POLITENESS IN BUGINESE WEDDING CEREMONY

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ABSTRAK

Salah satu unsur budaya komunikasi yang harus diperhatikan adalah kesantunan. Kesantunan tidak dapat dipisahkan dalam komunikasi, terutama dalam budaya Asia Tenggara yang memiliki derajat atau tingkat kesantunan. Mengingat aspek budaya memengaruhi bahasa komunikatif, kesantunan diperlukan dalam hubungan dengan masyarakat. Salah satu implementasi kesantunan adalah penggunaan bahasa santun yang digunakan dalam upacara pernikahan adat Bugis. Ttujuan penelitian ini untuk mengungkap adanya kesantunan dan strategi kesantunan dalam upacara pernikahan adat Bugis. Penelitian ini menggunakan metode kualitatif dengan pendekatan observasi dan deskriptif analitis dengan mengkaji strategi kesantunan dan bahasa percakapan yang digunakan dalam prosesi upacara pernikahan Bugis. Data diperoleh dari rekaman video dimulai akad nikah dan wawancara dengan empat pengantin baru. Hasil penelitian menunjukkan bahwa strategi kesantunan positif lebih banyak digunakan dalam upacara pernikahan Bugis. Hasil kajian juga menunjukkan bahwa strategi kesantunan positif berkaitan erat dengan nilai-nilai budaya Sulawesi Selatan yang menunjukkan urutan prosesi upacara pernikahan adat harus dilaksanakan secara berurutan. Urutan melambangkan ikatan yang menghubungkan secara erat dua insan manusia dalam kebaikan dan kebajikan yang harus dilakukan secara religius. Hasil penelitian menyimpulkan bahwa bahasa yang digunakan dalam upacara pernikahan adat Bugis menganut prinsip atau strategi kesantunan positif, meskipun sifat bahasanya adalah percakapan.

Kata kunci: kesantunan; strategi kesantunan; bahasa percakapan sopan; upacara pernikahan Bugis

ABSTRACT

One of the cultural elements of communication that must be considered is politeness. Politeness is indispensable in communication, especially in Southeast Asian cultures, which have degrees of politeness. As cultural aspects affect the communicative language, politeness would be expected in society. One of the politeness implementations is the polite language used in the Buginese traditional wedding ceremony. In order to reveal politeness and its strategies in the traditional Buginese wedding ceremony, the study employed a qualitative method with observation and analytical descriptive approach by examining the politeness strategies and conversational language used in the Buginese wedding ceremony processions. The data were obtained from the video recordings of the wedding ceremony and the interviews with four newlyweds. The result showed that positive politeness strategies were predominantly used in the Buginese wedding ceremony. The study also revealed that the positive politeness strategies were closely connected to the cultural values of South Sulawesi, which showed a strict sequence of the traditional wedding ceremony that must be followed. The sequence symbolizes the tie that binds two human beings in goodness and beneficence, which must be conducted religiously. The study concludes that the language used during the traditional Buginese wedding ceremony adhered to the positive politeness principle, although the nature of the language was conversational.

Keywords: **politeness; politeness strategy; polite conversational language; Buginese wedding ceremony**

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INTRODUCTION

Background

Language and culture are intertwined elements that facilitate personal communication in many different traditions and customs. They are also often believed to be one's way of life by individuals belonging to a particular group of people. Additionally, culture includes the beliefs, arts, and traditions of a group of individuals, while language conveys their opinions, thoughts, and messages. As civilization progresses, they have an arbitrary, productive, dynamic, and varied nature. These elements are embodied in the definition of culture as an inherited system of communication, perpetuation, development of knowledge, and attitudes towards life, conceptualized symbolically by humans.

The perpetuation and development of a culture can be reflected in the distinctive achievement of the culture of humans, which is manifested in various arts (Geertz, 1973). The core idea of culture is the long-lasting ancient traditions, which had to be selected for their corresponding values (Oatey, 2000). Further, (Oatey, 2000) explains that cultural systems are the products of cultural actions. For example, the product of cultural actions that have taken root in traditional communities since ancient times is the traditional wedding ceremony. Lastly, one of the cultural hallmarks is politeness and its strategies, prevalent in many traditional wedding ceremonies.

