A Politeness Language Study of Karampuang Culture in Sinjai, South Sulawesi

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Abstract

The aims of this study is to explore and to represent the form and the characteristics of linguis-tic politeness, in buginese Karampuang Sinjai, South Sulawesi society. The method employed was descriptive method. The source of data divided into two categories, primary data will be collected and analyzed as an object of the people in Karampuang Sinjai. Secondary data that was some literature related to the object analyzed. The result of this research show the characteristics and the forms of linguistic politeness in Karampuang Sinjai, South Sulawesi.

Keywords : Politeness, Language, Karampuang Culture, Sinjai, South Sulawesi

Abstrak

Tujuan dari penelitian ini adalah untuk mengeksplorasi dan mewakili bentuk dan karakteristik kesopanan linguistik, dalam bahasa Bugis Karampuang Sinjai, masyarakat Sulawesi Selatan. Metode yang digunakan adalah metode deskriptif. Sumber data dibagi menjadi dua kategori, data primer akan dikumpulkan dan dianalisis sebagai objek masyarakat di Karampuang Sinjai. Data sekunder yaitu beberapa literatur yang berhubungan dengan objek yang dianalisis. Hasil penelitian ini menunjukkan karakteristik dan bentuk kesopanan linguistik di Karampuang Sinjai, Sulawesi Selatan.

Kata Kunci: *Kesopanan, Bahasa, Budaya Karampuang, Sinjai, Sulawesi Selatan*

1. Introduction

Karampuang probably heard the name for the majority of the people of South Sulawesi are not unusual. Karampuang name is found in almost all areas including the city of Makassar. Karampuang have historical and archaeological heritage values as well as custom homes in custom areas located in the traditional village Karampuang. This village is located in District Bulupoddo Sinjai about 40 km from the city center Sinjai. In indigenous areas will be found two custom homes with different symbols for the existence of a great history Sinjai society in particular. In addition to custom home you will also find some places of high historical value such as Goa Cucukan barrtulis containing similar stone inscriptions, custom wells, ancient dolmen tombs and wells Karampuang great

1.1 Formal Language

Formal language is language that is formal in nature, in example it is gramatically correct, clearly spoken and polite. It is used when the listener or reader is an important person or if the subject matter is of an important nature. An example of formal language can be found in a courtroom, news broadcast or on a legal document (Daintith, 2004).

According to Noble (2006), formal language tends to be used in certain social settings. A scene such as a birthday party or a business conference. The social setting has a bearing on the level of formality used, as will he topic being discussed. Formal usage has a dignified tone and is precise and restrained. It is planned speech, according to Wilson (2005) and as such uses complate sentences and specific word usage.

Formal language is language use characterized by :

a. Speech before a passive audience
b. The assumption of a role by the speaker
c. The use of artificial meas of communication such as writing or electronics, and
d. The use of a "high" dialect or language in preferece to a "low" ne.
e. Here some examples of domains where formal language takes place:
f. A sermon
g. A political speech
h. A lecture
i. Poetry

1.2 Colloquial language (Informal) Language

Colloquial language is language that used in conversation but not in formal speech or writing. Informal language may also called colloquial language because informal language is language hat used only in informal speech, for example when we communicate with our friend or our parents. Informal language is the language spoken by most people every day. While educated speakers retain their knowladge of form rules, they're more relaxed about grammar and less concerned with vocabulary when they're engaged in ordinary conversation. Informal writing reflects this relaxation. Sentences are shorter, and tend to avoid the more formal punctuation of the semi-colon and colon. Contractions and the first person are acceptable. Newspaper articles and columns are usually written informally, and you use informal language when you write to your friends. (Park, 1990).

Informal language is language use characterized by

a. Spontaneous speech in situations that may be described as natural or "real life," and
b. The use of a "low" dialect or language in preference to a "high" one.
c. Here are some examples of language domains where informal language takes place:

d. Instructions to subordinates
e. Conversation with family and friends
f. Portrayal of "real" life in a soap opera

1.3 Bugis Society

The bugis belong to the great family of Austronesian peoples (Pelras, 1996:1). Their language is one of the four language groups in South Sulawesi, the other three being Mandar, Toraja, and Makassar, which are all western Austronesian languages.

Most regencies in South Sulawesi are dominated by Bugis speakers; Bone, Soppeng, Wajo, Sidrap, Pinrang, Barru, Sinjai, and Parepare. While BahasaMakassar is spoken in other regencies in South Sulawesi such as Jeneponto, Gowa, takalar, bantaeng, and Selayar.

