES USED BY AMERICAN  
PEOPLE AND BUGINESE WITH SPECIAL REFERENCE TO BONE**

Written and Submitted by

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**ENGLISH LANGUAGE STUDIES  
FACULTY OF CULTURAL SCIENCES  
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PEOPLE AND BUGINESE WITH SPECIAL REFERENCE TO BONE**

**Thesis**

**As a partial fulfillment of the requirements of Magister Degree**

**English Language Studies  
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**Written and Proposed by**

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APPROVAL SHEET (THESIS)

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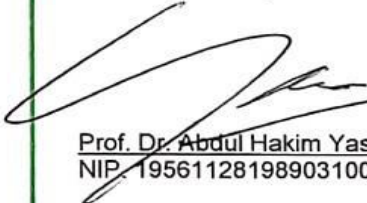
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States truthfully that this thesis was the result of my own work. If it is proven that some part of this thesis is the work of others, I am willing to accept any sanctions for my dishonesty.

Makassar, 03 February 2021

The Researcher



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## ABSTRACT

**REZKI FATIMAH.** *Ideology and Politeness Strategies used by American People and Buginese with Special Reference to Bone* (Supervised by Abdul Hakim Yassi and Harlinah Sahib)

This research aims to investigate the politeness strategies used by American and Buginese people, and to find out the effect of the ideology in the politeness strategies used by American and Buginese people.

This was the contrastive study between Buginese language and American language in expecting something. The research used the qualitative descriptive approach. English data were obtained through English movies, while Buginese data were obtained through a participant recording and note-taking.

The research result indicates that Buginese people tend to use negative politeness or indirect language when they have an expectation from the other people. While, American people tend to use the positive politeness or direct language although they have an expectation from other people. Therefore, the wish or expectation can influence on the politeness strategies of Buginese in three configurations of Yassi's theory, among others are: the deference in non-kinship, solidarity in kinship, and hierarchy in kinship. The reason is because Buginese people are more hierarchical and pay more attention to use the honorific lexemes and politeness marker such as *tabe'*, *iyé'*, *daeng* and *ndi'*. However, the wish or expectation does not affect the politeness strategies of American people. The reason is because American people are more friendly and emphasize the solidarity.

**Keywords:** Politeness Strategies, Expectation, Positive Politeness, Negative Politeness.

## ABSTRAK

**Rezki Fatimah.** *Ideologi dan Strategi Kesopanan yang digunakan oleh orang Amerika dan Bugis Bone* (Dibimbing oleh Abdul Hakim Yassi dan Harlinah Sahib)

Penelitian ini bertujuan untuk mengetahui strategi kesopanan yang digunakan oleh orang Amerika dan orang Bugis, dan menemukan pengaruh dari ideologi dalam strategi kesopanan yang digunakan oleh orang Amerika dan orang Bugis.

Penelitian ini merupakan sebuah studi perbandingan antara Bahasa Bugis dan Bahasa Amerika dalam mengharapkan sesuatu. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Data bahasa Inggris diperoleh melalui film Inggris sementara data Bugis diperoleh melalui perekaman dan pencatatan.

Hasil penelitian menunjukkan bahwa Orang Bugis cenderung menggunakan kesantunan negatif atau bahasa hormat ketika mereka memiliki keinginan dari orang lain. Sementara, orang Amerika cenderung menggunakan kesantunan positif atau bahasa kasual meskipun mereka memiliki keinginan dari orang lain. Oleh karena itu, keinginan atau harapan memiliki pengaruh dalam strategi kesopanan orang Bugis di tiga konfigurasi dari teori Yassi, diantaranya hormat tidak berkerabat, akrab berkerabat, dan hirarki berkerabat. Alasannya karena orang Bugis lebih hirarki dan sangat memperhatikan penggunaan leksem kesopanan dan penanda kesopanan, seperti *tabe'*, *iyé'*, *daeng* dan *ndi'*. Akan tetapi, keinginan atau harapan tidak memiliki pengaruh dalam strategi kesopanan orang Amerika. Alasannya karena orang Amerika lebih bersahabat dan menekankan solidaritas.

