

Apologizing in the Makassar Language: A Cross-Cultural Comparison Study on Politeness Strategies

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Abstrak

Penelitian ini bertujuan untuk menemukan variasi bahasa yang digunakan oleh sekelompok masyarakat, khususnya bahasa Makassar. Penulis tertarik dalam menemukan beberapa cara dalam meminta maaf dalam bahasa Makassar dalam konteks situasi yang berbeda. Penulis menggunakan wawancara semi-struktural dalam mendapatkan data tersebut, dan telah mewawancarai 3 (tiga) orang yang bekerja di bidang kebudayaan dan sejarah di Museum Lagaligo di kantor Balai Arkeologi Sulawesi Selatan. Data yang ditemukan telah menunjukkan bahwa menarik untuk diketahui beberapa cara meminta maaf dalam Bahasa Makassar dan dalam situasi yang berbeda-beda., dan dipadukan dengan item-item bahasa, speech community, variasi bahasa dan bahasa standard. Dan yang paling menonjol terdapat pada variasi bahasa yang digunakan dalam meminta maaf seperti mengunjungi seseorang, makan dan minum, interaksi sosial seperti perkawinan, minta maaf atas suatu kesalahan, dan lain-lain.

Kata Kunci : Minta Maaf, Bahasa Makassar

Abstract

This study aims to find variations in the language used by a group of people, especially the Makassar language. The author is interested in finding several ways to apologize in the Makassar language in the context of different situations. The author uses semi-structural interviews in obtaining the data, and has interviewed 3 (three) people who work in the field of culture and history at the Lagaligo Museum in the South Sulawesi Archaeological Office. The data found has shown that it is interesting to know a number of ways to apologize in the Makassar language and in different situations, and integrated with language items, speech communities, language variations and standard languages. And the most prominent is the variety of languages used in apologizing such as visiting someone, eating and drinking, social interactions such as marriage, apologizing for an error, and others.

Keywords : Apologize, Makassar Language

1. Introduction

Makassar is one of the most historic cities in Indonesia, and the largest city in the eastern part of Indonesia. Makassar is the capital city of South Sulawesi province which is located in the southern part of the southern peninsula of the island of Sulawesi. During the Portuguese era, Makassar, they called it the name of the whole island of Sulawesi or Selebes. Makassar is the name of an ethnicity, place, language and a group of people. Makassarese language is one of the regional languages in South Sulawesi which is used by Makassar people who live in nine districts and cities. Such as Makassar city, Gowa Regency, Takalar Regency, Bantaeng Regency, Selayar Regency, Maros

Regency and Pangkajene Regency and the Islands. Where they use different language variations such as dialects, registers, and others.

They generally have different language variations due to their geographical location, education, culture and social status. Makassar people have their own traditions especially when they hold weddings, housewarming parties, and celebrations of a birth or a bountiful harvest.

The daily life traditions of the Makassar people are interesting and unique, such as when playing drama, tragedy and comedy. This tradition brings us the opportunity to analyze it, when they carry out social interactions. What we are going to

analyze is a way of expressing things to others such as when apologizing, asking for something and inviting them to an event.

In this paper the author focuses on analyzing the ways Makassarese apologize in Makassar. What are the variations of the Makassar language? And how is it used among those who come from different backgrounds?

2. Method

The method used in this writing is qualitative descriptive. According to Berg, (2007: p.3) in Muhammad (2011: p.30) that qualitative research leads to meanings, concepts, definitions, metaphor characteristics, symbols and descriptions of something. Therefore, research will get data from non-statistical data and then explain it. This method aims to explain everything related to the writer or research topic. In this case, the writer explains what Apology is in Makassar language? (Language Items and Language Varieties). Language items and language variations, and how is Apology used from a different background? Semi-structured interviews are interviews that the writer uses to collect data.

The group of participants in this paper are those who work in the fields of culture and history. The writer or researcher uses purposive sampling technique to collect data. Purposive sampling technique is used to determine the participants by considering everything. (Sugiono, 2009)

3. Findings and Discussion

3.1 Apologizing

According to A.S. Hornby in his dictionary *Advance Learner's Dictionary of Current English* (1973:29) Apologize is a statement/regret for doing wrong, being impolite or hurting someone's feeling.

