

Politeness Strategies on Buginese Conversation Among Family Members in Pangkep Regency

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Abstract: Politeness strategies are techniques for managing social interactions. They are often used to avoid conflict, maintain good relationships, and ensure effective communication. This research aims to identify and analyze politeness strategies in Buginese conversations among family members in Pangkep Regency. The sociolinguistics approach is used as the main theoretical framework, emphasizing Brown and Levinson's politeness theory (1987), which consists of bald-on record, positive politeness, negative politeness, and off-record. The method used is descriptive qualitative with an ethnographic case study approach, centered on observing a group of people within their natural environment rather than focusing on formal settings. Data were collected through participant observational checklist, conversational record, and in-depth interviews with family members of various ages and social statuses. The research results show that the Buginese family members in Pangkep Regency used various politeness strategies to maintain social harmony and respect the family hierarchy. This strategy includes using polite and respectful language when talking to older people with a higher social status. The research results show that the Buginese family members in Pangkep Regency used positive politeness strategies more dominantly than other categories of Politeness strategies include social obligations, interactional cooperation, power, age, distance relationships, perceptions of face-threatening acts (FTAs), and imposition and asymmetry of dependency. These findings highlight the importance of understanding and appreciating politeness strategies in interactions between family members, which can positively impact social relations in Buginese society.

Keywords: Politeness strategies, Buginese conversation, Family, Pangkep Regency.

INTRODUCTION

Communication is crucial for social interaction, serving as a primary tool for expressing ideas, intentions, feelings, and emotions within society. Politeness plays a vital role in ensuring smooth conversations, starting from smaller circles like family interactions before extending to broader social contexts. The data comprised conversation scripts containing sentences, clauses, or words. The findings revealed that, contrary to expectations, bald-on record, positive politeness, negative politeness and off-record was infrequently used. The research focused on positive politeness in family conversations, involving subjects father, mother, child, wife, husband, brother, sister, grandfather, grandmother, grandchild, uncle, and aunt. Notably, the researcher suggests that women and men employ language differently. Women using it to nurture relationship with family and friends, while men utilize language to obtain and convey information for goal attainment. Their daily communication involves the use of the Buginese language. The study revealed that politeness strategies are employed by the couple when communicating with their children, both in Buginese and Indonesian languages. Additionally, these politeness strategies are



extended to their broader environment, where they use both Buginese and Indonesian languages. For example they are using “*tabe*” (excuse me), “*pole tegaki?*” (where have you been?), “*eloki manre?*” (do you want to eat?), “*lokkaki maguru!*” (go to study!).

According to Salam, et al. (2020) South Sulawesi region in Indonesia is a home to diverse ethnic groups, including the Buginese in Pangkep regency. Despite the richness and diversity of their cultures, differences in politeness strategies in several areas in South Sulawesi. This research aims to examine the distinctions and similarities in the utilization of politeness strategy on Buginese conversation among family members in Pangkep regency. Politeness is an important aspect in communication, especially in building harmonious and effective relationships between individuals. The Buginese integral parts of the Sulawesi society in Indonesia, adhere to distinct traditions and norms of politeness. Politeness acts as a key element in maintaining harmony and effectiveness of intercultural communication.

Politeness strategies were also analyzed in the paper by Putri, et al. (2021) the research has dual objectives. Firstly, to identify impolite expressions used by Makassarese youngsters, and secondly to investigate the ways in which these impolite words are employed and share within the Makassar youth community. The study employs a qualitative descriptive methodology, analyzing data collected from Makassar youth participants. The impolite terms observed in the conversations of Makassar youth are then scrutinized using Brown and Levinson’s politeness theory.

METHOD

This study employs a qualitative research methodology involving participant observation and discourse analysis to explore politeness strategies among family members. According to the theory of Moleong (2017:6), qualitative research is research that aims to understand phenomena about what is experienced by research subjects, such as behavior, perception, motivation, and actions holistically, and using descriptions in the form of words and language in a special natural context using various methods natural. Qualitative research emphasizes quality, not quantity, and data is collected not from questionnaires but from interviews and observations directly and other related official documents. Through active observation of everyday interactions and systematic analysis of recorded conversations and transcribed interviews.

