

Makassar Dialect As A Politeness Signifier In the Indonesian Language

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Abstract

This research discusses the use of the Makassar dialect as a politeness signifier in the Indonesian language. Thus, the objects of this research are the forms of the Makassar dialect that functions as a politeness signifier in the Indonesian language. This research is descriptive qualitative research, which attempts to describe and explain the linguistic condition prevailing in society. Since the data used were obtained from oral and written sources, they were collected by using the field method and library research method. After that, the data collection was done through observation, interview, and the “speaking and listening” method. The results of this research showed that the Makassar dialect as a politeness signifier commonly used in the Indonesian language consists of six forms, namely *tabe*, *iye*, and *kita*, *-ki*, *-ta*, and *maki*. The six forms of Makassar dialect as a politeness signifier are used not only in non-formal situations but also informal situations. The politeness signifier of language is used in the contexts of inquiring, informing, replying, asking, offering, refusing, and apologizing.

Keywords: Makassar dialect, politeness, utterance, Indonesian language, situation

Introduction

One’s personality can be seen from the way he/she speaks because personality is reflected in their utterance. When a person can use good and polite language, this will affect the image of the person be said as having a good personality and noble character. Through language, a person or a country will be known by people around the world. Indonesia consists of many tribes, that are known as friendly, polite, and respectful. It is reflected in their subtle and polite utterance. Subtle and polite utterance means the utterance of a person to his/her interlocutor is positive, friendly, and well-structured so as not to offend the speaking partner. Through friendly and polite utterances, the interlocutor will feel more appreciated and respected.

The polite utterance is a skill accumulated from the appreciation of the values of a culture, which has been passed down from generation to generation (Chaer, 2010, Hasyim et al., 2019). The main purpose of polite utterance is to bring a mutually pleasant atmosphere during the interaction between speaker and interlocutor. A polite utterance is a form of behaviour that is

obtained through a process of appreciation and interpretation of ancestral norms that have been passed on (Arafah & Hasyim, 2019). As a social being, politeness in all circumstances, especially in terms of speaking, must be integrated into everyday life, which aims to create a mutually pleasant atmosphere between speaker and interlocutor (Maknun et al., 2019).

Polite utterance is a skill that must be possessed by everyone as a cultured citizen. The polite utterance is a characteristic of humans who understand and uphold religious and cultural norms. A person who speaks politely will be able to place himself/herself in the midst of society as an element of society with noble character and can be accepted by society. It is in line with the opinion of EJ Yoong (2016) that:

“Politeness requires more than merely saying conventionalized words (please, thank you) at the right moments; it requires a balance of informativity and kindness. Politeness is not an exception to rational communication; it is one important element of rational communication, serving a key social function of maintaining relationships.”

As a country with a pluralistic culture, religion and language, Indonesian people continue to maintain harmony in their daily life. Indonesia has various local languages that coexist with the Indonesian language. The diversity of local languages in Indonesia can have positive potential in developing and strengthening the position of Indonesian as the national language (Mutmainnah et al., 2018; Hasyim et al., 2019). Therefore, it is considered unwise to state local languages as “parasites” for the Indonesian language. Local languages contribute to the Indonesian language as a medium for delivering information in social life. One of the contributions of local languages in people’s daily life can be seen in the honorific characteristic (polite) in speaking Indonesian as influenced by the local languages.

Indonesian is the national standard language, in the reality of using language in everyday life, local dialects heavily contaminate standard Indonesian. Although utterances can be delivered in standard Indonesian, the use of Indonesian is often distorted by involving the vocabularies of the local language or dialect. It is caused by the demands of the situation, which required the Indonesian language to deviate from the prevailing rules.

In certain situations, the use of Indonesian in everyday life seems more polite if it involves the local language or dialect. One of the local dialects that make Indonesian is uttered more politely can be seen in how the Indonesian language is uttered in the ethnic Makassar environment and its surroundings, both formally and informally. The use of Indonesian often involves the Makassar dialect. The involvement of the Makassar dialect in the utterance of the Indonesian language has certain aims. One of them is to make the utterance sound more polite so that the interlocutor will feel more appreciated and respected. The involvement of the Makassar dialect in the utterance of the Indonesian language in a particular situation is sometimes needed to respect and to calm the interlocutor.