**Kata Kunci:** Strategi Kesopanan, Harapan, Kesantunan Positif, Kesantunan Negatif



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## **CHAPTER I**

### **INTRODUCTION**

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

In daily life, people use language to communicate each other. They express many kinds of utterances on particular occasion to convey information, share their thoughts and feelings, and maintain relationships as a part of social interaction. An utterance that needs an act is called speech act. According to Ellis (2010: 189) a speech act is an utterance that performs a locutionary act (saying something) and an illocutionary act, that is, a language function such as invitations, offers, requests, suggestions and refusals.

In general, every place has different cultures and different languages. For example, Indonesia is one of the countries that has many areas with different cultures and languages. One of the places is South Sulawesi which has some kinds of languages and ethnics. They are Buginese, Makassarese, Mandarese, and Torajanese. So, the language used by people of South Sulawesi is based on their ethnics. Apart from that, every language from every ethnic also has different dialects. For example, the buginese language has different dialects for every place. The dialect of Buginese Bone is different from the Buginese Soppeng. However, this research will explain Buginese language especially Buginese Bone. On the other hand, English has many dialects too and this research focuses on American English language and culture. Hence, this research focuses on two different languages and cultures, they are; Buginese and English language.

Buginese Bone have different ways in making contact with each other. In communication, they tend to use negative politeness. Negative politeness

refers to negative face as the basic claim to the territories, personal preserves, or rights to non-distraction. Negative face gives the freedom of adult member to do what they want and make action without any pressure from the others freely.

American English culture has different way from Buginese Bone culture in expressing and making contact in communication. They choose to apply positive politeness in communicating which is the desire of one self-image or personality to be appreciated from others. They want every member of this society to be understood, liked and admired.

Yassi (1996, 2011) adapting B&L's and S&S's framework, developed a politeness theoretical framework by introducing a new politeness system which has been empirically proven to be relatively more effective and compatible for heritage languages in Indonesia, see for instance Yassi 2011, 2012, 2016a, 2016b, and 2016c. Yassi categorized an interaction into six types of social relation patterns governing politeness strategies employed by the participants in an interaction.

The Yassi's framework in the hierarchy in kinship is the interaction between husband and wife. The politeness strategies used by the husband who has a power is positive politeness or direct language. While, the politeness strategies that used by the wife is negative politeness or indirect language. But as the writer's observation in the Buginese Bone, the husband changes his politeness strategies when he needs or expects something from his wife. The husband uses negative politeness or indirect language automatically.

The other Yassi's framework in the intimacy in kinship is configured as “-P, -D, +K. The example of this pattern is the interaction between older sister and younger sister. The politeness strategies used by the older sister who has a power is positive politeness or direct language. While, the politeness strategies used by the younger sister is negative politeness or indirect language. But, as the writer's observation, the older sister uses negative politeness to her younger sister consistently. The reason is because the older sister needs or expects something from the younger sister.

The other Yassi's framework in the difference in non kinship is configured as (-P, +D, -K). The example of this pattern is the interaction between sellers and buyers. The politeness strategy used by both of them is positive politeness or direct language because there is no power between them. But, as the writer's observations, the politeness strategy used by the sellers is negative politeness or indirect language to their buyers. The reason why because the sellers need or expect something from the buyers. In this case, the sellers wish their products will be purchased by the buyers.

So, the ideology that the writer means in this research is expectation where it can change the politeness strategies of people. In this case, the expectation is related with the theory semiology of Roman Jakobson.

According to Jakobson, any act of verbal communication is composed of six elements, or factors (the terms of the model): (1) a context (the co-text, that is, the other verbal signs in the same message, and the world in which the message takes place), (2) an addresser (a sender, or enunciator ), (3) an addressee (a receiver, or enunciatee), (4) a contact between an addresser and addressee, (5) a common code and (6) a message.

