

**POLITENESS STRATEGIES USED BY THE COMMUNITY OF  
SMKN 3 ENREKANG IN DAILY CONVERSATION**

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**Abstract**

This paper discusses about politeness strategies and some factors influencing polite strategies to be used in the community of *SMK Negeri 3 Enrekang*, where it is identified as one of *Bugis* community in South Sulawesi. This was based on the observation we conducted in some circumstances of conversation between students, teachers, staff, and canteen keeper. In collecting data, we employed ethnography of communication using some strategies such as participant observation, informal interview, and recording conversation. The result of this study showed that there were four kinds of strategies used by the communities of *SMKN 3 Enrekang*, they were bald-on record, positive politeness, negative politeness, off record (indirect). It can be seen from the use of pronoun such *ki* and *ta* or *mu* and *ko* and other particular words which show politeness strategies. The factors influencing politeness strategy were social status, age, intimacy, and solidarity.

Keywords : politeness strategy, Bugis community, pronouns.

**Abstrak**

Tulisan ini membahas strategi kesantunan yang digunakan dalam masyarakat SMK Negeri 3 Enrekang, salah satu sekolah yang didatangi oleh masyarakat Bugis di Sulawesi Selatan, dan faktor-faktor yang mempengaruhi strategi kesantunan tersebut. Data diperoleh dari pengamatan terhadap percakapan yang dilakukan antara siswa, guru, dan penjaga kantin. Pengumpulan data dilakukan dengan metode pengamatan partisipan dan wawancara informal. Hasil penelitian ini menunjukkan bahwa ada empat jenis strategi yang digunakan oleh masyarakat SMKN 3 Enrekang: *bald-on record*, *positive politeness*, *negative politeness*, *off record (indirect)*. Hal tersebut terlihat dari penggunaan pronomina *ki* dan *ta* atau *mu* dan *ko* serta kata lain yang menunjukkan karakteristik kesantunan. Faktor yang mempengaruhinya antara lain, status sosial, usia, kedekatan individu, dan solidaritas.

Kata kunci : strategi kesantunan, masyarakat Bugis, pronomina

## **Introduction**

The theory of politeness strategies was proposed by some experts such as Brown and Lavinson, Lakoff, Leech and others. Lakoff's theory of politeness suggests that people follow a certain set of rules when they interact with each other, which prevent interaction from breaking down (Lakoff, 2011).

Lakoff introduces two rules of politeness which aim at minimizing conflict in interaction. The rules that he offered are; be clear and be polite. However, In earlier publication or interpersonal communication, there is a problem related on the appearance of impoliteness during conversation makes a pragmatic failure to meet the politeness principle of talk (Leech, 1983). Because of this, the principle of politeness strategies to be used in speaking has been grown more in order to create a better circumstance of interaction.

By applying politeness strategies, the people create mutual understanding, clearness and respect each other. Much work about politeness has written as the model proposed by Brown & Lavinson (1987), and it is therefore at the core of politeness, the model of politeness has influenced almost the theoretical and analytical work in this area and also because their model is based on the notion of face, which is essentially an individuals self esteem, and Brown & Lavinson use it to explain politeness behavior in social interaction.

The interaction happens in daily conversation of some communities in society. In South Sulawesi, there is one community namely *Bugis*. Here, there are some ways used by the citizens to show their politeness each others whether in plan site, market, in the office where people work, even in the school in which the academic society are available. They use particular pronouns in their speech in order they can create a better circumstances of interaction.

The communities of *SMKN 3 Enrekang* for example, as one of community in *Bugis*, they establish and maintain a good relationship by making conversation in the classroom, canteen, and school yard using *Bugis* language or *Bahasa Indonesia*. The conversation appeared by reflecting rules and procedures that govern face to face encounters that device from the use of spoken language. This is seen the nature of turns, the role of topics, how speakers repair trouble spots in conversational discourse. They often put some certain suffixes toward their words.

The politeness strategies the used when they were talking is easier to identified because they speak very natural, moreover there some communities inside the school such students community, teachers communities, staff, even seller. (See appendix 4 & 5 for data of *SMKN Enrekang*).

