

Patterns of Politeness Strategies Used by Durinese Speakers of Batunnoni Variant in Daily Conversation: A Sociolinguistic-Based Analysis

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Abstract:- The main purpose of this research is to disseminate the politeness strategy used by a particular Durinese variant and its surroundings within a context of daily Durinese conversation. Politeness has been considered to play a vital role in social interactions with no exceptions of Durinese community. The research design was set up to account for a descriptive qualitative research design. Direct observation, as well as simulated conversations, were used to gather data from the speakers of Durinese inhabiting the Batunnoni area, a mountainous region to the east of Anggeraja District. Data were recorded from the native speakers of Durinese involving different age range, positions, level of educations and with a variety of situations. The obtained data were analyzed with reference to types of politeness markers taking into consideration Brown and Levinson's (1978) theoretical framework. The analysis shows that politeness patterns have smaller variations as compared to Buginese Language. The patterns revolved around certain clitics and honorifics which frequently and widely used among the speakers of Durinese. Casual or Bald-on strategy used occurred within the conversation which to a certain extent similar to Buginese politeness strategy and confirmed similarity to Brown and Levinson's theory. The findings confirm that Durinese Language is less complicated with reference to the choice of politeness strategy use. The findings have sociolinguistic implications for Durinese speakers to have no difficulties in engaging in polite conversation.

Keywords:- Interaction, Politeness, Variant, Speakers.

I. INTRODUCTION

Politeness has brought greater successful manifestation of human interaction in Buginese context and people with polite manner 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.

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 asserting or presupposing the speaker's knowledge of, and concern for, the hearer's wants, offering or promising, being optimistic, including both speaker and hearer in a target activity, giving or asking for reasons, and assuming or asserting reciprocity.

Politeness theory is one of the main areas of linguistic theory that is relevant to relational communication. Politeness is a form of social interaction that is conditioned by the socio-cultural norms of a particular society which can be expressed through communicative and communicative acts. Brown and Levinson propose the Universal Politeness theory as an improvement of the ideas from the Grice's and Leech's Maxim and Fraser's rules of Conversational Contract. Brown and Levinson[1] then refer to a Model Person (MP) who is seen as a fluent speaker of a natural language as the properties of rationality. Brown and Levinson state "model person (MP) consists in is a willful fluent speaker of a natural language, further endowed with two special properties rationality and face". They discuss politeness primarily in relation to speech acts/Clearly, they point out that speech acts have to be handled carefully. They also explain that face consists of two related wants: positive and negative face. A positive face is a person's want to be appreciated and approved of by selected others, in terms of personality, desires, behavior, values, and so on. On another side, a negative face is a person's want to be unimpeded by others, the desire to be free to act as she or he chooses and not to be imposed upon. To reduce acts that threaten face,

Brown, and Levinson propose strategies, known as Face Threatening Acts (FTAs).

Language is a part of the culture that is acquired socially and has a variety that is sometimes connected to different cultures[2]. Each speaker should use language inappropriate strategies which are able to lessen the FTAs. In everyday human interaction, requests are one of the speech acts used quite frequently. It is an expression of what the speaker wants the addressee to or to refrain from doing something. Language and culture are expressions of social and people's behavior[3]. Requests which belong to directives speech act can easily threaten people's face because they have an intention of a speaker to get the hearer since they put imposition on the shoulders of the hearer. Besides that, requests can affect people's autonomy and freedom of choice. When speakers utter requests, speakers use to get someone else to do something. Thus, it can threaten people's sense of equity of rights.

Massenrempulu community, Enrekang District, South Sulawesi, has norms and ethics to engage in conversations. They apply courtesy in language so as their existence is appreciated and liked by everyone. For Massenrempulu community, polite speech or polite language is a rule of life that Durinese speakers need to take into account. All of this is to create a life of harmony and mutual respect for one another. It cannot be denied that better understanding of politeness system within a particular language will always play vital role in the real context of linguistic prevalence, especially regional dialects.