It is like the British when they say "sorry" even though they are not supposed to apologize but they still do. In this article "being an Englishman" always says "Sorry" (published in online mail, 2008). A well-known British novelist, playwright and article author

"Keith Waterhouse" humorously wrote the following; May I offer a Tip to would be brits? If you want to get your passport don't worry about the wording of your national anthem because nobody in the government did or hanged the union jack. What you have got will be really nice if you apologize or sorry.

3.2 Apologizing in English

In English there are several ways to apologize, and the most widely used is 'Sorry' or 'I, I'm sorry'. You can also use the word 'Apology' which is more empathetic with the words very or very, so, terribly, and extremely. Example; I, m sorry for being late, sorry I'm late, or I, m extremely sorry for beng late. When you are going to apologize out of the blue for example when we step over someone's foot or touch someone's leg, you can say 'Sorry' or I beg your pardon. But "I beg your pardon" is seldom used in modern English anymore. A note; American English speakers will usually say 'Excuse me' in such situations.

3.3 Apologize; interrupt, annoy, approach, or leave someone.

- When criticizing / interrupting someone you will apologize politely by saying 'Excuse me 'or' Sorry for being interrupt 'or' Sorry to Interrupt 'or' I have something to say".
- When disturbing someone you can apologize by saying "Excuse me" or "I am sorry to disturb you" another example; Sorry to disturb you at this late hour, sorry to disturb you at this late hour or time. Or 'Sorry to disturb you again, sorry I bothered you again.
- When you approach someone, for example when you want to approach a stranger, you can use this expression 'Excuse me'. Example; is there a fairly cheap restaurant near here? '. Sometimes 'Pardon me' is used in the above situation which is usually used in Americans. For example, 'Pardon me Major, I wonder if you could do me a favor ?.
- When leaving someone for a short time while we have other activities. We can use 'Excuse me' for example; 'Excuse me, I have to make a telephone call, I'll be right back'.
- When apologizing for something embarrassing, we can also say "Excuse me" or I beg your pardon "when holding the waist or sneezing.
- When err. The words that are usually used are 'Sorry' or 'I beg your pardon' all of these are used when making a mistake, using out of place words say 'Sorry or I beg your pardon'.

3.4 Formal Apologies

If we apologize in a formal way, you can use the word 'Apologize', for example; I apologize for my bad behavior, I apologize for my bad treatment. I really must apologize for my bad

manner, I really have to apologize for my bad manner or nature. Or another formal way is "Please accept my apologies", or say "Forgive me". Example; Forgive me, Mr. Bur, I'm very late for our meeting, I was held up in traffic'.

3.5 Language Items

A discussion will be easier if we use several technical terms. As we have to distance ourselves from the concepts described by language and dialect. What is an acceptable reflection of our culture is called common sense or knowledge knowledge and is useless for the field of sociolinguistics. First of all we need the individual term, 'bits of language' as the sociolinguistic circles of expression are mentioned, where more global statements are not so important. We have used the term Linguistic Items or items in linguistics and continued to use it as a technical term.

What is Item Linguistics? The answer to this question leads to the theory of the structure of language, and people will give different answers according to the theory that they fit into the review of the structure of language. Those who accept some version of transformational - generative linguistics (for example, according to Chomsky 1965) are likely to say that the Linguistic Items are; (i) lexical items, (ii) a rule of various kinds of pronunciation and lexical meanings in a sentence, (iii) the limitations of the various rules, in other words we have to assume that this theory is nothing but looking for sociolinguistic statements refers to individual lexical items, their rules and limitations. In other words, not all linguists or linguistics will accept this answer. As an example; there is an accepted tradition in linguistics or linguistics that emphasizes 'construction' rather than rules (eg, Bolinger 1975: 139), wherein a construction or arrangement as an abstract example is like 'adjective + noun', and apart from this tradition the answer is included also the construction or arrangement (even as a substitute) of rules and construction.

