

**POLITENESS STRATEGIES USED BY MAKASSAR-BUGIS
LECTURERS IN ENGLISH LANGUAGE TEACHING**

*STRATEGI KESOPANAN YANG DIGUNAKAN OLEH DOSEN-DOSEN
MAKASSAR-BUGIS DALAM PENGAJARAN BAHASA INGGRIS*

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LECTURERS IN ENGLISH LANGUAGE TEACHING**

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ABSTRAK

FITRI SUDJIRMAN. 2016. Strategi Kesopanan yang Digunakan oleh Dosen-Dosen Makassar-Bugis dalam Pengajaran Bahasa Inggris (Disupervisi oleh Mansur Akil dan Sukardi Weda).

Penelitian ini membahas tentang strategi kesopanan yang digunakan oleh dosen-dosen Makassar-Bugis dalam pengajaran bahasa Inggris. penelitian ini dilaksanakan di Universitas Negeri Makassar dan Univeristas Muhammadiyah. Penelitian ini bertujuan untuk mengetahui: (1) Strategy kesopanan yang digunakan oleh dosen Bugis dan Makasar dalam pengajaran bahasa Inggris; (2) Pola interaksi antara dosen Bugis dan Makassar dengan mahasiswa-mahasiswi dalam pengajaran bahasa Inggris sebagai bahasa asing; (3) Faktor-faktor yang mempengaruhi tingkat kesopanan dosen Bugis dan Makassar didalam kelas bahasa Inggris.

Penelitian ini menggunakan metode *qualitative descriptive* dengan menggunakan teknik *purposive sampling*. Partisipan di dalam penelitian ini adalah dua orang dosen: satu orang dosen yang bersuku Makassar dan satu orang dosen yang bersuku Bugis. Data diperoleh melalui pengamatan dan wawancara. Data dianalisis dalam tiga tahap: pemilihan data, penampilan data, dan kesimpulan.

Hasil dari penelitian ini menunjukkan bahwa (1) Strategi kesopanan yang digunakan oleh dosen Makassar adalah pujian, kepekaan, candaan, dorongan, meminta maaf, ucapan terima kasih, nasehat, perintah, dan penggunaan kata ganti orang dalam suku Bugis-Makassar; sedangkan strategi kesopanana yang digunakan oleh dosen Bugis adalah candaan, nasehat, kebijaksanaan, salam, perintah, dan penggunaan kata ganti orang dalam suku Bugis-Makassar (2) Dosen Bugis-Makassar berinteraksi di dalam kelas dengan cara menggabungkan bahasa, mengalihkan bahasa, menggunakan panggilan kata ganti orang dalam suku Bugis-Makassar, dan menggunakan partikel khusus di dalam suku Bugis-Makassar; (3) Faktor-faktor yang mempengaruhi tingkat kesopanan dosen Bugis-Makassar di dalam kelas bahasa Inggris adalah kedekatan, situasi dalam berbicara, dan status sosial.

Kata-Kata Kunci: Politeness Strategy, Bugis-Makassar, pengajaran bahasa Inggris di dalam kelas.

ABSTRACT

FITRI SUDJIRMAN. 2016. *Politeness Strategies Used by Makassar-Bugis Lecturers in English Language Teaching* (Supervised by Mansur Akil and Sukardi Weda).

This research discusses politeness strategies used by Makassar and Bugis lecturers of English language teaching. This research was conducted on Universitas Negeri Makassar and Muhammadiyah University. The objectives of the research are to find out: (1) Politeness strategies used by Bugis and Makassar lecturers in the EFL classroom; (2) The interaction pattern of Makassar and Bugis lecturers with their students in EFL classroom; (3) Influencing factors of lecturers' politeness strategies in EFL classroom.

This research applied a descriptive qualitative method by using purposive sampling technique. Two English lecturers were chosen as the research subject: 1 lecturer is an ethnic Makassar and 1 lecturer is an ethnic Bugis. The data were obtained through observation and interview. Data was analyzed through three steps: data reduction, data display, and conclusion.

The findings showed that (1) The politeness strategies used by Makassar lecturer were praise, sensitivity, humor, encouragement, apologize, gratitude, advice, order, and the using of Bugis-Makassar pronoun; while politeness strategies used by Bugis lecturer were humor, advice, consideration, greeting, order, and the using of Bugis-Makassar pronoun; (2) Bugis-Makassar lecturers of ELT maintained interaction to the students in the view of Bugis-Makassar ethnic group through mixing the languages, switching the languages, using Bugis-Makassar ethnic pronoun and using Bugis-Makassar ethnic particles; (3) The influencing factors of the lecturers' politeness strategies in EFL classroom were intimacy, social situation of speech, and social status.

Keyword: politeness strategy, Bugis-Makassar, EFL classroom,

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CHAPTER I

INTRODUCTION

This chapter deals with the background, problem statement, research questions, objectives, significance, and scope of the research.

A. Background

Politeness is a fascinating topic to be investigated and it has been discussing for some decades. Theories of politeness had been defined by some experts as the result of the investigation on this study such Lakoff (1973), Leech (1983), Brown and Levinson (1987), and Watts (2003). Conversely, the differences in defining the politeness itself tend to stand in the experts' point of view. In the case of this research, the politeness in the view of Bugis-Makassar ethnic in ELT classroom context still has not investigated the research. .

Previous related studies of politeness in different context focus namely Fukushima and Iwata (1983), Quraishi (1994), Farashaiyan and Tan (2012), Zhao (2009), Peng, *et.al* (2014), Fabiola (2015), Chivarate (2011), Mahmud (2011a), Tamra (2016), Huang (2008), Monsefi and Hadidi (2015), Bacha, *et.al* (2012), Mahmud (2010), and Eliasoph (2014). The previous researchers conducted these studies related to education, culture, and gender.

