The Effect of Education in The Politeness Strategies at the Buginese of Bone

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Abstract:- This research is aimed to find out the influence of education towards politeness strategies used by Buginese Bone. In analyzing the data, the researcher used the qualitative descriptive approach. Moreover, the data were obtained through a participant recording and note taking. The research result indicates that education can influence the politeness strategies of Buginese Bone in the configurations of asymmetrical social relation of Yassi's theory that are hierarchy in kinship and hierarchy in non-kinship. Buginese Bone people tend to use negative politeness or indirect language. The reason why because Buginese Bone people more hierarchical and pay more attention to use honorific and address term. In this case, the parents and the teachers use negative politeness in educating their children and students.

Keywords:- Politeness Strategies, Education, Negative Politeness.

I. INTRODUCTION

In daily life, people use language to communicate each other. Language is a complicated, changed, and subtle thing [1]. They express many kinds of utterances on particular occasion to convey information, share their thoughts and feelings, and maintain relationships as a part of social interaction. An utterance that needs an act is called speech act. According to Ellis [2] a speech act is an utterance that performs a locutionary act (saying something) and an illocutionary act, that is, a language function such as invitations, offers, requests, suggestions and refusals.

Buginese of Bone people have different ways in making contact with each other. In communication, they tend to use negative politeness. Negative politeness refers to negative face as the basic claim to the territories, personal preserves, or rights to non-distraction. Negative face gives the freedom of adult member to do what they want and make action without any pressure from the others freely.

Yassi [3] is adapting B&L's and S&S's framework, developed a politeness theoretical framework by introducing a new politeness system which has been empirically proven to be relatively more effective and compatible for heritage languages in Indonesia. Yassi categorized an interaction into six types of social relation patterns governing politeness strategies employed by the participants in an interaction [4].

The Yassi's framework in the hierarchy in non-kinship is the interaction between superordinate and subordinate. For example, the interaction between teacher and student. The politeness strategies that used by the teacher who has a power is positive politeness or direct language [5]. While, the politeness strategies that used by the student is negative politeness or indirect language. But, as the writer's observation in the Buginese of Bone, the teacher changes their politeness strategies when they talk with students. The reason is why because the teacher wants to educate the students to maintain manners in communicating with other people. In this case, the teacher is as an educator who must set a good example for the students. Therefore, the teacher uses negative politeness or indirect language [6] [7].

The other, Yassi's framework in the hierarchy in kinship that is the interaction between parents and children. The politeness strategies that used by the parents who has a power is positive politeness or direct language. While, the politeness strategies that used by the children is negative politeness or indirect language. But, as the writer's observation in the Buginese of Bone, the parents change their politeness strategies when they talk with their children. The reason, because the parents want to educate the children to maintain manners in communicating with other people [4]. In this case, the parents as the first teacher in the house who must set a good example for the children. Therefore, the parents use negative politeness or indirect language.

This paper focuses on the politeness strategies of Buginese of Bone people [8]. Buginese is the language spoken in Bone District situated in South Sulawesi. The focus of this study is to find out the influence of education towards politeness strategies used by Buginese of Bone. The findings will be valuable points to enrich the character education in relation with the politeness strategies of Buginese Bone.

II.   LITERATURE REVIEW

Language is a tool of communication to convey message from the speaker to the hearer[4]. Language and context cannot be separated in conveying message [9]. One of study explained about language and context is Pragmatic. According to Crystal [10][11], pragmatics studies the factors that govern our choice of language in social interaction and the effects of our choice on others. This definition emphasizes the absolute roles that context and language users (speaker and hearer) play.

Politeness can be viewed as deviation from maximally efficient communication; as violations (in some sense) of Grice's [12] conversational maxims. To perform an act other than in the most clear and efficient manner possible is to implicate some degree of politeness on the part of the speaker.

Yassi [3] is again adapting B&L's and S&S's framework, developed a politeness theoretical framework by introducing a new politeness system which has been empirically proven to be relatively more effective and compatible for heritage languages in Indonesia. Yassi categorized an interaction into six types of social relation patterns governing politeness strategies employed by the participants in an interaction. The postulates and figures of the six types of politeness strategies are as follows:

A. Symetrical Relations
a) Deference in non-kinship (-P, +D, -K), where P stands for power, D stands for distance, and K stands for kinship. The -/+ denotes the absence or the present of the given character respectively. For example; interaction among strangers, they are known one another.
b) Deference in kinship (-P, +D, +K), example; interaction among distant relatives.
c) Intimacy in non-kinship (-P, -D, -K), example; interaction among friends, colleagues, and close friends.
d) Intimacy in kinship (-P, -D, +K), example; interaction among family members.

B. Asymetrical Relations
a) Hierarchy in non-kinship (+P, +D, -K), example; interaction between superordinate and subordinate, seniors and yuniors.
b) Hierachy in kinship (+P, -D, +K), example; interaction between parents and children, uncle/aunt and nephew/niece, grandparents and grandchildren, and the likes.