The politeness and politeness strategies influence various traditional cultures within human society or tribes (Gao, Zhou, & Liu, 2021) (Yule, 2006) showed that politeness is the way people utilize it in order to reveal and be aware of the face of other individuals in cultural interaction. For example, the Mandailing wedding ceremony, a typical traditional Indonesian wedding ceremony, uses five politeness strategies, i.e., generosity, approbation, modesty, agreement, and sympathy to show modesty and develop intimacy (Raudhah, 2015). Another example, such as (Agustina, Sumarsih, & Gurning, 2015) study, which employed (Brown & Levinson, 1987) approach, showed that the Javanese wedding ceremony used 54,21% *positive politeness* and 8.95% *negative politeness*. Both studies showed that politeness is used in conjunction with politeness strategies to build strong social interaction with other group members within the tribes and can end up being accepted or rejected. The acceptance or rejection is usually conveyed while considering the face of other persons based on the ethical norms

in the tribe. Thus, politeness and politeness strategies are essential features in a language and reflect the culture of the language owners.

Indonesia is an archipelagic nation comprising more than 300 ethnicities with different cultures, traditions, and customs that still maintain traditional ceremonies. For example, the traditions of a traditional marriage ceremony reveal their identity as unique members of the tribe. Most of these traditional marriages have an arduous process and are thick of older traditions, regarded as sacred by all the members of tribes. For example, the *mapacci* in Buginese traditional wedding ceremony represents the cleansing or purifying process of the bride from bad omen in the future (Azis, 2021). The traditional Buginese wedding ceremony shares similar procession procedures with the Makassarese and the Torajan. However, although similar, these traditional wedding ceremonies feature different social values, polite conversational languages, and *mahar* (the dowry). The uniqueness of the wedding ceremony has attracted many Indonesian onlookers to visit the wedding ceremony *in Situ*. The uniqueness stems from the complicated steps that must be conducted in the procession of the wedding ceremony.

In Bugis culture, if the proposal procession has given is not in accordance with the level or degree of women can be rejected. This means that the man must be able to meet the conditions proposed by the woman. In this event, the men had brought all the goods (*erang-erangna*) and spending money (*panai*) which was attended by several close relatives and relatives to welcome the arrival of the male family. In addition, the men submit what has been agreed, the discussion of the wedding schedule, dowry and technical implementation of the marriage. The event shows that a culture from Sulawesi that is very unique and now the tradition has shifted meaning. *Panai* is considered as a requirement that must be met by the men. At present, the amount of *panai* money has been determined according to the social status of women and a form of appreciation and hard work of a man. The real meaning of *panai* money has been forgotten, it changes and people do not know or even do not know about it. The social status of women is very determined the high and low money *panai.* Currently, the harvest money 'is considered a siri' or the pride of a woman and family. (Yansa, H., Basuki, Y., Yusuf, K.M., Perkasa, W. A., 2016).

Formulation of the Research

Little research has been conducted that focuses on politeness and politeness strategies in a traditional Buginese wedding ceremony. Previous research provided the symbolic meanings of *mapacci* equipment utilized in the Buginese wedding ceremony (Azis, 2021), the politeness strategies used in the Javanese wedding ceremony (Agustina et al., 2015). This study offers a closer look at the politeness and the politeness strategies used in the Buginese wedding ceremony, as little has been done in the Buginese wedding ceremony. Additionally, the study reveals the degree of politeness in the Buginese wedding ceremony processions from the proposal stage to the marriage contract based on the Buginese culture. Thus, this study focuses on the politeness strategies used in the traditional Buginese wedding ceremony, originated from South Sulawesi, that relates to the South Sulawesi culture and seeks to answer the following research questions:

1. What politeness strategies are used in the traditional Buginese wedding ceremony in South Sulawesi?

2. Which one of politeness strategies is the most dominant between *positive* and *negative* strategies in the traditional Buginese wedding ceremony in South Sulawesi?

Purposes of the Research

1. To find out what politeness strategies are used in the traditional Buginese wedding ceremony in South Sulawesi.

2. To find out which one of politeness strategies is the most dominant between *positive* and *negative* strategies in the traditional Buginese wedding ceremony in South Sulawesi.