In Indonesia, people are well known as polite person. A number of studies have investigated politeness related to the language teaching, culture, and gender

difference. However, no guarantee that people who speak politely in their mother tongue will speak politely in their second language. Thus, EFL lecturers must concern on how the way of their speech act. Their speech act may facilitate the students to learn second language acquisition habitually.

The educator is suggested to consider their polite speech during teaching and learning process as a good model for EFL learners since English as foreign language for Indonesians. The educator is obviously a model of language in process of internalizing the second language acquisition of EFL learner. University as an educational institution emphasizes politeness in the teaching and learning process. The manner of politeness in the university and in the school are difference each others. In the university, the lecturers interact to the students as like as working partner. In contrary, the teachers interact to their students such like their children in the school.

This study focuses on politeness occurred at two universities in Makassar. Those universities are Universitas Negeri Makassar (UNM) and Muhammadiyah University (UNISMUH). Universitas Negeri Makassar (UNM) is one of the public universities in Makassar and it is made up of nine faculties for undergraduate program. Moreover, UNM also provides postgraduate program and it has fourteen study program for master's degree and seven study programs for doctorate degrees. The various regions of lecturer and student in South Sulawesi build the differences of point of view, culture, speech act, and faith. Mostly, the lecturers and the teachers are from predominantly Bugis-Makassar ethnic which

are grouped in English department of Universitas Negeri Makassar (UNM) and Muhammadiyah University (UNISMUH).

As one of the largest private university in Makassar, Muhammadiyah University (UNISMUH) administers seven faculties and thirty three departments for undergraduate program. Besides that, it provides four study programs for master's degree. Department of English Education and Literature includes in the Faculty of Teacher and Education. Most of the students in this university are from predominantly Bugis ethnic.

Bugis-Makassar as the predominant ethnic group in the Makassar has their own criteria of politeness in speech. In this study, the researcher is interested to conduct a politeness study that relates to the Bugis and Makassar politeness in speech in ELT in EFL classroom.

Although there are several studies conducted on politeness strategy and a number of politeness theories, there is lack of information on politeness studies in English language teaching in Indonesia relates to the Bugis and Makassar lecturers. As discussed in Chapter II, this was conducted to overcome this. Therefore, the researcher conducted a study under the title "Politeness Strategies Used by Makassar-Bugis Lecturers in English Language Teaching".

B. Problem Statement and Research Question

Based on the background described earlier, the lack of politeness studies on how an ethnic Bugis-Makassar lecturer of ELT interacting with their students is still restricted. Therefore, this research investigates the politeness strategy used

in EFL teaching and learning process as it related to Bugis and Makassar. The research questions are formulated into two questions to know the result of this research, they are:

1. How are politeness strategies used by Makassar-Bugis lecturers in ELT classroom?
2. How do Makassar and Bugis lecturers of ELT interact to the students in EFL classroom in the view of Bugis-Makassar ethnic group related to politeness strategy?
3. What are the factors influence politeness of lecturers' in the language teaching?

C. Objective

Based on the research questions and problem statement above, the research is intended to give descriptive account of:

1. Politeness strategies used by Makassar and Bugis lecturers in the EFL classroom.
2. The interaction patterns of Makassar and Bugis lecturers with their students in EFL classroom.
3. Influencing factors of lecturers' politeness strategies in EFL classroom.

D. Significances

A few researches were conducted on politeness strategies related to the Bugis-Makassar culture. The findings of the research have contribution to enrich

the researches on politeness studies regarding the lecturers' politeness in ELT in the view of Bugis-Makassar ethnic group. In result, the findings of the research are able to enhance the awareness of lecturers and teachers of Bugis-Makassar ethnic to maintain politeness speech in the teaching and learning process.

E. Scope of the Research

The scope of this research is divided into three different aspects which is explained in the following line below.

By discipline, politeness is discussed in the pragmatics field. This research is under applied pragmatics which dealing with the lecturers' politeness in the classroom.

By content, this research emphasizes politeness theories from some experts: Brown & Lavinson (1987), Lakoff (1973), Leech (1983), and Watts (2003) related to the politeness in view of Bugis and Makassar ethnic group on the speech strategy and factors influenced on the lecturers' politeness strategy relates to their ethnic.

By activity, this research obtained interview and classroom observation data in order to describe verbal interaction pattern between lecturers and students. It focuses on the politeness strategies used by lecturers in interacting with students of ELT at English Department of Universitas Negeri Makassar (UNM) and Muhammadiyah University (UNISMUH).

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of previous related studies, some pertinent ideas, resume, and conceptual framework.

A. Previous Related Studies

Previous researchers have conducted studies on politeness and those have similarities and differences to the present study. Based on the previous studies, three types of politeness are identified: politeness in English language teaching, politeness and culture, and politeness due to gender differences in classroom. The classifications of those previous studies are explained as follows:

1. Politeness in English Language Teaching

A large number of researchers had conducted politeness studies in the teaching and learning. Fukushima and Iwata (1983), Quraishi (1994), Farashaiyan and Tan (2012), Zhao (2009), Peng, et.al (2014), Fabiola (2015), Chiravate (2011), and Senowarsito (2013) were the previous researchers who conducted a study on politeness strategy. They investigated the importance of politeness strategy in all teaching aspects: teachers, learners, and the material.

Fukushima and Iwata (1983), Quraishi (1994), Farashaiyan and Tan (2012), Fabiola (2015), and Chivarate (2011) conducted politeness studies of learners' politeness in making request. They stated that request is involved in speech act and communicative competence as the primary goal of learning second

language. In addition, they suggested that the teacher should be teaching on how language uses appropriately not only teaching syntactically and phonetically.