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, morals, beliefs, and habits [7]. Educational methods include teaching, training, storytelling, discussion, and directed research. Education frequently takes place under the guidance of educators; however, learners can also educate themselves. Education can take place in formal or informal settings and any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational.

According to Pelras [13], Buginese belong to the great family of the Austronesian people who mainly occupy lowland and hilly areas in the southern part of South Sulawesi. Buginese of Bone people tend to use negative politeness because they more hierarchy in their life. It can be found from their culture in which rank or social status of someone have contributed to their formal way in speaking. They respect other people by using indirect speech or indirect language and respect the hearer's face. In other words, Buginese Bone people are more deference by using negative politeness based on their culture.

III.   OBJECTIVES OF STUDY

The objectives of the study are formulated as follows; 1) to find out the influence of education towards politeness strategies at the Buginese of Bone, and 2) to map out the configuration of social relation both hierarchy in kinship and hierarchy in non-kinship of Buginese of Bone in applying politeness strategies.

IV.   METHOD

This research applied a qualitative approach. Vanderstoep and Johnston [14] define a qualitative research as a type of study which creates a descriptive text of the phenomena. The data were obtained through a participant recording and note taking.

In this study, the writer used Yassi's Framework (1996) theory of politeness strategies. In analyzing the data, the writer transcribed the utterances from the conversations of Buginese of Bone. Next, the writer analyzed the context of the situation in the conversation which use the positive politeness or the negative politeness strategies. Finally, the writer analyzed the effect of education in influencing the politeness strategies of Buginese of Bone [15].

V.   FINDINGS

In finding the effect of education in the politeness strategies used by Buginese Bone, the writer uses the configurations of asymmetrical social relation of Yassi's theory that are hierarchy in kinship and hierarchy in non-kinship.

A. Hierarchy Politeness Strategy in non-kinship (+P, +D, -K)
The following data are dialogues between teacher and student at the school using Buginese Language and the English translation in parentheses.

Data 1
The interaction between teacher and student. A is a student and B is a teacher.
A : *Assalamu' alaikum Bu* (Assalamu' alaikum, Ma'am)
B : *Waalaikum salam sayang* (Waalaikum salam, Dear)
A : *Minta maafka Bu, deulokka massikola donni Bu* (I am so sorry for didn't go to the school yesterday)
B : *Magi Nak detalokka massikola*? (Why didn't you go to school yesterday

A : *Uwanruangngi anrikku Bu* (I'm looking after my little sister)
B : *Tegi lokka emma **ta'** Nak*? (Where is your Mom?)
A : ***Iye', lokkai dare e Bu*** (She went to the garden)
B : ***Oh iye'*** (Oh yes)

The dialogue above illustrates that the two participants use same politeness strategies that is negative politeness strategy. The superior or the teacher consistently use a negative politeness that is the employment of a more politer speech variety such as honorific *–nak', -ta'* as polite form (-*mu* is impolite) and *-iye'* as polite form (-iyo is impolite). The reason why because the superior or the teacher wants to educate the students to maintain manners in communicating with other people. Therefore, the teacher uses negative politeness or indirect language. While, the inferior or the student also consistently use a negative politeness by using honorific *–iye'* as polite form *(-iyo'* is impolite).

Data 2
The interaction between teacher and student. A is a student and B is a teacher.
A : *Bu, teki' lo lokka Bu?* (Where do you want to go, Ma'am?)
B : *Longa lokka rapa' Nak*   (I want to go to the meeting)
A : *Rapa' aga Bu?* (The meeting for what, Ma'am?)
B : *Dewissengngi kepala sekolah epa' nobbi si**ki'** ha rapa'*
 (I don't know, the headmaster, He just calling us for attending the meeting)
A : *Tapi' Bu e lomu**ki'** tama matu kelas e mappaguru?*
   (But, would you teach us in the classroom today?)
B : *Bah Nak, ko purani rapa'* (Of course, after the meeting ended)
B : I***ye'*** Bu (Yes, Ma'am)

The dialogue above shows that the two participants use same politeness strategies. The inferior or the student starts to open the conversation using negative politeness or indirect language, that is the employment of a more politer speech variety such as *–ki'* (*-ko'* is impolite form). While, the teacher also consistently uses a negative politeness by using honorific *–iye'* as polite form *(-iyo'* is impolite). The is reason why because the superior or the teacher wants to educate the students to maintain manners in communicating with other people.

Data 3
The interaction between teacher and student. A is a teacher and B is a student.
A : *Magaki terlambat lokka sikola e ?* (Why do you come late?
B : *Taddapengakka Bu, Uwantarai jolo emmaku lokka pasa e denre Bu* (I'm so sorry, Ma'am. I took my mother to the market)
A : *Ajja pale di terlambat pengeng di'* (Don't be late again)
B : *Iye Bu.* (Yes, Ma'am)

The dialogue above illustates that the two participants use same politeness strategies. The superior or the teacher starts to open the conversation using negative politeness or indirect language, that is the employment of a more politer

speech variety such as *–ki'* (*-ko'* is impolite form). The reason why because the superior or the teacher wants to educate the students to maintain manners in communicating with other people. While, the student also consistently uses a negative politeness by using honorific *–iye'* as polite form *(-iyo'* is impolite).