The research aims to identify and categorize the linguistics and behavioral elements constituting politeness strategies within the family context. In-depth interviews with family members supplement observational data, providing additional insights into participants'

reflections on communication strategies. The researcher also used ethnography, a method centered on observing a group of people within their natural environment rather than focusing on formal settings.

The object of this research is the politeness strategies employed by family members in their day-to-day interactions. The participants in this research, "H. Semmaing's Family," came from Pangkep Regency, Tala village. H. Semmaing's family has eight children and 17 grandchildren. This family maintains close ties of kinship, and almost every day, they gather at H. Semmaing's house, which is usually called "Umami's House. They involve subjects father, mother, child, wife, husband, brother, sister, grandfather, grandmother, grandchild, uncle, and aunty. The study aims to explore the communicative behaviors within the family context, specifically focusing on identifying, categorizing, and analyzing various politeness strategies implemented by family members. The research seeks to understand how family members use language and politeness to maintain harmonious relationships within their family environment. The primary data for this research are conversational records and observational checklists from family members. This research focused on object family members whose ages range from bottom to top or younger to older.

The observational checklist helped to identify the types of politeness that occur. The topics or discussions used in the data collection process are daily or random natural discussions, so the data obtained regarding politeness strategies should be pure and not artificial. In the research process, the researcher is attended and acted as a third person in the object conversation process to develop a conversation while collecting data by the theoretical framework. Secondary data for this research encompass interviews for the factors that make them do so and relevant studies that offer insights into politeness strategies, familial communication, and sociolinguistic dynamics. The researcher conducted open-ended questions to obtain pertinent data to answer existing research questions.

Data from this study was collected from conversational records, observations, and interviews with the participants. The data was collected with the steps below: The researcher visited the home or the environment where interaction occurs. The researcher attended and acted as a third person in the object conversation process to develop a conversation, the researcher conducted conversational records among family members, the researcher conducted interviews with the participants, the researcher wrote down the results of the conversational record and interview results. the researcher was identified with an observational checklist. Procedures for Analyzing Data, the researcher used descriptive qualitative methods. Several steps were taken in this research, including: Technique for analyzing conversational records; the researcher transcribed the

conversations recording into written text, ensuring that all details were captured accurately, the researcher identified participants to determine who speaks in the conversation, the researcher identified the topics, the researcher classified the data using types of politeness strategies based on the theory of Brown and Levinson's (1987), the researcher made conclusions based on the study results. Technique for analyzing interview data, the researcher did transcription to convert interview data into written text accurately and comprehensively, the researcher wrote down participants to determine who was speaking in the conversation, the researcher identified the topics, the researcher classified the interview data using factors that influence the participants to do so, based on the theory of Brown and Levinson's (1987), the researcher made conclusions based on the results of the study. Technique for analyzing observational checklist data, the researcher identified the topics, the researcher classified the data using types of politeness strategies, based on the theory of Brown and Levinson's (1987), the researcher analyzed the findings of the observational.

RESULTS & DISCUSSION

1. Types of Politeness

After analyzing types of politeness in the H. Semmaing family for 30 days, the result showed four types of politeness: bald-on records, positive politeness, negative politeness, and off-records. However, in this finding, positive politeness especially category is more dominant than other types. More details of the present analysis results are presented in Table 4.1. The result findings of politeness strategies on Buginese conversation among family members in Pangkep regency:

Types of Politeness	Sub-types of Politeness	Numbers of Appearance	Percentages of Appearance
Bald on-records		13	41,17%
	- Great Urgency	4	11,17%
	- Speaking as if great efficiency is necessary	3	8,82%
	- Task-oriented	2	5,88%
	- Alerting	2	5,88%
	- Offers	2	5,88%
Positive Politeness		16	47,05%
	- Exaggerate	2	5,88%

- Intensify interest the hearer	3	8,82%
- Use-in group identity marker	2	5,88%
- Avoid disagreement	1	2,94%
- Joke	3	8,82%
- Conveying that the speaker and the hearer are cooperators	2	5,88%
- Give or ask for reason	2	5,88%
- Give gifts to the hearer.	1	2,94%
Negative Politeness	3	8,82%
- Be conventionally indirect	1	2,94%
- Be pessimistic	2	5,88%
Off Record	2	5,88%
- Joking	2	5,88%
Total	34	100%

