

Local Wisdom About Language Politeness Education in the Use of PO-5 Philosophy in the Buton Community

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ABSTRACT

This study aims to reveal the relationship between the concept of politeness from experts and the concept of politeness in the PO-5 philosophy along with its implementation and language evidence for the implementation of the PO-5 philosophy. This descriptive qualitative research used 10 conversations as the data of the study. The data collection was carried out in three ways, they are literature study, interview, and observation. The results of this research indicated that the philosophy of PO-5 is part of the local wisdoms of the Buton Islands Community where the findings consisted of 3 data of Pobhinci-bhinciki kuli, 6 data of pomae-maeaka, 4 data of pomaa-masiaka, 2 data of popia-piara, and 1 data of poangka-angkataka. The PO-5 philosophy contains many moral educations for community, one of them is related to language politeness. Philosophy of PO-5 has similarities with the maxim model of Geoffrey Leech (1993). The similarities are found between maxim of tact and Pobhinci-bhinciki kuli, maxim of generosity and pomae-maeaka, maxim of sympathy and Pomaa-masiaka, maxim of agreement and popia-piara, and maxim of approbation and poangka-angkataka.

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1. Introduction

Language is a means of communication. Most people use language in their daily life. According to Kamus Besar Bahasa Indonesia (KBBI), language is an arbitrary symbol of sound. So, it can be interpreted that language is a sound symbol that has meaning and is used as a means of communication in society. In society, language is only used as a means of communication or interaction, even though the scope of language is very broad. For example, when discussing about the wrong and right of language, we as academics have to present several theories to prove the argument. In communication, people need to pay attention to the values of local wisdom. Local wisdom is a form of intelligence of the ancestors that usually takes the form of thoughts, rules, language, even physical things in the form of traditional house buildings, as well as tools for survival. In general, people never question whether language is right or wrong in communication. Society measures all of it in the form of politeness when people say the words. Therefore, the way people talk to someone influences the way society views them as a person, whether they are considered as polite people or not. Sometimes, people use the correct language but deliver it not in a polite manner. So, there is a saying "The language is accurate but it is not appropriate".

The pattern of politeness that is formed in this society comes from the wisdom of the ancestors. This type of local wisdom needs to be preserved (Dalyan, et al., 2022). In Buton, Southeast Sulawesi (Southeast Sulawesi), for example, the wisdom of the *Pobhinci-bhinciki Kuli* philosophy is used as guidance in regulating people's social behavior. The *Pobhinci-bhinciki Kuli* philosophy is a code of conduct that existed before the arrival of Islamic teachings in Buton (Mahrudin et al., 2014; Mansyur, et al., 2020), This philosophy is still relatable to today's situation because its values are in line with modern Islamic teachings. A campaign to preserve the *Pobhinci-bhinciki Kuli* philosophy has been initiated by the Baubau City government. This action can be interpreted as one of the efforts of the Baubau city's government to promote and apply the *Pobhinci-bhinciki Kuli* philosophy as the basis for local regulations on customary institutions. This is a good step to preserve local wisdom.

However, some of the government's efforts to maintain local wisdom values were not in line with the grassroots community values. Some people are against the philosophy of naming *Pobhinci-bhinciki Kuli* being changed to PO-5. According to some people, this eliminates the value of authenticity in *Pobhinci-bhinciki Kuli* philosophy. PO-5 itself is a

formulation made by the former Mayor of Baubau (Alm) Dr H As Tamrin MH. Basically, the value of PO-5 is the same as *Pobhinci-bhinciki Kuli* philosophy, the difference is the name.

The philosophy of *Pobhinci-bhinciki Kuli* itself means "pinch each other's skin" or it can also be interpreted as feeling each other's feelings. *Pobhinci-bhinciki Kuli* philosophy has 4 moral values (Mahrudin et al., 2014) that consist of:

- a. *Pomae-maeka*, namely the value of mutual respect among fellow human beings or mutual respect among fellow citizens. This is a form of respect for others.
- b. *Pomaa-maasiaka*, namely the value of mutual love and affection between humans in society.
- c. *Popia-piara*, namely the value of caring for the feelings of fellow members of society.
- d. *Poangka-angkataka*, namely the value of mutually elevating the degree and dignity of fellow human beings in society.

