

# The Pervasive Use of Politeness Strategy by Native Durinese of Massalle Variant Based on Sociolinguistics Analysis

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**Abstract:-** Politeness has been regarded as a core of social interaction and it has become an important part of civilization. The study seeks to address the nature of politeness strategy use Durinese speakers in Massalle area Sub-district of Masalle, Enrekang District. It also addresses whether politeness expressions consider all variables (Distance, Power, Kinship) as evidence in the previous research. The present research has been conducted in the real setting of speakers of Bahasa Duri by utilizing research instruments, such as direct observations, simulations, field notes, and structured questionnaires. Data were gathered based on the simulated conversation in addition to the direct conversation since the researcher herself is a native speaker of Bahasa Duri. Data were gathered from December 2020 to February 2021. Data obtained from structured questionnaires were recorded and classified. They were then analyzed using the descriptive qualitative method. The analysis came up with a series of findings that partly confirm the validity of previous politeness frameworks, such as Brown and Levinson (1978), with reference to Kinship (K), Distance(D), and Power (P). The finding showed that the three variables account for the choice of politeness markers, such as KI, TA, IKO, KO, and MU. The finding confirms that these variables have a vital role to play in establishing social interaction among speakers of *Bahasa Duri*.

**Keywords:-** *Politeness; Interaction; Kinship, Durinese.*

## I. INTRODUCTION

The English language's dynamism and inventiveness have beyond human comprehension. New terms and phrases have emerged as a result of advancements in computer technology. Language is tied with the social and cognitive development of the human from childhood. In fact, it forms our identity within society[1]. The use of language helps us express our attitude toward different phenomena in society. The attitude that a speaker express and the listener adopt is of paramount significance in sociolinguistics. Because

language is a means for expressing an attitude, it can be said that the purpose of speeches is to express one's attitude toward phenomena. In today's world, speeches, particularly, political speeches are prone to various sequences of interpretations. Different social groups make different interpretations of the speeches.

The extinction of a language is very worrying because it will cause the loss of various forms of cultural heritage. Therefore, Fathu Rahman offers a conception of the preservation of regional languages through three things: Education, Literature, and Atropolinguistics[2]. Local languages have played strategic roles in the Indonesian contexts especially in shaping the national cultural identity and in enriching the local wisdom of many tribes with their different local languages. The diversity of local languages of Indonesia has determined the important basis for declaring the uniqueness and identity of Indonesia as a nation of multiculturalism. Some social and cultural elements influence people's behavior when they interact. They must consider social elements such as their social status, age, gender, social class, and home region when they speak and behave [3]. Furthermore, people must conform to the cultural standards that their group maintains throughout their relationships. Schwartz [4] defines cultural values as "the implicitly or explicitly shared abstract ideas about what is good, right, and desirable in a society." Conformity to values decides whether a statement or action is correct or incorrect, acceptable or unacceptable. To engage effectively in a community, a person must be aware of the social variables and cultural norms that regulate their relationship.

The use of vernacular can give advantages for the residents who use that local language. One of the advantages of using vernacular is the levels of the local language itself that indirectly can teach people especially the young people to be polite and respect the elderly. The vibrancy of the native language also gave individuals more freedom to express themselves and their emotions. Feelings for which they may not have previously had a technique or words to describe. The greatest impact of vernacular is not only used

as a language but also as something that identified each area, territory, county, or nation.

Because of the great impacts of the vernacular language above, many people will maintain the vernacular language in several ways. In the case of minorities, maintain language is not easy and extremely hard especially in this globalization era. The massive development of technology and information can be a barrier and difficulties in maintaining the language. The difficulties of maintaining the language can cause the language shift.

One important language component in sociolinguistics that is taught in the teaching and learning of a second language is politeness. Politeness is used in daily interactions as a means to keep social harmony and to communicate. Each country has its own culture and uniqueness, including Indonesia, which has a lot of cultures[5]. In the community, ongoing socio-cultural interaction processes are characterized by increased interactions between individuals from various areas and cultures. To successfully execute such connections and avoid communication breakdowns, one must not only be fluent in the national language but also have a deeper grasp of the peculiarities of the local dialect. Even after understanding a language's vocabulary and syntax, communication problems might persist. Not only must one understand the exact meanings, but also the social context and subtle potential misunderstandings.