The table above depicts the result of the analysis of politeness strategies on Buginese conversation among family members in Pangkep Regency. The results show category bald on-record found in 13 data (41,17%). These data consisted of five sub-types, including great urgency in 4 data (11,76%), speaking as if great efficiency is necessary in 3 data (8,82%), task-oriented in 2 data (5,88%), alerting in 2 data (5,88%), and offers in 2 data (5,88%). Another category is positive politeness found in 16 data (47,05%). These data consisted of eight sub-types, including exaggerate in 2 data (5,88%), intensify interest to the hearer in 3 data (8,82%), use-in group identity marker in 2 data (5,88%), avoid disagreement in 1 data (2,94%), joke in 3 data (8,82%), conveying that the speaker and the hearer are cooperators in 2 data (5,88%), give or ask for reason in 2 data (5,88%), and give gifts to the hearer in 1 data (2,94%). The negative politeness category was found in 3 data (8,82%). Consists in three sub-types, including be conventionally indirect in 1 data (2,94%), and be pessimistics in 2 data (5,88%). Off-record category found in 2 data (5,88%). The data consisted of 1 sub-type, including joking in 2 data (5,88%).

The results of the research can be related to the theory of Brown and Levinson (1987). In this study, findings highlight patterns of politeness strategy use among family members. It was found that politeness strategies were used consistently. Examples such as "*tolongka kasi!*" (help me, please!) are the types of politeness strategies in the bald-on record category "Great urgency". In addition, status roles in the family also influence patterns of politeness use, where family members with lower status tend to use more politeness strategies than those with higher status.

In addition, positive politeness is used to strengthen social bonds and show appreciation and attention. In Bugis family conversations, this strategy is often used to emphasize similarities and togetherness. For example, sub-type of exaggerate, phrases like *"nyamenna sedding dawa dawana imama, mappada ko restoran sulie"* (Mom's cooking is very delicious, it's like an expensive restaurant). This strategy helps strengthen emotional connections and solidarity among family members. These findings reflect family members' efforts to create a pleasant, warm atmosphere and strengthen social bonds through exaggerated but sincere expressions of positive feelings.

Meanwhile, the category of negative politeness aims to respect the autonomy of the interlocutor and avoid coercion. In the Buginese context, this strategy can be seen in requests that are conveyed politely and carefully. For example, based on the sub-type of be conventionally indirect, phrases like *"matupasi icobai me'bu"* (You can try making it again) conversation between niece and aunty. This strategy is important in maintaining harmony and avoiding potential discomfort or conflict.

Off-Record is a strategy where the message is conveyed indirectly so that the interlocutor must interpret the implied meaning. In Bugis families, this strategy is often used to maintain harmony and avoid confrontation. For example, based on sub-type of joking, phrases like *"tegani ro doi' cella'e mbo, de'na gaga elo marekka! hahaha"* (where is the red money, no one wants to give it to me! hahaha) conversation between nephew and aunty. This allows the other person to respond without feeling pressured or forced.

2. Factors that influence them to employ positive politeness

The researcher presents the results of the interview with the research participants. The results of the interview are in the form of open-ended questions with answers from family members.

1) Social obligation

The social obligation factor plays a very important role in the use of politeness strategies. H. Semmaing's family members use politeness strategies due to habitual factors and cultural elements or norms that have existed for a long time. In context, a wife must be polite with her husband. My interview with research participants indicates that conversation among family members must be polite. For example *"Yaro baine parellu memeng makkiade' sibawa lakkainga karena yaro makkunraie nakko purani botting, yaro lakkainge yanaritu imamna mancaji pemimpin rikeluargae. Yaro makkunraie ituntui makkiade' kolakkainga polemuparomai pa'dissengenna budayana keluargae nakko durhakai sibawa lakkainga, de'nabau baunna surugae. (A wife really*

needs to be polite to her husband because, when a woman is married, her husband is the priest who is the leader in the family. A woman is required to be polite to her husband. This has long been a cultural requirement in our families. If we are disobedient to our husbands, we will not smell heaven).