The politeness strategies of Durinese community in preserving polite conversation also vary according to situations, reciprocal relation, kinship, and distance. For example, in carrying out a conversation, the speaker uses polite language or respectful to the interlocutor, this is in order to avoid someone being offended by the speaker's utterances. 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 has often become the victim of bloodshed action when it comes to undervalue the dignity of people.

II. PREVIOUS STUDIES

Research on politeness has been documented in various studies, such as in linguistics, literature, and pragmatics. Nailah [4], for example, has conducted a study on politeness entitled "Politeness strategies used by the main characters in Transformer: age of extinction movie". The method of this research is descriptive qualitative. The result of her research indicates that three kinds of politeness strategies are used by the main characters in transformer: age of extinction movie, namely: negative politeness, positive politeness, and the bald on record. The findings of this research confirm the similarity of research that has been conducted in the native speaker context, such as in USA by Brown and Levinson[1].

Another important research on politeness has also been undertaken by Rahmawati [5] entitled "Politeness strategies used by Dedi Corbuzier in interviewing entertainer and non-entertainer in HitamPutih talk show". The method used to identify the patterns of politeness is descriptive qualitative. The result of this research indicates that 16 different types of Politeness Strategies are used by the host in interviewing both entertainer and non-entertainer. In interviewing the entertainer he uses Bald on Record (18, 3%), 10 types of Positive Politeness Strategy (77, 42%), 1 type of Negative Politeness (1, 4%), and 1 type of Off Record Strategy (2,81%). In addition, in interviewing the non-entertainer he uses Bald on Record Strategy (54, 42%), 7 types of Positive Politeness Strategy (38, 29%) and 3 types of Negative Politeness Strategy (8, 19%). The findings confirm that the host tends to use the Positive Politeness Strategy in interviewing the entertainer. In contrast, he tends to use Bald on Record Strategy in interviewing the non-entertainer.

Another research documentation regarding politeness has been conducted by Martina & Siti Hajar [6]. The research is entitled "Politeness strategies used by students in EFL classroom interaction at SMA Muhammadiyah 9 Makassar (A Descriptive Research)". The method of this research is descriptive qualitative. The result of this research shows two important points as follows: The first, Related to the application of politeness strategies used by students, the findings show that there are politeness strategies that can be found in the student utterances namely bald on record strategies, positive politeness strategies.

The researcher found out twenty-one student utterances consist of five student utterances include bald on record strategies categorized metaphorical urgency for emphasis, task-oriented/paradigmatic form of instruction, and permission that hearer has requested. Sixteen student utterances include positive politeness strategies categorized use in group identity markers, seek agreement/repetition, joke, and offer, the promise from student utterances on teaching and learning process during the observation. During the observation two times, the researcher found twenty-one student utterances. There are five student utterances include bald on record strategies, sixteen student utterances include positive politeness strategies. The data shows that the most frequent politeness strategies used by students in EFL classroom interaction is positive politeness strategies in conducting communication with the teacher during the teaching and learning process.

Research on politeness that is pragmatic-based study has been conducted by Azmi[7] entitled "Politeness strategies in Donald Trump's and Hillary Clinton's first presidential election debate". The method of this research is descriptive qualitative. The result of this research is that there are two main purposes of the Politeness Strategy in the debate. The first is to satisfy the hearer's positive face and the second is to save the negative face. However, the research also notices another purpose of using the Politeness Strategy attached by the speaker in an utterance. Politeness strategy in addition can be used to bridges the relationship between speaker and hearer. It can be used to stress an

argument, to give criticism and to convince the hearer about any statements.

Research on politeness with reference to literature study has been conducted by Fatimahtus[8]. The research is entitled “Politeness strategies used by the main characters in proposal movie by Anne Fletcher”. The method of this research is descriptive qualitative. The findings indicates that three kind of politeness strategies are used by the main characters in transformer: age of extinction movie, namely: negative politeness, positive politeness, and the bald on record. There are eighteen Positive politeness strategies, eight negative politeness strategies, and two balds on record. So the conclusions from this analysis are there are many positive politeness strategies and we can know the weaknesses and strengths of the film from language that use in politeness strategies.