Politeness has been an integral part of people in Durinese context. This linguistic evidence has also marked a very long historical development in how Durinese people express themselves in social interactions in actual context. To a greater extend, politeness has brought greater successful manifestation of human interaction in the Buginese context and people with polite manners are often chosen to hold a position both in the formal and non-formal institution. The issue of politeness is often linked to the most common term as emotional intelligence which is marked by many people as more important than intellectual intelligence. The issue of impoliteness has also become popular within the context of South Sulawesi because impolite people have often become the victim of bloodshed action when it comes to undervalue the dignity of people.

Politeness includes assuming or asserting the speaker's awareness of and care for the hearer's wishes, offering or promising, being hopeful, involving both the speaker and the hearer in a goal action, giving or asking for explanations, and assuming or claiming reciprocity. Finally, in order to create good politeness, the speaker might attempt to meet the hearer's desires in some way. This can be generated through offering presents, which can be material things as well as sympathy, understanding, or collaboration.

Politeness also is a concept in Sociolinguistics and Pragmatics that refers to linguistic characteristics connected with social conduct standards, such as civility, rapport, deference, and distance. These characteristics include the use of particular discourse markers (please), appropriate

tones of voice, and acceptable forms of address. Eelen clarifies that politeness, according to the Anglo-Saxon scientific tradition, is investigated from the pragmatic and sociolinguistic perspectives. It is agreed that theories of politeness are involved in what belongs to either of these linguistic subfields for politeness is specifically concerned with language use that is connected with pragmatics-and it is a phenomenon that represents a link between language and the social world.

Politeness is an important social feature in Durinese society, and it is defined by how individuals interact with one another. Politeness in this context is defined as excellent manners such as greeting, recognizing and thanking people. Because of the "melting pot" phenomenon, which brings together diverse ethnic groups' cultures, languages, and behavioral conventions, the Durinese setting offers a fertile location for research on social interactions. Malaysia is a multicultural culture that adheres to some traditional standards, such as respect for authority and older citizens (demonstrating humility or modesty in one's manner of life) [6].

## II. BRIEF HISTORY OF MASSENREMPULU

Enrekang Regency, South Sulawesi, has three tribes: Enrekang, Duri, and Maiwa. The 3 tribes formed a unit called the Massenrempulu tribe. Massenrempulu, in the Enrekang language, means sticking like glutinous rice. The word is used to denote the unity of the 3 tribes. In the Bugis language, Massenrempulu is called Massinringbulu, which means mountain range. The Massenrempulu tribe lives in an area consisting of mountains. The most famous mountain and often visited by climbers is Mount Latimojong.

In the mountainous area, there are many villages of the Duri tribe; Many of the Maiwa tribes live in villages bordering Sidrap Regency, and the Enrekang tribe live in the city of Enrekang. Apart from being different from the majority region, the languages of the Enrekang, Duri, and Maiwa tribes also have different dialects, but will still meet in the same meaning and meaning. There are no problems are encountered when the three tribes engage in conversation. They can understand each other regardless of the dialect they are using. This is probably the main reason why social conflict is very rare in that region.

Many say that the Massenrempulu tribe is a combination of two tribes, namely Bugis and Toraja. However, to prove this, a more in-depth research is needed. What is clear is that the Massenrempulu tribe does not have various customs: death, marriage, clothing, and so on. Very different from the Bugis and Toraja tribes. In marriage, for example, the Massenrempulu tribe does not have ceremonies such as *mappacci*, *korontigi*, *lekka*, and others. Women's families are also very embarrassed if their daughters are asked for very expensive materials that are very different from the Bugis or Makassar ethnic groups.

In the past, the Massenrempulu tribe had an animist religion called Alu *Tojolo*. However, along with the entry of Islam, Alu *Tojolo* was slowly being abandoned. Only villages in the Baraka region have residents who adhere to Alu *Tojolo*. They usually meet regularly 1-2 times a month and they usually perform their rituals on Mount Latimojong. Massenrempulu tribe also had social stratification, namely the nobility, the middle class, and the common people. This social stratification was later abolished by Kahar Mudzakkar when he and his troops took control of Enrekang. According to Kahar, the title Puang belongs only to God while humans do not deserve to have it.

