



Direct Negation in Enrekang People Culture

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Abstract

The research aims at identifying the sociological factors that influence politeness, and the types of polite negation in Enrekang culture. This qualitative ethnographic research was conducted in Lewaja Sub-District of Enrekang regency. The population consists of 600 adult people of the four villages. The data were collected through questionnaire, observation, recording/video, and interview, and then analysed by applying Brown and Levinson's theory through socio-pragmatic approach. The result reveal that mostly, Enrekang culture uses Bald on record strategies to indicate polite negation such as: *danggimo*, *daumo*, *manakanamo*, *tannia*, *budamo*, and *jo o'no'* to all social level, whereas *teaq* is an impolite response in Enrekang culture. The research also revealed that ages and position are the dominant factors that influence the Enrekang politeness strategies.

Keywords: Direct Negation, Enrekang Culture, Politeness Strategies.

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1. Introduction

Understanding of cross cultural communication is the most important aspect in social interaction. Every country and ethnic group has its own culture regarding social interaction. Every ethnic group will have varieties of polite language use in its communities. Misunderstanding of communication often occurs between interlocutors because of the different cultural practices of each ethnicity in the social interaction, and the lack of knowledge regarding the cultures of other ethnic groups, especially as regards the politeness issue.

The Enrekang culture tends to use a direct negation form to show polite behaviour both formally and informally among the Enrekang communities in daily social interactions. It is different from the English culture, which tends to use an indirect negation form. Enrekang negation also uses lexicography, phrases, and sentences to indicate polite behaviours in response to requests, commands, and questions. The negative responses 'No' in Enrekang are *jo o*, *danggimo*, *daumo*, *manakanmo*, *budamo*, *tanni*, *taen* indicate the polite words and *tea*, *lomikko*, and *kucacca* indicate the impolite words.

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The subject pronouns of Enrekang are *iko*, or *-ko*, *kita*, meaning 'you', *ia*, 'she/he' and *yaku* meaning 'I or me'. The four forms of pronoun in Enrekang above, such as *iko*, *-ko* in English mean 'you'. This deixis choice is impolite in the interaction. *la* used for the third person singular, which means 'she or he', and *kita*, which means 'you and us' are always used to show respectful behaviour to the addressee. Yule (1996:12) states that person deixis is divided into three parts, such as: the pronoun for first person, second person, and the third person.

Social status in Enrekang can be indicated by employing a title in respect of the addressee. The people of these four villages choose the social deixis such as "*puang*" or "*puang X*" for both women and men to indicate that the addressee is of noble status. For those of common status, they show their politeness by calling someone who is married and has a family *ambe* or *indo*". The social deixis markers indicate not only where the speaker stands in time and place, but also his or her status within the structure and the status the speaker assigns the addressee (Kramsch, 2009:41). Today it is not uncommon to see some new couples changed to *pak* and *bu* to show politeness, instead of mentioning his or her proper name. In this area only few people are called *puang* and *ambe*.

This research seeks to answer two questions:

- a. To what extent do sociological factors influence the Enrekang negation strategy in social interaction?
- b. What types of negation to refuse commands, requests, and questions are used by the Enrekang communities in social interaction?

The scope of the research focuses on the types of negative response used in rejecting commands, offers, questions, and requests in both formal and informal on-going social interaction with reference to Enrekang polite language.

The research aims are:

- a. To identify the sociological factors that influence the Enrekang language politeness strategy in social interaction;
- b. To identify the types of polite negation in the Enrekang culture's social interactions.

The research is formulated and expected to have benefits in theoretical and practical categories as follows: Theoretical Benefits are expected in that the research results will improve and enrich the negation, and politeness in linguistic theory. Practical Benefits are expected in that the research results will benefit the lecturer and students through further linguistic research especially on local languages throughout Indonesia.

3. Literature Review

Kramsch (2009:5) states that general attitudes, beliefs, and values are reflected in the manners of group members uttering the language. Spencer (2008) states that "Politeness" is often interpreted in everyday life as referring to the use of relatively formal and deferential language, such as formal terms in English address like "*Sir* or *Madam*", request patterns such as "*would you be so kind as to . . .*," and the other perspectives and sentences.