Therefore, the present study investigated the politeness strategies used by the communities at *SMKN 3 Enrekang* in a scope of sociolinguistic research field. The aim and purpose of the study were, to identify the use of politeness strategies in daily conversation at *SMKN 3 Enrekang*. In other to answer the aim, the following questions were posed:

1. What are the politeness strategies used by the communities at SMKN 3 Enrekang?
2. What factors influencing different politeness strategies of the communities of SMKN 3 Enrekang?

## **Literature Review**

### ***Politeness***

A conversation is communication between multiple people which consists of speaker(s) and hearer(s) or addressee(s). Speaker is person who speaks particular words. Hearer is person who hears the words spoken by the speaker. Addressee is person to whom the words addressed. In a conversation, an addressee must be the hearer too, but a hearer is not always the addressee. It depends on the amount of people involved in the conversation. In having conversation, people are advisable to be careful in using strategy in order to maintain the communication. They also must be aware of the politeness strategy to make their communication more acceptable by the others.

The politeness strategy to be used among the speakers and the addressees should cover the needs in communication such mutual understanding, clearness, self esteem, respect, etc. These are Important in order a comfortable circumstances can appear in a conversation. Related to this goal, many theorists have built their ideas and principles in the topic of politeness.

The exact definition and role of politeness in discourse is still a controversial, debated topic, but each new theory has provided a new way to examine not only how politeness is embodied within discourse but also why. We

found that Lakoff, Leech and Brown and Levinson were some of the earliest linguists to study politeness.

Lakoff's theory of politeness suggests that people follow a certain set of rules when they interact with each other, which prevent interaction from breaking down. Lakoff proposes that there are two rules of politeness, which aim at minimizing conflict in an interaction.

Leech's theory approaches politeness from a more pragmatic perspective. He begins by establishing two pragmatic systems: pragmalinguistics and sociopragmatics. Pragmalinguistics includes the speakers' intentions and illocutionary acts. This system accounts for the more linguistic application of politeness. Alternatively, sociopragmatics refers to how the speaker wants to be perceived socially (*Politeness Theory, 2011*). Leech also introduces two rhetoric for conversation: textual and interpersonal.

Brown and Levinson theorize that face must be continually monitored during a conversation because it is vulnerable. According to Brown and Levinson there are two kinds of face, which reflect two different desires present in every interaction that are : negative face ( desire to express one's ideas without resistance), positive face (desire to have one's contributions approved of ).

### ***Politeness Strategy***

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The politeness strategies to be used among the speakers and the addressees should cover the needs in communication such mutual understanding, clearness, self esteem, respect, etc. In addition, beside politeness strategies used by the speakers and hearers in their speech, self image also be an important thing should be noticed, self image here is about face.

### ***Positive and negative face***

Face is the public self image that every adult tries to project. In their 1987 book, Brown and Levinson defined positive face two ways: as "the want of every member that his wants be desirable to at least some others executors", or alternately, "the positive consistent self-image or 'personality' (crucially including the desire

that this self-image be appreciated and approved of) claimed by interactants". Negative face was defined as "the want of every 'competent adult member' that his actions be unimpeded by others", or "the basic claim to territories, personal preserves, rights to non-distraction--i.e. the freedom of action and freedom from imposition".

### ***Face-threatening acts***

According to Brown and Levinson, positive and negative face exists universally in human culture. In social interactions, face-threatening acts are at times inevitable based on the terms of the conversation. A face threatening act is an act that inherently damages the face of the addressee or the speaker by acting in opposition to the wants and desires of the other. Most of these acts are verbal; however, they can also be conveyed in the characteristics of speech (such as tone, inflection, etc.) or in non-verbal forms of communication.

### ***Negative face-threatening acts***

Negative face is threatened when an individual does not avoid or intend to avoid the obstruction of their interlocutor's freedom of action. It can cause damage to either the speaker or the hearer, and makes one of the interlocutors submit their will to the other. Freedom of choice and action are impeded when negative face is threatened.