A comprehension of politeness as a strategy to avoid conflict can be found in the idea of Brown and Levinson, who suggest that the essential function of politeness is to control a potential conflict between interacting parties. The politeness approach, as proposed by Brown and Levinson, is a development of Goffman’s idea (1959) about the concept of face and the politeness rule of Lakoff (1973). It accentuates two distinctive types of face for both speakers and listeners: the positive face and the negative face. The concept of face here does not refer to a person’s physical facial appearance but rather his or her public image or dignity.

The positive face refers to a person’s desire to be liked by others, while the negative face refers to a desire to not have his or her actions hindered by others[1]. The positive face, therefore, represents a person’s wish to be accepted and admired by others and a desire to have a shared common ground with the social group. The negative face, in contrast, indicates a desire for freedom without interference from others.

The first important study is Fitri Sudjirman [9] entitled, Politeness Strategies Used by Makassar Bugis Lecturers in ELT at English Education Department. The findings showed that (1) The politeness strategies used by Makassar lecturer were praise, sensitivity, humor, encouragement, apologies, gratitude, advice, order, and the using of Bugis-Makassar pronoun; while politeness strategies used by Bugis lecturer were humor, advice, consideration, greeting, order, and the using of Bugis-Makassar pronoun; (2) Bugis-Makassar lecturers of ELT maintained interaction to the students in the view of Bugis-Makassar ethnic group through mixing the languages, switching the languages, using Bugis-Makassar ethnic pronoun and using Bugis-Makassar ethnic particles; (3) The influencing factors of the lecturers’ politeness strategies in EFL classroom were intimacy, social situation of the speech, and social status.

Another important research was conducted by a university researcher in Buginese context of EFL classroom. The research was conducted in recently in 2019 entitled,

“The use of politeness strategies in the classroom context by English university students”. In this research, Murni Mahmud[10] found that. The findings from this study revealed that English students used different kinds of expressions to encode their politeness in the class. Those expressions were in the forms of greetings, thanking, addressing terms, apologizing, and fillers. There were also some terms derived from students’ vernacular language which were used as a softening mechanism for their presentation. These expressions were categorized as positive and negative politeness. The findings of this study might be used as input for teachers and students to create effective classroom interaction.

Research on politeness has also been documented with Japanese background of students of tertiary institution entitled, “Politeness Strategies, Linguistic Markers and Social Contexts in Delivering Requests in Javanese”

Another research from Sukarno[11] found that (1) there are four types (most direct, direct, less direct, and indirect) of politeness strategies in Javanese, (2) there are four linguistic devices (sentence moods, speech levels, passive voice, and supposition/condition) as the markers of the politeness strategies and (3) the choices of the levels are strongly influenced by the social contexts (social distance, age, social status or power, and the size of imposition) among the tenors. The appropriate strategies for delivering requests in Javanese will make the communication among the interlocutors run harmoniously.

Politeness has been documented as an important topic of research in ESL context. Kuang Chi Hei [12] performed research entitled, “Politeness of Front Counter Staff of Malaysian Private Hospitals”. The research examines the practice of politeness in openings and closings of direct illocutionary speech acts in Malaysian private hospitals. It explores how politeness is conveyed by front counter staff of nine private hospitals in their public transactions with patients. Specifically, this paper aims to ascertain whether or not openings and closings are used and if so, whether they are polite, semi-polite or impolite. The findings show that front counter staff in private hospitals employed more impolite openings but at the end of the transactions, they used more polite closings. A closer analysis of the data indicates that these polite closings were often given in response to patients initiations

Research on politeness has also been conducted as topic of research in EFL context of South Sulawesi with reference to Buginese language. Arham Halwinnari conducted research entitled, “Politeness Strategy: Revisiting Brown & Levinson’s Politeness Strategy in Buginese Language with Special Reference to Maros Pappandangan. The research concludes that confirm the validity of previous politeness framework, such as Brown and Levinson (1978), and Yassi (1996) with reference to Kinship (K), Distance (D) and Power (P). The finding deviates from the universality of politeness pattern that confirms use of bald-on strategy in non-kinship relation. It appears from the study, bald-on strategy was consistently used in kinship

pattern, such as Anregurutta and his wife and daughter. This research gap is most probably due to changes in interactional paradigm as a result of religious values that have affected the way the kinship family interacts.