Literature Review

Politeness, in linguistic terms, explains politeness as social rules, politeness as adherence to associate set of Gricean Maxims, and politeness as strategic attention to 'face.' It argues that only the last will account for the observable commonalities in polite expressions across numerous languages and cultures, and positions the analysis of politeness as strategic attention to face within the modern context of the evolutionary

origins and nature of human cooperation (Brown, 2015). This research focuses on the last aspect of politeness, i.e., attention to 'face'. (Watts, 2003) stated that politeness is a strategy to achieve social goals with minimum social friction. Politeness, in interactive communication, can be described as suggestions that are used to show awareness of others' face. This 'face' was initially coined by (Brown & Levinson, 1987), who revealed that politeness has two aspects, i.e., the positive and the negative characteristics. The positive politeness refers to the needs of communicating the interlocutors' positive face, while the negative politeness is used to save face either negatively or positively by paying respect to the interlocutors (Kitamura, 2000). Practical actions that are bound to the *negative face* of that person tend to show differences, emphasize the importance of time or consideration of others, colleagues who experience degreed even embrace apologies for distraction, and it can also be called negative politeness. The act of saving face related to a person's *positive face* shows solidarity, emphasizes that both speakers want the same thing, and have a common goal, called positive politeness.

Politeness strategy is a phenomenon that is often analyzed, especially politeness strategies utilized to foster better communication. Communication is a two-way street and is considered a group activity, which interlocutors commit themselves to make certain norms in society when conversing, creating a sense of politeness (Song, 2012). (Song, 2012) also showed that this sense of politeness can be explained from many theories of politeness and politeness strategies, such as (Brown & Levinson, 1987) study, which invented the vogue of communication and (Lakoff, 1973) theory of politeness, who highlighted the pragmatic competence and established two rules of politeness, i.e., "be clear", and "be polite" (Watts, 2003). (Lakoff, 1973) described that politeness is designed to facilitate communication while avoiding conflict and fostering interpersonal interaction among all humans. She proposed three rules of politeness, i.e., "don't impose", "give options", and "make 'A' feel good – be friendly". For example, the expression "Dinner is served" is politer than the question "Would you like to eat?", as according to the rule one, the first expression avoids directly addressing the addressee want and interpersonally disconnected. The second rule dictates that interlocutors may use hedges and avoid directly state their own opinions, such as "I guess it's time to go". The third rule is the most varied expressions as it often conforms to the culture that the

speakers and hearers live. It means that the participants in the interaction should share similar behavioral norms and they would judge the communication accordingly.

On another note, (Brown & Levinson, 1987) revealed that politeness, as one of the vogue of communications, influences the reciprocality of communication, which is vital and varied between social groups. They categorized the communication vogue into positive and negative politeness. Further, (Brown & Levinson, 1987) showed that politeness strategies are employed to minimize the effects of FTA (Face Threatening Act) that a speaker may possibly make. An FTA is a threatening act that may affect the 'face' of the interlocutors negatively or positively. The positive and negative politeness strategies can be further categorized based on the **Table 1**, **Table 2** and **Table 3**, as follows:

Table 1

Positive Politeness Strategies

Strategy	Claiming common grounds
Strategy 1	Notice, paying attention to the listener (interests, wants, needs, goods).
Strategy 2	Exaggerate (interest, approval, sympathy with hearer).
Strategy 3	Concentrate on the interest of the hearer.
Strategy 4	Use in-group identity markers.
Strategy 5	Ask agreement.
Strategy 6	Avoid disagreement.
Strategy 7	Presuppose/raise/assert a typical ground.
Strategy 8	Joke.

Table 2

Positive Politeness Strategies

Strategy	Conveying that speakers and hearers are cooperators
Strategy 9	Assert or presuppose a speaker's information and concern for hearer's needs.
Strategy 10	Offer, promise.
Strategy 11	Be optimistic.
Strategy 12	Include both speaker and hearer in the activity.
Strategy 13	Give (or ask for) reasons.
Strategy 14	Assume or assert reciprocity.
Strategy 15	Give present to the hearer (nice, sympathy, comprehension, collaboration), fulfilling hearer's needs.

Table 3

Negative Politeness Strategies

Strategy	Description
Strategy 1	Be conventionally indirect.
Strategy 2	Question, hedge.
Strategy 3	Be pessimistic.
Strategy 4	Minimize the imposition.
Strategy 5	Give deference.
Strategy 6	Impersonalize H & S.
Strategy 7	State the FTA as a common regulation.
Strategy 8	Nominative.
Strategy 9	Go on record as incurring debt, or as not indebting A.

