Politeness Grammatical Expression in Buginese Language

Yusri¹, Mantasiah R.² and Hasmawati³
¹Faculty of Social Sciences, Universitas Fajar
²,³Faculty of Language and Literature, Universitas Negeri Makassar
Email Correspondences: mantasiah@unm.ac.id/hasmawati@unm.ac.id

Abstract. The purpose of this study was to investigate the kind of grammatical expressions of politeness in Buginese language especially grammatical expressions in the form of dependent morphems. This study used a qualitative approach. Data collection technique used was by interviewing the native speaker of buginese language. The number of informants involved was 15 native speakers. The result shows that there are 6 morphemes used as grammatical expression of politeness. The morphemes are dependent morphem, as they cannot stand alone. The morphemes can be divided into 2 categories which consist of morphem -ki, -ta, -ni categorized as polite morphemes, and morphem -ko, -mu, -no categorized as impolite morphemes.

Keywords: Grammatical Expression, Politeness, Dependent Morphem, Buginese Language, Pragmatics.

INTRODUCTION

Language can be defined as a means of social communication used by society in the form of sound symbols produced by human speech tools. As social beings, of course, people need a media that will later be used to convey ideas or ideas to speech partners. In addition, basically, language has certain functions that are used based on one's needs, namely as a tool for self-expression, as a tool for communication, as a tool for social integration and adaptation in certain environments or situations, and as a tool for exercising social control. (Fromkin et al., 2018; Swadesh, 2017; Bickerton, 2016; Fowler et al., 2018).

One of the language functions that is now a topic that is widely studied by language researchers is related to its function as a measure used to reflect a person's level of politeness and politeness. Speakers who often use harsh words in communication will carry the assumption that the person is classified as an impolite person. The opposite also happens if someone speaks using polite speech, it will lead to the assumption that the person is classified as a polite person (Felix-Brasdefer & Mugford, 2017; Brown, 2015; Watts et al., 2008; Hickey & Stewart, 2005). Research on language politeness has been widely studied by previous researchers (Sifianou & Bella, 2019; Culpeper & Gillings, 2018; Holmes, 2018; Sundar & Cao, 2018; Ramani et al., 2018).

The research was carried out in several places with different cultural and linguistic backgrounds. The results of this study indicate that sometimes a person's perception of the level of politeness in language is influenced by the first language
and cultural factors of the said community. This is supported by several linguists who say that every culture or regional language of a spoken society sometimes has its own rules regarding the concept of language politeness (Grainger & Mills, 2016; Sifianou, 2016; Felix-Brasdefer & Mugford, 2017). Although the concept of language politeness tends to be different for each culture, some linguists try to formulate a concept of language politeness that is generally accepted by society (Grice, 1975; Lakoff, 1973; Leech, 1983; Goffman, 1967; Brown & Levinson, 1987).

One of the theories of language politeness that many linguists refer to by Grice (1975) is related to the 6 maxims of language politeness consisting of the maxim of wisdom, simplicity, appreciation, generosity, consensus and maxim of sympathy. Indicators of language politeness are of course not only based on the concept of language politeness which has been expressed by Grice (1975), Lakoff (1973), Leech (1983), Goffman (1967), Brown & Levinson (1987). Each language tends to have its own language markers of politeness which we often call the grammatical expression of politeness. Research on grammatical expression of politeness has been conducted by several previous researchers by examining various types of language (Fernandes & Assunção, 2018; Chikulaeva & D'Imperio, 2018; Guillaume, 2018; Jung and Choi, 2018; Kamandulytė-Merfeldienė & Vainilavičiūtė, 2018). The studies show that several languages have differences regarding grammatical expression of politeness. There are several markers used as a grammatical expression of politeness, such as changing personal pronouns, derivational processes, adding certain morphemes, and several other markers.

The Bugis tribe is one of the groups of people who live in South Sulawesi Province. In South Sulawesi, there are several tribes including the Bugis, Bugis Makassar, Mandar and Toraja. Each tribe has its own characteristics, especially in terms of language. One of the interesting things that is found in the Buginese language is to know the politeness of a person’s language, not only to see whether the speech is in accordance with the maxim of politeness in language or not. However, in the Buginese language, the researchers found that there are several bound morphemes that function as markers of language politeness. The morpheme is bound in this case, namely the morpheme that is not combined first with other morphemes cannot appear in speech in the sense that the morpheme has no meaning. Therefore, even though a speech is in accordance with the maxims of language politeness but still uses the morpheme marking language impoliteness in the Bugis language, speech it is still said to be impolite. This is one of the important things to study, because language immodesty in a person can certainly affect the relationship between the speaker and the speech partner. Moving on
from these problems, the focus of this study is to identify the types of morphemes markers of language politeness in the Buginese language.