Beebe, et. al. (1990) offer a semantic formula for the expression of politeness in negation, which could be a word (s), a phrase (s) or a sentence (s), and adjunct in complex sentences. A semantic formula (Direct) is divided into two parts: (1) Performative (e.g., "I refuse.") and (2) Non-performative such as "No", negative willingness/ability (e.g., "I can't" "I don't think so"). Furthermore, Beebe, et. al. (1990) state that indirect negation is used to show polite responses such as: statement of regret, wish, excuse, reason, explanation, statement of alternative. Polite indirect responses can also use a condition for future or past acceptance, promise of future acceptance, statement of principle, and statement of philosophy.

According to Yule (1996:60), politeness is a fixed concept, as in the idea of polite social behaviour or etiquette within the culture. Some general principles for being polite in social interaction within the particular culture are tact, generosity, modesty, and sympathy towards others. Spencer and Oatey (2008:3) define politeness as "a social judgement, and speakers are judged to be polite or rude, depending on what they say in what context". According to Geyer (2008:1) "politeness" is associated with civil or well-mannered behaviour and with social attributes such as good upbringing, status and formal etiquette. Eelen (2001:8) provides a definition of politeness and impoliteness with the terms favourableness and unfavourableness.

Impolite beliefs are beliefs that are in some way unfavourable to the hearer, while polite beliefs are beliefs that are favourable. Furthermore, Watts (2003:1) identifies polite behaviour as illustrated by those people who always show respect towards their superiors, while Leech (1980: 19) defines politeness as "strategic conflict avoidance", which can be measured in terms of the degree of effort put into the avoidance of a conflict situation', and the establishment and maintenance of comities.

Considerable discussion has been conducted around the world related to the universality of Brown and Levinson's theory, and the fact that that this theory does not sufficiently account for politeness in Asia, and especially the languages of Indonesian ethnicities. Yassi (1996) conducted research on politeness in affirming and negating in Makassaresse, which indicates that Makassaresse tends to agree "yes" to respond to commands. Furthermore, Yassi (2018) conducted research on politeness pattern of Enrekangness, Buginess, and Torajaness. Azis (2013) conducted research on Makassaresse in Takalar, which revealed that politeness in Takalar is influenced by status and situation. Furthermore, Halim (2015), conducted research in Wajo, which demonstrates that their politeness is influenced by the status factor. These studies argue that B&L's theory can be applied as a framework, but that it is not sufficient to account for the Makassaresse politeness strategy, which is influenced by such factors as age, kinship, status, and friendship, which are aspects that cannot be covered by this theory.

Some studies have been conducted related to the study of politeness around the world. Pattrawut (2014) examines the politeness strategies of native speakers of Thai (henceforth abbreviated as NT) and Canadian English (NE) used to engage in student-lecturer multiple disagreements within the classroom context. The results show that the NT normally redress their politeness strategy and less often realize the strategy non-linguistically, but the NE often aggravate the politeness strategy in

subsequent turns and realize their strategy non-linguistically, through the use of head shaking and facial expressions.

Liu and Allen (2014) conducted their research in Japan to re-examine theories of linguistic politeness. The result shows that the factor making linguistic politeness in Japanese unique is that Japanese speakers do not need to act appropriately according to their social norm, but that their discernment (*wakimae*) and recognition of the social position and relationship (*tachiba*) of the participants form the second layer in the determination of factors of politeness. Aliakbari and Moalemi (2015) examined certain politeness strategies of bald on record, positive politeness, negative politeness, off-record, and don't do face threatening act employed by Iranian students in their interactions with university service providers in the library, computer lab, and restaurant contexts. The research noted the participants' insistence on self-serving goals. Negative and positive politeness strategies were the most frequent ones employed, but indirect strategy was the least applied by the students and significant differences were shown between male and female respondents in three scenarios. Heidari, et. al. (2015) noted that the speech act of disagreement is one of the fairly neglected areas of research in the Iranian context. The results revealed that although both males and females are concerned about the power status of interlocutors and attempt to apply appropriate politeness strategies in their disagreements. Females are more cautious even when there is a high degree of solidarity. Ghounane et. al. (2017) conducted the research on linguistic taboos in Tlemcen society. The research revealed that Tlemcen society employed politeness strategies in both family and society.