III. METHODOLOGY

The data of the present research were collected by means of a questionnaire, simulated dialogues, observations, and field notes. Some data were collected from the Durinese people who stay in Makassar and the rest were collected directly from the area, the researcher's hometown. Data were written and collected and profiles of politeness were identified. Data gathered from the guided/simulated questionnaire were recoded and classified and then analyzed. Data obtained from observation were recorded and classified and then analyzed in terms of politeness expressions using descriptive qualitative.

IV. FINDING AND DISCUSSION

From the profile of dialogues involving a variety of contexts and people, including gender, age, positions, kinship relation. It is evident that Bahasa Duri resembles partly with Buginese that the two languages have clitics and honorific to signify politeness in social interaction. In Buginese, there are words such as *IDI*, *PUANG*, *IYE*, *TA* which dominantly used to express politeness. Bahasa Duri also possesses this honorific but they are not often used as they are in Buginese.

In simulated dialogue one (1), the two speakers engaged in the situational context of non-formality. One speaker is a farmer but who is older than the teacher. Here, the farmer addressed the teacher with, "tamadoi" which indicates politeness expression of *TA*. This clitic is often used to the older person but the farmer used this to imply that there is no family relation with him. In other words, there is a tendency of Buginese speakers in using bald-on strategy when the relationship is very close and positive strategy when it beyond kinship family. The following is referred to the previous dialogue as:

FARMER :*Anna tamadoi' gaja male mangpagguru.*
(Why are you going to school early?)

TEACHER :*Natambaina kapala sekola, te'da kussenni kumua apara natambanna.*

(The headmaster needs to see me, I don't know why he wants to see me this morning) .

FARMER :*Apake den parallunna mane.*
(Perhaps, he has something important to talk to)

TEACHER :*Mbai. Te'da toda kussenni, sanga mane' apa natambaina madoi ratu jio passikolaan.*

In this bits of conversation, the farmer addressed the teacher with sentence, *Anna tamadoi' gaja male mangpagguru*. The bold morphem *TA* is a predictor of politeness expression to the person. This choice of strategy

exists within the Duri community which provides respect to other person regardless of the age, rank, positions. The clitic *TA* when it is used to younger person, for example, would be an insult rather than a respect. Therefore, it is important not to have over generalization of the use of politeness markers among Durinese speakers.

In the sentence, "*Apake den parallunna mane.* (Perhaps, he has something important to talk to), the farmer addressed the teacher with *MANE* which is usually used to indicate intimacy. This terms of address is used to a male who is either equal or younger than the speaker. Using it to the person who older or with person with high ranking official would be an indication of insulting. Therefore, it is important for the speakers of Bahasa Duri to take into account such variables when involving in a social interaction.

In simulated dialogue two (2), the two interlocutors employed terms of address *KITA* to denote politeness expression. In other words, the speakers (Bu Halimah) employed a positive threatening strategy to ease the conversation between them as they are both teachers in the same school. *KITA* refers to the second person that denotes respect both in terms of age, position and can be used to refer to males and females. When it is used to the person of a younger age than the speakers it will provide a stronger sense of politeness. Therefore, speakers of Bahasa Duri will need to be inculcated the use of this honorific from their childhood. Parents will play a vital role in inculcating the generation such good conduct to prepare them use the language in a more proper manner. Thus, the following refers to the previous dialogue that can be elaborated further.

IBU HALIMAH: *Oh..Pak Kisman, anna te'da kita ta rambi-i sipissen-pissen jo Herman terlamba' tarruhhia mentama ke makale-i. Biasa lalo tatte karuapi namane timba.*

(Hi Mr.Kisman, whi didn't you stick Herman once. He has always been late for morning class. He even often came after eight o'clock)

PAK KISMAN: *Demmo ku galincihhi talinganna, tapi battak'ri te'danamangpesa'ding*

(I have once smashed his ears but he was naught and didn't listen)

IBU HALIMAH: *Ajahhi-i kita sipissen-pissen na garrih. Apaia naiisen jo pea ke susi rendenggi jo sipa'na. Na cinggattukmora naulangan to pea, duangbulan mora.*

(You need to teach him a good lesson a while. He would not have anything to learn if he keep on behaving like that. The time for the examination is very close. We have only two months ahead of this time.)