Some of the utterances of the Indonesian language that sounds polite due to the involvement of the Makassar dialect can be seen in the example of answering the question, *Iye, kita belok kiri saja setelah lampu merah* (*iye*, we just turn left after the traffic light). The use of *iye* in the example is a signifier of

politeness of a person when responding to a question. For ethnic Makassar, answering a question sounds more polite if the answer uses *iye*. If a question is answered with *iya* (yes), the interlocutor seems mediocre, feel neither respected nor humiliated. On the other hand, if the question is answered by *Iyo, kita belok kiri saja setelah lampu merah* (*iyo*, we just turn left after the traffic light), it is considered rude. As a sign that such an answer is categorized as a less polite answer is the use of the word *iyo*. For the ethnic Makassar *iye*, *iya*, and *iyo* are three forms of answers that indicate agreement, but all the three words are contrasting in terms of language ethics. To indicate agreement by using the word *iye* is a form of polite response to appreciation or respect for the interlocutor, while the answer *iya* or *iyo* is a form of answer that seems neutral or mediocre. The answer *iyo* is a form of answer that seems rude.

In addition to the way of answering questions as described above, politeness and impoliteness in language can also be seen in the use of Makassar language pronouns in the utterance of Indonesian. This can be seen in the following utterances:

- (1) *Dengan siapaki pergi?*
- (2) *Dengan siapa Anda Pergi?*
- (3) *Dengan siapako pergi?* (Whom are you going with?)

Those three forms of utterance have second-person pronouns (possessive pronouns) with different feelings (connotation). Those second-person pronouns are *-ki* in the word *siapaki* (a sentence 1), *Anda* in sentence 2, and *-ko* in *siapako* (sentence 3). The pronouns *-ki*, *Anda*, and *-ko* that follow the question word *siapa* (whom) have different ethical values in utterance, namely *-ki* has the connotation of polite utterance, *Anda* has the connotation of neutral speech, and *-ko* has the connotation of impolite utterance. In addition to the word *Anda* as a signifier of speech with a neutral connotation, the second-person pronoun can also be *saudara* (you), *bapak* (Sir), *ibu* (Madam), or others (depending on who the interlocutor is). The use of the Makassar dialect as a signifier of politeness in Indonesian as described above is often used, both in formal and informal situations.

Based on the explanation above, it is clear that this research is very important due to

Indonesian as the national standard language. However, in the reality of using language in every day, the standard Indonesian spoken in the Makassar area and its surroundings is heavily contaminated by the Makassar dialect. In addition, Indonesian that has been contaminated by the Makassar dialect is more commonly used in everyday language activities than standard Indonesian, in both formal and informal situations.

Politeness in Language

What considers polite by one culture might be different from other cultures. The goal of politeness, including language politeness, is to make the atmosphere more comfortable. According to Rahardi (2005), research on politeness examines the use of language in a particular language society. The community is those with various backgrounds in the social and cultural situation that embodies them. Politeness and impoliteness in language can raise communication gaps resulting in a bad situation, both in the family, school, and society (Mulatsih, 2018). What is studied in research on politeness is the purpose and function of utterance.

Rahardi (2005) states that there are at least three views to studying the problem of politeness in utterance, namely:

- 1) The view of politeness related to social norms (the social-norm view) explains that politeness in speaking is determined based on the existing social and cultural norms in the community that speaks the language. Polite in speaking is equated with language etiquette.
- 2) The next one is a view that sees politeness as a conversational maxim and a face-saving effort. The view of politeness as a conversational maxim considers the politeness principle to be only a complement to the cooperative principle.
- 3) The next view of politeness is related to sociolinguistic research. In this view, politeness is seen as a social index (social indexing). This social index can be found in the forms of social reference, honorific, and style of speaking.

In short, it can be said that an utterance is considered polite if it does not sound demanding or arrogant. Utterance gives the

choice of action to the interlocutor, and the interlocutor will feel more pleasant. Politeness in using language is reflected in how to communicate through verbal signs or language procedures. When communicating, we are subject to cultural norms, not just conveying ideas. In using language, it is important to be following the cultural elements that exist in the community where one lives and a language is used for communication. If a person uses language not following cultural norms, he/she will get negative values, like being considered as arrogant, indifferent, selfish, uncivilized, and even uncultured.