Chivarate (2011) found that EFL Thai learners use less polite strategy than native speaker and Farashaiyan & Tan suggest the use of politeness strategy in educational. Besides that, Fukushima and Iwata (1983) compared between Japanese EFL advanced learners of English and native speaker of English and they found that Japanese EFL learners have difficulties in producing polite expression in speech. The politeness strategy by Afghans learners was explored by Quraishi (1994). Afghans' email letters were surveyed by thirteen Native American English speakers. The result showed relationship between proficiency and politeness exist in Afghans learners.

However, Chivarate (2011) and Farshaiyan & Tan (2012) studies were conducted with inadequate participants. These should be increasing the amount of participants due to the participants influence the whole findings of the study. A Fukushima and Iwata's study was only taking ten female as the participants. Men should be involved as the participants in their study. The lacking method in Quraishi is the duration giving by the participants in writing the letter for 30 minute in inquiry and requesting. The duration should be increase for making an effective writing.

A study on relationship between teachers and students on Chinese English learners was probed by Zhao (2009). He conducted a research on face and politeness since the lack of teachers' face unconsciousness in teaching. As the result, he found the bilateral relationship between teacher and students. Thus,

teacher should show affection to the students by giving them face and politeness in teaching as appropriate with the goal of human concern in English Curriculum Standard. However, he did not give specific explanation in his article regarding the quantity of participants on his research. Thus, he should explain for the quantity of the participants on his research.

Peng (2014) conducted a case study on politeness strategy of college's EFL teacher. He stated that teacher language is the most essential aspect for language acquisition. The positive atmosphere in the classroom could be developed through good relationship between teacher and students. As the result, he found that male teacher succeed in building positive atmosphere in his class through applied positive and negative politeness strategy.

One of researcher in Indonesia who investigates politeness study was Senowarsito (2013). He concentrated on the two side interaction between teacher and students in EFL classroom by observing two 90 minutes English lessons in a senior high school. Brown and Levinson's theory was used to analyze the data in his research. He found that teacher used positive politeness, negative politeness, and bald on-record politeness. The class was dominated by teacher since students' limited linguistic ability in EFL classroom. The suggestion for his research is he should enrich the supporting theory to analyze the data. He might use politeness theory which was proposed by Watts on politeness was appropriate to two side interaction and multicultural class.

2. Politeness and Culture

Numerous researchers had conducted politeness studies on the subject of anthropology. Those previous studies are politeness in Bugis (Mahmud, 2011a), a comparative study of Bugis and America (Tamra, 2016), and politeness principle of Chinese People and Western People (Huang, 2008). Huang (2008: 97) stated that politeness as a social phenomenon and it is recognized as a norm in the society. In addition, she inferred that all culture have its own characteristics of politeness so it is important in interacting with other people to know their culture and behave regarding their culture.

Those previous researches are referring to Brown and Levinson's politeness theory. Brown and Levinson in Mahmud (2011a) defined that aspects influencing on politeness are power, distance, and rank of imposition. Based on Brown and Levinson's theory, Mahmud (2011a) conducted a study in the Bugis culture and as the result she found that social status as the most important aspect which influences politeness in Bugis. In the equal field, Tamra conducted a comparative study in offering refusals by Bugis and American people. Her study is based on the Brown and Levinson's theory and she found that both Bugis and American employ four politeness strategies of Brown and Levinson: those are bald on-record, positive politeness, negative politeness, and off record. Those previous researches used Brown and Levinson's theory as the supporting theory to analyze the data. Actually Brown and Levinson's politeness theory is the most familiar but it is focuses on universal politeness without considering cultural aspect such like cultural background, religion, habits, and value. Therefore, they

should consider using supporting politeness theory such like Watts's theory since it considers on two side interaction and cultural aspect.

3. Politeness and Gender

Politeness in gender is a fascinating discourse to be investigated. It is investigated both of male and female differences on using politeness strategy. Several previous politeness studies had been conducted in the Asia continent. For example, in Iranian (Monsefi and Hadidi, 2015), in Lebanon (Bacha, et. Al, 2012), and in Indonesia (Mahmud, 2010). These studies are very interesting because as we know that both countries are famous with the politeness speech on women rather than men. Monsefi and Hadidi (2015: 2) argued that politeness is influenced by power, distance, and relationship, and it is affected by speech events. In addition, they inferred that gender differences as the factor influencing in the classroom interaction. Moreover, Lakof definition of politeness is explained in their study which is stated that female tends to use indirect speech rather than men who use direct speech in enquiring tag questions. Eliasoph (2014; 80) defined that women might be more interested in emphasizing their connection to each other, men would be more interested in asserting their autonomy.

Monsefi and Hadidi (2015) conducted a study on gender differences. The objective of their study was to explore the effect of gender and use of politeness strategies by teachers on the patterns of classroom interaction between teachers and students and learning process in Iranian EFL classrooms and it took participants were 10 male and female teacher. In result, they found that female teachers were more interactive, supportive, and acted more patiently with the

students' mistake. On the contrary, male teachers used more competitive style in teaching, and addressing more display questions to the students.

A study on gender differences in academic context had been conducted by Bacha, et.al (2012). They investigated one English medium American affiliated of university in Lebanon. The aim of this study was how students react according to gender to different general education classroom situations. Findings revealed that that genders react differently, based on community practice. Besides that, Mahmud (2010, 172) found that female than male students were reluctant to speak to different sex, female preferred the direct ways to express opinion (writing), work with the same sex, and tended to be passive in class.

Referring to some studies above, most of the previous studies on politeness strategy were related on the teaching and learning process. In teaching and learning field, several studies are conducted on Japanese, Malaysian, and Thai EFL learners. However, a few informations on the politeness study in Indonesian context where the students in Indonesia are well known for their politeness.

Related to culture, a politeness study was explored by Mahmud (2011a), Tamra (2016), and Huang (2008). Mahmud (2011a) investigated a study on politeness relates to Bugis culture in daily conversation. In the other side, Tamra (2016) probed a comparative study between Bugis and American people.