PAK KISMAN: *Elohnaiia, tangngio to-o anakka-ku. Yakemo na tinggal kelas narasai. Anggi'mo nakita pusing Bu Halimah.*

(I don't really care. He isn't my own son anyway. Let him stay in that grade. You don't need to care of him Mrs.Halimah).

In this conversation, it can be seen that Brown and Levinson (1978) theory of the emerging negative politeness which speakers use to hide the face. In other words, the speakers does not want to be regarded as being impolite and thus prefer to use negative politeness expression. In the sentence by (Bu Halimah), *Ajahhi-i kita sipissen-pissen na garrih. Apaia naiisen jo pea ke susi rendengngi jo sipa'na. Na cinggattukmora naulangan to pea, duangbulan mora.* The frase, ajahhi-hi contain an instruction for the addressee to do something without using politeness marker. Rather, the speaker positions herself as being equal to the other interlocutor. Therefore, Bahasa Duri has flexibility in that the speaker can have the preference whether to use positive politeness strategy or negative politeness strategy.

In simulated conversation three (3), there is a very strong evidence of the use of both negative and politeness strategy. In the negative politeness strategy, the speaker uses neutral component of an expression in that he does not emphasize strong respect but also does not show any sign of being impolite. In the positive politeness expression, the speaker employs KITA for the other interlocutor who has equal position in terms of age. This dialogue also show flexibility and variance of politeness expressions in Bahasa Duri which are interchangeably used in social interaction. The example is referred to the previous simulated dialogue as follows.

PAK RAHMAN: *Oh Pak Haidir, umbo ladipangngujui? Anna budagaja kita bensin taalli.*

(Hi Mr.Haidir, where are you going? You have much to fill the tank)

PAK HAIDIR: *Ah..Tedaiya, kupebudai memanri kualli, sanga marossona' tuli mangissi. Biasa to'pa mangingihki mangtajan ke siampa ngasanni to tau lamangissi.*

(No, I didn't. I filled my tank earlier because I don't want to keep coming for the gasoline. It is often jammed when people are crowded in line for the filling)

PAK HAIDIR: *Apa kita? Umbo ladipanngujui. Anta mesa-mesa bangra.*

(What about you, where are you about to go? You are alone in the car)

PAK RAHMAN :*Lamalena' Juppandang lannalai jo anakku jio Umi massikola. Apari dilarangngi to tau pole manglebaran mangpamula jo tanggala annan anggena tanggala sangpulo pitu, ah gaja remakkiya.*

(I will be picking up my daughter in Makassar who is a student at UMI. People are forbidden to go hometown for the Idul Fitri festival from 6 to 17 of May. It is really annoying)

PAK HAIDIR: *Kacau meman te' pamarentata to allo. Anna dennia tau dilarang pole mangla'pah. Mandasamiia dikka to oto penumpang, te'da naampa doi'.Apamora lanapakandeanni bainena sola anakkana.*

(There has been a chaos in our current government. Why they issued a policy to prevent people from conducting Idul Fitri at hometown. It will be a problem for the bus transportation not to earn money. Where will they get the money to feed their children and wife?)

PAK RAHMAN: *Apara kita tasanga, tanngia sapiri oto manda masussa. Termasuk passikola dentu' Juppandang madoang gaja dikka pole. Apa kesusimi tee te'da naden siampa. Taropassa ladi ratui mira jao Juppandang sebelum tanggala annan.*

This dialogue does not reflect whether the interlocutors consider each other as males or females. It neither reflects the age perspective because the politeness expressions revolve around negative politeness strategies with the emergence of second person reference as KITA. The reference is so common as it becomes the most frequent use of honorific when engaging in both head to-head conversation and conversation within involving more than two speakers.