The controversy over the naming of PO-5 and *Pobhinci-bhinciki Kuli* philosophy is very basic. Because, the name has been determined, then it will be the basis for other names. Naming, according to Kridalaksana in (Suwansa et al., 2021), is a discovery process to describe concepts, objects, processes and so on. This process is carried out by utilizing the existing vocabulary and looking at possible changes in meaning or by creating words or groups of words. If seen from the contents and names proposed by the Baubau City government, it does not really represent the vocabulary in the history of the philosophy of naming *Pobhinci-bhinciki kuli*.

From the education perspective, the philosophy of *Pobhinci-bhinciki kuli* has become a guideline or rule for socializing in society since the time when the kingdom was still in power in the Buton Peninsula. The *Pobhinci-bhinciki kuli* philosophy continued to be used during the sultanate period or when Islamic teachings began to enter the Buton Archipelago Peninsula. The education contained in the *Pobhinci-bhinciki kuli* philosophy is an oral education born from mouth to mouth. Without realizing it, the philosophical pattern of the *Pobhinci-bhinciki kuli* is very closely related to the pattern of politeness that exists in the theories presented by several experts nowadays.

This study attempts to explore evidences of the philosophy of the *Pobhinci-bhinciki kuli* in terms of language. As discussed above, the philosophical values of *Pobhinci-bhinciki kuli* are related to the politeness theory which has been explained by several experts. Therefore, researchers aim to find evidence of politeness based on the local wisdom of *Pobhinci-bhinciki kuli* philosophy education. Previous research conducted by (Mahrudin et al., 2014) revealed that the *pobhinci-bhinciki kuli* philosophy can provide solutions in social life, especially for the younger generation because this philosophy guides how to behave in society. These values are *Popia-piara*, *Pomae-maeka*, *Pomaasi-maasiaka* and *poanka-angkataka*. However, previous research has found any answers yet regarding the language evidence applied by the *Pobhinci-bhinciki kuli* philosophy. Therefore, in this study, the author aims to explore the application of the *Pobhinci-bhinciki kuli* philosophy from the language perspective.

2. Method

The method used was descriptive qualitative. Qualitative research, according to Mahsun in (Electra Septarani, 2017) is research that focuses on showing the meaning, description, clarification and placement of data in their respective contexts and often describes them in the form of words not in the form of numbers. Data collection techniques in this study used two methods, namely, 1) Literature Review to answer the first research question, and 2) Listening and speaking freely to answer the second research question.

Data analysis techniques in this study are as follows:

- a. Matching the concept of politeness by expert with the philosophy of *pobhinci-bhinciki kuli*.
- b. Proving the politeness of *pobhinci-bhinciki kuli* philosophy in society by recording real time conversations that exist in the community. The locations were several places in Waborobo Village, Betoambari District, Baubau City. In recording conversations, researchers were sometimes involved in the conversation and sometimes just listen to the conversation. After the data is collected, then the data is transcribed in written form, then sorted according to each type.
- c. Drawing conclusion
- d.

3. Literature Review

a. Local Wisdom

Local wisdom is a combination of two words, namely wisdom which means wise and local which means place. Overall, local wisdom can be interpreted as an idea of a place that is wise, full of wisdom, of good value and well cared for by the people who live in that place (Taalami in Sahlan, 2017)). Linguistically, the word wisdom is formed from the root word *hikmat* which means 'wise, intelligent, and clever'. So, it can be said that the term wisdom means, (1) insight or (2) intelligence. Therefore, wisdom is related to two things, namely (a) personality or character, (b) cognition or intelligence. This is the basic reference for discussing community local wisdom (Sahlan, 2017; Rahman, et al., 2019).

Gunawan in (Sahlan, 2017) states that local wisdom is a societal adjustment that comes from generation to generation. Meanwhile, Rhyono in (Sahlan, 2017) combines local wisdom with local cultural concepts, namely the intelligence of a group of people which is used for the process of intelligence as well. This is in line with Sztompka's view in (Sahlan, 2017) that says that local wisdom is seen as a form of adaptation regarding experience or knowledge about people's lives that is applied continuously from generation to generation so that it becomes a tradition of certain communities.