The Principle of Politeness in Language

Politeness in language can be done by obeying the principles of politeness in language that apply to the community who speaks the language. Therefore, it is expected that the speaker and interlocutor did not ignore the principle of politeness. This is done to maintain a good relationship between speaker and interlocutor. This principle of politeness relates to two conversation participants, namely oneself and the other person. Oneself means the speaker, and the other person is the interlocutor, and the third one is what the speaker and the interlocutor talk about. In line with the above explanation, according to Rahardi (2005), polite utterance needs to consider the principles of politeness in language so that messages can be conveyed properly to the participants. The principle of politeness in question is the principle of politeness as stated by Leech (1993), namely:

- 1) Tact Maxim
The maxim of wisdom in the principle of politeness is that speech participants should adhere to the principle of always reducing their benefits and maximizing the benefits of others during the conversation activity. People who carry out the maxim of wisdom in speaking can be considered polite.
- 2) Generosity Maxim
By applying the generosity maxim, the speech participants are expected to respect others. Respecting others occurs when people can reduce benefits for themselves and maximize profits for others.

- 3) **Approbation Maxim**
The approbation maxim is expressed in expressive and assertive sentences. This maxim requires each participant to speak to maximize respect for others, and minimize disrespect for others. In the maxim, it is explained that a person is considered polite when he/she always tries to give appreciation to other parties.
- 4) **Modesty Maxim**
In modesty maxim, speech participants are expected to be humble by reducing praise for themselves. In the Indonesian language and culture, modesty and humility are widely used as parameters for evaluating a person's politeness. This maxim is expressed in expressive and assertive sentences.
- 5) **Agreement Maxim**
The agreement maxim is emphasized for the speech participants to foster harmony or agreement with each other in communication. If there is an agreement or harmony between the speaker and the interlocutor in communication, each of them can be considered polite.
- 4) **Sympathy Maxim**
In this maxim, it is expected that the speech participants can maximize their sympathy for one another. An antipathy attitude toward one of the speech participants will be considered an act of disrespect.

Contribution of Local Languages to the Development of Indonesian Language

Indonesia consists of various tribes with their respective languages. Based on the research report on Kinship and Language Mapping in Indonesia conducted by the Language Agency in 2008, 442 languages have been identified. Until 2011, there are 72 additional languages recorded, bringing the total to 514 languages. This number can still be increased because there are still some areas that have not been studied. In this multicultural and multilingual

situation, touch language and touch culture cannot be avoided. This language contact causes the mutual absorption of one language element into another.

Absorption of local language vocabularies, especially cultural vocabularies, is an effort that must be supported to develop the Indonesian language. This support is worth giving since it turns out that many concepts are coming from the vocabularies of local languages that cannot be found in Indonesian concepts and if they do, they are usually in the form of a phrase. In addition, the vocabularies of local languages also have expressions containing local wisdom values, which can usually only be found in certain languages.

Furthermore, along with the rapid development of science and technology, this development must also be balanced with the development of vocabulary. Absorbed vocabularies from local languages, in this case, can be used as an alternative medium. So far, several terms have been used and accepted by the public, such as the words *unduh* (download) and *unggah* (upload) are taken from the Javanese language, which is used as the equivalent of the words *download* and *upload*.

Research Method

A method is an orderly and systemic way of working to facilitate the implementation of research activity to achieve the desired goals (Hasyim et al., 2020). Through the method, the process of writing a scientific report in the form of research can be carried out well and far from confusion. In this research method, things related to the type of research, data sources, population, samples, data collection techniques, and data analysis techniques will be described.

Viewed from its type, this research plan is qualitative descriptive research. The descriptive research applied in this research plan is used to describe linguistic facts in the form of the Makassar dialect involved in the use of the Indonesian language to respect speech partners. According to Sudaryanto (2017), the description is carried out solely based on existing facts or phenomena that are alive to the speakers so that what is produced or recorded is a duplicate or portrait of real symptoms in the field, the exposure as it is.