So, based on the explanation above, we can see that the elements of verbal communication are related with the politeness strategies. The politeness strategies of people can be changed based on the ideology of expectation. According to element of verbal communication, someone who has expectation to each other can change their context of communication, in order to make message from the Adresser can be received by the Adresse.

Therefore, the writer is interested in analyzing the ideology and politeness strategies used by American and Buginese Bone.

## **B. IDENTIFICATION OF THE PROBLEM**

Based on the background of the research, the writer finds out some problems, such as:

1. There are some politeness strategies used by Buginese Bone and American people
2. The ideology influencing the politeness strategies is used by Buginese Bone and American people

## **C. RESEARCH QUESTIONS**

1. What are the types of politeness strategies used by Buginese Bone and American people?
2. How does the ideology influence the politeness strategies used by Buginese Bone and American People?

## **D. OBJECTIVES OF THE STUDY**

1. To investigate the politeness strategies used by Buginese Bone and American people.
2. To find out the influence of idelogy towards politeness strategies used by Buginese Bone and American people.

## **E. SCOPE OF THE PROBLEM**

This study deals with the ideology and politeness strategies in American and Buginese based on the expectation tendency in daily communication. In analyzing both languages, the writer applied comparative study between both languages as they belong to different language families. Hence, it is substantial to see the differences as well as the similarities between them.

## **F. SIGNIFICANCES OF RESEARCH**

From this study, it is expected that the result of the research can give contribution theoretically and practically.

Theoretically, this research intends to help and give more information to the readers about politeness strategies, especially in the utterances of Buginese Bone and American people when they need or expect something from other people.

Practically, this research will help to avoid misunderstanding between interlocutors of Buginese Bone and American people in communication when they expect something from other people.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this section, the writer presents some theories which relate to each other in supporting the analysis. This chapter consists of previous studies, theoretical background, and conceptual framework.

#### A. Previous Studies

The writer reviews some of researches that are related to the politeness strategies. For completing this research, the writer finds out some of references which might be helping this research. Based on this part, the writer would like to present various terms and thesis that are relative and helpful to this analysis. The previous studies are as follows:

Daud (2018). The title of her research is *The politeness of negation used by English and Buginese*. The results of her research indicates that three politeness strategies are used by American and Buginese people in using negation namely: the bald on record, positive politeness, and negative politeness.

Mahmud (2019). The title of her journal is *The use of politeness strategies in the classroom context by English university students*. In her research, she stated politeness as one way to maintain effective classroom interaction. The results of her analysis revealed that English students used different kinds of expressions to encode their politeness in the class. The findings of her studies might be used as an input for teachers and students in an effort to create effective classroom interactions.

Nasihin (2014). The title of his research is *Politeness Strategies Used by The Main Character in Black Swan Movie*. His study used a qualitative approach specifically using document analysis. The writer analyzed the utterances of Nina as the main character taken from the script of *Black Swan* movie and the writer also adopted politeness strategy's theory proposed by Brown & Levinson (1987).

Rahayu (2009). The title of her research is *Politeness strategies in giving and responding to compliments: A socio-pragmatics study of compliments in "the devil wears prada"*. The results of her analysis can be seen as follows: First, the compliments delivered by characters come along with combination of non-verbal acts. The addressees respond to compliments in various ways. Four types of compliment responses were delivered by the characters. The responses are appreciation token, scale down, question, and disagreement. The characters respond to the compliment with a combination of verbal and non-verbal acts or only non-verbal acts. Second, all characters employ positive politeness in delivering compliments. In responding compliment, the characters employ different strategies. The strategies are positive politeness, negative politeness, and saying nothing or do not do FTA.

## **B. Theoretical Background**

In this section, the writer will explain some definition and theories related to the topic of the study. The theories are as follows:

### **1. Pragmatics**

Language is a tool of communication to convey message from the speaker to the hearer. Language and context cannot be separated in conveying message. One of studies explained about language and context is Pragmatic.