Based on some of the definitions above, local wisdom can be called a form of thought, the intelligence of the previous community which was cultivated as the pedagogical foundation of the community afterward. The pattern of inheritance of local wisdom is natural.

b. Politeness

According to George (George Yule, 1996) polite interactions are defined as ways of showing one's awareness in the social environment of society. The term face refers to the emotional and social meaning that everyone has to show others. Using the right face in communication can also make people avoid misunderstandings. Here are the opinions of some experts on politeness.

1) Robin Lakoff

According to Robin Lakoff, politeness consists of three rules that must be obeyed when a speech wants to be polite to listeners. These three rules are formality, hesitancy, and equality or camaraderie. Chaer in (Triana et al., 2018) states that formality means not being forceful, indecision means giving other person chances to make choices and similarity means equality or similarity (same as the other person).

2) Brown and Levinson

Brown and Levinson argue that politeness is based on initial ideas. Everyone has a face that need to be looked after and maintained. We are familiar with Indonesian expressions about face, such as *menyembunyikan muka*, *kehilangan muka* dan *menyelamatkan muka*. To minimize face threatening acts, speakers must consider the level of speech threats, by knowing the extent to which the speech opponent or their attorney dominates, can also see the relative status of types of speech in their culture (Yassi, 2017).

3) Geoffrey Leech

Leech in (Lailatul et al., 2017) states that a person is considered polite if he has fulfilled the principles of politeness which are described as maxims. Maxims are rules of interaction, rules governing language actions, language use, and the interpretation of the speech and actions of the interlocutor. Maxims are divided into 6, namely:

a) Tact Maxim

The tact maxim is a principled speech rule that the speech participant must adhere to the principle of reducing one's own advantage and maximizing the benefit of others in communicating or speaking. People who always use tact maxims can be said to be polite people. If they do not comply with these maxims, they tend to be considered impolite and will instead cause jealousy, envy and other attitudes that do not meet the principle of politeness (Cahyaningrum et al., 2018)

The example below revealed the used of tact maxim in conversation.

A : "Silahkan minum teh-nya nak! Tadi kami sudah".

B : "Wah, saya jadi sunkan begini"

Based on this interaction, it is clear that person A's utterance was used to maximize the benefits of his guest. Speeches like this are often found in rural communities.

b) Generosity Maxim

Leech in (Hasibuan, 2019) The generosity maxim is not much different from the tact maxim which benefits other parties and minimizes the speaker's losses. It's just that the generosity maxim requires participants to respect others. In everyday speech, we often encounter generosity maxim in several words, for example: *tabea* or excuse me. In certain situations, sometimes we find speakers saying the words father, mother, aunt, uncle, brother, sister, brother or friend to greet the other person. The word mention is used to respect the interlocutor.

Contoh:

1. Youth: *Tabea Bapak eee, saya mau lewat dulu.*

Elder: *Ouh iya, lewat sajami.*

2. Youth: *Bibi, tidak pergi di kelurahan ka? Ambil sembako*

Elder: *tidak eee, nanti kamu ambilkan saja saya eee. Saya titip saja kartu kelurgaku.*

In conversational speech situations (1) adolescents respect their elders by using two elements of maxims that are used at once, namely the word *Bapak* and the word *Tabea*. Whereas in the second conversation situation, the teenager respects an elder by saying the word 'aunt' before asking.

c) Approbation Maxim

A person is said to be polite if in speaking he always tries to give credit to other people or the person he is talking to. This maxim is attempted by the speech participants not to berate, ridicule or even belittle the interlocutor. The speech actor who makes fun of his interlocutor can be said to be impolite. This attitude should be avoided so that communication continues to run well without any interruptions. To clarify the description above, the following example can be seen.