Moreover, Huang (2008) explored comparative study on Chinese and western culture. However, in Mahmud's (2011a) study on politeness in Bugis culture there is no available relation to the application in education. Mahmud merely conducted a study on the anthropology discourse. In addition, Huang was only conducted a

study on politeness particular in Chinese, so we lack information regarding politeness in the Bugis-Makassar context. Huang (2008) rejected that Bugis-Makassar culture is also located in the Asian region. Moreover, a study which is conducted by Tamra (2016) is taken various participants for her study and it is not recorded in the classroom activities. She took the teachers, school principal, American tourists, etc as the participants. In this present study, it is focused on classroom activities on lecturers' politeness strategy.

When it comes to politeness relating to gender, previous studies were conducted by Monsefi and Hadidi (2015) in Iranian EFL teachers and Bacha, et.al (2012) in Lebanon, and Mahmud (2010) in Indonesia EFL learners. However, there is a few information on gender in every ethnics in Indonesia because it has many ethnics which is also Indonesia is known that woman speech is more polite than men speech.

Therefore, regarding to several previous studies stated above. There is a few information on Indonesian context particular in Bugis-Makassar culture. This study is needed to be conducted on politeness strategies in EFL classroom related to Bugis-Makassar culture

B. Some Pertinent Ideas

The pertinent ideas of this research cover the explanation of classroom interaction, second language acquisitions and aspects of language, sociolinguistics, politeness theories, and politeness in the view of Bugis-Makassar culture.

1. Classroom Interaction

The studies on learning English as a second and foreign language has been an interesting study to be investigated and those relate to the teaching and learning in the classroom. Numerous studies have been conducted to obtain the factors that influence efficacy in learning English as a second and foreign language. Thus classroom interaction is one factor that influences the effectiveness in learning the language.

Classroom interaction is an interaction which occurs in the classroom among the participants. Appropriate to the definition of classroom interaction in Dagarin (2004: 128-129) defined that "Classroom interaction as a two-way process between the participants in the learning process". It involves teacher and students. She divided classroom participants into four categories, those are: teacher-learner, teacher-learner/a group of learners, learner-learner, and learners-learners. Besides that, she argued that classroom interaction has a main goal namely pedagogic competence. The pedagogic competence differ classroom interaction to another social interaction. Therefore, good classroom interaction occurs if pedagogic competence is gained as the main goal of it.

In classroom interaction, teacher plays role as a good figure in giving lecturing and other teacher's role to attain the goal. According to Littlewood (1981: 92), the role of teacher in the classroom, those are: overseer, manager, instructor, consultant or adviser, and co-communicator. Teachers in Indonesia are demanded to perform those roles in teaching and learning process. Furthermore, most of the teacher in Indonesia have certified as professional teacher which means teachers master all teacher's competencies. One of the competencies is pedagogic competency so teachers must have pedagogic competence as the professional teacher to create good condition in teaching. As the result, transferring knowledge will be gained effectively in good condition. Some good condition in classroom interaction are explained in the below.

a. Humor

The situation in the classroom is frequently tense, so teacher needs to solve this tense situation in the classroom. One of the methods to solve the tense situation is humor sense. "Humor increases the students' attention and facilitates interaction" (Ponnamal, A & Somasundaran, G, 2015: 51). A teacher needs to give joke to the student to make them be relaxed. The explanation of effective classroom is stated by Dagarin (2004: 128) as follows.

Effective classroom interaction has two implications. The first one concerns a pleasant atmosphere in the classroom with friendly relationships among the participants of the learning process. The second one, which is mostly described in the article, encourages students to become effective communicators in a foreign language. (Dagarin, 2004: 128).

The explanation above emphasizes on the how to build an effective classroom through showing friendly and encourage them to be a good communicator in foreign language. "Humor is a valuable tool for establishing a conducive environment in classroom learning, humor is also useful in facilitating attention, motivation, and comprehension in students" (Abraham, *et. al*, 2014: 1).

Therefore, humor is important to be applied by the teacher in the classroom.

b. Caring

Caring is one of important aspect in classroom interaction. The students would obtain their learning achievement through caring of the teacher. Teacher needs to show their warmness, empathy, and affection. According to Pimentel (2011, 50), students' academic achievement could be achieved through the relationship among the participants in the classroom. Hence, the two-side interaction between teacher and student is needed to obtain the goal of the study.

Empathy as a basic foundation in showing caring is needed to possess by the teacher. Hoffman (2000: 225), "the link between emphatic distress and caring are direct and obvious", so people need to help each other to show their emphatic.

2. Second language acquisition

Second language is subsequent language that a child acquires after his/her first language. First language is called as mother tongue and second language is also called as target language. Second language is contrast to foreign language. Foreign language is producing nonnative language in the area of particular native language. For instance, although someone living in a country which has different

language with his/her mother tongue, it is classified as second language. In contrary, someone learns to speak English in Spain, so it is classified as foreign language.

Second language acquisition is the study of the acquisition of a non-primary language; that is, the acquisition of a language beyond the native language (Gass & Selinker, 2008:1). Second language acquisition refers both to the study of individuals and groups who are learning a language subsequent to learning their first one as young children, and to the process of learning that language (Saville & Troike, 2006, 2). Second language acquisition as the way in which the people learn a language other than their mother tongue, inside or outside of a classroom (Ellis, 1997: 3)

a. The nature of language

Gass & Silinker (2008, 8-13) divided a number of aspects of language; those are phonology, syntax, morphology, semantics, and pragmatics. Those will be explained in the following.

1) Phonology

Phonology deals with sounds of language. English native speakers tend to articulate complexly the sound of English. For instance; a sentence of "*I am going to write of letter*" will be articulated "*I'm gonna wriDa leDer*". Some non-native speaker will be difficult to guess the meaning of the speech. As a non-native speaker they should know how to differ sound of English.