Politeness theories have been developed for decades by the world's linguists. Modern sociolinguistic analysis of politeness began in the 1970s (Lakoff and Ide, 2005:23). The first influential work devoted to this issue was written by Lakoff (1973; 1977), which was influenced by Grice's "Cooperative Principle" (CP) theory (1975). Grice's theory (1980:91) consists of four maxims of conversation: (1) Quantity is not to say less than is required and not to say more than is required; (2) Quality is non-spurious or speak the truth, be sincere; (3) Relevance is to be relevant; (4) Manner is perspicuous. Avoid ambiguity, obscurity, and unnecessary prolixity. The theory is frequently employed as a base for politeness theories.

Leech's theory (1983) offers the notion of six maxims in a further development of Grice's theory. Leech's Maxims are as follows: (1) Tact Maxim is minimizing cost to other and maximizing benefit to other; (2) Generosity Maxim is minimizing the benefit to self and maximizing the cost for self; (3) Approbation Maxim is minimizing dispraise of other and maximizing praise of other; (4) Modesty Maxim is minimizing praise of self and maximizing dispraise of self; (5) Agreement Maxim is minimizing disagreement of self and other and maximizing agreement of self and other; (6) Sympathy Maxim is minimizing antipathy to self and other and maximizing sympathy between self and other (Leech, 1983:132). The face-saving view of politeness has been the most influential in the field of linguistics, and is based on the notion that interlocutors strive to save face for themselves and others in face-to-face interactions, Brown & Levinson (1987). Scollon & Scollon, (2001:45) define this view as follows: "Face is the negotiated public image, mutually granted each other by participants in a communicative event." Furthermore, Scollon & Scollon (2001:52-53)

identify the three main factors which bring such a politeness or face system into being: "Power" (P) - "Distance" (D)- "Weight".

3.1. Theoretical Framework

This research applied is Brown and Levinson's (1978, 87) disputed theory that offers the five politeness strategies of Face Threatening Act (FTA) which can be seen on the chart as follows:

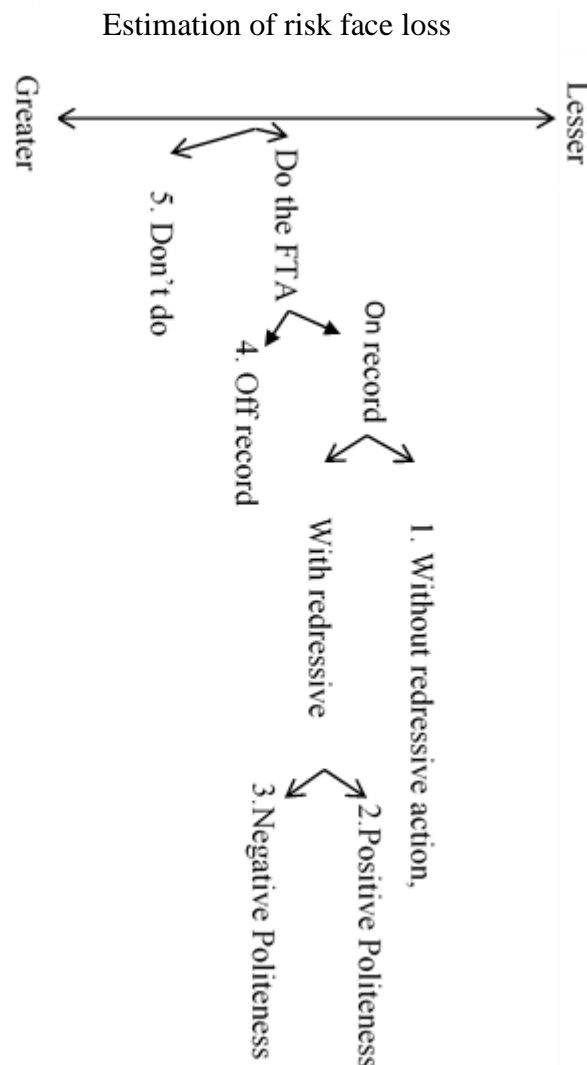


Figure 1. FTA Strategies Chart

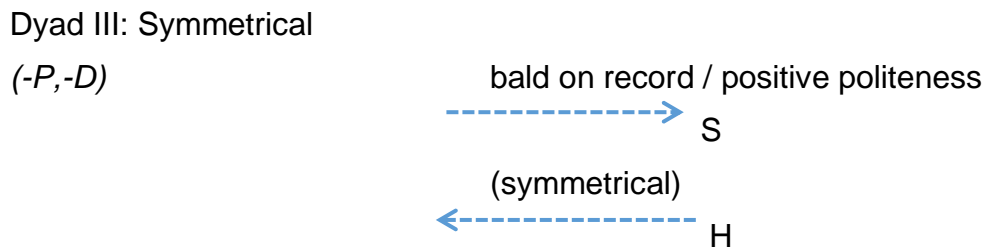
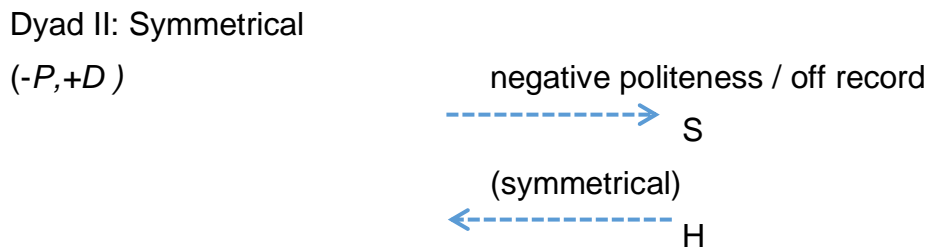
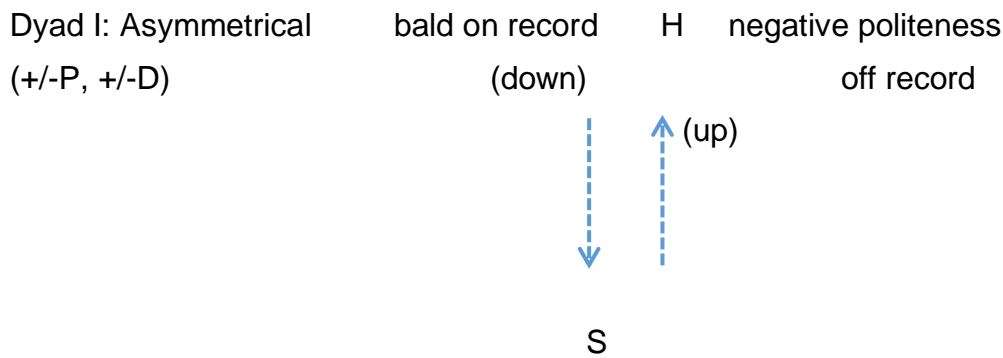
Based on the FTA, the politeness strategies chart above illustrates the five strategies notion (Brown and Levinson 1978, 87:69-70) as follows:

- Bald - on record is without redress, involves doing it in the most direct, clear, unambiguous and concise way possible.
- Positive face is the positive consistent self-image or personality claimed by interactants.

- c. Negative face is the basic claim to territories, personal preserves, and right to non-distraction example to freedom of action and freedom from imposition.
- d. Off-record strategies include metaphor and irony, rhetorical questions, understatement, all kinds of hints as to what a speaker wants or means to communicate, without doing so directly, so that the meaning is to some degree negotiable.
- e. Don't do FTA is simply that S avoids offending H at all with this particular FTA.