The total population of Enrekang Regency in 2012 has reached 255,089 people, consisting of 129,975 men and 125,114 women. The population is mostly Muslims, with the main livelihood in the agricultural sector ( $\pm 65\%$ ). Viewed from the regional development framework and geographically, Enrekang District can also be divided into two areas, namely the West Enrekang Area (KBE) and the East Enrekang Area (KTE). KBE covers Alla District, Anggeraja District, Enrekang District, and Cendana District, while KTE covers Curio District, Malua District, Baraka District, Bungin District and Maiwa District. The KBE area is approximately 659.03 km<sup>2</sup> or 36.90% of the area of Enrekang Regency, while the area of KTE is approximately 1,126.98 km<sup>2</sup> or 63.10% of the total area of Enrekang Regency.

There appear to be considerable disparities in economic activity between the two regions. In general, commerce and industrial activity are concentrated in the KBE zone. Furthermore, the region has the potential to grow service industries such as transportation, telecommunications, hotels, restaurants, banking, and agriculture processing industrial trade. In the meantime, KTE, which has been generally considered behind in terms of socio-economic facilities and infrastructure availability, is very adequate in terms of natural resource potential, making it very promising for agricultural development, specifically food crop agriculture/horticulture, plantations, and community forest development. The Eastern Region of Enrekang, which has a vast territory with a variety of potentials, offers prospects for the development of food crops, horticulture, plantation and forestry crops. The restricted access of KTE to Enrekang's Western Region highlights the necessity for policies or strategic measures that allow the two areas to collaborate in order to achieve the regional vision and purpose.

The diversity of geographic conditions in each region causes a variety of superior commodities that provide opportunities to be developed in each region. From a socio-cultural perspective, the people of Enrekang Regency have their own uniqueness. This is because the Enrekang (Massenrempulu) culture lies between the Bugis, Mandar and Tana Toraja cultures. The local language spoken in Enrekang Regency is roughly split into three languages spoken by three different ethnic groups in Massenrempulu, namely Duri, Enrekang, and Maiwa. Inhabitants of Alla, Baraka, Malua, Buntu Batu, Masalle, Baroko, and Curio

sub-districts, as well as certain residents of Anggeraja District, speak Duri. Residents of Enrekang, Cendana, and some residents of Anggeraja District speak Enrekang. Residents of the Maiwa and Bungin sub-districts speak the Maiwa language. Judging from these socio-cultural conditions, some people consider it necessary to change the name of Enrekang Regency to Massenrempulu Regency, so that there is representation from the socio-cultural side.

This deletion made Andi Sose, Kahar Mudzakkar friend, left Enrekang. Andi Sose is the only person from the Massenrempulu tribe who addressed the aristocratic title of Andi and is called **Puang**. Andi Sose is an entrepreneur who owns the Andi Sose Foundation with business units such as 45 University, Gedung Juang 45, and many more. In fact, there are still some nobles in the Massenrempulu tribe and they are usually called **Puang**, but they never attach the title Andi to their name. At present, the Massenrempulu tribe adheres to the simple life concept. They live from farming, trading, and employees, some have migrated to Makassar, Toraja, Kendari, even to cities in Kalimantan and abroad.

Duri is spoken in Alla District. Enrekang Regency, directly bordered by the Toraja language of the Gandang Batu dialect used in Mengkendek District, Tana Toraja Regency. The contact and the level of population mobility in the two regions were sufficient especially in the two villages in Mengkendek District the southern part such as Desa Gandang Batu and Desa Uluway. In relatively small areas such as Alla and District This Mengkendek District can be expected to occur in the language touch between the Duri language and the Toraja language of the Gandang Batu dialect. "Competition", "controversy", or "complementarity" between languages represents the use-area of a language covering the core areas of that language and also the area-influence of that language on the spoken area of other languages.