### ***Damage to the hearer***

An act that affirms or denies a future act of the hearer creates pressure on the hearer to either perform or not perform the act.

*Examples: orders, requests, suggestions, advice, reminding, threats, or warnings.*

An act that expresses the speaker's sentiments of the hearer or the hearer's belongings.

*Examples: compliments, expressions of envy or admiration, or expressions of strong negative emotion toward the hearer (e.g. hatred, anger, lust).*

An act that expresses some positive future act of the speaker toward the hearer. In doing so, pressure has been put on the hearer to accept or reject the act and possibly incur a debt.

*Examples: offers, and promises.*

### ***Damage to the speaker***

- An act that shows that the speaker is succumbing to the power of the hearer.
- Expressing thanks
- Accepting a thank you or apology
- Excuses
- Acceptance of offers
- A response to the hearer's violation of social etiquette
- The speaker commits himself to something he or she does not want to do.

### ***Positive face-threatening acts***

Positive face is threatened when the speaker or hearer does not care about their interlocutor's feelings, wants, or does not want what the other wants. Positive face threatening acts can also cause damage to the speaker or the hearer. When an individual is forced to be separated from others so that their well being is treated less importantly, positive face is threatened.

### ***Damage to the hearer***

An act that expresses the speaker's negative assessment of the hearer's positive face or an element of his/her positive face. The speaker can display this disapproval in two ways. The first approach is for the speaker to directly or indirectly indicate that he dislikes some aspect of the hearer's possessions, desires, or personal attributes. The second approach is for the speaker to express disapproval by stating or implying that the hearer is wrong, irrational, or misguided.

*Examples: expressions of disapproval (e.g. insults, accusations, complaints), contradictions, disagreements, or challenges.*

An act that expresses the speaker's indifference toward the addressee's positive face. The addressee might be embarrassed for or fear the speaker.

*Examples: excessively emotional expressions.*

The speaker indicates that he doesn't have the same values or fears as the hearer. *Examples: disrespect, mention of topics which are inappropriate in general or in the context.*

The speaker indicates that he is willing to disregard the emotional well being of the hearer. *Examples: belittling or boasting.*

The speaker increases the possibility that a face-threatening act will occur. This situation is created when a topic is brought up by the speaker that is a sensitive societal subject. *Examples: topics that relate to politics, race, religion.*

The speaker indicates that he is indifferent to the positive face wants of the hearer. This is most often expressed in obvious non-cooperative behavior. *Examples: interrupting, non-sequiturs.*

The speaker misidentifies the hearer in an offensive or embarrassing way. This may occur either accidentally or intentionally. Generally, this refers to the misuse of address terms in relation to status, gender, or age.

*Example: Addressing a young woman as "ma'am" instead of "miss."*

### ***Damage to the speaker***

- An act that shows that the speaker is in some sense wrong, and unable to control himself.
- Apologies: In this act, speaker is damaging his own face by admitting that he regrets one of his previous acts.
- Acceptance of a compliment
- Inability to control one's physical self
- Inability to control one's emotional self
- Self-humiliation

### ***Confessions***

Brown and Levinson then propose possible strategies that interlocutors can use to deal with face threatening acts. "Politeness Theory" (2011) outlines them as follows.

1. *Bald On-record politeness*: This strategy is used in situations where people know each other well or in a situation of urgency.

Bald on-record strategies usually do not attempt to minimize the threat to the hearer's face, although there are ways that bald on-record politeness can be used in trying to minimize face-threatening acts implicitly. Often using such a strategy will shock or embarrass the addressee, and so this strategy is most often utilized in situations where the speaker has a close relationship with the audience, such as family or close friends. Brown and Levinson outline various cases in which one might use the bald on-record strategy, including:

- Instances in which threat minimizing does not occur
  - Great urgency or desperation  
*Watch out!*
  - Speaking as if great efficiency is necessary  
*Hear me out:...*
  - Task-oriented  
*Pass me the hammer.*
  - Little or no desire to maintain someone's face  
*Don't forget to clean the blinds!*
  - Doing the face-threatening act is in the interest of the hearer  
*Your headlights are on!*
  - Instances in which the threat is minimized implicitly
  - Welcomes  
*Come in.*
  - Offers  
*Leave it, I'll clean up later.*  
*Eat!*
2. *Off-record*: This strategy is more indirect. The speaker does not impose on the hearer. As a result, face is not directly threatened. This strategy often requires the hearer to interpret what the speaker is saying. This strategy uses indirect language and removes the speaker from the potential to be imposing. For example, a speaker using the indirect strategy might merely say “wow, it’s getting cold in here” insinuating that it would be nice if the listener would get up and turn up the thermostat without directly asking the listener to do so.
  3. *Positive Politeness*: This strategy tries to minimize the threat to the audience’s positive face. This can be done by attending to the audience’s needs, invoking equality and feelings of belonging to the group, hedging or indirectness, avoiding disagreement, using humor and optimism and making offers and promises.

Positive politeness strategies seek to minimize the threat to the hearer’s positive face. They are used to make the hearer feel good about himself, his interests or possessions, and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict, some strategies of positive politeness include statements of friendship, solidarity, compliments, and the following examples from Brown and Levinson:

- Attend to H's interests, needs, wants  
*You look sad. Can I do anything?*
  - Use solidarity in-group identity markers  
*Heh, mate, can you lend me a dollar?*
  - Be optimistic  
*I'll just come along, if you don't mind.*
  - Include both speaker (S) and hearer (H) in activity  
*If we help each other, I guess, we'll both sink or swim in this course.*
  - Offer or promise  
*If you wash the dishes, I'll vacuum the floor.*
  - Exaggerate interest in H and his interests  
*That's a nice haircut you got; where did you get it?*
  - Avoid Disagreement  
*Yes, it's rather long; not short certainly.*
  - Joke  
*Wow, that's a whopper!*
4. *Negative Politeness*: This strategy tries to minimize threats to the audience's negative face. An example of when negative politeness would be used is when the speaker requires something from the audience, but wants to maintain the audience's right to refuse.

Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. These strategies presume that the speaker will be imposing on the listener and there is a higher potential for awkwardness or embarrassment than in bald on record strategies and positive politeness strategies. Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener, through distancing styles like apologies.<sup>[1]</sup> Examples from Brown and Levinson include:<sup>[3]</sup>

- Be indirect  
*Would you know where Oxford Street is?*
- Use hedges or questions  
*Perhaps, he might have taken it, maybe.  
Could you please pass the rice?*
- Be pessimistic  
*You couldn't find your way to lending me a thousand dollars, could you?*
- Minimize the imposition  
*It's not too much out of your way, just a couple of blocks.*

- Use obviating structures, like nominalizations, passives, or statements of general rules  
*I hope offense will not be taken.*  
*Visitors sign the ledger.*  
*Spitting will not be tolerated.*
- Apologize  
*I'm sorry; it's a lot to ask, but can you lend me a thousand dollars?*
- Use plural pronouns  
*We regret to inform you.*

In the relation of the politeness strategies used in *SMKN 3 Enrekang*, the same research has been conducted based on Bugis-makassar culture. To some extent, speaking either *Bugis* or *Indonesia* can become a way to be polite to talk to different interlocutors in different situation (Mahmud, 2008). The use of local language is the need to be polite and respectful towards older people in *Bugis* culture.

Due to *Bugis* hierarchical nature, aspect of social status of speakers and addressees are also taken into consideration in the choice of the language (Mahmud, 2010). As an example, speaking to the educated people may encourage speakers to use *Indonesia* than local language and this is considered as being polite.

## **Method**

The data for this paper had taken from some sources of books, articles, and journals and also some conversation circumstances that happened at *SMKN 3 Enrekang*, South Sulawesi. The target populations were students, teachers, staff and canteen keeper of the school.