There are three sociological factors determining the level of politeness: power (P), distance (D), Ranking (R) involved in doing the face-threatening act (FTA), (Brown and Levinson, 1978,87).

There are four universality of dyads or social relation which Brown and Levinson offering in these strategies as follows:



Brown and Levinson (1978, 87)

Moreover, the writer assumes that Brown & Levinson's theory is still not enough to analyse the kin context and non-kin context in Enrekang culture. So, the writer adopted the "kin" relation system from Yassi (1996) which labelled (-/+K) as an additional variable to the relation system of Brown & Levinson's theory to analyse the

Enrekang interaction. The “*kin*” refers to all the blood relation among the participants who have a both a direct and indirect blood relation such as: father and mother; son and daughter; uncle and aunt; nephew and niece; grandfather and grandmother, and also the marital relation: son/daughter in law, father/mother in law.

4. Research Methodology

This study employed a qualitative ethnographic approach. The research was conducted in the Lewaja sub-district an area of about 7.72km² and consisting of about 600 adult populations and 50 samples were taken randomly in the four villages: Kuqku, Bitu, Bisang, and Langgogo. It is about six kilometres to the east of Enrekang regency city. Most of the population consists of farmers, civil servants, teachers, and businessmen.

The research employed six types of variables: Education; Age; Social status (such as government official, religious leader, nobleman, and businessman); Gender; Income; and Occupation. The data of the research were collected through four types of instrument they are: (1) Observation, (2) Recording, (3) Interview, (4) Questionnaire. Then, the data were analysed through Brown and Levinson politeness strategies (bald on record, positive politeness, negative politeness, and off record, and don't do FTA), and apply socio-pragmatic approach which presented in the qualitative data.

5. Findings and Discussion

5.1. Negative Proposition in a Request Interaction

There is difference between simple and complex responses in negating. The complex form is more polite than simple response. The speakers use the pronoun ‘you’ and the titles *indo*, *bu* ‘mam’, and *ambe*, *pa*, *puang* ‘sir’. When the relation is an asymmetrical one, hierarchical politeness strategy in kin and non-kin context (+P, +/-D, +/-K), the superiors tend to employ both polite and less polite such as; *mu*, *mako*, *iko*, *-ki*, *kita* ‘you’ in addressing and responding. By contrast, the inferior employs more polite forms such as; *-ki*, *kita*, *maki* ‘you’ as the example below:

- a. The dialogue between photographer and the guest in the wedding party. S= Photographer (50 years old), H= Guest (25 years old).

The relation form = “Hierarchy politeness strategy in non-kin context” (+P, +D, -K):

S: *Ku foto-ki*, *bu*.

I take picture-your (POL), mam
‘I take your picture mam’

H: *Daumo-sale* *mu* foto-a.

No (NEG.POL)-PTCL you take-picture-PRON
‘Don’t take my picture’

- b. The dialogue between father and son in the market. S= Son, H= Father.

The relation form = “Hierarchy politeness strategy in kin context” (+P, -D, +K):

S: *Allitan-na* *sapatu* *paq*.

Buy-me shoes dad

'Buy me a pair of shoes, Dad'

H: *Daumo jolo nak, jo o naganna doi-na bapaq.*

No (NEG.POL) now son, no (POL) enough money-GEN dad

'Don't buy it now son, I don't have enough money now.'

The special forms that are used for the ordinary people use title *bu 'mam'*, and *paq 'sir'* as found in the samples (1) and (2) above. The negation in a request interaction can be done through a direct and indirect form. When the hearer (H) is in superior position he/she more often uses a more direct response and also uses less polite forms of pronouns *mu 'you'* to the inferior as in the example (1) above. The speaker (S) used more polite form *ki 'you'* and *bu 'mam'* to the addressee. The hearer (H) used bald-on-record strategy in complex response *daumo sale 'don't'*, with the other phrase *mu photo a 'you take my picture'*. This response is more polite than simple form. The hearer (H) refused the request using particle *sale* after *daumo* for stressing the disagreement. In contrast with the example (2) the inferior used direct form and title *paq 'dad'* to the addressee that he need a help to buy the shoes, the superior responding in more polite form used *naq 'son'* in kin (+K) context. In the kin context relation, the superior may use both direct and indirect form both polite and less polite form as the context.