Thus, politeness strategies should be employed to foster better communication.

RESEARCH METHOD

The study employed a qualitative method with a descriptive-analytical approach, exploring social phenomena and events transpiring in a study (Cresswell, 2012). The data were sourced from observing the video recordings of the researcher's relatives. The video recordings feature the traditional Buginese wedding ceremony processions sent by the researcher's relatives. As the nature of qualitative research is exploratory, this study also examined the procession sequences; it should be sufficient to answer the research questions and develop a detailed understanding of the main events or occurrences, which were the politeness and politeness strategies used in the videos.

Instruments

The study used library research and digital audio and video as the main instruments. The documents were taken from literature reviews describing the politeness strategies, while audio and digital materials were received from the recordings of the Buginese traditional wedding ceremonies of the reearcher's relatives, i.e., *Rifky* and *Annisa*, *Ririn* and *Fitrah*'s wedding ceremony recordings.

Data Analysis Procedures

The data analysis consisted of several steps, i.e., 1) Organizing and preparing the data for analysis; 2) Examining the data; 3) Coding all of the data; 4) Generating the

themes and description; 5) Representing and interpreting the description and themes. These procedures the interpretation process involved several procedures, such as summarizing the overall findings, comparing the findings to the literature, discussing a personal view of the findings, and stating limitations and future research (Cresswell, 2012).

FINDINGS AND DISCUSSION

Politeness Strategies Used in the Traditional Buginese Wedding Ceremony Processions

In order to answer the first research question, politeness strategies were obtained from carefully observing the traditional Buginese wedding ceremony. The result showed that the traditional Buginese wedding ceremony participants used positive and negative politeness strategies, which was similar to (Brown & Levinson, 1987) study of politeness. The politeness strategies in the traditional Buginese wedding ceremony are presented in **Table 1** as follows:

Table 1
Politeness Strategies in the Traditional Buginese Wedding Ceremony

No	Event	Positive politeness strategy	Negative politeness strategy	Cultural Perspective
1	Meeting between the man's and the woman's families (*Jangan-Jangan)*	Claim common ground: Strategy 4: The use in group identity marker.	-	The identity of a group's self-esteem is highly valued.
2	Proposal procession (*Mappetuada*)	Strategy 5: Ask agreement.	Strategy 1: be conventionally indirect.	A speaker faced with opposing tensions. Identity.
3	Splash of water (*Mappasili*)	Claim common ground: Strategy 5: Ask agreement.	-	Respect for the parents.
4	*Mappacci*	Claim common ground: Strategy 3: intensify interest to H (hearer).	-	Common and respect to the tradition.
5	Marriage contract	Claim common ground: Strategy 4: the use in group identity marker.	-	Identity of the religion.
6	Reception event	Fulfilling the hearer's expectations with strategy 15: Give present to the hearer (nice, sympathy, comprehension, collaboration).	-	Role of social studies in society.

2. The Dominant Politeness Strategies in the Processions of the Traditional Buginese Wedding Ceremony

In order to answer the second research question, the data were obtained from counting and confirming the occurrences of the polite strategies utilized by participants in the wedding ceremony. The result showed that the positive politeness strategies were employed more dominantly than the negative politeness, which can be viewed from **Table 2** below:

Table 2
Positive Politeness Strategies in the Traditional Buginese Wedding Ceremony

No	Positive politeness strategy	Total	Negative politeness strategy	Total
1	Strategy 3: intensify the interest to H.	1	Strategy 1: be conventionally indirect.	1
2	Strategy 4: the use of *in group identity marker*.	2		
3	Strategy 5: Ask agreement.	2		
4	Strategy 6: Give present to the hearer (nice, sympathy, pay attention, comprehension, collaboration).	1		

Q1. Politeness Strategies Used in the Traditional Buginese Wedding Ceremony Processions

a. *Jangang-jangang* (Meeting Between Man and Woman's Families)

At the initial stage, the man visits the woman's home to propose the bride, which also has to be attended by their parents. It symbolizes a rumor delivery, which means that the issue still cannot be accounted for or a piece of news that is not yet official or clear. The prospective groom's family goes directly to the prospective bride's house as a guest. They will do an investigation to make sure that the prospective bride has received the prospective groom's family to make the *Bugis Bone* tribe very proud. They considered that if the bride's family did not accept their proposal, they would not feel any shame or remorse. After the proposal is received by the family of the bride, a representative of the groom's family will inform the wedding date, the dowry, and other needs for the

wedding. The appointed representative must be one who can speak and compromise so that understanding and agreement between the groom and bride family can be appropriately reached.