B. Hierarchy Politeness Strategy in kinship (+P, +D, +K)
The following data are dialogues between parents and children in the home. It is very intimate in local language

Data 4
The interaction between parents and children. A is a mother and B is a daughter.
A   : *Fauziah purani **tajama** PR **ta nak***?
          (Fauziah, have you done your homework?)
B   : ***Iye'** purani* (Yes, I have done)
A   : *Uppanna **ta**paressai?* (When do you submitted it)
B   : *Baja bu* (Tomorrow, Mom)
A   : *Ohhh **iye*** (Oh yes)

The dialogue above illustates that the two participants use same politeness strategies. The superior or the mother starts to open the conversation using negative politeness or indirect language, that is the employment of a more politer speech variety such as *-nak* and *-ta'* (*-mu'* is impolite form). The reason why because the superior or the mother wants to educate her daughter to maintain manners in communicating with other people. While, the daughter also consistently uses a negative politeness by using honorific *–iye'* as polite form *(-iyo'* is impolite).

Data 5
The interaction between parents and children. A is a mother and B is a son.
A   : *Maga**ki Nak** nappaki lisu pole sikola e?* (Why do you come late from the school?)
B   : *Esso raba' iyesso e Bu, engka jadwal ekstrakurikuler ku* (Today is Wednesday, Mom. I have an extracurricular in the school)
A   : *Oh **iye** pale **nak**, wallupai ko esso raba' iyesso e* (Oh yes, I forgot that today is Wednesday)
B   : *Bah **iye** Bu* (Yes, Mom)

The dialogue above shows that the two participants use same politeness strategies. The superior or the mother starts to open the conversation using negative politeness or indirect language, that is the employment of a more politer speech variety such as *-nak* and *-ki'* (*-mu'* is impolite form). The reason why because the superior or the mother wants to educate her son to maintain manners in communicating with other people. While, the son also consistently uses a negative politeness by using honorific *–iye'* as polite form *(-iyo'* is impolite).

Data 6
The interaction between parents and children. A is a daughter and B is a mother.
A   : *Ibu aga dijama?* (What are you doing, Mom?)
B   : *Mannasuka' **nak**, Maga**ki**?* (I'm cooking, Why?)

A : *Loka melli polopeng Bu* (I want to buy a pen, Mom)
B : *Tajenni walakki' dui* (Wait for me to give you money)
A : **Iye' ibu** (Yes mom)

The dialogue above illustrates that the two participants use same politeness strategies that is negative politeness strategy. The superior or the mother consistently use a negative politeness that is the employment of a more politer speech variety such as honorific *–nak'*, and *–ki'* as polite form (*-ko'* is impolite). The reason why because the superior or the mother wants to educate her daughter to maintain manners in communicating with other people. Therefore, the mother uses negative politeness or indirect language. While, the inferior or the daughter also consistently use a negative politeness by using honorific *–iye'* as polite form (*-iyo'* is impolite).

As seen from analysis of findings, the politeness is a social phenomenon that plays a very significant role in social life of society. Politeness is very important because being polite means being aware of and respecting the feelings of other people. Politeness can and will improve your relationship with others, help to build respect and rapport, boost your self-esteem and confidence, and improve your communication skills.

This study has clearly confirmed that in Buginese of Bone, education play a very crucial part to participants' politeness strategy employment. The superior in the configuration of asymmetrical social relation of Yassi's theory automatically change their politeness strategy. The reason is why because the superior wants to educates the inferior to maintain manners in communicating with other people. In this case, the teachers and the parents as an educator who must set a good example for the students and children. Therefore, the teachers and the parents use negative politeness or indirect language.

Buginese Bone people tend to use negative politeness because they more hierarchy in their life. It can be found from their culture in which rank or social status of someone have contributed to their formal way in speaking. They respect other people by using indirect speech or indirect language and respect the hearer's face. In other words, Buginese Bone people are more deference by using negative politeness based on their culture.

VI. CONCLUSION

Based on the result of this research, it is concluded that this study has clearly confirmed that in Buginese of Bone, education play a very crucial part to participants' politeness strategy employment. The education can influence the politeness strategies of Buginese Bone in the configurations of asymmetrical social relation of Yassi's framework that are hierarchy in non-kinship and hierarchy in kinship.

As can be seen from the dialogues in the two configurations, the superior consistently using negative politeness or indirect language to the inferior. The reason why because the superior wants to educates the inferior to maintain manners in communicating with other people. In this case, the teachers and the parents as an educator who must set a good example for the students and children. Therefore, the teachers and the parents use negative politeness or indirect language.

Buginese Bone people tend to use negative politeness because they more hierarchy in their life. It can be found from their culture in which rank or social status of someone have contributed to their formal way in speaking. They respect other people by using indirect speech or indirect language and respect the hearer's face. In other words, Buginese Bone people are more deference by using negative politeness based on their culture.

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