The geographical conditions of these two sub-districts are the main road locations Makassar-Tana Toraja escaped. In several villages in the district Shorten there are pockets of Duri language speakers, and Meanwhile in Alla' District there are pockets of Torajan speakers. Humans are both individuals and social creatures. Speaking as an oral performance is a top priority in someone's language skill[7]. The Duri Community is a Duri language speaking community with +90,000 speakers who now inhabit the former parts of the five Massenrempulu areas which since Varklaring Korte by the Dutch East Indies government were included in the Federal Tallu Barupapan, namely the entire Baraka District (except for a few settlements on the Maiwa border), partly most of Anggeraja Subdistrict (except Bambapuung Village), a part from Alla Subdistrict except for the Daqdan language enclave in Masale and partly around Curio. Speakers of the thorn language inhabit the northeastern area of the alla sub-district across Salubarani in several places in Gandang Batu village, Tanah Toraja Regency.

Apart from having the Duri dialect, the Masserempulu language group has three dialects, namely Endekan dialect, Maiwa dialect, and Pattinjo dialect. While, some of the people in Enrekang area still use Bahasa Duri in their interactions. The politeness of Enrekang dialect is a more important aspect in the communication both in formal and informal among the Enrekang communities in the daily interaction [8].

### III. SIGNIFICANCE OF THE STUDY

The study is expected to have a significant contribution to the field of sociolinguistics in general and in particular to the understanding of one of the local languages in South Sulawesi. In practice, this study will provide a better understanding of how Durinese polite expressions are used. As such, people visiting the area will have no problem interacting with the local people so that speech harmony can be achieved. Theoretically, this research will help the future researcher in identifying aspects of socio-cultural values that need further investigation notably within the area of Massenrempulu people. In particular, the research will be significant to another researcher from Enrekang District for researching Bahasa Duri. Further research is needed to strengthen the evidence regarding the characteristics of Bahasa Duri which is spoken by more than one hundred thousand people.

### IV. METHODOLOGY

The present study utilizes a mixed-method research design to reveal the nature of politeness strategy use among the native Durinese. The data of this study were primarily spoken data from native speakers of Bahasa Duri inhabiting Masalle Subdistrict of Enrekang District. Various ways and strategies have been used to obtain data about politeness in Bahasa Duri. Firstly, during observation in the context of breakfasting during Ramadan in Makassar where the researcher herself was one of the participants. Secondly, the simulated conversation was obtained through questionnaires that have been provided with the context of the conversation. The informants provided their answers and these responses were recorded in a booklet. Cresswell[9] confirms that survey research examines a sample of a population to offer a description of its trends. It comprises cross-sectional and longitudinal studies that collect data using questionnaires or organized interviews. Data analysis was performed through several stages as follows. Firstly, the obtained data in the forms of natural Durinese spoken words were classified into several conversational settings. They were then analyzed according to politeness features. They were then classified into forms of interactions, such as whether the interaction is symmetrical or non-symmetrical relationship.

### V. FINDING AND DISCUSSION

The finding from the present study has shown that Bahasa Duri possesses its own characteristics of politeness strategy use. From the profiles of five simulated conversations, it appears that the Durinese language also has some clitics and honorifics similar to Buginese languages, such as **KITA**, **IKO**, **KAMU**, **TA**, **MU**, **MI**. These honorifics and clitic are the core characteristics of Bahasa Duri. Particular politeness expressions should be used to indicate politeness to the person who is older than the speaker in terms of age. There is also special honorific politeness used for the person who is younger than the speaker.

When speaking to the person who is older than the speaker there are address terms are mostly used, such as in the sentence, "**Te'da raka ta-pole lako kampung ke mangla'pahhi to tau**" (Will not you visit your hometown during Idulfitri). The clitic **TA** is an indication that the addressee is being respected by the speaker. If the addressee is younger than the speaker then the utterance would be, "**Te'da raka mu-pole lako kampung ke mangla'pahhi to tau**". Here the clitic **MU** indicates that the addressee is younger or equal in age. Overall, the use of the second strategy does not indicate that the speaker is making an impolite utterance. So, the difference between the two utterances is explicit in the daily conversation of the Durinese people.