The negotiation and proposing process are crucial for the groom and bride families as the wedding organizer. In order to maintain communication and bond between the two families, polite speech and politeness strategies were employed. The result of observation showed that the Buginese tended to apply a positive politeness strategy, namely the *claim common ground*. The strategy aimed to reach a mutual agreement between related parties.

The finding showed that Buginese employed the positive politeness strategy in the pre-marital process, such as employing an *in-group identity marker*. The *in-group identity marker* revealed that the speaker (the *groom-to-be*) had to accord with the *bride-to-be* to achieve unity between the groom and the bride. However, the wedding procession did not make its way directly through the bride. The procession was conducted discreetly so that the Buginese society would not know whether the bride family rejected or accepted the proposal from the groom family other than the internal families. The procession was also done to save the face of the bridegroom and his family when the proposal is rejected, using a politeness strategy that has been prevailing in the traditional Buginese wedding ceremony. The politeness strategy was to maintain the secrecy of the in-group's identity as the group's self-esteem is highly valued. The reason was that the Buginese wedding community symbolizes an individual's social status and identity. For example, the implication was that the higher the social status and education of the bride, the higher the value of *panai* (dowry). Therefore, the pre-marital process showed that the positive politeness strategies were the most often employed, five out of six, and the negative politeness strategy was only employed once.

b. *Mappetuada* **(Proposal Procession)**

The second step is the proposal procession, which was conducted after the woman received the man's proposal. The groom's family conveyed their intention through a well-mannered dialogue to show a prevailing cultural tradition in the Buginese tribe.

The following is an example of the dialogue that has the politeness value (Hardianti, 2015)

To *Maddutato mdut*: "*Duamiku alasappo, ungan napa nasa ebelonakanu.*"

(*Hanya dua yang menjadi tumpuan kami, kejujuran dan hati yang bersih*.) (Only two things became our foundation, honesty and a clean heart.)

"*Iya robu ngaro sitta tepu tabba katoni, engkanaga sappona*."

(*Bunga mawar itu cukup mekarlah, apakah sudah ada yang memilikinya?*) (Now that the rose has bloomed enough, has anyone owned it yet?)

To *Riaddutai to riadutea*: "*Degaga pasari kampotta, balanca riliputta mulincomabela.*"

(*Apakah tidak ada gadis di negeri Bapak sehingga jauh Bapak mencari?*) (Are there no women in your country that you are looking for so far?)

To *Maddutato mdut*: "*Engka pada riliputta, balanca rikampotta, neki yanya wami Kusappa.*"

(*Ada juga gadis di negeri kami, tetapi yang kucari adalah hati yang suci/budipekerti yang baik*) (There are also women in our country, but I am looking for a pure heart with a good personality.)

The examples above showed that the bridegroom's family asked to find the bride's status. The sentence examples also showed that the negative politeness strategies were used indirectly and conventionally. However, the expressions used were not directly related to the intended meaning, which is usually used when the speaker expresses his desire indirectly to the hearer. The politeness strategy used by the speaker contained inner opposing tensions, as the speaker had to wait for the answer and might create both expectation and tension.

Other examples:

To *Riaddutai to riadutea*: "*Iganaro elo ribungata, bunga temmaddaunnge, temmattake.*"

(*Siapa yang menginginkan pada anak kami yang tidak punya pengetahuan sedikitpun*?) (Who would like to propose to our daughter if she does not have any slightest knowledge?).

To *Maddutato mdut*: "*Taroni temmadaung, temmatakke.*"

(*Biarlah tidak tahu apa-apa, karena perhiasan yang tak kunjung layu, akan kuhadirkan pelita hidupku*) (Even though she does not have any knowledge, I still want her because, as the jewelry that never withers, she would come into my life as a guiding light.)