Every research must certainly be supported by many data as evidence and supporting matter of the truth about something or the existence of something that will be conveyed through research. The data really must be accurate based on the truth without considering the consequences. The truth in question is objective following data and facts in the field, not normative truth. In this study, the data were obtained from the Indonesian speakers with the Makassar dialect.

If a researcher wants to examine all elements in a research area, the population is the main target. From this population, many samples that represent the overall characteristics or properties of the object are taken.

The population is the whole or a group of subjects, symptoms, or events that have characteristics to be studied. The population is not only people but also objects and other natural objects. The population is not only the number or the amount of the object/subject being studied, but also includes the characteristics/properties of the object. Thus, a population is a group of humans, animals, objects, or conditions with certain criteria determined by the researcher as the research subject and being the target of the conclusions of the research results. The population in this study is polite Indonesian utterances with Makassar dialect.

The sample is part of the population that the research wants to study. A sample is representative of the population with results that represent all observed symptoms. The size and diversity of the sample determine whether the sample is taken (Stainback, 1918: 16). Since the data population in this study was very limited, the sample was determined by the total sampling method. Sugiyono (2016) says that when the total population is less than one hundred, the entire population can be used as a research sample. Thus, the sample of this study is the entire population in the field.

To achieve the goals of scientific activity, a method must be used in the concrete implementation. The method as an orderly way of working must be described following the tools and the nature of the tools used. The description of the method following the tool or the nature of the tool in question is called

technique, while the steps or rules for using the technique are called procedures.

Since the data used in this study came from oral sources, data collection was carried out using two methods, namely the field method and the library method. The field method is used to obtain primary data, while the library method is used to support the primary data obtained from the results of research conducted by previous researchers.

After that, data collection was carried out to obtain the necessary information to achieve the research objectives. Data collection was carried out using several techniques, namely:

This research requires observation techniques to obtain data. Observation in this study means making systematic observation of the elements seen in a symptom on the object being studied (Sudaryanto, 1920). Observation aimed to obtain data, especially morphological data expressed or spoken directly by Indonesian speakers with the Makassar dialect.

An interview is a technique of data collection that is directly obtained from the source. This technique is carried out through face-to-face and direct questions and answers to several informants to obtain the required data. The data obtained through interviews can increase confidence that the data obtained is correct and valid. This is under the opinion of Stainback (1988) who states that *“interviewing provides the researcher a means to gain a deeper understanding of how the participant interprets a situation or phenomenon that can be gained through observation.”* Thus, through the interview, it can be seen more in-depth things about the participants in interpreting the existing situations and phenomena.

The data collection technique is carried out through infinite population random sampling, which is taking samples indiscriminately as to what will be done later. All those included to the Makassar dialect as signifiers of politeness are identified without determining the number and type. In other words, data is collected randomly regardless of the type and the number of data obtained in the field.

Discussion

This discussion section will fully describe the forms of the Makassar dialect used as signifiers

of politeness in the Indonesian language according to the data found in the field. The complete description can be seen as follows:

Forms of the Makassar Dialect Used as Signifiers of Politeness in the Indonesian Language

To ensure that the data in this research is more accurate, they will be presented with some forms of utterance or written expression of Indonesian speakers with the Makassar dialect as a signifier of politeness in the Indonesian language. An utterance or written expression on the following data was taken from various sources, both written and oral sources. Some examples of research language data that have been successfully collected in the field can be seen in data from online and offline sources. The two data sources in this study are described separately.

(a) An utterance or written expression from online sources

One of the media for delivering information that is quite effective and easy to access is social media. Social media consists of several applications, such as WhatsApp, Facebook, Instagram, Zoom, and Google Meet. All of these social media can facilitate communication by only using a cellphone or laptop. It is also through this media that we can interact directly, through both face-to-face meetings and chatting. Some examples of the use of Indonesian in which there are elements of the Makassar dialect can be seen in the data below.