In collecting data, we employed ethnography of communication using some strategies such as participant observation, informal interview, and recording conversation. There are five groups of conversation were involved in this research. The first group consists of male and female students about type of program watched from a laptop. The second group consists of female and female students talked about how to use email. The third group consists of female students talked about toothache. The fourth consists of students and teacher talking about previous lesson studied about, and the fifth group consists of staff, teacher and canteen keeper talked about the teachers' pregnancy. Total samples are 15 participants taken from *SMKN 3 Enrekang*, South Sulawesi.

To obtain some politeness strategies used in the communities, we recorded some conversations happened between the students, student and teacher, teacher, staff and canteen keeper by putting them in some conversational context such male-female students, female-female, and mix setting context. All of the conversation were recorded naturally. Most of the conversation was taken from informal situation such in canteen and rest hour. They were recorded in different time and place and different setting of topic.

## Findings

*Extract 1: The conversation in the classroom at break time between male and female student (Thursday, February 28<sup>th</sup>, 2013)*

The female student namely Dian asked the male student namely Rizal about what he was watching on his laptop. The conversation took place in the classroom when the break time. Dian and Rizal are classmates.

- Dian : *Rizal... apa ta nonton? liat ka dulu*  
'Rizal, what are you watching? show me!'
- Rizal : *nd boleh o.*  
'it is forbidden o'
- Dian : *kenapasi?*  
'why?'
- Rizal : *ai nda boleh!*  
'ai, no way'
- Dian : *borro je' Rizal (sambil tertawa )*  
'you are so arrogant, Rizal!' (while laughing)

From the extract above, we can see some sentences such "... apa ta nonton?" and *borro je' Rizal* said by Dian, in addition some responses also had made by Rizal to Dian such "*ai nda boleh!*" the sentences made by them mostly used **Bald on-Record** politeness strategy. This strategy is commonly used by people who know each other very well and are very comfortable in their environment, such as close friends and family. In the conversation above, firstly, Dian addressed Rizal with ta instead of mu in the sentence of "*Rizal...apa ta nonton?*" to show her politeness to her friend. Then at last Dian said *borro* to Rizal in the sentence of "*borro je' Rizal*" because she didn't get the proper answer she wanted. "*Borro*" in the Enrekang language has negative meaning that is arrogant. People usually say that word when they are angry but in that case Dian wasn't angry to Rizal. The word "*borro*" was acceptable in joking situation and because they are classmates and

close enough. Joking include as Bald on Record Politeness strategy to be used in conversation to make the situation more comfortable.

*Extract 2: The conversation in the classroom at break time between two female students.*

This conversation took place in the classroom while the break time between Mawar and Bunga. They were talking about email. Bunga asked Mawar how to confirm an email.

Mawar : *Bunga, sudah mi kita konfirmasi email ta?*  
'Bunga, have you confirmed your email?'

Bunga : *belum pi*  
'not yet'

Mawar : *buka dulu email ta, rusak nanti*  
'open your email first. it will be expired then..'

Bunga : *bagaimana caranya?*  
'how to do it?'

Mawar : *buka email ta, yahoo Indonesia*  
'open your email at yahoo indonesia'

Bunga and Mawar are best friends. They often spend time together when the break time at school. In that conversation Mawar always used *ta* to address Bunga instead of *mu* to minimize the distance between them and to show her politeness to her best friend. Mawar used *ta* repeatedly and frequently to make Bunga feeling comfortable with the conversation. The types of sentence Mawar used was an order followed by advice, not only that, the way of Mawar Speech showed that she care toward Bunga's email, such "*buka dulu email ta, rusak nanti*". It reflected the **positive politeness** theory by Brown and Levinson. This theory is usually seen in groups of friends, or where people in the given social situation know each other fairly well. It usually tries to minimize the distance between them by expressing friendliness and solid interest in the hearer's need to be respected (minimize the FTA)

*Extract 3: The conversation in the canteen among female students (Friday, March 1<sup>st</sup>, 2013)*

This conversation took place in the canteen. Mayang commented the seller's daughter who had got toothache.

Mayang : *baehh, ...saki' gigi itu orang cantik, emmm!*  
'baehh, the beautiful girl is having toothache, emmm!'