The sentence examples above showed that the dialogue contained positive politeness strategies, such as the ask agreement. The listener (the bride) emphasized the desire of the bridegroom to woo their daughter. Is it true that the bridegroom genuinely wanted the bride to become his wife? At the proposal procession, it can be observed that the man used polite language in order to make his proposal more convincing and acceptable. In the Makassar culture, a proposal procession addressed to the woman's families is not immediately accepted. If, at that time, there was no agreement from both parties, the woman would usually ask for more time. Thus, the man would re-offer his proposal, whether the proposal is accepted or rejected. Additionally, the woman would often specify several terms and conditions prior to reaching an agreement.

Based on the researcher's observation, the result indicated that the proposal procession employed parable languages. Different levels of politeness were used by the bridegroom to woo the listener (*the bride*). The reason might be that the proposal procession was an uncertain process for the bridegroom. In Buginese culture, if the proposal procession was deemed unacceptable to the woman's social level or educational degree, the proposal can be rejected. In addition, the man had to meet the conditions imposed by the woman. Thus, the man brought all the tributary goods (*erang-erangna*) and spending money (*panai*), which several close relatives also attended to welcome the arrival of the male family. In addition, the man also had to submit to what had been agreed, such as the wedding schedule, the dowry, and the technical implementation of the marriage.

The proposal procession showed that the wedding ceremony contained the *panai* (spending money), although it has shifted meaning now. *Panai* was considered a requirement for the man. Now, the amount of *panai* money is determined by the social status of the woman. *Panai* symbolizes the respect or appreciation and hard work of a man. Although the meaning of *panai* has been mostly forgotten, the cultural aspect persists as a ritual. The woman's social status can be seen by how high or low the woman's *panai* money. Currently, the tributary money is considered *siri* or a woman's pride and family (Yansa, Basuki, Yusuf, & Perkasa, 2016).

During the process of determining *panai*, polite language and politeness strategies were often employed to reach a mutually agreed *panai*, which both parties highly value. In addition, the polite language and the politeness strategy reflect the social caste and values in the Buginese society. Therefore, a man from a non-aristocratic family or middle-class social status usually cannot afford a woman who has a higher degree of education or social stratum due to the exorbitant amount of *panai* (proposed cash). Thus, *panai*, as tributary money, is the most common denominator in determining the value of both families, as it has become a byword for the Buginese marriage.

However, unlike the *panai* of Buginese traditional wedding ceremony, the *Japuik* of Padang or Minang traditional wedding ceremony, is proposed by the woman's family. *Japuik* is the amount of money determined during the wedding proposal procession, which characterizes the Panaman region. *Japuik* obliges the woman's family to provide a certain amount of gold, money, or other items of economic value to give to a man prior to the marriage contract. The reason for the tradition is that Padang or Minang culture is matrilineal (Tanjung, Sinar, Nasution, & Takari, 2018). Both Buginese and Padangnese are of South Sulawesi, and their marriage proposal procession used a similar '*positive seek agreement strategy*' for their politeness while respecting their cultural identity.

c. *Mappasili* (Splash of Water)

The third wedding procession was aimed to repel bad omen and cleanse the bride and groom candidates. Usually, the water of *Mappasili*, which is the splashing water ceremony, must be taken from seven springs and must contain seven kinds of flowers. In addition, coins must also be put into the *Mappasili* water. After the ceremony ends, the present guests would have to fight over the coins contained in *Mappasili* water. Obtained coins would be given to their unmarried children. There is a belief in the Buginese that the coin will help their children find a soulmate in the future. In addition, relatives and cousins of prospective brides who are unmarried will usually be bathed after the bride and groom are finished to become a future matchmaker.

During the splashing of the water procession, the bride and groom would ask for their parents' permission. The parents' permission was to bless their marriage. Here is an example of a monologue from the bride "*Annisa*":

Assalamualaikum Warohmatulloohi Wabarokaatuuh,

Papa dan Mama yang Dede cintai. Pertama-tama Dede berucap syukur kepada Allah SWT dan ungkapan terimakasih tak terhingga atas segala didikan, kerjakeras, arahan yang tak kenal lelah disepanjang hidup Dede dengan penuh kesabaran dan ketabahan diri seiring doa yang tulus dariPpapa dan Mama yang tak terbalaskan. Papa dan Mama maafkanlah Dede atas segala kekhilafan dan kesalahan. Segala pintu maaf Papa dan Mama melapangkan kehidupan Dede kelak. Papa dan Mama yang Dede banggakan, ijinkan Dede untuk besok akan melangsungkan pernikahan dengan pilihan Dede. Oleh karena itu, Dede mohon restu Papa dan Mama.