Youth A : *"Kawan, diakhir september kita mau buat kegiatan di kampung."*

Youth B : *"Waaah keren sekali itu!!!"*

The speech that Youth A delivered to his interlocutor, Youth B, in the conversation above was responded very well by Youth B accompanied by praise. The communication model above fulfills the principle of politeness.

d) Modesty Maxim

Less self-praise and more self-deprecation, is the tenet of this maxim. Participants are encouraged to be humble by reducing self-praise. Someone is considered as arrogant if they always exalt themselves in speaking activities (Lailatul et al., 2017). The following example will clarify the description above:

A : *"Kak, keren bajumu eee. Beli dimana? Mahal kayaknya eee."*

B : *"ouh, tidak juga laa, murah kok."*

The conversation above shows us a humble greeting. B's speech fulfills the principle of politeness maxims because B does not want to show off the price of his clothes to A.

e) Agreement Maxim

The maxim of agreement or consensus is the principle of speaking which emphasizes equivalence or agreement in speaking. Someone who adheres to these maxims will be considered polite (Lailatul et al., 2017) For more details, see the example below.

(1) A : *"Makan siang sebentar sama-sama ya!"*

B : *"Tidak, saya masih kenyang"*

(2) A : *"Sekarang sudah masuk musim hujan di!"*

B : *"Iyo eee"*

- (3) A : "Pelajaran matematika itu sulit di pahami."
B : "Iya, tapi saya suka."

Conversation (1) is an example of disagreeing speech; the expression violates the principle of agreement maxims. Speech (2) is an agreed speech between speakers A and B. Meanwhile, speech (3) shows a partially agreed speech.

f) Sympathy Maxim

Sympathy maxim is a principle of communication that must maximize the attitude of sympathy to the other person. Antipathy speeches or attitudes will be considered as impolite by the public (Djumingan, 2017), The following is an example of a sympathy maxim.

- A : "Saya baru saja menyelesaikan seminar internasionalku,"
B : "Syukurlah, turut bahagia saudaraku"

In the example above, the speaker (B) fulfills the principle of sympathy maxim by saying *syukurlah*, namely expressing sympathy to the other person

3. Result and Discussions

3.1 Local Wisdom about Language Politeness Education Found in the Use of *Pobhinci-bhinciki Kuli* Philosophy

Local wisdom is a socio-cultural system such as knowledge, regulations, norms, and community skills in an area to solve problems or the needs of certain people's lives which are passed down from generation to generation (Hidayati, 2016). The philosophy of *pobhinci-bhinciki kuli* have fundamental points that have become guidelines or instructions in the behavior of the Buton people since pre-Islamic times in Buton. However, the view of the former Mayor of Baubau City (Alm) As Tamrin is correct that the philosophy of the *pobhinci-bhinciki kuli* is not only 4 points which are always used but 5 points including the *pobhinci-bhinciki kuli* themselves.

a. *Pobhinci-bhinciki kuli*

Pobhinci-bhinciki kuli itself means "pinch each other's skin" or in a pragmatic sense means to feel each other when our friends are hurt. In educational philosophy, teachers told us to not be arrogant, always feel what others feel. When viewed from the politeness theory of experts, this is the same as the tact maxim put forward by (Leech, 1983). The tact maxim refers to the principle of speech that prioritizes the benefit of others and minimizes one's own benefit. Reducing the advantage means the reciprocal feelings that are being experienced by the interlocutor.

b. *Pomae-maeaka*

Pomae-maeaka means mutual respect for one another in social life. From its meaning, the philosophy of education in *Pomae-maeaka*'s point is to teach society to respect every human being, both young and old, male or female, whether of equal rank or not. When viewed from the politeness theory, *Pomae-maeaka*'s intent is the same as the generosity maxim (Leech, 1983)). The generosity maxim is not much different from the tact maxim that puts more benefits to other parties and minimizes the speaker's losses. It's just that, the generosity maxim obliges speakers to respect the other person or in this case other people. The expression that we often encounter in society about the generosity maxim is the words *Tabe*, *Punten*, or *Permisi*. In certain situations, sometimes we find speakers saying the words *bapak*, *ibu*, *bibi*, *paman*, *kaka*, *dek*, *saudara*, or *kawan* to greet the other person.

c. *Pomaa-maasiaka*

Pomaa-maasiaka means to love and care for one another. The educational value of this *Pomaa-maasiaka* point is to love one another and give love. Everyone's affection for other humans is reflected in sympathy for other humans. In politeness theory, the same point as *Pomaa-maasiaka* contains in the sympathy maxim (Leech, 1983). Sympathy maxim is an attitude of expressing love or affection which is illustrated by certain expressions. Phrases like, thank you, congratulations when colleagues get something they want.