- Itha : *sakit gigi ki e?*  
 ‘do you have toothache e?’
- Mayang : *begitu memang je’ klo suka’ki makan gula-gula baru nda gosok gigi.*  
 ‘that is the result if you eat candy but you are lazy to brush your teeth’
- Itha : *Mayang...jadi ia ke mapa’di isi ko inda mu sika’i isimmu.*  
 ‘Mayang..so, if you have toothache, you don’t brush your teeth’
- Mayang : *kella Anggi se’ ku kita sanga ma pa’di isi.*  
 ‘hopefully I will never suffer toothache’
- Itha : *na buda tau mapa’di isi.*  
 ‘na many people suffer it’
- Mayang : *inda saya nah!..iya ra na mapa’di isi tau ke ma’goro isinna. (orang sakit gigi kalau berubang giginya)*  
 ‘but I don’t, nah..! someone can get toothache if there is hole on his tooth.’

Brown and Levinson (1987) discuss FTA’s primarily in relation to speech acts such as request, offers, compliments, criticism and so on which they designate as inherently face-threatening. In the extract above Mayang gave compliments by saying “canti” to that little girl. Even though the age is younger than her but she showed that she cared and respected the girl’s mother as a seller in that canteen. Another example showed that both Mayang and Itha used the second singular pronoun “*ki*” rather than “*ko*” when talking to that little girl. Different situation when Itha talked to Mayang. She changed the pronoun “*ki*” became “*ko*” because there was no distance between them. They are friends and often interact each other in daily conversation. The politeness strategy used in this extract was **Bald-on record**, it could be identified from the sentences such:

*“baehh, ...saki’ gigi itu orang cantik, emmm!” and “ begitu memang je’ klo suka’ki makan gula-gula baru nda gosok gigi”*

These sentences were criticism while joking to the little girl but by using “*ki*” to show their politeness, even the female students just talk to a little girl.

#### *Extract 4: The conversation in the canteen between a teacher and a student*

In this situation, a student were in the canteen while the learning process was still taking place. A teacher came to that canteen asking whether there was a class or not.

- Teacher : *nda belajar anak TKJ?*  
 ‘is the TKJ class studying?’
- Student : *anu bu’, tadi baca buku, pergantian pelajaran bu’*  
 ‘um, we read book
- Teacher : *belajar apa ki tadi?*  
 ‘what have you studied?’
- Student : *matematika bu’*  
 ‘math, mam’

There are three sociological variables that affect the choice of politeness strategy. They are age, gender and distance. In the hierarchy politeness system, it puts the teacher in super ordinate position and a student in subordinate position based on their age their status. In the extract above, the teacher preferred to used “*ki*” to “*ko*” to show the student indirectly that it is better to speak politely to the other people even to a person who is younger than us. In another side, politeness strategy used by the teacher was **Off-Record (Indirect)** strategy. It could be seen from the way the teacher asked the student in sentence “*nda belajar anak TKJ?*”, actually here, the teacher intrinsically implied a question the students were at the canteen and not studying, but the teacher asked it indirectly with another way of questioning.

*Extract 5: The conversation in the canteen among the honored staff, a teacher, the seller and me (one of the writers).*

In this extract, we were talking about my pregnancy in the canteen. A staff asked me about how many months my pregnancy had already been. A teacher and the seller were also involved in this conversation. They gave comments about my pregnancy.

- Bu Dia (teacher) : *(talking to me) ini ta liat2i e supaya cewek jga anakta*  
*(talking to me) see this in order your child is a girl also’*  
*(showing me a girl child, a staff’s daughter).*
- Staff : *baru satu di’(umur kandungan)?*  
 ‘your pregnancy has been already one month?’
- Me : *dua bulan mi..*  
 ‘it has been two months’
- Staff : *tapi besar mi (perut).*  
 ‘but it has been big now’
- Staff : *itu lalo nanti klo besar mi tambah ceper meki diliat*  
 ‘later, if it becomes bigger, you will be seen shorter’
- Teacher : *ku bilangkan mamaku toh kembar ara je’na ma. anggira se’*  
*mu kakada-kada, musanga’I gampang melahirkan pertama*  
*langsung kembar.*