2) Interactional cooperation

The interactional cooperation factor used in the H. Semming family in the context of family interaction refers to the way family members interact harmoniously, support each other, and work together in daily activities. It involves various aspects, including effective communication, joint problem-solving, emotional support, and adapting to individual needs in the family. In context, a child must be polite with other family members, especially with older ones. My interview with research participants indicates that conversation among family members must be polite. For example *“I aseng ade’ parellu siseng ijaga rilaleng mebbu’ assisompengeng rilaleng keluargae, yanaritu agar supaya yaro keluargae tetap harmonis, ya nakko engka masalah magatti’i pura, dan iasengi saling menghargai” (Politeness is something that needs to be paid attention to in building harmonious relationships in the family, which is to ensure that the family remains harmonious. When there is a problem, it is quickly resolved with polite communication and mutual respect).*

3) Power, age, and distance relations

Power, age, and distance relations factors are important elements in the dynamics of family interaction. The family of H. Semmaing also uses the power factor to show the distribution of power among family members, while age reflects the role and authority based on age. Social distance describes the level of closeness of relationships between family members. The relationship between these three factors forms complex patterns of interaction within the family, influencing communication, decision-making, and the level of involvement between family members. In context, a child must be polite with older people. My interview with research participants indicates that conversation among family members must be polite. For example *“Pole riya’ factor umuru, kekuasaan, na tau lainge naulle nabettuangengi ade’e nakko mabicaraki. Narekko mabicaraki sibawa tau le’bbi matoae biasana le’bbi makkiadeki dibandingkan mabicaraki sibawa tau ya le’bbi maloloe biasana de’iperhatikangi ade’e. mappakoto ko tau lainge” (In my opinion, politeness can be seen by the age, power, and distance relations factor when people are talking. When talking to older people, we usually use more polite sentences. Compared to when we talk to younger people, we usually don’t pay attention to politeness, same with unknown people)*

4) Perception of face-threatening acts (FTA's)

The members of the H. Semmaing family maintain FTA, especially for older family members, to maintain good behavior and relationships so that family members maintain harmonious relationships. These factors shape how family members interpret each other's behavior, which can influence family dynamics and prevent unnecessary conflict. In context, a child must be polite with other family members, especially with older ones. My interview with research participants indicates that conversation among family members must be polite. For example *“Menurut iyya' makkiade' yanaritu parellu narekko ma'bicaraki sibawa tau lainge karena kebiasaan yaperellu ipertahankan supaya taue merasa ihargai. (In my opinion, politeness is something that needs to be done when talking to other people because it is a necessity that needs to be maintained so that other people feel respected).*

5) Imposition and asymmetry of dependency

In this factor refers to an inequality in the relationship of power or dependency between speaker and listener. If one party has more power, resources, or authority than another party, this creates asymmetry. In context, a child must be polite with other family members, especially with older ones. My interview with research participants indicates that conversation among family members must be polite. For example *“Yanaritu salah satu bentuk' nakko ihormati tomatoangeng apalagi narekko mabicaraki. Faktor budaya na kebiasaan mencaji to alasan karena poleki mabeccu iajarani mappingkaukang atau makkiade' magello ri tau matoae.” (This is a form of respect that a child has for his parents, especially when speaking. Cultural factors and habits are one of the reasons we are taught from childhood to be polite or behave well towards our parents).*

This analysis shows that in Bugis family conversations in Pangkep Regency, the choice of politeness strategies is strongly influenced by relationships between family members, situational context, and local cultural values such as *siri na pacce* (honor and empathy). Bald on-record is used in situations that require clarity, while positive politeness helps strengthen social bonds. Negative politeness is important to maintain autonomy and avoid coercion, and off-record is used to maintain harmony and avoid confrontation.

CONCLUSION

The following conclusions were drawn after analyzing and finding the politeness strategies on Buginese conversation among family members in Pangkep regency. Four types of politeness strategies based on Brown and Levinson's 1987 theory were found in communication between family members on Buginese conversations in Pangkep Regency.

However, of the four, positive politeness is the most dominant in this study. Factors that influence the conversations among family members in Pangkep Regency are five factors, they are social obligation, interactional cooperation, power, age, and distance relations, perception of face-threatening acts (FTA's), and imposition and asymmetry of dependency.)

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