2) Syntax

Syntax is the study of relationship of the structure in the language and how to arrange the sentence consecutively (Ba'dulu, 2005: 1). It is equally with grammar which is classified into two categories: perspective grammar and descriptive grammar. Perspective grammar means to arrange the sentence we need to consider many rules of the language such as we cannot begin the sentence with the conjunction and we should put *between* in two words in *among* in more than two words. However, syntax is referring to the descriptive grammar which is used based on the real situation.

3) Morphology

Morphology is the study of word formation. A word of *unacceptable* is formed by three parts: *un*, which has negative meaning, *accept*, which is the base word, and *able* which means possible to do. There are two classes of morphemes: bound morpheme and free morpheme. Bound morpheme is the morpheme that needs another word to be formed as a word, such as *un* of *unidentified*. In other side, free morpheme is an independent morpheme which has particular meaning, such as *table*, *cat*, or *do*.

4) Semantics

Semantics is the study of meaning without considering the structure of the sentence. It is concerned with real used of the speech and it is not follow the rule of sentence in English. In this field, ungrammatical sentence has meaning and can be interpreted by the hearers.

5) Pragmatics

This field is the area of second language acquisition. The learners of second language need to comprehend of this field. Pragmatics is the study of language relates to the meaning and the context. Leech (1983: 15) stated that "pragmatics is distinguished from semantics in being concerned with meaning in relation to a speech situation". Yule (1996: 3) defined that pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). It includes of three aspects in communication; those are speaker, hearer, and addressee. Hence it includes three aspects in communication, so politeness is discussed in the pragmatics field as a discourse because it contains the speaker's and the hearer's perspective and the interrelationship to the meaning of the utterances.

3. Sociolinguistics

Some experts have defined about the interpretation of sociolinguistics and some of them are Hudson, and Chaer & Agustina. "Sociolinguistics is as the study of language in relation to society" (Hudson, 1980: 1). According to Chaer & Agustina (2010: 2), sociolinguistics is interdisciplinary study covers both sociology and linguistic. To make a clear distinction between sociology and linguistic, Chaer and Agustina (2010: 2) defined the interpretation of those disciplines as follows.

...sociologi adalah kajian yang objektif dan ilmiah mengenai manusia di dalam masyarakat, dan mengenai lembaga-lembaga, dan proses social yang ada di dalam masyarakat....linguistik adalah bidang ilmu yang mempelajari bahasa, atau bidang ilmu yang mengambil bahasa sebagai objek kajiannya. Dengan demikina, secara mudah dapat dikatakan bahwa sociolinguistic adalah bidang ilmu antardisiplin yang mempelajari bahasa dalam kaitannya

dengan penggunaan bahasa itu dalam masyarakat (Chaer & Agustina, 2010: 2).

In the other words, sociolinguistics is a discipline which studied society in influencing to the language. Society influence the language used by the interaction. Thus in society interaction, a group of people who have similarity on language used is called as speech community. Speech community is “the term speech community is widely used by the sociolinguists to refer a community based on language” (Hudson, 1980: 25), “speech community is all people who use a given language (or dialect)” (Lyons (1970: 326) in Hudson (1980: 25).

Interaction is a process of communication. Adler & Rodman (2006: 4) stated “Communication refers to the process of human beings responding to the symbolic behavior of other persons”. Chaer & Agustina (2010: 47-60) divided the process of communication into two parts: those are speech events and speech act and those include in the speech situation. Chaer and Agustina (2006: 47, 50) defined speech event and speech act as follows.

Kalau dalam peristiwa tutur lebih dilihat pada tujuan peristiwanya, tetapi dalam tindak tutur lebih dilihat pada makna atau arti tindakan dalam tuturannya. Tindak tutur dan peristiwa tutur merupakan dua gejala yang terdapat pada satu proses, yakni proses komunikasi (Chaer & Agustina, 2006: 50).

In line with the interpretation above, speech event emphasizes on the place where the speech occurs and speech act emphasizes on human interpretation and

understanding of the speech. Both speech event and speech act include are in the communication process.

Variety of language is the result of the communication process. As Hudson (1980: 24) stated “A variety of language as a set of linguistic items with similar social distribution”. Chaer & Agustina (2010: 84) divided the variety of language into some terms, those are: bilingualism, diglossia, code switching-mixing, interference, integration, convergent.

Someone who uses two languages is called bilingualism. The first language is called as mother tongue and the second language is called as target language. In Chaer & Agustina point of view (2010: 85), concept of bilingualism can be observed from the use of two languages by the speaker alternately. For instance, most of the people in Indonesia use Indonesian language and their local language to interact in the society. Thus, Indonesian people use both Indonesian language and local language.

In bilingualism, two languages is used alternately, hence there likely mixture of language which is called as code-switching and code-mixing.

“Code-switching is language products that is produced naturally by the people who use multiple languages either a doubling in the level, phrases and sentence and the sentence does not violate the rules of this product in the preparation of the structure of words, phrases and sentences which in both languages” (Sumarsih, *et al*, 2014: 78).

Code-switching is a transferring language from the first language to the second language or vice versa. This is according to Hudson (1980: 56) said that

code-switching is the used of two language in different time by the speaker. Conversely, code-mixing is a mixture of more than one language which is used in the single time. “Code-mixing is a mixture between two or more languages in which there is a dominant language and inserted with different language to make it sound cool and give appropriate context to the audience or listener” (Sumarsih, *et.al*, 2014: 79). However, to make distinction of both code-switching and code-mixing is difficult. Thelander (1976: 103) in Chaer & Agustina (2010: 115) explained the distinction of both as follows.