Fortunately, there is no need to decide between the answers, but it seems that this includes a linguistic approach to language structure that can exclude everything else. For example, let's look at those sentences; "The liquid was boiled", is preferred in a scientific report such as "we boiled the liquid". Or the 'liquid was boiled by us'. In order to give a true statement of this fact, we need to relate the first type of sentence or the one that is relevant to the social context, but how are such sentences defined? If that means simply referring to

two different rules (one makes the passive voice and the other removes the "by" agent, in this case "by us", then we may doubt whether the analysis is correct, since rules are a linguistic item. In comparison, the statement could easily be made by referring to the abstract construction / arrangement not using "by".

3.6 Language Variations

If one thinks of "Language" as a phenomenon which includes all languages in the world. The term variety of language, or just a brief variation, can be used to denote different manifestations. Likewise "Musi" is a phenomenon and can distinguish many variations in that music. What makes a language variation different with the same linguistic item as social distribution? This definition leads us to give it the term 'variety of language'. English, French, English People London, English football commentators, The language spoken by members of the long-house in the northwestern Amazon, the language or languages spoken by certain people.

It will be noted that at least it falls into the general assumption of "variation" including others that are normally called; languages, dialects, and registers. With other words 'Style', which will be discussed. The advantage of taking generic terms to cover all the basic concepts. Why do they call it different variations and dialects? The conclusion may be seen as radical, but the definition of 'variation' given above, and the examples given in the list suggest a larger legacy of the linguistic tradition. It will be noted that it would be consistent with the definition to treat all languages as speakers or multilingual communities, as a single-variety, since all linguistic items have a social distribution and they feel open to other speakers or communities. A variation may be greater than verse language, including the number of different languages. Conversely, by definition a variation that may contain only a handful of items or even be an extreme in an item.

Language that is directly related to society consists of statements that lead to the language aspect, either individual from linguistic items or variations thereof, which are called a set of items. No emphasis with various language variations. The variations can complement each other. The definition of each characteristic is relevant in relation to society. In other words, by whom, and when, the related items should be used. Indeed it is an empirical question what causes the traditional mind of a language, dialects and registers to be

adjusted according to the variations interpreted in this matter. As we will note in the next session, the adjustment is probably the best, and in some societies and individuals, it may be difficult to identify those variations that are interrelated, even roughly in the traditional category.

3.7 Speech Community

It may be useful at this point to discuss the various communities to which variations or items can be linked. The term Speech Community is widely used by sociological experts to note that it is a community based on language, but the linguistic community also uses the same meaning. If a speech community can be defined, then it can be studied, and it is likely that interesting differences in their language can be found between the communities associated with those communities. The study of the speech community becomes interesting for linguists. At least there is an opinion from Leonard Bloomfield in his book 'Language', (1933: cq 3). However, there is a confusing and conflicting consideration of what a speech community actually is as in the following survey: a short definition of "Speech Community" according to John Lyons (1970: 326):

- a. Speech Community: everyone who uses the given language (or speech). According to the definition, the speech community may be compatible with individuals who are bilingual and need social relations or cultural units. Obviously, it is possible to limit languages and dialects.
- b. There is still a more complex definition written by Charles Hockett (1958: 8) 'that each language is defined as a speech community, a whole collection of people with one another, either directly or indirectly through common language.
- c. The following definitions emphasize the overall language shared among communities. A simple form given by Leonardo Bloomfield (1933: 42). That the speech community is a group of people who interact through speech.

3.8 Standard Language

It might be fair to say that only a variation of the language would be considered a proper 'Proper Language' (the second sense of the language) that is the standard language. Standard language is

attractive if it has a special relationship to society. One side is abnormal if it appears contradicting the context for the tens, hundreds, even thousands of years that the language was spoken. On the other hand, it is thought that normal language development happens carelessly. Standard language is a language that produces direct and free relations in society. This intervention is called 'standardization' which results in a standard language where previously there were only dialects. The presumption of the standard language is correct, but it is a distinctive standard language that has had to go through the following process (Haugen 1966; on a different list, see Garvin and Mathiot 1956).