1.4 Bugis Culture, Religion, and Social System

One important aspects of Bugis culture is concept of *ade'* or *adat* 'culture or tradition'. According to *lontara'* Bugis, there are five basic principles of *ade'*, namely *ade'*, *bicara*, *rapang*, *wari* and *sara'*, together known as *pangngaderreng*. Another cultural norm of the Bugis is *siri'*, which means shame, honour, dignity, courtesy or self esteem or *harga diri*. And there are others concept is called *pesse'/pesse' babua* 'compassion'.

Religious adherence is another important aspect of Bugis society influencing the Bugis practice of politeness. Bugis has embraced Islam as their main religion since the beginning of seventeenth century.

Another aspect is Bugis social system, in which one of them is the high concerns on social status. The First important status is the nobles. These people are known as bangsawan or to-arung, whose ancestors were relatives of the arung 'the king in past time'. The second status is religious status, influenced greatly by the strong adherence of the Bugis people to Islamic teaching. The third status is educational status.

1.5 Changes in Bugis Society

One of the significant changes is the treatment of traditional status (nobles).

This is related to the growing tendency for Bugis people, especially commoners, to seek higher status. Another change in the treatment of social status can be seen in terms of religious status, especially *hajj* status.

1.6 Bugis Social Activities

There are many various social activities in Bugis society, among others; *Ramadhan* or the act of *Silaturahmi* in Month of *Ramadhan*, *Mamaudu'* or Celebrating the birth of Prophet Muhammad, *Makkulawi* or welcoming the newly-born baby, *Mappa'botting* or wedding party, *Mappanretemme'* or mastering the holy book, *MajelisTaklim* or a group of *pengajian*, *Ma'jeppeng* or it makes me healthy but still respectable, *Maraneng* or making *Songko'* to-*Bone*, *Ma'domeng* or leisure activity, *Arisan* or savings organization, and *Rapat* or a formal meeting.

1.7 Politeness Theories and Concept

In daily conversations, there are two levels of speech that are normally used, namely, polite speech and familiar speech. Generally speaking, polite speech is used in social situations such as conversations between acquaintances or strangers. This is usually used in formal situations such as at work or offices.

The most important idea of politeness come from Brown and Levinson (1987:58), who say politeness essentially 'means satisfying communicative and face-oriented ends, in a strictly formal system of rational practical reasoning'. Central to this theory is the concept of 'face' (Goffman, 1967:5) in the sense of 'reputation' or 'good name'.

Definitions of politeness are mostly associated with its functions in conversational interaction in a partical society. Lakoff (1976:64) interprets politeness as 'forms of behavior which have been developed in societies in order to reduce friction in personal interaction'. She proposes two basic rules for politeness, which she calls rules of pragmatic competence: 'be clear' and 'be polite'. Furthermore, Lakoff formulates the following rules of politeness as 'formality: keep aloof, deference; give options, and camaraderie: show sympathy' (1976:65). Holmes (1995:4-5) describes politeness as behavior which is somewhat formal and distancing, where the intention is not to intrude or impose. According to her, 'being polite means expressing respect towards the person you are talking to and avoiding offending them.' Sifianou (1992:82) also tries to see politeness as a means of 'restraining feelings and emotions in order to avoid conflict' and more as 'a means of expressing them'.

1.7 Karampuang
Karampuang at a Glance

Karampuang probably heard the name for the majority of the people of South Sulawesi are not unusual. Karampuang name is found in almost all areas including the city of Makassar. Karampuang have historical and archaeological heritage values as well as custom homes in custom areas located in the traditional village Karampuang. This village is located in District Bulupoddo Sinjaiabout 40 km from the city center Sinjai.

In indigenous areas will be found two custom homes with different symbols for the existence of a great history Sinjai society in particular. In addition to custom home you will also find some places of high historical value such as Goa Cucukan barrtulis containing similar stone inscriptions, custom wells, ancient dolmen tombs and wells Karampuang great.

Ritual History of Karampuang

History according to Lontarak explained that the forerunner of the indigenous region where the story begins when the earth is still flooded by water, but it Karampuang and the surrounding area was not inundated called Cimbo. This is the meaning of the word Cimbo territory like a shell that pops like a coconut shell in the middle of the puddle.