...bila dalam suatu peristiwa tutur terjadi peralihan dari suatu klausa suatu bahasa ke klausa bahasa lain, maka peristiwa yang terjadi adalah alih kode. Tetapi apabila di dalam suatu peristiwa tutur, klausa-klausa maupun frase-frase yang digunakan terdiri dari klausa dan frase campuran (hybrid clause, hybrid phrase), dan masing-masing klausa atau frase itu tidak lagi mendukung fungsi sendiri-sendiri, maka peristiwa yang terjadi adalah campur kode bukan alih kode (Chaer & Agustina, 2010: 115)

From the explanation above, it can be stated that the distinction of both code-switching and code-mixing is the structure of the sentence. The clauses or phrases in code-switching influence the other clauses or phrases whereas the clauses or phrases in code-mixing have its own meaning and do not influence other clauses or phrases.

4. Politeness

For long decades, some researchers have been being put their attention on politeness study. Politeness has been studied since the 1960s from the perspectives of many scientific fields – psychology, philosophy, sociology,

ethnomethodology, social anthropology and linguistics (Subertova, 2013: 9).

Politeness is a fascinating discourse study which has discursive dispute for some years since in the early 1970s (Watts, 2003: 8).

A number of previous researchers had conducted studies on politeness such as Penelope Brown & Stephen C. Levinson (1987), Richard Lakoff (1973), Geoffrey N. Leech (1983), and Richard J. Watts (2003). They proposed their theories of politeness study variously. The contrast of these theories will be explained in the follow.

a. Lakoff on Politeness Theory

Lakoff examined politeness in modern linguistics and she proposed her theory on politeness study in 1972s. Her theory on politeness is known as universal politeness. Ellen Inagaki (2007: 24) stated that Robin Lakoff is called as “the mother of modern politeness theory”. She defined “politeness as forms of behavior that have been developed in societies in order to reduce friction in personal interaction” in her essay, *The Logic of Politeness: or, Minding your p’s and q’s* (Lakoff in Subertova, 2013: 13). In addition, she proposed a set of sub-maxims in pragmatics competence:

- 1) Be clear
- 2) Be polite

Those sub-maxims are based on Grice’s theory on Cooperative Principle (CP). Lakoff agreed to Grice’s theory on CP. Subertova (2013: 13) stated that first maxim (be clear) is more acceptable rather than second maxim (be polite) in some particular situation and vice versa. Lakoff in Subertova (2013: 13) defined that

“Politeness usually supersedes. It is considered more important in a conversation to avoid offense than to achieve clarity”. In 1973, she affirmed three rules of politeness (Lakoff in Inagaki, 2007: 26), those are:

- 1) Don't impose
- 2) Give options
- 3) Make a feel good – be friendly

She rephrased these rules in 1975 as follows:

- 1) Formality: Keep aloof
- 2) Deference: Give options
- 3) Camaraderie: Show sympathy

Lakoff in Inagaki (2007: 26) defined that rule 1 of *don't impose* is "Don't intrude into another's business" or "Remain aloof". It means how the speaker does not insist the addressee. Meanwhile, rule 2 of *give options* means showing respect to the hearer. Moreover, rule 3 of *make a feel good* is how the speaker build a warm situation among the addresses in order the addressee feels that the speaker likes him/her. Those rules are reintroduced in 1973 by using term of Distance, Deference, and Camaraderie as the basic politeness strategies.

b. Leech on Politeness Principle (PP)

Leech (1983: 131) stated that “politeness concerns a relationship between two participants whom we may call *self* and *other*. *Self* is identified with *s* and *other* is identifier with *h*. *Self* relates to the speaker and *h* relates to addressee

whom *s* must consider politeness to anybody relates to *h*. The maxims of the

Politeness Principle (PP) go as follows (1983: 132):

- 1) Tact Maxim (in impositives and commissives)
 - a) Minimize cost to *other* b) Maximize benefit to *other*
- 2) Generosity Maxim (in impositives and commissives)
 - a) Minimize benefit to *self* b) Maximize cost to *self*
- 3) Approbation Maxim (in expressive and assertive)
 - a) Minimize dispraise of *other* b) Maximize praise of *other*
- 4) Modesty Maxim (in expressive and assertives)
 - a) Minimize praise of *self* b) Maximize dispraise of *self*
- 5) Agreement Maxim (in assertives)
 - a) Minimize disagreement between *self* and *other*
 - b) Maximize agreement between *self* and *other*
- 6) Sympathy Maxim (in assertive)
 - a) Minimize antipathy between *self* and *other*
 - b) Maximize sympathy between *self* and *other*

Since *cost to hearer* means speaker gives imposition to the hearer so it is classified in less polite. On the contrary, *benefit to hearer* is classified in more polite because of the speaker does not impede the hearer. In addition, to maintain politeness is by using indirect kind of illocution because it will give optional to the hearer to choose what the speaker claim and it avoids threat to the hearer. For

instance (Leech, 1983: 108):

- a) Won't you sit down?

- b) Can't you sit down?
- c) Wouldn't you mind sitting down?

In these examples above, *a* is an offering not an impositive, so it suggest to the hearer to sit down pleasantly without imposition. Oppositely, *b* tends to impositive force and *c* is not covering both in commissive and impositive functions.

c. Brown & Levinson of *face* theory

Brown & Levinson's (1987) politeness theory is commonly used by the researchers on politeness study as supporting data to analyze their researches.

Their book of politeness strategy "*Politeness: Some Universal in Language Usage*" is published firstly in 1978. However, the researcher cited the Brown & Levinson's theory of politeness studies from the second edition of this book.

They proposed a theory of politeness which is called as '*face*'. Their theory of 'face' is derived from Goffman (1967). *Face* as the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact (Goffman, 1967: 5). People try to maintain their face in interact to others in social setting. Hence, speaker is hoped to keep hearers' face in interaction.

Face is individuals' self esteem which is must be considered in interaction between speaker and hearer. Moreover, it is influenced by the social relationship and social distance of the speaker and the hearer (Brown & Levinson, 1987: 2). Politeness considers a number of factors influenced the level of politeness, such as

power, distance, and rank of imposition (Brown & Levinson in Mahmud, 2011: 20). A face theory of politeness was continually proposed by Brown and Levinson (1987: 61) which they divided into positive face and negative face. Those are explained as follow.