In simulated conversation one, *Tiapari na te'da mu ratu sangbo, anna mu-makuttu gaja iko. Ikotopa tobango, iko-topa makuttu*, it is clear that the utterance of the speaker is directed to the person under age with the use of **MU** (mu-ratu), **IKO** (makuttu gaja iko). This is the normal expression from the teacher to a student thus the teacher employs some clitics suitable for the younger person. In contrast, if these clitics are used to person older than the speakers then the speaker will be considered an unethical person, or a person without civilization. The early patterns of politeness expression will be best inculcated from home especially the teaching from the parents. In simulated conversation two, several clitic and honorific are used as follows:

**Old Lady:**  
*"Awwe, gaja tonggoia tu punti tanduk ambe. Umboraiyya dinei nmalai tu punti?"*  
 ("Woow, how big is the horn banana, sir. Where did get such banana From?")

**Old Man:**  
*"Jio bara'bah sangbai buntu. Allimi tu puntingku sanga lapolemo. Gaja rasaia disangarak kemadoangki nallii."*

("I got it from the garden crossing to the side of that mountain. Pls buy this banana because I am leaving very soon. It is good for getting it fried if you want to")

**Old Lady:**

*“Piramira allinna tu’pada? Yana masebo-sembo mibalukanni kuallii. Yarake masulii mbai tangukulle nallii.”*

(“How much do you sell for it?, If the price is reasonable, then I will get. But if it is expensive I could afford it”)

**Old Man:**

*“Ala bangmi 150 sa’bu tu sang si. Napeta’da moto tau nena saratuh sa’bu na te’da kubalukki.”*

(“You just simply can get it 150 thousands for that all. People demanded 100 thousands previously but it wasn’t dealt”)

In this conversation, the use of honorific AMBE is a most common use of address terms in Bahasa Duri. This term is used only to the ordinary person rather than a PUANG (the noble one). In expressing this type to the woman or lady, it is common to use INDO. This expression can be used by the speakers of any age. **INDO MODDING:** Bahasa Duri is simpler than with reference to the use of address terms rather than in other local language, such as Buginese or Torajanese.

In simulated conversation three, it is evident that the conversation also employs some characteristics of address terms which are used as a reference to politeness as follows:

**Father:**

*“Oo Becce, alampa jolo pekapu anna sisserannia tee lessuna.”*

**INDO ROHANA:** (“Hi Becce, please get me some lines for the dispersed onions”)

**Daughter:**

*“Apa misanga, Ambe. Gaja buda pekapu ntu mioloi. Lannalana wai ladibasean piring”*

**INDO MODDING:** (“What did you mean Dad?. You have plenty of lines in front of you. I need to take some water for cleaning the dishes”)

*“Gaja kuttuua te’ pea. Kukua alanna pekapu! Siseranni jo lessuna. Alai madoi”.*

(“How lazy you are! I did tell you to get me some lines. The unions get dispersed. Hurry up please”)

**Daughter:**

*“Tajanni pe’na jolo. Purapi kubasei te piring. Gaja buda piring ladibasei”*

(“Ok, hold on please. Let me finish washing the dishes. There are too many dishes that need to be cleaned”)

*“Madoi’ko. Doppa mubasei tu’ piring. Anggennamia kumande na mang HP najama-jama te’ pea.”*

In this conversation, it is clear that the first speaker (father) makes use of the address term suitable for the daughter. Calling the first name of the person is only used by the older age person such as father-daughter. When this is done from the younger age to older age, it will be considered rude and impolite. Within the family, in Enrekang dialect, for example, the direct name is often called by a husband to a wife, but not from a wife to a husband. In this conversation, two honorifics (Becce and Ambe) are being used. The former is the real name rather than the address terms and the latter is an address term rather than the real name. It may be concluded that terms of address used in Bahasa Duri also function as referring to being polite.