At this peak is later found an unidentified which eventually was named Manurungnge ri Karampulue which means a person who because of his pres-

ence makes all people the creeps. After a long Karampulue ri Manurungnge To settle with its citizens suddenly told eloko tuo tea, mate eloka madeceng, maja tea. These words are a testament to the citizens Karampuang to the benefit of citizens themselves. Soon To Manurungnge ri Karampulue after giving his message he fell asleep and disappear. After disappearing came seven local people who gave the title to the new manurung called Manurutng Pitue. Later they were sent here to be the new kings on Cimbo-new cimbo after the water receded as much as seven times. As for the destination is Ellung Mangenre, Bong rainbow, Bontona Barue, Carimba, Lante, Amuru, Tassese. As for living in Karampuang is a woman who is believed to be an incarnation of Manurungnge ri Karangpulue who disappeared earlier. This is the first so custom home Karampuang symbolized by a woman, while the other brothers are men so in Lontarak always expressed by Lao Cimbonna, Monro Capenna.

By the time the sixth brother is about to go occupy new territories as well as a king, his sister told No'no makaale dent, numaloppo kualinnrungi, numatanre, mukkelo kuakkelori, ualai Lisu.

Karampuang custom home as a twin house (though distant) has a lot of symbols and has a lot of functions among its supporters. As a custom home certainly has several features compared to other homes. The difference is not by chance, but through a long process with symbolic values they contain.

In terms of placement of the kitchen, behind the position of the house is a very common except in Kajang custom homes are placed in front of the door as a symbol of openness to his guest. But on Karampuang custom home, kitchen positions placed parallel position as a door that has a symbol of women's breasts, the source of life. As a source of human life, then this is the kitchen prepared all the food to be eaten at the custom house.

Since the symbol of a woman's breasts then there are also two in number according to the number of female breasts. As a woman is certainly one difference with men is the ornate ears. For those reasons, specially designed ear and called-bate bate bate-bate left and right with intricately carved wood earrings meaningful, like an elegant woman, portrayed with arms and shoulders elevated sonrong the ladder is placed in front of the house and back functioned as a residence occupants.

2. Method

In this research, The method used in this research was a descriptive method. Descriptive method shows the situation and what always happens in daily life. It is also defined as the method of research outside histories and experimental method.

There are three methods that researcherused to get the data and information that is needed in this research that are giving Questionnaire, Interview, Note Taking.

3. Findings and Discusssion

.Finding is the answer from the research question about the form of the language that is used at Karampuang Sinjai, South Sulawesi in their conversation.
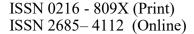
Conversation 1.

Writer :   *Assalamu alaikum. Iye' tabe puang, iya eddi mahasiswa pole di makassar elo penelitian di keddi mai'. eloka makkutana puang, engka diaseng keddi mai tau manurung?*

Mohon maaf, saya Mahasiswa dari Makassar, ingin melakukan penelitian disini. saya mau bertanya, apakah disini ada yang namanya orang manurung?

Excuse me, i'm student from Makassar, i want to do it my research in here. I want to ask you, is it there is manurung's people in here?

Narasumber : *awwi', denana kuissengngi arodo anak, nasaba idi eddi tau dimunrimanikki.*

Aduh, saya sudah tidak tau Nak, karena saya ini orang baru disini.

I don't know, because i'm new inhabitant.

Writer : *Bahasa aga pale puang ki' pake keddi mai?*
Bahasa apa yang digunakan disini?
What is the language that people use in this village?

Narasumber : *Bahasa ugi mua nak, pada-pada mua bahasae, riolomi na engka riseng bahasa konjo, tapi kukoro de'na gaga.*
Bahasa bugis nak, bahasa kita sama, Cuma dulu ada yang namanya bahasa Konjo, tapi sekarang sudah tidak ada.
Bugies language, we have same language, but before there was konjo language.

Writer : *oh iye terima kasih infota puang.*
Oh iya, terima kasih infonya.
Yes, thanks for your information.

Narasumber : *iye nak, enna taenre mai dolo bae dibolae Low Nak.*
Iya Nak, kenapa tidak naik dulu dirumah.
Yes, but why you don't come to my home?

Writer : *iye puang, terima kasih.*
Iya, terima kasih.
Yes, thank you.

Narasumber : sama-sama Nak.
Your welcome.

Conversation 2.

Writer : *Assalamu Alaikum puang.*

Narasumber : *Waalaikum Salam. Enreki mai dibolae Nak.*
Waalaikum salam. Mari naik dirumah Nak.
Let's come to my home.

Writer : *iye puang. Iye' iya eddi puang Mahasiswa pole di Makassar elo penelitian keddi mai, tentang kampongnge keddi. Bara engka ufa taisseng-isseng.*
Saya ini Mahasiswa dari Makassar, ingin melakukan penelitian disini, tentang kampung disini. Mungkin masih ada yang kita tau?