d. *Popia-piara*

Popia-piara is the value of maintaining mutual feelings between social beings in society. Mutual care is usually described by mutual agreement with each other. The value of education at the *popia-piara* is teaching mutual agreement

to get a sense of mutual care and nurturing. In politeness theory, the same point as *Popia-piara* is the approbation maxim (Leech, 1983). Approbation maxim is the attitude of greeting each other as an effort to protect the other person's feelings in speaking.

e. *Poangka-angkataka*

Poangka-angkataka has the meaning of mutually elevating the degree and dignity of fellow human beings. The educational value that can be drawn from *Poangka-angkataka's* points is teaching how to treat humans, or even flattering other people. This is intended so that the interlocutor is not stiff when dealing with the source. In politeness theory, *Poangka-angkataka's* points are the same as the agreement maxim (Leech, 1983). The agreement maxim is the attitude of giving flattery to the other person, the act of giving flattery to the other person is considered polite.

4.2 The Realization of Politeness Principles in Using the Pobhinci-bhinciki Coolie Philosophy in the Butonese Society

Table 1. Research findings

Kearifan PO-5	Data
Pobhinci-bhinciki Kuli	Data 1: selesai o nga nua soo ndea menkakano. Selesai mereka san baru kami Kaka.
	Data 2: ndee kuhusi ama, da ameala dua noni. Bapak, ini kursi. Kalau saya, nanti ambi lagi.
	Data 3: Mai wawaamo yitu a mewawaako.. Mari saya bawakan bawaanmu itu mama.
Pomae-maeaka	Data 4: Fokoama eee, a fealai o mekoto kundemo ee. Paman, mau izin, kita mau petik kelapamu ee.
	Data 5: tabea ama, a momani maafu paendulu nia. nonii ni atitumpu mancyanano kahaja kawiaa wa sutima soo. Kapugaono ta kemba ntani inia. Permissi Pak. Sebelumnya saya minta maaf. Saya ini orang tuanya acara pernikahan sana. Katanya kita di undang disuruh datang.
	Dat 6: Minao we dawa ina? Kita dari pasar Ibu?
	Data 7: pergi dimana Kaka , banyak sekali barangmu!
	Data 8: mamanya Juni , ada La Uta dirumah?
	Data 9: sabangka eee, kotuu ampa wa Lia no pesua we siloam inia. Ko pahadengeku kuha heano. Saudara , apa benar Wa Lia masuk rumah sakit. Karena yang saya dengar dia kekurangan darah.
	Data 10: enaknya juga bau ini eee. Mama Ita masak apa eee.
Pomaa-maasiaka	Data 11: terimakasih fokoinaoeee. Terima kasih Bibi ee
	Data 12: ouh itu. Terima kasih Mama Lisa ee.
	Data 13: ouh iya. mama juni terima kasih eee.
	Data 14: Hum kasi dhua di fokoinaou ku. Jadi siapa-siapa dirumah sakit sana. Hum kasihan juga bibi ee. Jadi, siapa yang jaga di sana (Rumah sakit).
	Data 15: mboitumo mbahangka ama eee. Ta mo dala dua we wale sigiaeno. Begitu saja bapak ee, kita izin mau jalan lagi di rumah yang lain.
	Data 16: umbe, maka nonini ama minao siae apande pokembaitu. Nga juni te lampard beano sering-sering mereka itu pokemba.
Popia-piara	

	Ya, tapi aku tidak terlalu tahu caranya Pokemba itu, meraka la juni dengan lampar bole yang sering pokemba..
Poangka-angkataka	Data 17: enaknya juga bau ini eee. Mama Ita masak apa eee.

5. Discussion

a. *Phobinci-bhinciki Kuli*

The data above have the value of local wisdom of *Pobhinci-bhinciki kuli* because the speech contains wisdom and sagacity. It has been explained above that *Pobhinci-bhinciki kuli* are the same as the tact maxim put forward by Leech (1993). The sentence in data 1 which showed the point of *Pobhinci-bhinciki's kuli* is **sabar, selesai mereka san baru kami Kaka**. If we look at the previous sentence, it is a commanding sentence to eat immediately, but the interlocutor in this case is a youth who is concerned with the benefit of many people. In this way, the sentence fulfills the value of politeness or in its interpretation fulfills the tact maxim and *Pobhinci-bhinciki* character.