- Selection –other specific variations should have been selected as they were developed into the standard language. Being a variety of existing or living as its important political and commercial use, and can be a wide variety of mixtures. In this case its use is in social interests. However in some cases the variations chosen are those that have no native speakers at all. As an example of classical Hebrew in Israel and Indonesian, (a newly created language) In Indonesia (Bell 1976; 167).
- Codification - how many agencies or academies should have written dictionaries and grammar books to suit the variety or diversity of languages, so that everyone agrees on what is true or appropriate. Once such codification occurs, it will be necessary for any ambitious citizen to learn the correct form and not use in writing any form that is not correct 'may be in the original variation which actually occurred over the years in the child's career in school.
- Elaboration of function – it should be important to use the selected variation in all functions associated with central government in writing. For example in parliament, or in court of law, in the bureaucracy, education, and all kinds of scientific documents, and of course in literary form. This requires additional linguistic items to add to the variation.
- Specifically technical words, but also important to develop new discoveries for forms that still access how to formulate questions, how to write formal letters and so on.

- Acceptance – the variation must be accepted by the relevant population as a variation from the usual and real society.

3.9 Makassar, an Ethnicity

Makassar is one of the ethnic groups in Indonesia, on the island of Sulawesi. The Makassar ethnic group has its own language used by not only the Makassar people themselves, but also the Bugis, Mandar and Toraja ethnic groups. The Makassarese live along the southern peninsula of the island of Sulawesi, both Makassar and Bugis are of the Malay family, have a firm character, somewhat hard-tempered people compared to other Malay families. There are several districts in South Sulawesi that speak the Makassar language including: Makassar City, Gowa Regency, Takalar Regency, Bantaeng Regency, Jeneponto Regency, and Selayar Islands Regency. The Makassar tribe has their own writing called "Lontara" data from the Smart Book of South Sulawesi (Shaf Muhtamar, 2006).

3.10 Findings

The semi-interview took place at the fort Rotterdam at Jalan Ujung Pandang No. 1. At 11-13 noon on 24 October 2016. By using a mobile phone recorder.

Extract One:

Ki pammopporangga' anjo kasalahanku lebbaka.....
 (please forgive me for my mistake in the past)
Maafkan saya pada kesalahanku yang lalu
Tabé' Ammotere'ma.....
 (Excuse me, I will go home right now)
Maaf saya sudah mau pulang
Kipammopporangga' tena kusan-gajai.....
 (I am sorry, I did not mean to touch you)
Maafkan saya, saya tidak sengaja
Kipammopporangga' tena kucini'ki.....
 (Sorry, I did not see you)
Maaf saya tidak melihat anda
Kipammopporangga' Karaeng Allah Taala.....
 (Oh God.....please forgive me)
Maafkanlah saya yaa Allah
Maaf..... Ero'ka antama ribal-la'ta.....
 (Excuse me, May I come into your house?)

Maaf bisa saya masuk kedalam rumah? Kipammopporangga' kuallei bayao janganta.....
 (Please forgive me, I stole your egg)
Maafkan saya pernah mencuri telur ayamnya
Kipammopporangga' takkalupa-ka'.....
 (I am sorry, I forgot)
Maaf saya lupa
Kipammopporangga' iratenangga mempo.....
 (I am sorry, I am sitting in the higher position)
Maaf saya duduk lebih tinggi

Extract Two:

Pammopporangga' rikuserota.....
 Sorry for touching you
Maaf saya menyentuh anda
Pammopporangga ritassalaiyya.....
 Sorry for my mistakes
Maaf atas kesalahanku
Pammopporangga' ritassalaku ruang alloa.....
 Sorry for my mistake two days ago
Maaf atas kesalahan saya dua hari yang lalu
Pammopporangga tena kubattu... nasaba garringna..... Sorry for not coming cause I was sick
Maaf saya tidak datang karena saya sakit
Pammopporangga' kalappala kanama anne mempo ngaseng miki rong riolongna rong nakke.....
 Sorry for sitting in front of you all
 Saya minta maaf karena saya duduk didepan kalian semua
Tabé' battua' anne makkutana ribaji'ka.....barakkulle naki sisambung pammanakang.....
 Excuse me, I am coming to ask if there is possibility to make closer of our family
Maaf saya bertanya sekiranya ada kemungkinan kita mendekatkan kembali keluarga
Pammopporangga' takkulleku sipanjariang ri liba'-libayya.....
 Please apology me for not being able marry you
Saya minta maaf karena kita tidak sejedoh