- (1) *Tabé* Bapak & Ibu, group ini hanya dipakai untuk memfasilitasi pembahasan riset yang direview oleh Ibu Munirah dan Ibu Tuti. (Excuse me, this group is only used for facilitating the discussion of research reviewed by Ms. Munirah and Ms Tuti)
- (2) Mohon teman-teman me-list namata berdasarkan kesesuaian waktuta. (Please write your name on the list, based on your time conformity)
- (3) *Iye*, besok saya kabariki. (I will inform you by tomorrow)
- (4) Minta maaf, tadi saya sedang bawa kendaraan ketika kita menelpon. (I am sorry, I have just ridden when you call me)

- (5) Masuk*maki* saja di google (Just go to the Google).
- (6) Urut*ki* dari atas biar lebih mudah. (Please, sort from above to make it easy)

(b) An utterance or written expressions from offline sources

In addition to online sources, the data were also obtained from offline sources. The data obtained via offline sources were taken from the results of the respondents' conversations, which were conveyed orally. This can be seen in utterance or direct conversations between speaker and interlocutor during activities, such as the conversation between seller and buyer, between lecturer and students, between an officer and the community, and so on. Some of the data collected via offline sources can be seen as follows:

- (1) Mari Pak, cari apaki? (What are you looking for, Sir?)
- (2) *Tabé*, ini pesanan ibu yang kemarin. (This is what your ordered yesterday, Ma'am)
- (3) Mobilta tidak tertutup rapat pintunya. (Your car's door is not tightly closed)
- (4) Ke kampus*maki* saja besok pagi. (Let's go to campus tomorrow morning)
- (5) *Iye*, barangkali besok pagi baru datang. (They will probably come tomorrow morning)
- (6) *Kita* terus saja, lalu belok kiri! (Go straight, then turn left!)

Based on the utterances or conversations as seen in the data above, it is clear that every utterance or conversation in Indonesian has a signifier of politeness in the Makassar dialect. The entire utterance or conversation can be identified based on its form. Overall, there are six forms of the Makassar dialect used as a signifier of politeness in Indonesian. Each of the six forms is three free forms, namely *tabé*, *iyé*, and *kita*, and the other three forms are bound, namely *-ki*, *-ta*, and *maki*.

Indonesian Speakers with Makassar Dialect

Indonesian is a standardized national language governed by many rules. However, in the reality of everyday life, standard Indonesian is heavily contaminated by the dialects of local

languages (Nusantara dialects). In formal or informal situations, the presence of the Nusantara dialects in the use of Indonesian is more comfortable and acceptable for its users. This cannot be denied. The fact shows that in certain situations, the use of the Indonesian language is influenced by the Nusantara dialect. This can be seen in the use of Indonesian in the Makassar area and its surroundings. In formal or informal situations, politeness to speak Indonesian in the Makassar area and its surroundings are always marked by the presence of the Makassar dialect.

As part of the local language, the Makassar dialect used as a signifier of politeness in a language is only used by users of certain languages. Based on the results of the observations, the Makassar dialect is only used when a person speaks with an interlocutor of the same origin, family, ethnic group, peer, family, or both live in an area where the local language is spoken (Makassar language). When speaking with people who are not of the same origin, family, ethnic group, age, family members, or with those who are not of the same domicile, the use of the Makassar dialect is overlooked. They are more likely to use standard Indonesian.

The Use of Signifier of Politeness of the Makassar Dialect in the Indonesian Language

As previously explained, after observing many Indonesian utterances or conversations with the Makassar dialect, both spoken and written forms, there are six forms of the Makassar dialect used as a signifier of politeness. The six forms consist of two forms, namely the free form (*ie*, *tabe*, and *kita*) and the bound form (*-ki*, *-ta*, and *-maki*). The use of the Makassar dialect that signifies politeness in Indonesian can be seen in the description below.

The Free Forms of the Signifier of Politeness (Word)

The data shows that the Makassar dialect used as a signifier of politeness in Indonesian consists of three free forms (words). The descriptions of the use of the three free forms (words) are:

(a) *tabe*

The term *tabe* in the Makassar dialect is equivalent to *excuse me* in English. This term is a form of apology used before committing a mistake, even though in the end there is no mistake. The term *tabe* is often used in everyday conversation. For example, the use of the term *tabe* can be seen in the following data:

- (1) *Tabe Bapak & Ibu, group ini hanya dipakai untuk memfasilitasi pembahasan riset yang direview oleh ibu Munirah dan ibu Tuti.* (Excuse me, this group is only used for facilitating the discussion of research reviewed by Ms. Munirah and Ms Tuti)
- (2) *Tabe Pak masih ada dua yang belum dikopi.* (Excuse me, Sir. The two of them have not been copied)

The term *tabe* in (1) and (2) above is a signifier of politeness of the Makassar dialect which is used to apologize before committing a mistake in what will be done. The use of the term *tabe* has a more polite connotation when using the equivalent Indonesian terms such as *excuse me* or *sorry*. For the Ethnic Makassar, the use of the word *tabe* in the Makassar environment and its surroundings is more polite and mannerly than the words *excuse me* or *sorry*.