Data 2 is categorized as *Pobhinci-bhinciki kuli* because it prioritizes the interests of their elders by giving seats to their elders. The sentence is **Bapak, ini kursi. Kalau saya, nanti ambi lagi**. This sentence clearly interprets the tact maxim. While data 3 which maximizes the benefits of other people in speaking is **Mari saya bawakan bawaanmu itu mama**. In this sentence, the speaker as a youth asked his parents who had just returned from their garden. The youth asked his parents to give his luggage to the teenager. Thus, data 3 fulfills the interpretation of Porter *Pobhinci-bhinciki's* tact maxims.

b. *Pomae-maeaka*

1) **Paman, mau izin, kita mau petik kelapamu ee.**

2) **Permisi Pak.** Sebelumnya saya minta maaf. Saya ini orang tuanya acara pernikahan sana. Katanya kita di undang disuruh datang.

3) Kita dari pasar Ibu?

4) *enaknya juga bau ini eee. Mama Ita masak apa eee.*

5) *pergi dimana Kaka, banyak sekali barangmu!*

6) **mamanya Juni, ada La Uta dirumah?**

7) **Saudara, apa benar Wa Lia masuk rumah sakit. Karena yang saya dengar dia kekurangan darah.**

Based on the 7 sentences above, all of them reflect the wisdom of *pomae-maeaka*. It has been explained above that the *pomae-maeaka* point is the generosity maxim. In sentence a, the word *paman* is a word that symbolizes respect for someone who is older. In sentence b, the word *permisi* and *Pak*, both are expressions of respect for older people. In sentence c, the word *Ibu* is an expression of respect for older woman interlocutors. Sentence d is the word *mama ita*, sentence e is *kaka*, sentence f is *mama Juni*, and sentence g is *Saudara*. All of those words interpret the wisdom of *pomae-maeaka* and the generosity maxim.

c. *Pomaa-maasiaka*

Data 11, 12, 13, dan 14 are examples of sentences contained values of *pomaa-maasiaka*.

1) *Terima kasih Bibi ee*

2) *Ouh itu. Terima kasih Mama Lisa ee.*

3) *ouh iya. mama juni terima kasih eee.*

4) *Hum kasihan juga bibi ee. Jadi, siapa yang jaga di sana (Rumah sakit).*

The four sentences above, all of them show sympathy for the other person. Sentences a, b, and c express gratitude for giving sympathy to others. Whereas in sentence d, sympathy is seen in the sentence *Hum kasihan juga bibi ee*. This phrase was said because the speaker had a feeling of sympathy for his interlocutor who was lying in the hospital. This expression is a picture of the speaker's affection for his interlocutor.

d. *Popia-piara*

Data 15 contains the *popia-piara* values because the speaker is trying to reach a match. The sentence is **Begitu saja bapak ee, kita izin mau jalan lagi di rumah yang lain**. If the youth doesn't say yes, then it is considered impolite. Moreover, the orders come from older people.

Data 17 also contains *popia-piara* wisdom because speakers try to reach a match. The sentence is **Ya, tapi aku tidak terlalu tahu caranya Pokemba itu, meraka la juni dengan lampar bole yang sering pokemba**. In this sentence, the youth asked his parents for permission to leave the place. If the teenager did not ask for permission, then his action was considered as impolite. The attitude of the two data above shows an attitude of caring for each other and taking care of the feelings of the other person.

e. *Poangka-angkataka*

Enaknya juga bau ini eee. Mama Ita masak apa eee. This sentence is said to contain the wisdom of *poangka-angkataka* because the speaker in this case is a youth who tries to respect his interlocutor by praising and flattering him

5. Conclusion

Conclusion contains a description that should answer the objectives of research. Provide a clear and concise conclusion. Do not repeat the Abstract or simply describe the results of the research. Give a clear explanation regarding the possible application and/or suggestions related to the research findings.

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