**INDO ROHANA:**

*“Apara tu- muaali bene....gaja buda tu balancamu.”*

(“What did you buy... You have got lots of shopping”)

*“Nallina bue campe, bale, lessuna pute, lengkuah laku nasu dau bongi sanga deen tamungku ratu lallamar-I jo anakku disanga Sumiati. Matuami dikka namane den tau ngkadoangngi-I”*

(“I bought red beans, some fish, garlics, ginger. I need them to serve my guest this evening to propose to marry my daughter, Sumiati. She is already getting old when the first time people want to marry her”)

*“Anna te’da bang pale mu-metamba bene. Insy Allah ratuna aku ke mutambaina”*

(“Why did not you invite us ? Insy Allah I will come if you invite”)

*“Te’da pa ku metamba sanga mane ri dipasitammuri jo calonna. Te’da diissenni kumua madoang tongan rika lako Sumiati. Yamoke nakitai nakua ganjang pale te baine”*

(“I don’t invite for the time being because this is just the first encounter with the bridegroom. We never know if the man is really willing to marry Sumiati. Sumiaty might appear to be ugly in his eyes.”)

**INDO ROHANA:**

*“Oo..te’da rakape na sicanding bene?”*

(“Oo’..do not they date each other?”)

In this conversation, two ladies address themselves using causal strategy. In Bahasa Duri, the casual strategy is most often used since there is very little chance of having interaction in formal situations. In other words, only the civil servant Durinese speakers will have the occasion of formal contexts, such as during the meeting in the office. Here, the use of BENE is often used as a reference to the female term of address which is only used by females. It may be inferred that the use of appropriate address terms

accounts for the use of politeness expression. There is a need to be cautious that politeness expression in Bahasa Duri will mostly refer to appropriateness in using terms of address.

In this conversation, it is clear that the two-person engages in an equal position by using common terms of address. The first interlocutor (the rich man) positions himself as a friend rather than showing himself as a rich man. He used terms of address MANE which indicate friendliness and politeness. In contrast, the other interlocutor did not use address terms to indicate specific politeness to the rich man.

RM:

“*Oo....anna muinde mane, pole umbo rituu*”

(“Hi..why are here brother. Where have you been?”)

TCH:

“*Polena nalliaani sapatu jo anakkureta sanga lamentamimi SMP jo lamoro tallu.*”

(“I have bought a pair of shoes to my third son as he is about for the admission to secondary school.”)

RM:

“*Anna mabela gajai-ya dinei nalli sapatu. Kusangai buda dibaluk jiong cake..jiong raka Sudu.*”

(“Why did you go that far for the shoes? I thought there many many on sale in Cakke o in Sudu?”)

TCH:

“*Budaiia dibaluk Pak, tapi kebetulan dentoo parallungku male jo juppandang. Jadi sekalianmi nallitoki sapatu. Apa kita pak? Tiapai ta male dok Duri?*”

(“Yes, they are available there, Sir. But it happened to be that I have some other things to do for my visit to Makassar. So, it is like that I did two things at the same time for the shoes. What about you Sir? Why are you heading off to Duri?”)

RM:

“*Mamali'na indoku jiong Cakke. Tangpakulle-kulle tomi sanga matuami mane.*”

(“I have been longing to my own mother there in Cakke. She has been unhealthy due to her age.”)

TCH:

“*Oh....la pirang alloki jiong Cakke?*”

Based on this conversation, it is also evident that interactional conversation in Bahasa Duri often relies on the situation where the conversation takes place. Perhaps the interaction in the restaurant may have a distinctive situation rather than at home. Conversation which is conducted at home is more natural and more relaxing which may determine the smoothness of address terms. The use of address term MANE indicates close ties of relationship. But

if this used when arguing to each other it will indicate impoliteness. Therefore, people need to be aware of situational context when engaging in the conversation using Bahasa Duri.

## VI. CONCLUSION

Politeness strategy has taken a variety of patterns in different languages and cultures. It is used in social interaction in order to enhance better awareness of social ties within the area of South Sulawesi in general and Masserempulu in particular. Politeness is the effort to perform ethical utterances to another person to establish and retain social interaction. Some variables might determine the use of politeness strategies, such as power, social class, gender, and age. Bahasa Duri did not count the whole variables probably since Masserempulu is the border between Toraja and Buginese region that it has no distinctive uniqueness.

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