Another typical feature is shown even in the symmetrical relation interaction between close friends relation. The politeness strategy in kin and non-kin context (-P, +/-D, +/-K), the speakers are more likely to employ more polite pronouns such as; *ki 'you'*, whereas the hearer (H) uses bald-on-record strategy response. The simple form response to the request as the examples below:

- c. The dialogue between photographer and the guest in the wedding party. S= Photographer, (H)= Guest.

The relation form = Symmetrical relation in non-kin context. (-P, +D, -K):

S: *Ku foto-ki*

I take picture-your (POL.PRON)

'I take your picture'

H: *Teaq-a. Anggimo-na yaku.*

No (NEG.IMPOL)-I. No (NEG.POL)-PTCL me

'I don't want. Don't take my picture.'

- d. The dialogue between boy and girl in a house, they are friends. S= The boy, H= The girl.

The relation form = "Symmetrical relation in kin context" (-P, -D, +K).

S: *Ponjo ki di salu Kajejen.*

Go us to river Kajejen

'Let's go to Kajejen river'

H: *Teaq-a, bojo-a, pole-mo.*

No (NEG.IMPOL)-PRON tired-PRON have been there-PTCL

'I'm so tired, I have been there'

The speaker (S) in the symmetrical relation she/he use polite pronoun *ki 'you'* in request. But the hearer (H) uses direct response as in the example (3) and (4) above. The speaker (S) in example (3) used the polite form *ki 'you'* to the addressee in symmetrical relation non-kin context (-P,+D,-K). The hearer (H) used less polite direct form *teaq 'no'* with polite complex form to refuse the request to show the intimacy. Moreover, she feels unconfident to have her picture taken. Similar to the example (4) the speaker (S) used the polite form *ki 'you'* to the addressee in symmetrical kin context (-P,-D,+K). The hearer (H) applied the less polite form to respond *teaq 'no'* with proof reason. These phenomena are similar with the Makassarese culture in Takalar (Azis, 2013).

The data above imply that both superior and inferior may apply direct and indirect forms in responding specially negating in the request interaction depend on the relation such as; status, kin and non kin context (-/+K).

5.2. Negative Proposition in a Command Interaction

In term of the form used in the politeness strategy, the data show the similar feature with the request interaction. The superior can employ both the polite and less polite forms, depending on the individual character. In contrast with the inferior who tends to employ the more polite form in addressing and responding to the command in hierarchy relation. The data can be seen as follows:

- e. The dialogue between passenger and the driver on the way. S=Passenger (60 years old), H= Driver (30 years old).

The relation form = "Hierarchy politeness strategy in non-kin context" (+P, +D, -K):

S: *Ala-a jjo-di bola le*

Pick up-PRON at house (POL) PTCL

'Pick me up at my house, please'

H: *Tabenamo te e Puang, jo o-mo na-ku kullei nala ki*

Sorry this sir, no (NEG.POL)-PTCL PTCL-I can pick up you

Ka ponno-mi oto ku.

because full-PTCL car my

'I'm sorry **sir**, I can not pick you up sir because, my car is full of passengers.'

The interaction example (5) above show that the asymmetrical relation non-kin (+P, +D, -K), the superior (S) tends to use more direct form to the addressee. The inferior (H) used indirect form to refuse the command to show polite behavior. The speaker (S) used less polite form bald-on-record to the addressee to show his power. The hearer (H) responded in negative politeness strategy to save the speaker's face in order not to be impeded that he cannot pick him up because his car has been full of passengers. Moreover, he used the title *puang 'sir'*, to show respect to the speaker (S) as a nobleman. It is similar with the Japanese culture of hierarchy or seniority system of their discernment (*wakimae*) and recognition of the social position and relationship (*tachiba*) of the participants, (Kyama, 2012) and (Liu and Allen, 2014).