- 1) Positive face: the positive consistent self-image of 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants
- 2) Negative face: the basic claim to territories, personal preserves, rights to non distraction – i.e., to freedom of action and freedom of imposition”.

Someone's face is needed to be maintained in the interaction but occasionally face can be threaten the others parties so this threats are called Face Threatening Acts (FTAs). Therefore, Brown & Levinson arranged the strategy for doing FTAs that is drawn in the following illustration.

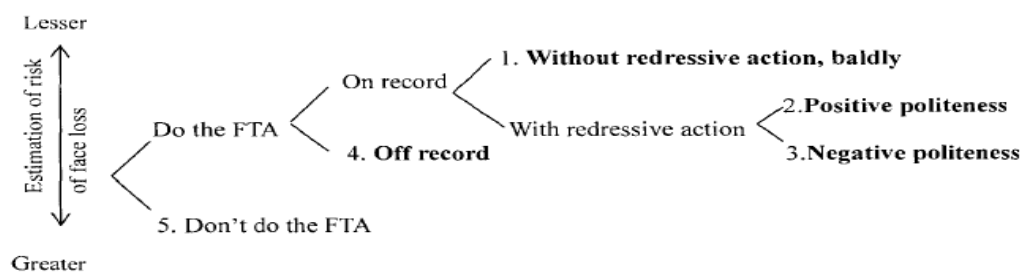


Figure 2.1. Strategies for doing FTAs (Brown & Levinson, 1987: 60)

Hence, they defined three main strategies of politeness which those strategies derived the 'face' theory on politeness These strategies will be posed in the follow.

1) Positive politeness strategies

Strategy 1 : Notice, attend to H (his interest, wants, needs, goods)

Strategy 2 : Exaggerate (interest, approval, sympathy with H)

Strategy 3 : Intensify interest to H

Strategy 4 : Use in-group identity markers

Strategy 5 : Seek agreement

Strategy 6 : Avoid disagreement

Strategy 7 : Presuppose/raise/assert common ground

Strategy 8 : Joke

Strategy 9 : Assert or presuppose S's knowledge of and concern for H's wants

Strategy 10 : Offer, promise

Strategy 11 : Be optimistic

Strategy 12 : Include both S and H in the activity

Strategy 13 : Give (or ask for) reasons

Strategy 14 : Assume or assert reciprocity

Strategy 15 : Give gifts to H (goods, sympathy, understanding, cooperation)

2) Negative Politeness strategies

Strategy 1 : Be conventionally indirect

Strategy 2 : Question, hedge

Strategy 3 : Be pessimistic

Strategy 4 : Minimize the imposition, Rx

Strategy 5 : Give deference

Strategy 6 : Apologize

Strategy 7 : Impersonalize S and H

Strategy 8 : State the FTA as a general rule

Strategy 10 : Go on record as incurring a debt, or as not indebting H

3) Off record strategies

Strategy 1 : Give hints

Strategy 2 : Give association clues

Strategy 3 : Presuppose

Strategy 4 : Understate

Strategy 5 : Overstate

Strategy 6 : Use tautologies

Strategy 7 : Use contradiction

Strategy 8 : Be ironic

Strategy 9 : Use metaphors

Strategy 10 : Use rhetorical questions

Strategy 11 : Be ambiguous

Strategy 12 : Be vague

Strategy 13 : Over-generalize

Strategy 14 : Displace H

Strategy 15 : Be incomplete, use ellipsis

In conclusion, Brown & Levinson's theory on politeness strategies is well known as *face threatening act* and its framework gives detail classification on politeness to avoid FTA.

d. Watts and *first-order* and *second-order* politeness theory

People give different opinion when they are asked to define what politeness is. First, we need to know definition on polite behavior. Watts (2003:1) characterized polite behavior as “language which displays respect towards or consideration for others”. It means how we utter utterances in good way in order to avoid other’s offense. Thus, People need to maintain harmonious relationship among participants in social interaction through polite language used.

Watts’s theory on politeness study has a distinction from others perspective it. He affirmed two categories on politeness; those are *first-order* and *second-order* politeness. He emphasized on *politic behavior* as a term which is used in both *first-order* and *second-order*. *Politic behavior* is “that behavior, linguistics and non linguistics, which the participants construct as being appropriate to the ongoing social interaction” (Watts, 2003: 20). His theory has a tendency to language usage not in verbal interaction which is called as linguistics politeness. His theory on linguistics politeness was explained in his book. The first edition of his book on politeness study, *Politeness: Key Topics in Sociolinguistics* is published in 2003. This research cited from the first edition of his book.

Watts proposed claimed a theory on politeness study into two categories: *first-order* politeness and *second-order* politeness. However, the distinction of them is vague. *First-order* politeness is “such a way that we can recognize it in verbal interaction in any language” (Watts, 2003:14). It is the certain group consideration about how they behave politely. In addition, *first-order* politeness relates to the politic behavior in the social interaction such like saying *please*,

thank you, excuse me, I'm sorry or pardon me (Watts, 2003: 31). In the contrary, the definition of second order politeness is explained in Watts (2003: 10), "*second-order* politeness means something rather different from our everyday understanding of it and focuses almost uniquely on polite language in the study of verbal interaction". Watts stated "the term politeness as a technical term used in the pragmatic and sociolinguistic study of socio-communicative verbal interaction" (Watts, 2003: 30). Thus, *second-order* politeness relates to a set of technical term in sociolinguistics.

In short, Watts' theory on politeness tries to consider another aspect in social interaction not only in verbal interaction. He explores some consideration in the realm of use language.