According to Crystal (1987: 120) pragmatics studies the factors that govern our choice of language in social interaction and the effects of our choice on others. This definition emphasizes the absolute roles that context and language users (speaker and hearer) play. The former is instrumental in framing language users' choices of linguistic means for optimal communication outcomes, while the latter are solely responsible for the awareness of context or speech environment in which they are to perform certain functions via language or fulfill specific objectives by utilizing available linguistic means within their capability

According to Mey (1993:42) pragmatics is the study of the conditions of human language uses as these are determined by the context of society.

According to Levinson (1983:9) pragmatic is the study of just those aspect of the relationship between language and context that are relevant to the writing of grammars.

Leech (1983:6) defines pragmatics as the study of meaning in relation to speech situations. The speech situation enables the speaker use language to achieve a particular effect on the mind of the hearer. Thus the speech is goal-oriented i.e. the meaning which the speaker or writer intends to communicate.

Moreover, based on Levinson (1989:9-27) there are some aspects in pragmatic, they are:

- a. Pragmatics is the study of those relations between language and context that are grammatical, or encoded in the structure of a language
- b. Pragmatics is the study of all those aspects of meaning not captured in semantics theory.

- c. Pragmatics is the study of the relation between language and context that are basic to account of language understanding.
- d. Pragmatics is the study of the ability of language users to pair sentences with the contexts in which they would be appropriate
- e. Pragmatics is the study of deixis, implicature, presupposition, speech acts, and aspects of discourse structure.

The scope of pragmatics would include the study of deixis, including honorifics and politeness, the study of presupposition and speech acts, and also the important called conversational implicatures. Another very important interest in pragmatics is functional. Based on Jacobson's (1960) in Levinson (1983), he suggests that the functions of speech can be focused on six basic components of the communicational events, they are:

- a. Referential function focuses on the referential content of the message
- b. The emotive function on the speaker's state
- c. The conative function on the speaker's wishes that the addressee does or think such-and-such
- d. The metalinguistic function on the channel (establishment and maintenance of contact)
- e. The poetic function on the way in which the message is encoded.

## **2. Politeness**

- a. Definition of Politeness

Politeness can be viewed as deviation from maximally efficient communication; as violations (in some sense) of Grice's (1975) conversational maxims. To perform an act other than in the most clear and efficient manner possible is to implicate some degree of politeness

on the part of the speaker. To request another to open a window by saying “It’s warm in here” is to perform the request politely because one did not use the most efficient means possible for performing this act (i.e., “Open the window”). . . .

There is an infinite number of ways in which people can be polite by performing an act in a less than optimal manner, and Brown and Levinson’s typology of five superstrategies is an attempt to capture some of these essential differences. (Thomas Holtgraves, *Language as Social Action: Social Psychology and Language Use* Lawrence Erlbaum, 2002)

Politeness theory is the choices in employing a particular strategy depend upon the social situation in which the speech occurs. These social situations are who is the speaker, the hearer, in what situation, what is the relationship and what is the topic.

#### b. Variables in Degrees of Politeness

Brown and Levinson list three 'sociological variables' that speakers employ in choosing the degree of politeness to use and in calculating the amount of threat to their own face:

- (i) the social distance of the speaker and hearer (D);
- (ii) the relative 'power' of the speaker over the hearer (P);
- (iii) the absolute ranking of impositions in the particular culture

The greater the social distance between the interlocutors (e.g., if they know each other very little), the more politeness is generally expected. The greater the (perceived) relative power of hearer over speaker, the more politeness is recommended. The heavier the imposition

made on the hearer (the more of their time required, or the greater the favour requested). (Alan Partington, *The Linguistics of Laughter: A Corpus-Assisted Study of Laughter-Talk*. Routledge, 2006)

c. Types of politeness strategies

Furthermore, Brown and Levinson in Watts (2003:86) the aim of politeness strategy is to minimize FTA. They state that every person has two types of face, positive and negative. Positive face is described as the individual's need to be respected and accepted in social interactions, while negative face is the individual's need to have an independence of action and imposition. This is the basic claim of territories, personal preserve, right to non-distraction, and every member wants to be unimpeded by others. Together, these types of face respect the face needs of individual to be respected and to be unimpeded. In other hand, positive face can be called as formal politeness and negative face as casual politeness.