(b) *ie*

Ie is the answer to agree on questions or statements. The term *ie* is equivalent to the word *yes* in the Indonesian language. When replying to someone's questions or offers, Ethnic Makassar generally answers *ie* if they agree to the questions, instead of *yes*. Although both *ie* and *io* refer to the same meaning, for those who were born, raised, and settled in the Makassar and surrounding areas, the term *ie* seems to be more polite than *yes*. The examples that state agrees with a more polite connotation can be seen below:

- (1) *Ie, besok saya kabariki.* (I will inform by tomorrow.)
- (2) *Ie, barangkali besok pagi baru datang.* (They will probably come tomorrow morning.)

(c) *kita*

The second-person pronoun in the Makassar language is *katte* and *you*. These two words are increasingly, namely '*you*'. The difference is that the word *katte* has a more refined and polite connotation, while the word *kau* has the

connotation of being rude or impolite. The word *katte* in Makassar can also mean 'I and you' which in Indonesian means *kita* (we). However, the word *katte* in the context of the sentence in the data below refers to a second person pronoun of which use is more polite. Some examples can be seen in data (5) and (6) below.

- (3) *Mungkin ada baiknya kita buat list saja.* (You would better make a list.)
 (4) *Mari! Kita cari apa Pak?* (What do you need, Sir?)

The words *kita* in the (5) and (6) above refer to the meaning of the second person, *you*, not the plural first person in the Indonesian language. The word *kita* in the utterance or written form (5) and (6) above is due to the translation of the word *katte* in Makassar, which means *you*. Thus, the meaning of the words *kita* in examples (5) and (6) above is *you*. The word *kita* in the Indonesian language means *you and I*, which in the Makassar dialect is interpreted as the second person used politely. Based on this, the word *kita* is considered a Makassar dialect used as a signifier of politeness in the Indonesian language.

The Bound Forms of the Signifier of Politeness

In addition to the free form, there is also the bound form as a signifier of politeness in the Indonesian language, which has the Makassar dialect. The description of the bound form used as a signifier of politeness in the Indonesian language can be seen as follows:

(a) *-ki*

When Ethnic Makassar talks to one another of the same origin or group to say *you*, *brother*, *Ms./Mrs.*, *Mr.*, *sister* as the greeting of the second person, they usually tend to use the form *-ki*. Although in the Indonesian language there is a standard and acceptable form for *you*, the tendency of using the Indonesian language to use the form *-ki* is more dominant because this form is a greeting that is a more polite connotation. Some examples can be seen below:

- (5) *Dengan siapaki datang?* (Who is coming with you?)
 (6) *Tadi ada mahasiswa yang cariki.* (There was a student looking for you.)

The meaning of *-ki* in (7) and (8) above can refer to the meaning of the second person, either plural or singular, namely *you*, which is a more polite connotation when using the greeting of the second person of *you*, *Mr.*, *Ms./Mrs.*, *sister*, or *brother*.

(b) *-ta*

The form *-ta* is a bound form that refers to the meaning of 'belonging to the second-person', which in the Indonesian language means *yours*. The use of the form *-ta* in the Indonesian language is intended so that the greeting addressed to someone is more polite. Although, in the Indonesian language, it is known that *yours* is a form of greeting for the second person which signifies belonging, the form *-ta* is still more likely to be used by Ethnic Makassar when communicating with the second person. This can be seen in the following data:

- (7) *Mohon teman2 melist namata berdasarkan kesesuaian waktu Bpk/Ibu.* (Please write your name on the list, based on your time conformity.)
 (10) *Pak, tolong kita parkir mobilta di samping mobil kijang itu.* (Please park our car next to that Toyota MPV, Sir.)