(Peace be upon you, and Allah's mercy and blessings.

To My Dearest Father and Mother, who I always love. First of all, I would like to thank Allah SWT for blessing me in my whole life and to both of you. Thank you so much for all your support, hard work, and tireless direction throughout my life, with patience and fortitude along and sincere prayers from both of you that I could never pay it back. My dearest Father and Mother, please forgive me for all the mistakes that I have already made in your life. I did not mean to hurt your feelings. I am so proud of both of you as my father and mother. Please allow me to hold my wedding ceremony tomorrow with the man I have already chosen. Therefore, I humbly ask for your blessings).

This monologue used a positive politeness strategy, the "claim common ground," included in strategy number five, i.e., "ask agreement." The strategy symbolizes the culture of respecting parents and marriage that must gain blessing from the spouses' parents.

d. *Mappacing*

The fourth wedding procession was the activities of *mappacing*, which had to be performed in accordance with the spouse's inherited custom. The *mappacing* starts with the *paddupa*, which picks up the bride and the groom who were allowed to sit on the aisle.

Mappacci is the Buginese traditional wedding ceremony that uses a leaf called "*daun pacar*" (*lawsania alba*) or *Pacci*. Prior to *pacci. mappanrétemme* (*khatam or the completion of Al-Quran recitation*) and *barazanji* are performed. *Pacci* leaf is

associated with *paccing*, which means clean and chaste. Thus, the *mappacci* ceremony implies physical cleanliness and soul purity.

One of the families said these sentences from the recordings:

Recording Data 1:

"*Patarakka imai belo tudangeng Naripatu dang siaprsiata Taue silele luttu patudangeng, Padatuddanma appaccisileo-leo riwennitu dampenni kuaritupaccingisi aedatu belo tudangengripata jangma ibottingngenaripaterrucokkong di lamming lakkoulaweng.*"

(Prospective brides are invited to the altar. The aisle is on the side of the companions. They are sitting next to each other. They are implanted into the night on a happy night. *Mappaci* is, to the king or queen, a beautiful bride. Guide and lead the king or queen to the altar of gold.)

The sentences above show that *mappaci* procession used a positive politeness strategy to intensify the listener's attention by dramatizing an event or fact. The *mappaci* likened the bride and groom to kings and queens as they will have a memorable and pleasant evening before they get married.

Recording Data 2:

Fita's wedding (*Malam Mappacing*) *Calon mempelai yang sudah dirias menggunakan adat Makassar, keluar dengan memegang untaian tali dan didudukkan di atas sebuah panggung rendah untuk menerima ritual pacar di malam mapacci. Pemberian pacar diberikan oleh Paman, bibi, kerabat dekat. Tahap terakhir dari ritual Mappacci, kedua orang tua menaruh pacar di kedua telapaktangan yang melambangkan doa dan harapan.*

Fitra's wedding (The Night of *Mappacing*):

The bride and groom, who have applied make-up using Makassar customs, came out holding a strand of rope and being seated on a low stage to receive the *pacar* ritual on the night of *mappacci*. The bestowal of *'pacar'* was conducted by their uncles, aunts, and close relatives. In the last stage of *Mappacci,* both of the parents' bride and groom put *pacar* on the palms of the bride and groom, representing their prayer and hope.

The traditional *mappaccias* was held at the time of the *tudampenni*, an event that was held ahead of the wedding ceremony, and in which the consent should be granted in the following day.

The recording data 2 also showed that the participants employed the "claim common ground" as their positive politeness strategies (strategy 4) as an *in-group identity marker*. The recording showed that the traditional *mappaccing* reveals the value of politeness towards the cultural traditions and rules as well as conformance to the public perception.

e. Marriage Contract

The fifth wedding procession was the marriage contract. The marriage contract is the announcement of the consent agreement of the marriage. The politeness value in the marriage contract was the politeness strategy of "*claiming common ground*." For example, the utterance uttered in the Kabul consent ceremony was a characteristic of a religion that has a definitive and unchanged value because the uttered words were bound to the religion's rules. Thus, Strategy 4 of the politeness strategy was applied using an *in-group identity marker* in the marriage contract procession.

f. Reception Event

The reception event procession took place at the wedding feast event. Many guests would give greetings during the reception. From the researcher's observation, the positive politeness strategy was employed, as the utterance was filled with what the hearer wants, which is consistent with Strategy 6, the "*Give present to the hearer (nice, sympathy, comprehension, collaboration)*." The polite language reflects the social culture that respects each other by giving a prayer of blessing for the groom and the bride in the marriage ceremony.