Brown and Levinson (1987: 60) categorized politeness strategy types into:

- a. Bald on record, people can say thing literally or 'on record'. This involves mutual cooperation between hearer and speaker and is found in situations such as in welcoming, farewells, and offers where S is afraid the H's face may be threatened. It is also obey cooperative maxim of Grice (1975)
- b. Positive politeness strategies emphasis what speaker and hearer have in common and are addressed to hearer's positive face. Based on

Scollon and Scollon called it 'solidarity politeness' because the emphasis of these strategies is on the common ground of the participant's relations.

- c. Negative politeness, based on Scollon and Scollon called it 'deference politeness' directed towards the negative face of the hearer, to his/her right to be free from imposition. The speaker out of respect for the hearer's negative face advances his imposition with care.
- d. Off record threat imposition as so great they are only raised 'off record', we don't talk about them directly, but make our communication ambiguous so our imposition can be taken as either an imposition or ignored. The decision is up to the hearer and it violates all the Grice's Maxim
- e. Say nothing at all the imposition is too great.

Yassi (1996, 2011) adapting B&L's and S&S's framework, developed a politeness theoretical framework by introducing a new politeness system which has been empirically proven to be relatively more effective and compatible for heritage languages in Indonesia, see for instance Yassi 2011, 2012, 2016a, 2016b, and 2016c. Yassi categorized an interaction into six types of social relation patterns governing politeness strategies employed by the participants in an interaction. The postulates and figures of the six types of politeness strategies are as follows:

#### 1. SYMETRICAL RELATIONS

- a. Deference in non kinship (-P, +D, -K), where P stands for power, D stands for distance, and K stands for kinship. The -/+ denotes the absence or the present of the given character respectively. For

example; interaction among strangers, they are known one another.

- b. Deference in kinship (-P, +D, +K), example; interaction among distant relatives.
- c. Intimacy in non-kinship (-P, -D, -K), example; interaction among friends, colleagues, and close friends.
- d. Intimacy in kinship (-P, -D, +K), example; interaction among family members.

## 2. ASYMETRICAL RELATIONS

- e. Hierarchy in non-kinship (+P, +D, -K), example; interaction between superordinate and subordinate, seniors and juniors.
- f. Hierachy in kinship (+P, -D, +K), example; interaction between parents and children, uncle/aunt and nephew/niece, grandparents and grandchildren, and the likes.

## 3. Ideology

Ideology is a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy. According to Maurice Cranston ideology is a form of social or political philosophy in which practical elements are as prominent as theoretical ones. It is a system of ideas that aspires both to explain the world and to change it.

If an 'ideology', in its broadest sense, is 'a system of ideas', semiotics, the study of sign systems, is predestined to make essential contributions to the study of ideologies. The semiotic approach to the study of ideology begins with an investigation of the concept itself, which has changed considerably in the course of its history. Theoretical semiotics has studied



signs of ideologies and ideologies as sign systems, and applied semiotics has developed critical instruments to reveal the ideological foundations of media discourse, but critical semiotics has not only been critical of the discourse of 'the others'; it has gone so far as to raise the self-critical question whether the discourse of semiotics itself has ideological foundations.

So, the ideology that the writer means in this research is expectation where the expectation can change the politeness strategies of people. In this case, the expectation is related with the theory semiology of Roman Jakobson.