RESULT AND DISCUSSION

In the Bugis language there are several morphemes that function as markers of language politeness or vice versa. From the research results, it is found that in Bugis language there are six morphemes which function as markers of politeness or language immodesty, including the morphemes -ko, -ki, -ta, -mu, -no and morphemes -ni. These morphemes are included as bound morphemes because these morphemes cannot appear in speech in the sense that these morphemes have no meaning if they are not combined with other morphemes. In addition, these morphemes are also included in the category of morphemes that do not have lexical meaning, because without other morphemes, these morphemes have no meaning. The following are some examples of words consisting of more than one morpheme that the Buginese community tends to regard as polite or otherwise.

1. Morpheme – ko

Morpheme –ko in the Buginese language is considered a marker of language impoliteness. Morpheme -ko, means telling to do something. This morpheme is usually often accompanied by a morpheme that functions as a verb, for example to run, grave, drink and so on. Here are some examples of words that have the morpheme -ko:

- Manreko means [eat]
- Lokkako means [go]
- Tinroko means [sleep]
- Enrrreko means [up]
- Assuko means [go out]

The word Manreko consists of two morphemes, namely, manre and -ko. Manre in Bugis is defined as eating. Meanwhile, Manreko is defined as a command sentence to eat. The word Manreko is usually used by someone to speak to a younger or close relative. For example, a mother tells her children to go out to eat. But on the other hand, if someone uses the word Manreko to an older person or his age to tell him to go eat. So the speech is considered impolite.

2. Morpheme - ki

The opposite of morpheme -ko is morpheme -ki. In Bugis language, this morpheme is considered a sign of politeness. The morpheme -ki is the same as the
morpheme -ko, which means telling you to do something but tends to be more polite. Here are some examples of words that have the morpheme, -ki:

- Manreki means [eat]
- Lokkaki means [go]
- Tinroki means [sleep]
- Enrreki means [up]
- Assuki means [go out]

The word Manreki consists of two morphemes, namely, manre and -ki. Morpheme Manreki is also interpreted as a command sentence to eat. The word Manreki is usually used by someone to speak to someone who is older or the same age. For example, a student to his teacher, or a child to his father and mother. But on the other hand, one can also use the morpheme –ki, to someone who is younger.

3. Morpheme – mu

Morpheme –mu is considered a sign of profanity. Morpheme-mu means belonging. This morpheme is usually accompanied by a morpheme that functions as a noun, for example money, house, books and so on. Here are some examples of words that have the morpheme, -mu:

- Bolamu means [your home]
- Bobbo mu means [your book]
- Duimu means [your money]
- Sandalamu means [your slippers]
- Motoromu means [your motorcycle]

The word Bola’mu consists of two morphemes, namely, bola and –mu. Bola in the Bugis language means house. Whereas Bolamu is interpreted as a sentence that shows your belonging, namely your home. Like on the morpheme –ko, the word Bola’mu is usually used by someone to speak to a younger or close relative. For example, a mother tells her children to go out to eat. But on the other hand, if someone uses the word ball to an older person or his age to tell him to go eat. So the speech is considered impolite.

4. Morpheme –ta

The opposite of morphemes –mu is morpheme –ta. In Bugis language, this morpheme is considered a sign of politeness. The morpheme -ta is the same as the morpheme -mu, meaning that you have something but tend to be more polite. Here are some examples of words that have the morpheme -ta:
The opposite of morphemes \(-mu\) is morphemes \(-ta\). In Bugis language, this morpheme is considered a sign of politeness. The morpheme \(-ta\) is the same as the morpheme \(-mu\), meaning that you have something but tend to be more polite. Here are some examples of words that have the morpheme \(-ta\):

- *Bolata* means [your home]
- *Bobbota* means [your book]
- *Duita* means [your money]
- *Sandalata* means [your slippers]
- *Motorota* means [your motorcycle]

The word *bolata* consists of two morphemes, namely, *bola* and \(-ta\). Morpheme \(-ta\) is also defined as belonging. The word *Bolata* is usually used by someone to speak to someone who is older or the same age. But on the other hand, someone can also use the morpheme \(-ta\), to someone who is younger.

5. Morpheme – *no*

Morpheme \(-no\) is considered a marker of language impoliteness. Morpheme \(-no\), in this case is the same as morpheme \(-ko\) which means telling to do something. This morpheme is usually often accompanied by a morpheme that functions as a verb, for example, run, grave, drink and so on. Here are some examples of words that have the morpheme \(-no\):

- *Lokkano* means [go]
- *Tinrono* means [sleep]
- *Enrenno* means [up]
- *Assuno* means [go out]
- *Arukino* means [write]

The word *Lokkano* consists of two morphemes, namely, *Lokka* and \(-no\). Lokka in Bugis is defined as going. Meanwhile, Lokkano is interpreted as a command sentence to order to leave. As with some of the previous morphemes, the word Lokkano is usually used by someone to speak to a younger person or to a close relative. So the speech is considered impolite.