I'm student from Makassar, want to do it my research about this village. Maybe there is something still that you know?

Narasumber : *aga aro nak?*
Apa itu nak?
What is that?

Writer : *engka gare edenria diaseng tau manurung kedi mai puang*
Katanya, ada yang namanya orang manurung dulu disini?
Is it there is manurung's people in here?

Narasumber : *Engka memeng itu diaseng tau manurung edenria keddi mai nak, tapi kukoro ennana gaga.Iyaro diasengnge tau manurung edenria, nasaba alena tau pertama engka keddi mai dikampongnge, turung lao keddi mai. Engka to' itu sanrona anak, tapi kukoro ennana gaga, massengngeng mani tau di munri kukoro, iya mani itu diaha bolae fong matoa, diaseng fang Gella, syobai lao makku-akkutana di fang Gella, naulle maega na isseng.*
Memang ada yang namanya orang manurung dulu disini nak, tapi sekarang sudah tidak ada. Yang namanya orang manurung dulu, karena dia orang pertama yang ada di kampung ini, turun ke sini.
Yes, thats right. There is someone we called Manurng's people, but it just about few years ago. He is the first people that was come in this village. And

Writer : *Oh iye terma kasih banyak Infota puang. Sebenarna eddi tujuaku lao keddi mai, elokka missengngi sejarahna eddi kmpongnge sibawa bahasana*
Naulle fada-fada mua kapang bahasae puang, bahasa ugi muto?
Iya, terima kasih banyak infonya.Sebenarnya tujuan saya kesini adalah ingin mnge-

tahui sejarah dari kampung ini, dan mengetahui bahasa yang digunakan.
Thanks for your information, i come here to know about the story this village and to know about the language.

Narasumber : *mabbahasa ugi mua keddi mai, tania mua bahasa kon-jo.*
Bahasa bugis disini, bukan bahasa konjo.
Bugies language in here, not konjo language.

Writer : *Oh iye puang. Terima kasih infota..*
Oh iya, terima kasih infonya.
Thanks for your information.

Narasumber : *Enna muto bae itu muattama dibolae nak, kumi taue eddi di teras.*
Kamu tidak masuk dirumah nak, kita hanya diteras.
Why do not you enter to my home, we are just on the ter-race.

Writer : *Iye enna to na maga puang. Kuassimanna pale.*
Iya tidak apa-apa. Saya pamit dulu.
Yes, dosen't matter. I have to go now.

Narasumber : Iya Nak.

The meanings of these speech acts are those in which the speaker utters a sentence and means exactly and literally what he/she says. This directness can be by doing an act 'without redressive action' or 'with redressive actions'. The former is done in the most direct, clear, unambiguous, and concise way possible while the latter is done by using some modifications or addition in order to avoid potential face threatening (Brown and Levinson, 1987). Below are some of the direct speech acts in Bugis:

 Giving instruction/making requests

In Bugis society, giving instruction is known as giving perintah 'order' whereas to make request is known as mellau tulung 'asking for help'. Acts of giving instruction are done in direct ways, whereas to make requests can be either in direct or indirect ways. Some examples of instructions and direct requests can be seen in the following extract:

M : *nai' mako dulu*
'you get into the home first.
HM: *nai' mako sini he'* ...
'you get in here'
M : *belakang ... siniko paeng he'!*
'at the back … come here instead!

In the first turn, Marwiah used the familiar pronoun –ko in *nai' mako* and made her instructions direct though. These ways of giving instructions were mainly influenced by differences age.

Agreeing

In Bugis society, direct ways of agreeing can be done in many ways. One of these is by using the ostensible marker iye' or iya 'yes' at the beginning of their agreement.

M : *Sama ji saya rasa itu*
'I think it is just the samen[that will do]
W : *Sama ji itu di'?*
'you think so, don't you?'
M : *iya, yang begitu saja*
'yes, it's fine'

Both of the speakers above agreed with each other. When Marwiah proposed the curriculum to be used, Wahda just agreed. When Marwiah ask her again *sama ji itu di'?,* Wahda confirmed by saying *iya, yang begitu saja.*

Disagreeing

Mu : *Lokkaka' sedding mitai ri asengnge to manurung*
I went to see manurung's people.
M : *Wei .. ai de'na iya'*
'wei[yuck] .. I don't like it'

Wei .. ai de'na iya'. Wei is usually used to express surprise, but in this context it was used to express disgust and signals that she really did not like the idea. This shows the ways these two females of similar age and status disagree directly.