5.3. Negative Proposition in the Offer Interaction

The data in the interaction show the similarity with the previous data that the linguistic choice between the interactants is determined by their relation. In the interaction the superior employs a polite form to the inferior and vice versa. The data can be seen in examples below:

- f. The dialogue between hostess and a guest. S= Hostess (60 years old), H= Guest (30 years old).

The relation form = "Hierarchy politeness strategy in kin context" (+P, +D, +K):

S: *Mettaman ki di bola!*

Come in you (POL) in house

'Come in, please!'

H: *Iyeq, manaqmo-sale, inde-mo- te e, Indo.*

Yes, no(NEG.POL)-PTCL, here-PTCL-here, mam

'Yes, never mind, I am sitting here, mam'

- g. A man visited the relative's house in the lunch time. S= The relative (hostess), H= The guest.

The relation form = "Symmetrical relation in kin context" (-P, +D, +K):

S: *Mettaman ki kumande*

Come in you (POL) eat

'Come in for having lunch'

H: *Iyeq. Baran-na pa. Mani pura-lalo-a kumande.*

Yes, full-I still. Just have-PTCL-PRON eat

'Yes. I'm still full. I have just had lunch.'

The negation types in the offer examples (6), (7), above. The hearers disagreement by using simple form *iyeq'yes'* to save the positive politeness, instead of 'thank you'. Enrekang people are reluctant to use 'thank you', they prefer using other phrases to express a gratitude such as; "I'm not at ease for bringing you so much trouble", etc., this culture is similar with in Chinese, Huang (2008).

The hearer (H) in the example (6) refused the offer using positive politeness *iyeq'yes'* and *manaqmo 'let it'*. He felt more comfortable to stay out of the house and he is also worried about bothering the hostess when he gets into the house. The superior uses the polite form *ki 'you'* to the addressee in "kin" (+K) context. The hearer (H) used bald-on-record politeness strategy with polite social marker *indo 'mam'*. Using this title is more polite form in responding.

In the symmetrical relation in example (7) the speaker used the more polite form *ki 'you'* to the addressee. The hearer (H) responded using positive politeness strategy with polite form *iyeq 'yes'* to refuse the offer because, he is still feels full. But in Enrekang daily practice, even though we are still full, the host compels us to taste although only a little food to save the hostess' face and we have to do it.

5.4. Negative Proposition in the Questions Interaction

When the participants are in a hierarchical relationship, both superiors and inferiors tend to use polite form. The examples can be seen as follows:

h. The dialogue between uncle and niece S= Niece, H= Uncle.

The relation form = "Hierarchy politeness strategy in kin context" (+P, +D, +K):

S: *La ponjo-ki di Makassar, pak?*

Will go-you (POL) to Makassar, sir?

'Will you go to Makassar, sir?'

H: *Njo o ku la-ponjo.*

No (NEG.POL) I will-go

'I won't go'

i. The dialogue between husband and wife. S= Wife, H=Husband.

The relation form = "Hierarchy politeness strategy in kin context" (+P, -D, +K):

S: *La-ponjo ki di pasaq?*

Will-go you (POL) to market

'Will you go to the market?'

H: *Njo o. Kita-mo. Ka, la-ponjo-a di uma*

No (NEG.POL). you-PTCL. Because, will-go-PRON to graden

'No. You go by yourself. Because, I will go to the garden'

The interactions in example (8) show the inferior addressed using the more polite form to save the speaker face. The speaker (S) used *ki* 'you' and title *paq* 'sir' as kin context (+K). Similar with the superior used direct complex form response. This complex response is more polite than only using the simple form *njo o* 'no' response.

There is no difference between wife and husband in the hierarchy interaction "kin" (+K) relation. The wife as inferior tends to use polite form *ki* 'you' similar with the husband as superior, who also uses polite form *kita* 'you' in the interaction example (9) above. Both of them use bald-on-record strategy in addressing and responding. In Enrekang culture, the husband and wife relation is equal in politeness behavior.