Roman Jakobson was born in Russia on 11<sup>th</sup> October 1896. He was a Russian-American linguist and literary theorist. A pioneer of structural linguistics, Jakobson was one of the most celebrated and influential linguists of the twentieth century. With Nikolai Trubetzkoy, he developed revolutionary new techniques for the analysis of linguistic sound systems, in effect founding the modern discipline of phonology. Jakobson went on to extend similar principles and techniques to the study of other aspects of language such as syntax, morphology and semantics. He made numerous contributions to Slavic linguistics, most notably two studies of Russian case and an analysis of the categories of the Russian verb. Drawing on insights from Peirce's semiotics, as well as from communication theory and cybernetics, he proposed methods for the investigation of poetry, music, the visual arts, and cinema.

The well-known model of the functions of language introduced by the Russian-American linguist, Roman Jakobson (1960, pp. 350-377), can be

disputed on several grounds from a theoretical standpoint. Our purpose in this chapter is simply to suggest a few ways of exploiting the analytical potential of this device. When we analyze the functions of language for a given unit (such as a word, a text or an image), we specify to which class or type it belongs (e.g., a textual or pictorial genre), which functions are present/absent, and the characteristics of the functions, including the hierarchical relations and any other relations that may operate between them.

According to Jakobson, any act of verbal communication is composed of six elements or factors (the terms of the model): (1) a context (the context, that is, the other verbal signs in the same message, and the world in which the message takes place), (2) an addresser (a sender, or enunciator), (3) an addressee (a receiver, or enunciatee), (4) a contact between an addresser and addressee, (5) a common code and (6) a message.

#### **4. Buginese Culture**

According to Pelras (2006:1) Buginese is one of the ethnic groups in Southeast Asia which is the part of Austronesian family with four million populations located on the southern peninsula of South Sulawesi island.

According to Darmapoetra (2014:6) Buginese's main characters are language and culture.

According to Mattulada (2015) Buginese language becomes a communication tools for all cultural activities. This language used to spreading religion, trading, farming and literature.

According to Darmawati and Gustini (2011) South Sulawesi and West Sulawesi that occupied by four main ethnics. They are Buginese,

Makassarese, Mandarese, and Torajanese have their own regional languages as a forefather that become concrete characteristics for their identity that differ them to other ethnics.

According to Rahmiati (2015:26) Buginese language is one of the four major language groups in South Sulawesi. The three of western of Austronesia languages are Makassarese, Mandarese, and Torajanese. Buginese speaker are dominated in South Sulawesi, like Bone, Soppeng, Wajo, Sidrap, Pinrang, Barru, Sinjai, and Pare-Pare. While in the other area like Bulukumba, Pangkep, and Maros they tend to speak both of Buginese and Makassarese.

There are 3 concepts of Buginese culture. They are *Sipakatau*, *Sipakalebbi*, and *Sipakainge*. The first concept is *sipakatau*. *Sipakatau* or can be interpreted in Indonesian as "mutual respect". This word also means "to humanize human". *Sipakatau* is a concept that views every human being as a human being. A human being should treat anyone as a whole human and not treat humans outside of the proper treatment for humans. This concept views human beings with all their respect for inherent human rights to him without recognizing differences in physical conditions, social status and economic status.

The second concept is *sipakalebbi*. *Sipakalebbi* is defined as "mutual respect". *Sipakalebbi* is a concept that views humans as creatures who enjoy being praised and treated accordingly. Every human being naturally wants to be respected. Humans deserve to be treated according to their respective advantages. Praise each other will create a fun and exciting

atmosphere, to anyone who be in that condition will be happy and excited. The attitude of *sipakalebbi* will make anyone will enjoy life as a beauty.

The third concept is *sipakainge*. *Sipakainge* means "to remind each other". *Sipakainge* is a concept that views humans as beings who have advantages and deficiency. Humans are creatures who often forget so that every human being is obliged to remind and advise each other towards goodness.

According to Pelras (2006: 5) Buginese known as an ethnic that has hard character and very respectability sometimes to maintain their honor, they dispose to do violence. But, behind their hard character, Buginese also known as friendly, respectful, and faithful ethnic.

**C. CONCEPTUAL FRAMEWORK**