Asking questions

W : *Apa? Rumah Soraja apa?*
'what? What Soraja?'
Wahda asked apa? Museum apa?. This is a type of direct way of asking question to seek more information.

Answering questions

W : *de' taissengngi?*

'don't we [you] know it?

B : *de'*

'no'

Wahda's question above were answered directly by Baba. This influenced by the similar age.

H : *terima kasih banyak*

'[okay] thanks a lot

N : *iye'*

'Yes'

This axtract above shows the use of thanks in Bugis society. The thanks expressed by Wahda is not merely a way to be formal and polite. Indeed, Wahda said terima kasih followed by banyak showing that he was really thankful.

Invitations

M : (inviting me) *lo diattangmuki' mai jokka-jokka*

'we [you] can go to the south [my house] to drop in'

W : *iye'*

'yes'

M : (inviting all) *lo diattangmanekki' mai*

'come all of you to the south [my house]'

All : *iye'*

'Yes'

The above extract in the last part of the conversation when Ibu Marwiah was going to leave. First she asked me to come with her to her house and later she invited everyone there. This is an example of an 'ostensible invitation.

Apologies

W : *saya mohon maaf, sudah menganggu*

'I do apologize, I disturb you

M : *tidak apa-apa*

'it's OK

The first important aspect of Bugis grammar that is used to show politeness is the pronoun system. The Bugis pronouns can be seen in the following table:

Example: asking a female fish seller

H : *lo'ki' melliwi?*

'are we [you] going to buy some?

PM : *de' to*

'not really'

Although they are familiar as close

neighbor, are of similar age and have been friends since a young age, the different status. PM used the familiar possessive pronoun –nu when she was asking about the price of the prawns. Conversely, Hanuda used the distant pronoun –ki' in *lo' ki' melliwi?*. This shows asymmetrical relations among the interlocutors are influenced by their status different.

3.1 Participant Avoiders

A second aspect of Bugis grammar that can be exploited for showing politeness is the use of participant avoiders. One of these is the use of passive rather than active forms of the verb. Using a passive form marked by the passive prefix *di-* and *ri-* can free the speaker from having to mention participant overtly at all. Example:

A : *aga lo' dielli?*

'what is going to be bought [what are you going to buy]'

M : *hm?*

A : *aga lo' taelli?*

'what are we [you] going to buy?'

M : *beppa*

'cakes'

The words: *dielli* and *taelli*? Above are polite expression in Bugis society. Aslinah asked *aga lo'* dielli which was then repeated, *aga lo' taelli*. In the first turn, Aslinah used passive verb *di-* in mentioned the participant by saying *taelli*, when she needed to rephrase the question more directly. As noted in the previous section, the use of the first plural inclusive pronoun *ta-* indicates politeness. The formality of the situation encouraged Aslinah to use these devices despite the similar age and status of the address.

3.2 Phonological Alternations

There are also a number of pairs of semantically equivalent terms in which a phonological alternation between final –*o* and final –*i*/-*e* can be used to encode politeness differences in Bugis. Final –*o* is less polite than final –*i*/-*e*. Example:

N : (explaining the plan in the school) *yero lo' to dianu..*

'that also needs to be done'

M : *oh iye', sekali di anu di'..di..*

'oh yes, let it be done once'

N : *yessoe, iye', yero kubolana Puang*

Aji Mangngobbi
'today, yes, that is in her [Puji]'s house. Puang Aji called'

3.3 Other Grammatical Devices

Beside the above grammatical devices, there are some other linguistic strategies used by Bugis speakers to express their politeness. Some of these function as softeners and can be categorized as hedges, understaters, downtoners, and the like.

3.4 Address Terms

a. Functions of Address Terms in Society

The use of address terms by a particular speech community can serve many important roles or functions in the relationship between speaker and addressee. Like Balinese society, the Bugis use a number of address terms to communicate base on underlying principles, such as concern for social status.

b. Names as Address Terms

A name of particular person has an important meaning. Names can indicate identity.

c. Kinship Terms as Terms of Address

All speakers constantly address their parents, children, brothers, sisters, aunts, uncles, grandparents, cousin in-law, and more distant relatives. However, speakers not only mark the relationship between them selves and addressee when they address a relative, but often also mark their own and the addressee'e social class.

d. Status Terms as Terms of Address

In Bugis society, other address terms influenced by the hierarchical nature of society relate to noble status, religious status, and educational/or occupational status. Examples of Nobles status: andi, puang, daeng, and puang nene. Examples of religious status; haji/aji, ustadz, kyai, and pak imam. Examples of occupational status; pak/bu guru, pak/bu lurah, pak mantri, and bu suster.

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