- ‘I told my mother, probably it is twin. “Don’t say like that, do you think it is easy to give twin birth at first time?”
- Teacher 2 : *satu saja nah..(laughing)*  
‘just one..(laughing)
- Staff : *satu lagi nah stengah mati ki*  
‘even one, it is still difficult.’
- Me : *apa na baru dua bulan nah, gendut skali ma kurasa*  
‘because it has been just two months but I feel, I am getting fatter now.’
- The seller : *inda pa tuo bu’o*  
‘that is nothing bu’ o
- Staff : *inda pa itu, tambah pendek ki nanti klo besar mi perut ta.*  
‘that is nothing, you will look shorter with bigger stomach.’

The teacher, the staff and me are almost the same age and have the same status or position at school. In the situation above they mostly used Indonesian to show the respect each other even though we are village mates. When the staff commented about my pregnancy, she shifted the language into *Enrekang* language to make the conversation more interactive. The most interesting thing in this case that the seller actually used mostly Indonesian language when she talks to me in daily conversation even though she is older than me. It could be to show a respect to me as a teacher but in the extract above she preferred to use *Enrekang* language. I think she tried to get involved and made the conversation more interesting. The politeness strategy used here was **Bald-on Record**, the sentences types were criticism (“*itu lalo nanti klo besar mi tambah ceper meki diliat* and *inda pa itu*”, “*tambah pendek ki nanti klo besar mi perut ta*”) and advice (“*ini ta liat2i e supaya cewek jga anakta*”). This strategy used to show their intimacy, no gap between the teacher and the staff.

The following is the conversation in the canteen among me, the students, and the seller:

- Me : *sappisseng pale’ Agung siba linda?*  
‘Agung is the first cousin of linda?isn’t he?’
- Idham : *iye’ Bu*  
‘yes, Mam’
- Seller : *e....tanyia ana’na Haji anu tilako agung a, haji Lida’?*  
‘e...is she the daughter of ...Hj.Lida, Agung?’
- Agung : *bukan bu’*  
‘No, mam’
- Rizal : *(talking to the seller) ede’ una pa kinande bu?*  
(talking to the seller) is there still yellow rice?’

- Seller : *inda pa pale' mu kande rizal a?*  
 'you have not eaten yet Rizal a?'
- Me : *pura nena ibu ma' bage-bage kinande rizal.*  
 'she has shared the rice to the students'
- Seller : *iyu, ...jamba ku pa'bage-bagea nena rizal nak.*  
 'yes...otherwise I only shared it freely to your friends.'

In this part, the politeness strategy used by the students who talked to the teacher was **positive-politeness**, it was showed from the response of the students “*iyu, bu*” to avoid disagreement, in *Bugis* society, “*iyu*” is better than “*iya*”, more over if someone younger talks to the older one. **Bald-on record** is found in the sentence “*inda pa pale' mu kande Rizal a?*” (‘*you have not eaten yet Rizal a?*’) this showed her care and interest to Rizal who had not eaten yet.

### Discussion

In conversation, there are many kinds of way to show politeness, especially when the people talk about culture and custom in some region. South Sulawesi, a province in Indonesia that has various languages and cultures and Bugis is one of the languages. In Bugis conversation, some special pronouns are produced. It can be seen in the following table:

Table 1: Pronouns used in Bugis society

Pro nouns	Independent Pronoun	Ergative Pronoun	Absolutive pronoun	Possessive Pronoun	Meaning
1st singular	<i>Iya'</i>	<i>-ka'</i>	<i>u-</i>	<i>-ku'</i>	I/me/my/mine
2nd singular	<i>Iko</i>	<i>-ko,</i>	<i>nu-, mu-</i>	<i>-mu/-nu</i>	You/your/yours
3rd singular	<i>Aléna</i>	<i>-i</i>	<i>na-</i>	<i>-na</i>	He/him/hisor She/her or It/its
1st plural	<i>Idi'</i>	<i>-ki'</i>	<i>ta-/i-</i>	<i>-ta'</i>	We/our/us/ours