On the whole, the data above show that it is possible in the Enrekang culture to refuse an offer, request, command and question in simple and complex forms such as: *teaq*, *njo o*, *daumo*, *anggimo*, and *manakana mo* means 'no'. The simple response *te a* meaning 'no' is less polite than the *njo o*, *daumo*, *anggimo*, but when attach by the phrases, they become more polite form. Not only lexical term influence the polite or impolite but also by the pitch of voice and gesture (Helen Spencer-Oatey, 2008:228). In contrast with Makassaresse culture which tends to avoid the response 'no' for disagreement but, they tend to agree 'yes' in response to the command and offer/request to save the speaker face (Yassi,1996).

5.5. The Implication of the Finding in Brown And Levinson's Politeness Theory;

The research result implied that Brown and Levinson's (1978,87) three types of politeness strategies, positive, negative politeness, and Bald-on-record is different from the Enrekang culture.

Positive politeness is "oriented toward the positive face of H, the positive self-image that he claims for himself. For example, (7) the guest refused to accept the speaker's offer by using the simple form "yes" and adding a reason "I am full" This response shows the cooperation and saves the speaker's positive face.

Negative politeness, is "oriented mainly toward partially satisfying (redressing) H's negative face, his basic desire to maintain claims of territory and self-determination" (Brown and Levinson, 1978,87). In example (5) the Hearer (H) used negative politeness to save the speaker's face in order that the hearer (H) not to be impeded by speaker (S). The inferior refused to pick up the superior in his house because his car has been full of passengers. In this example (5) the inferior used apology polite form *tabe 'sorry'* to apologize for the condition and used the social marker *puang'sir'* to respect and recognize him as a nobleman.

Bald-on-record has two cases strategies, the first; "Where maximum efficiency is very important, and this is mutually known to both S and H, no face redress is necessary." The second strategy; "where other demands (at least metaphorically) override face concerns." (Brown and Levinson, 1978,87). Contrary to the data above showing that negative proposition seems to illustrate the bald-on-record strategy of doing FTA, when beginning with *tea a, njo o, daumo, anggimo, and manakanamo* meaning 'no', and followed by the title or social markers and proof reason to be more polite as in the examples (2) and (4) above. This obviously shows the inadequacy of Brown and Levinson's theory with regard to Enrekang culture. These data are more adequate to Grice's maxims (1980).

The results also reveal that there is no difference between male and female in addressing and responding in Enrekang culture. Moreover, both husband and wife have equal position in politeness system; both of them have to use polite form in daily interaction though within the hierarchy relation in "kin" (+K) context. The Enrekang culture's politeness system is not simply a matter of ethics but as a norm, without seeing the one's social status as social equal. This culture contradicts English culture, in which politeness strategies are based on social status, and use the indirect form (Yule 1996), and (Beebe, et. al. 1990).

The researcher did not explain the Enrekang negation structurally and indirect negation form broadly. This research only focused on the politeness of the direct negation form in Enrekang culture. The two issues above can be the object of the next researcher to the linguistics researches.

6. Conclusion

The research result is concluded that negative responses in Enrekang culture use the three Face Threatening Act (FTA) strategies; Bald on record, positive and negative politeness strategies. But, Enrekang language tends to use direct form or bald on record than indirect strategy to show more polite response in negation both simple and complex responses such as; *teaq, 'no. I don't want', danggimo, 'don't do it', daumo, 'don't do it', manakanamo, 'let it be', and jo o. 'no', budamo 'enough' and*

tannia 'not mine'. *Teaq* response is impolite than the other linguistics choices above. Enrekang culture don not differentiate the social levels and gender in negation responses. The result also reveals that the factors influence the Enrekang politenesses are ages and position. This indicated that Brown and Levinson's theory can not cover enough to the Enrekang culture because it is not simply an ethic but a norm in the society. All people need to be respected in Enrekang social interaction without considering the social level.

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Abbreviations

S= Speaker

H= Hearer

PTCL= Particle

POL= Polite

IMPOL= Impolite

NEG= Negation

GEN=Genitive CASE

POSS=Possesive

PRON=Pronoun

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