The opposite of morpheme \(-no\) is morpheme \(-ni\). Morpheme \(-ni\) is in general, in this case, is the same as the morpheme \(-ki\) which means telling to do something. This morpheme is usually often accompanied by a morpheme that functions as a
verb, for example, run, grave, drink and so on. Here are some examples of words that have the morpheme- *ni*:

- *Tinroni* means [sleep]
- *Enrreni* means [up]
- *Assuni* means [go out]
- *Arukini* means [write]
- *Manrreni* means [eat]

The word *Tinroni* consists of two morphemes, namely, tinro and –*ni*. Morpheme –*ni* is also interpreted as an instructing sentence but more polite. As with several previous examples, the word *tinroni* is usually used by someone to speak to someone who is older or the same age.

To sum up, we can see morpheme patterns in Bugis language that serve as markers of politeness or impoliteness. The following is the morpheme that functions as a marker of language politeness, namely the –*ki*, –*ta*, and –*ni*. Meanwhile, the morphemes that function as markers of language impoliteness are the morphemes –*ko*, –*mu*, and –*no*. For more details, the comparison between the morphemes of markers of language politeness and impoliteness can be seen in the table below:

**Table 1. Comparison of Politeness Marker Morpheme in Bugis Language**

<table>
<thead>
<tr>
<th>No</th>
<th>Polite morpheme</th>
<th>Impolite morpheme</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>morpheme –<em>ki</em></td>
<td>morpheme –<em>ko</em></td>
<td>Asking to do something</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Commands to do</td>
</tr>
<tr>
<td>2</td>
<td>morpheme –<em>ni</em></td>
<td>morpheme –<em>no</em></td>
<td>something and usually affirms</td>
</tr>
<tr>
<td>3</td>
<td>morpheme –<em>ta</em></td>
<td>morpheme –<em>mu</em></td>
<td>A sign of belonging</td>
</tr>
</tbody>
</table>

From the table above, we can see that each morpheme has its respective comparisons. For example, the comparison of morpheme –*ki* as a marker of language politeness and morpheme –*ko* which functions as a marker of language impoliteness, as well as other morphemes. From the results of research previously conducted by Yusri (2012) regarding the representation of politeness speech acts in the language of the candidates for governor of South Sulawesi, it was found that there were speeches of the candidates for governor which were in accordance with the maxims of politeness in language but were considered impolite by the
Buginese people. This is because the candidate for governor uses a morpheme as a marker of language impoliteness, and vice versa. The following is an example of a speech by the candidate for governor using the morpheme marking politeness and language impoliteness:

**Sentence 1:**


“Help me, but I cannot promise anything, I can only hark word”

**Sentence 2:**

“Itu sudah jadi pilihan terbaik jika (salah satu partai) ternyata pilih incumbent. Pilihko yang terbaik. (Tribun Timur, 9 Juni 2012, hal. 3)

“That is the best choice if (one of the parties) chooses the incumbent. Choose the best”

In the first sentence, we can see that the speech can be said to be classified as polite and in accordance with the maxim of politeness in language. If we use the politeness theory of language, the speech is in accordance with the sympathy maxim. From this speech it can be seen that speakers try to reduce antipasti between themselves and others and try to increase sympathy between themselves and others. This was made clear from the utterances of speakers who tried to ask for sympathy for the hard work he would give the people. However, apart from the politeness theory of language, in the first speech we can see that speakers use the morpheme marking of language politeness, namely morpheme -ki in the word janjiki. From this, we can see that speakers try to respect their interlocutors, in this case the Buginese community itself.

On the other hand, in the second speech we can see that the speech is also classified as polite because it is in accordance with the maxim of politeness in language. The speech is in accordance with the maxim of appreciation. Speakers considered the decision (one of the parties) to choose the incumbent was the right decision. From these speeches, it can be seen that the speakers tried to give praise or appreciation for the decision (one of the parties). From the speech, we can see that the speech also uses the morpheme of language immodesty, namely the morpheme -ko in the word pilihko. The Bugis people consider the use of the morpheme -ko to be impolite, and in general the speech is in accordance with the maxims of politeness in language. From the above discussion, we can see that the morpheme function of politeness as a marker of language is more often used as a benchmark by the Bugis community to categorize whether the speech is polite or
not. Therefore, as well as a speech in accordance with the maxim of politeness in the language previously described in the literature review, but using the morpheme marking language immodesty such as -ko, - mu, and morpheme - no speech is still considered disrespectful speech.

CONCLUSION

In the Buginese language there are several morphemes that function as markers of politeness or vice versa. The morphemes that function as markers of language politeness are morphem -ki, -ta, and -ni. Meanwhile, morphemes that function as markers of language impoliteness are the morpheme -ko, - mu, and - no. These morphemes are often used by the Buginese community in communicating. Through the results of this research, it is hoped that language immodesty can be minimized because it can adversely affect the relationship between speakers and speech partners. In addition, it is also necessary to carry out similar research but with different language objects.

REFERENCES