In the sentence, “*Oh Pak Haidir, umbo ladipangngujui? Anna budagaja kita bensin taalli*”, the speaker uses clitic TA to respect his interlocutor meaning that he is employing positive strategy of politeness. In addition, he also employs negative politeness strategy in his utterance, “*ladipangngujui*”. This phenomena indicates that Durinese speakers is flexible in determining his or her choice of strategy use. In other words, Bahasa Duri has linguistic and social flexibility in the modes of interaction. The above sentence is also often used by males and females speakers

In many different situations.

In simulated dialogue four (4), it is evident that the conversation is marked by bald-on record strategy of politeness expression. The reason most probably due to the fact that the two interlocutors are sisters and therefore they did use casual strategy. It should be noted that, the casual strategy does not always imply harsh expression but rather kinship form. This form is relevant to the theory of politeness by brown and Levinson (1978) who reported that kinship relation often results in the use of bald-on strategy use rather than positive one. The following example was referred to the previous dialogue as follows.

SATIJA: *Oh..Rohana. Te'da raka mukitai doikku kuanna jio nte sa'dena dapoh.*

(Hey Rohana. Didn't you see my money that I kept just near the kitchen!)

ROHANA : *Te'da kukitai. Te'da na deng kumale lako ntu dapoh. Naiko mandara ntu bale sangbo.*

(I didn't. I have never turned up at the kitchen lately. I thought you are the only one turned up in the kitchen baking for the fish)

SATIJA: *Anna ta'de pale'na. Indannalai ke tanngio iko. Kabuot-buto te'pea mes'a.*

(But why has it gone?. No one took it except yourself. You are telling me lie)

ROHANA : *Anna aku aku dipasigona. Na dikua te'da na deng kumale lako dapoh mangpamula sangbo. Apake sala annarako.*

(Why are you accusing me for that?. I did tell you I have never turned up in the kitchen since yesterday. You might have misplaced the money)

The first speaker (SATIJA) employs MU in the sentence MUKITA which is the characteristics of bald-on strategy in Bahasa Duri. Instead of saying TAKITA, the speakers feels more convenient to use this casual form to enhance the conversation. The positive form of politeness, such as TA, KITA is rarely used within the interlocutors are have family relation. The most common form is casual form which does not rude or not polite. This is the form that confirm similarity in the theory generated by Brown and Levinson (1978).

In simulated dialogue 5, the two speakers have non-reciprocal relation in that the young man and the young lady are both unmarried. The nature of the conversation therefore is often very non-formal and thus politeness strategy use will be marked by bald-on record or casual strategy. Since the conversation is within the non-formal situation, it is likely that the choice of politeness strategy will be characterized by casual ones but necessarily imply hard or rude conversation. The following example refers to the previous dialogue.

SAING: *Umborapale munei torro inde Barakah. Mane' apa kukitako. Toduriko?*

(Where about is house here in Barakah? This is my first time meeting you. Are you Durinese?)

HADRAH: *Indoku ra toduri,tapi to Jawa to njajianna muane. Sangbai'na aku Cakke tamma massikola SMA.*

(My mother is originally Durinese, but my father comes from java. I finished my senior school in Cakke)

SAING : *Oh..inda pale musolan ratu inde Barakah?*
(By the way, who did you come here in Barakah with?)

HADRAH: *Mesa-mesana. Ratu mandara lumingga-mingga. Gaja saimo mane' kurato inde. Biasana'ku ratu inde tona kumassikola unapa jio SMA.*

(I came alone, just for sightseeing. It has been a long time ago when I came here. I used to come here when I was still at senior high school)

In this conversation, it is clear that the context is characterized by non-reciprocal relation and the two speakers put themselves as being equal to each other. Therefore, the conversation involves both casual and positive politeness strategy as in the sentence, "*Umborapale munei torro inde Barakah. Mane' apa kukitako. Toduriko?, Indoku ra toduri,tapi to Jawa to njajianna muane. Sangbai'na aku Cakke tamma massikola SMA.*" The first sentence involves bald on strategy in that the speakers put himself as being close to the other interlocutor.