Extract Three:

Maiki' akka'do.....
 Excuse me could you come and eat with us

*Maaf, ayo makan bersama saya
 Maeki appaballe.....
 Excuse me, come and eat with us
 Maaf, mari makan
 Nia'ka anne battu mae rikatte ero' ap-
 pala poporo'.....
 I am coming here to ask for apology
 Saya datang disini untuk memnta maaf
 Ni'ka anne mae battu ero' passisam-
 bungi anu kodia na kulle baji.....
 Please apologize me, I am coming to
 tighten our relationship
 Saya minta maaf, saya datang untuk
 mempererat hubungan kita
 Pammopporangnga' ripanggau kangku
 lebba' laloo.....
 Please give apology my past mistake
 Maafkan atas kesalahanku yang lalu
 Pammopporangnga' ku ulangi
 bicarangku er'na kamma anne.....
 Excuse me, I would like to say some-
 thing
 Maaf, saya mau katakan sesuatu
 Pammopporangnga' sari'
 battang
 le'ba'ka' takkalupa.....
 Please apologize me my brother, I used
 to forget something
 Maafkan saya saudara, saya pernah
 khilaf
 Pammopporangnga' Sali'ban-
 tangku.....
 Please give me apology my brother
 Maafkan saya saudaraku
 Pammopporangnga' rikasalangku
 sarri'battang.....
 Please apologize me for my mistake my
 brother
 Maafkan saya saudara atas kesala-
 hanku
 Pammopporangnga' Batara
 Malompoa.....
 Please forgive me God, the Almighty
 Ampunilah aku yaa Allah yang maha
 kuasa*

3.11 Discussion

Extract One:

(Source: Daeng Sulle (49) works as a civil servant at the "Lagaligo" Museum in Fort Rotterdam Makassar) he uses the prefix "KI" before PAM seems more polite in apologizing, compared to the other two sources. He talked more about his experiences in the field as a Makassar tribe who lives in Makassar. The word SORRY he uses is "Pammopporangnga" after the prefix "KI" ... to make the word "sorry" more polite, but has several variations.

Extract Two:

(Source: Daeng Lala (49), works as a tour guide and free lance guide, and an English instructor at Fort Rotterdam Makassar. He does use a lot of prefixes like "KI" which Daeng Sulle has used, but sayings or expressions he uses meaningfully after the word 'Pammopporangnga' such as the word 'Rikuserota', 'Ritassalaiyya', 'Kalappala', Makkutana riibaji'ku ', 'Kammama 'anne', He also mentions real words which relates to his experience in polygamy.

Extract Three:

(Informant: Pak Imran, works at the asylum office and archaeological center of South, West and Southeast Sulawesi. Which is also based in Fort Rotterdam Makassar. He expressed words or expressions in apologizing according to his daily activities that he found in the district area. Takalar. But he rarely uses the word 'Pammopporangnga' in apologizing and it seems that he uses words like allowing someone to do something. Like; *maeki.....,nia'ka , ero'ma* but what's interesting about the words? What's interesting is that when he apologized to Allah SWT, He said "Batara Allah Ta Allah" where the other Makassar tribes generally say "Karaeng Allah Ta Allah".

4. Conclusion

Makassar has become a world city today, the most historic city in the archipelago since the 14th century. Makassar people, who generally live in coastal areas, are known for their skilled sailors who have navigated the entire coast of the archipelago and parts of the world. The authors are English Language Teachers, experienced Tour Guides and storytellers about Makassar and South Sulawesi, shown to both domestic and foreign tourists. Exploring books related to the history of Makassar and South Sulawesi. Makassar is Indonesia's center point and transit area and is now a living room which has a cluster of small islands, the islands which the Dutch call it the "Spermonde Islands".

Apologizing in the Makassar language as an ethnicity in South Sulawesi is part of the Linguistics Items and the variety of languages used to manifest social contributions. This paper is far from perfection and the it is suggested that there are further study into many more variations in apologizing in the Makassar language for the Makassar tribe especially in the

globalization era where signs of cultural depression can be seen.

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