Q2. The Dominant Aspect of Politeness Strategies in the Traditional Buginese Wedding Ceremony

The common traditional wedding ceremonies in South Sulawesi, such as the traditional Buginese wedding ceremony, have to use appropriate politeness strategies. The finding showed that the dominant strategy was positive politeness. The positive

politeness strategies were used to avoid communication problems before, during, and after the marriage ceremony. The Buginese culture gives high priority to understanding others in their speech; thus, the polite speech is greatly influenced by the authority, respect, and solidarity among the people. For example, the speakers and hearers must make a cooperative effort to facilitate effective communication, which is why the politeness act is highly valued. Politeness acts and strategies protect the interlocutors' face and dignity; thus, the dominant aspect leans to the positive aspect of politeness.

For negative politeness strategies that mostly are hedging or pluralization of pronouns (Hartati, 2020) for the ceremony should not be addressed in the wedding as this ceremony showed positive politeness strategies.

(Huang, 2008) shows that different culture brings different views, such as the criteria of polite languages and way of livings. For example:

a. Exchanging greetings and farewells, including how to say hello and goodbye differently depending on the cultural aspect of the society.

b. Solving problems and addressing others.

c. Giving compliments or praise to others, including how each culture dictates different rules and manners for praising someone.

d. Expressing thanks, including how to give thanks depending on the individual's ways of living.

In other words, communicating with other people from different cultures and traditions requires an appropriate politeness level and strategies to conform to the culture and tradition to avoid misunderstandings.

The research was limited to only the politeness strategies and not to include other data, such as gender differences or taboo words, which can be covered in future research. The implication is that the researcher hoped to create more understanding of the politeness principle of others' cultures.

These culture-specific preferences showed that cultures differ in the extent to which they assign relative importance to positive and negative *faces*, which relate to the positive and negative politeness strategy. For example, (Wardhaugh & Fuller, 2015) showed that the distribution of modifiers between English, Germans, Poles, and Russians illustrates that although the *requests* language was downgraded in all examined languages, the preferences for the *downgrading devices* were culture-specific.

While the English used *consultative devices* and the Germans *downtoners*, Poles and Russians relied more heavily on *syntactic downgradings*, such as tense and negation (Wardhaugh & Fuller, 2015). Thus, the study confirmed the distinction between positive and negative politeness cultures as suggested by (Brown & Levinson, 1987).

CONCLUSION AND SUGGESTIONS

The use of language expressions in the traditional Buginese wedding ceremony featured many polite languages and politeness strategies. The polite languages and politeness strategies were influenced by the prevailing cultures and traditions that are still used until now. In addition, the culture of mutual respect is still held in high esteem. The self-esteem influenced the level of politeness of the interlocutors engaged in the traditional Buginese wedding ceremony and became one of the determining factors to the success of the traditional Buginese wedding ceremony. The data analyses showed that positive politeness strategies and one negative strategy were used in all steps of the traditional Buginese wedding ceremony. In sum, there were four types of positive politeness strategies, i.e., strategy 3, which is the "intensify interest to Hearer"; strategy 4, which is the use of *in-group identity marker*; and strategy 5, which is the "*ask for agreement,*", and strategy 6, which is "*give present to the hearer,*" including friendly, sympathetic, comprehensive, or collaborative tone.

Whereas, the study revealed that the use of negative politeness strategy was much less, which was only meant as the strategies of being indirect and conventional. Therefore, as one of the South Sulawesi regions, the traditional Buginese wedding ceremony demonstrates traditional values suitable for communal life, which contemporarily may have been partly eroded, even though the values of polite languages and politeness strategies still have meaning.

Further studies may also include more participants or variables related to polite languages or politeness strategies. Different terms and types of politeness or *speech act* in other traditional cultural activities, including other Indonesian regions, may also be added for further exploration and analysis, such as traditional funeral ceremonies or baby birth ceremonies.

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