The clitic MU in "*munei*" indicates that addressee is not someone who is more dominant than the speakers. It also signify that the speakers is close to the addressee so that it is a form a politeness which can be used in either formal situation or non-formal situation. In the second sentence, the speakers is performing negative politeness strategy in that she either did not show specific pattern of politeness and also did not show any sign of being impolite. Therefore, it can be confirmed that, to a greater extent, Bahasa Duri possesses the characteristics of linguistic universality in that it supports the notion of Brown and Levinson (1978).

In simulated dialogue six (6), it is clear that the two interlocutors are close relation but are not family. From this conversation, it may be inferred that the two interlocutors engage in bald-on conversation where the first speakers employs MU which otherwise may be considered as not polite when it is used for older people than the speaker. Secondly, the use of honorific MANE indicates intimacy in relation, thus the use of politeness markers will be mostly in casual form. Consider the following as reference the previous dialogue as follows:

PAK MARDIN: *Oh..Sumirlan, te'daraka mu-male de Juppandang. Gaja buda luran jiong Cakke mane.*

(Hi..sumirlan. Aren't you planning to go to Makassar?. There are lots of passengers down there in Cakke)

SUMIRLAN: *Lasangminggumi te'da ku kamala-male Pak. Tang manyaman-nyamanni kusa'ding. Bo'jo gaja na'.*

(It has been a week that I did not go anywhere, Sir. I don't feel good, maybe I am so tired.)

PAK MARDIN: *Ah..sajang bangngi jo luran mane sangbai Cakke. Kesempatan kamu Nampak doi kela.*

(Well...the passengers down there in Cakke are not useful anyway.It is a good occasion to get some money)

SUMIRLAN: *Tongannia Pak, ah..tangngiai dalle sa yana den mawatang makurangngi luran. Yatodapiia nabuda luran ke tang meleke-lekeki.*

(You are right, Sir. Well..this is not my fortune because when I am getting healthy, there aren't many passengers. Passengers are booming when I don't feel healthy)

In this dialogue, only the first speakers shows the politeness markers that indicate casual relation rather than formal relation. Intimacy in relation indeed determines the choice of politeness strategy and this is proven by the first sentence, “*Oh..Sumirlan, te'daraka mu-male de Juppandang. Gaja buda luran jiong Cakke mane*”. In this sentence, the two speakers are actually not family because they just happened to be seeing each other in a gasoline station. The nature of the conversation reflects that they are only close friends that resulting in the use of casual form of politeness strategy as, honorific (MANE) and politeness marker (MU). It may be concluded that speakers of Bahasa Duri will find it easier to engage in social interaction rather than when they use Bahasa Indonesia as the unifying language.

V. CONCLUSION

Politeness strategy in Bahasa Duri of Batunnoni variant has taken a variety of patterns in the daily conversation. Politeness is the social context of Bahasa Duri remains very strong and is retained by the native speakers of people who inhabit the area of Batunnoni. The variant dialect of Durinese is used so widely and extensively in social interactions among the Durinese only in order to enhance social cohesiveness to maintain the characteristics of Durinese society. Politeness appears to be widely used and associated with norms and values among the speakers of Durinese. The language is characteristically used to empower the ethnicity of that community.

Politeness in Bahasa Duri represents a link between language and the social values of an existing community. This value remains important to take into account for anyone who is willing to engage in Durinese social interaction. The importance of politeness as well as being polite is necessary to minimize potential conflict that can lead to social disharmony or conflict. In some cases, using polite forms may be misunderstood and unappreciated by some of the people, especially among close friends, and may bring different evaluations. As such, conflict often arises in speech situations among the speakers of either different cultures or even within the same cultural groups and even within the segment of family.

From the overall analysis, it is becoming evident that the profiles of politeness patterns in Bahasa Duri revolve around the use of honorific and clitics. Such clitics as TA, KI, KO, and MU play such a vital role in determining the value of conversations and also in preserving the norms of the community who involve in the conversation. The misuse of these clitics will eventually result in negative perceptions and assessments of the people and eventually leads to

conflicts. Besides, there are also honorifics, such as KITA, IKO, KAMU are also interchangeably used in various forms of politeness such as in kinship relation, power relation, distance relation, and other reciprocal relations.

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