(Taken from Mahmud, 2008)

Some of these pronouns are used to show the people’s politeness in their speech. The use of different pronouns used as the impact of different reasons. The reason can be caused of social status, solidarity, intimacy and others. Related to some theories, Brown and Gillman (1972) proposed two types of pronouns as politeness devices. The first type is pronoun of power which is non-reciprocal or

asymmetrical, with the greater receiving solidarity and the lesser intimacy. The second is pronouns for intimacy and solidarity, which is reciprocal or symmetrical. In showing solidarity and mutual respects, reciprocal is used. While non-reciprocal relates to power and status. (Mahmud, 2010).

The extracts taken from findings above showed that there were some relation and contradiction happens in terms of using pronouns to show politeness whether because of solidarity, intimacy, power, etc.

Politeness strategies used by the speakers in *SMK Negeri 3 Enrekang* were done in various manners. Related on pronouns produced in conversation of bugis society, In this school, pronouns those usually used mostly were “*ki’*, *ko’*, *ta’*, and *mu’*”. Here, the used of *ki’/ ta’* is more polite rather than using *ko’/ mu’*. *Ki’* and *ta’* are used in some condition. For example, it is used when a young person talk to older person, low social status to the higher one, or between people who talk in the same basic of age, social status or job level. Based on the politeness strategy proposed by Brown and Lavinson (1987) that is **Bald On-Record Politeness** where it is used in situations where people know each other well, we can see from *extract 1 (joking)*, *extract 3 (criticism while joking)*, and *extracts 5 (showing interest/care)*. The conversation happened between male and female students (extract 1), female students to little girl (extract 3) and seller to the male student (extract 5). Besides showing their politeness each other, this is also the way to show about their solidarity; moreover they are at the same level of age and social status. In Extract 2 and 5, Positive Strategies used by the speakers as their way in reflecting their politeness in *advising (extract 2)* and *avoid disagreement (extract 5)*. However, there was comparison between the situation that happened in extract 2, 3 and extract 3, 4, 5. The using of pronoun *ki’/ko’* and *ta/mu* should be noticed here. In extract 2 and 3, there was a difference of using pronoun between male and male students (extract 2, using *ta’* while in extract 3 using *mu*). Just the same with the word “*Borro*”, in *Bugis* it is rude to say it to another person, but in the context of Rizal and Dian, that was just a joke. In extract 3, 4 , the used of “*ki’* toward younger person showed politeness way in conversation, not because of different of age among the speaker, probably there were some reasons on it. And 5, the use of *mu* was actually not really polite based on *Bugis* custom. But here, the situation of

social status and age really influenced the way of the speakers talk. The conversation in this extract happened between male students and the seller. The seller is older than the student. In comparison with extract 4, where the teacher spoke to the student, it implied that the way teacher spoke to the student compared the way seller talked to the student were different. The teacher use “*ki*” where it is showed as polite way while the seller used “*mu*” where it is not really polite to be used in conversation, especially for *Bugis* community.

Based on the previous explanation, the factors influencing politeness strategy in the way they talk by using different pronoun was identified caused by different reason. The reasons are intimacy, comfortableness, solidarity, social status and age.

### **Conclusion**

There were various kinds of politeness manner proposed by societies among teacher, students, seller, and others participant. The politeness strategies more influenced by different kinds of factor such social status, intimacy, solidarity, age, power, etc. the information is concluded based on finding and discussion explained previously.

However, the used of pronoun in Bugis to show politeness connected to social status and age are not always the same as the theory which is said by Brown and Lavinson (1987) about Bald On-Record politeness. Not all situation where people know each other showed politeness in using pronoun *ki*, *ko*, *mu*, and *ta*. And not all the higher status has tendency to show their power by using their pronoun.

The main point of this observation was that the uses of pronouns are mostly to show the politeness between societies in *SMK Negeri 3 Enrekang*, not to show the power or intimacy. However there is considerable space to expand the theories about politeness, such as by focusing on gender and age, a research to be conducted next.

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