The second person pronoun *-ta* in *namata* and *mobilta* which mean *your* in (9) and (10) are more commonly used than the second-person pronoun that expresses *your* because the connotation is more polite when using the form *your name* or *your car*.

(c) *-maki*

The bound form *-maki* is also the Makassar dialect which is often used in the Indonesian language as a signifier of politeness. The bound form *-maki* refers to the meaning of *just you*. Although in the Indonesian language there is a unified form that can also replace the position of *-maki*, namely *just you*, the fact is that the *-maki* form is used more often due to being more polite. Some examples can be seen below.

- (11) *Kalau ada waktuta datangmaki lusa.* (Just come the day after tomorrow if you have time.)

- (12) *Ke kampusmaki saja besok pagi.*
(Let's go to campus tomorrow morning.)

The forms of *datangmaki* and *kampusmaki* in (11) and (12) above are bound forms that mean "Just...". The bound form *-maki* is more likely to be used in language activities since the meaning is more polite.

The Context of Using the Makassar Dialect as a Signifier of Politeness in the Indonesian Language

The Makassar dialect as a signifier of politeness in the Indonesian language is used in various speaking occasions or situations. The dialect can be used in a context or situation such as:

(1) Inquiring,

Example:

- (1) Jam berapa *kita* Pulang? (When will you go home?)
(2) Siapa namata? (What is the name?)

(2) Informing,

Example:

- (1) *Tabe*, Bapak & Ibu group ini untuk memfasilitasi pembahasan riset yang di-review ibu Munirah dan ibu Tuti. (Excuse me, this group is only used for facilitating research discussion that has been reviewed by Ms. Munirah and Ms. Tuti.)
(2) Tadi ada mahasiswata yang cariki. (There was a student looking for you.)

(3) Replying,

Example:

- (1) *Iye*, barangkali besok pagi baru datang. (They will probably come tomorrow morning.)
(2) *Kita* terus saja lalu belok kiri! (Just go ahead then turn left!)

(4) Asking,

Example:

- (1) *Tabe*, kalau bisa tambah satu lagi Pak. (I would love to have one more, Sir.)
(2) Sebaiknya *kita* japri saja. (Just text them)

(5) Offering, and

Example:

- (1) Mari Pak, ada yang bisa saya bantu? (Can I help you, Sir?)
(2) Ini sangat cocok untuk anakta. (This fits the kids, certainly.)

(5) Refusing

Example:

- (1) *Iye*, saya sudah beli yang baru. (I already bought the new one.)

- (2) *Tabe, kita* sajalah yang ambil. (Just take it, then.)

CONCLUSION

Based on the research results that have been done, the Makassar dialect commonly used as a signifier of politeness in the Indonesian language consists of two forms. The free forms are "*ya, kita, and tabe*", while the others are the bound forms, namely "*-ta, -maki, -ki*". These signifier forms of Makassar dialect politeness have the potential to be used, in both informal and non-formal situations. The Makassar dialect is only used when a person speaks to interlocutors of the same origin, family, ethnic group, peers, or those who live in the area where Makassar languages are spoken. When the interlocutors are not from the same origin, family, ethnic group, peers, or not from the same domicile, then the use of the Makassar dialect is ignored; the standard Indonesian language is more likely to use.

Based on the context and situation, the Makassar dialect as a signifier of politeness in the Indonesian language is usually used in certain contexts and situations, such as inquiring, informing, replying, asking, offering, and refusing. Around the area of Ethnic Makassar and its surroundings, the Makassar dialect as a sign of politeness is used because there is a specific purpose for its users. This Makassar dialect is used with the intention of mutual respect so that the atmosphere of the speech or conversation is livelier and more soothing to the hearts of the speakers as well as the interlocutors.

The results of this research are the result of the authors' hard work to understand and deeply explore various forms of the use of the Makassar dialect in Indonesian, one of which is the Makassar dialect used as a signifier of politeness in language. Some research that aims at local dialects like this needs to continue to be developed since local dialects always decorate the use of the Indonesian language. What has been presented here is only a part of the local dialect aspects that are the potential to be used in everyday language activities. This still requires a more intensive study. Many shortcomings require improvement in some

parts. Therefore, suggestions are expected from readers for the perfection of this research.

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