5. Bugis-Makassar

South-Sulawesi is a province in Sulawesi Island and it composes of four ethnics those are Makassar, Bugis, Toraja, and Mandar. Bugis and Makassar are the biggest ethnic group in South Sulawesi. Bugis as the most common language and Makassar is as the second most common language in the South-Sulawesi Language Group (Yamaguchi, 2011: 76-77). Bugis-Makassar language covers Makassar language, Bugis, Wotu, and Toala (Muhtamar, 2005: 10). Bugis ethnic covers some territories: Bulukumba, Sinjai, Bone, Soppeng, Wajo, Luwu, Sidenreng Rappang, Pinrang, Pare-pare, Barru, Pangkajene Island, and Maros. Conversely, Makassar ethnic covers some territories: Makassar, Gowa, Takalar, Jene'ponto, a half part of Bantaeng, Selayar, a half part of Maros, and a half part of Pangkep (Muhtamar, 2005: 9-10). Considering to the local common languages

in South-Sulawesi and the area covered, hence we may conclude that Bugis and Makassar have similarity in language used.

a. Bugis-Makassar Politeness

This research investigates politeness strategies used by the lecturers relates to Makassar-Bugis ethnics. Commonly, Bugis and Makassar have most similarity within habit, language, and philosophy. This research emphasizes the similarity on language. Hence, the researcher considers that Bugis and Makassar as a unity which is called as Bugis-Makassar culture. In this research, the researcher tries to find the factors influenced the politeness strategies on EFL students. A reference is taken from Mahmud's study (2011a, 2011b) and some of literatures on Bugis-Makassar culture to be supporting ideas as a guiding for this research.

Bugis and Makassar has their own language structure and Makassar is very famous because of it has unique structure in language. We know that the particles of *-ka*, *-ma*, *-sa*, *-mi*. Manyambeang, et.al (1996: 222-224) explained the using of these four kinds of particles that has been translated into English and will be shown in the table below.

Table 2.1 Particles in Makassar (Manyambeang, et.al, 1996)

No	Particle	Function	Example
1	<i>-ka</i>	To ask something in interrogative sentence	<i>Inakkeka angngallei bokboknu?</i> (Did I take your book?) <i>Ikauka nikallarroi subangi?</i> (Were you a person who get mad yesterday?) <i>Iaka ammeta sumpaeng?</i> (are you the

			winner?)
2	-ma	To state something that has been done	<i>Sallomak antayangko.</i> (I have been waiting you for a long time) <i>Natayangko manggenu.</i> (Your father is waiting you) <i>Niakmi battu toana.</i> (her guest has arrived)
3	-sa	For asking command politely	<i>Alleangsak bajungku.</i> (could you take my dress, please) <i>Mangesako antoaki gurunna kagarringi beng.</i> (Could you visit you teacher because she is sick, please) <i>Ajaraksai bajik-bajik andiknu.</i> (Give a life lesson to your brother)
4	-mi	To tell something	<i>Inakkemi antu nuboya.</i> (I am a persom whom you are looking for) <i>Ikaumi sallang nataba pakkiok.</i> (you are a person whom get calling) <i>Iami anggallei doekmu.</i> (s/he is a persom whom took your money)

The similarity of both languages is honorific used. According to Agus, N (2008, 259) stated that one of aspects that is must be considered in the politeness is the strategy in asking command. He summarized that the pronouns of *-nik*, *-no*, *-kik*, and *-ko* have function to make softer the command. However, the pronoun *-kik* and *-nik* is more polite than *-no*, and *-ko*. These pronouns of *-kik* and *-nik* are addressed to the higher position of interlocutors but low interrelationship between them. In contrary, the pronouns of *-no*, and *-ko* are addressed to the

similar position of interlocutor and same age/younger than the locator but show high interrelationship among the interlocutor and locator.

In Syafruddin (2011:38) defined that honorific strategy used in Makassar is a part of speech in educated family of Makassar and it has own characteristics. He defined that the using of honorific *Bu*, the persons' name and pronoun *-nga*, *-ki* mean showing humble and respect. In addition, the pronoun of *-ja* *-ma*, and *-ka* show solidarity relationship.

Referring to Agus, N (2008) said that *adeq* is a term in Bugis society which has function to organize the life system in the society includes how to speak in the daily activity. Regarding to this term "*adeq*", it is produced the language system in Bugis social interaction to measure whether someone's utterance, behavior, and speech act are polite or not. A several factors influenced politeness language in Buginese society such as social status, age differences, gender, familiarity, and situation (Mahmud, 2011a: 21). Bugis society is one of hierarchical culture in archipelago which is placed the highest respecting to the social statue in the society by the giving particular degree such as *onrong*, *onro*, and *a'batireng* (Pelras in Mahmud, 2011a:21).

Mahmud (2011a:21-22) stated that Buginese culture has level of status in the society; the first is *bangsawan* or *to-arung* is the predicate of the nobles who was the king of Buginese areas in the past time and the nobleman could put *Andi* in the beginning of their name as honorific, the second is known as religious status which is called as *haji* or *hajja*, the third is educational status by studied in the university. In addition, she stated that the politeness strategy used in Bugis is

influenced by the age differences, gender, familiarity, and situation. These pronominal in Bugis are illustrated in the table below.

Table 2.2 Pronoun Used in Bugis Society (Mahmud, 2011b)

Pronouns	Independent Pronoun	Ergative Pronoun	Absolute pronoun	Possessive Pronoun	Meaning
1 st singular	<i>Iya'</i>	<i>-ka'</i>	<i>u-</i>	<i>-ku'</i>	I/me/my/mine
2 nd singular	<i>Iko</i>	<i>-ko,</i>	<i>mu-, mu-</i>	<i>-mu/-nu</i>	You/your/yours
3 rd singular	<i>Aléna</i>	<i>-i</i>	<i>na-</i>	<i>-na</i>	He/him/his or She/her or It/its
1 st plural	<i>Idi'</i>	<i>-ki'</i>	<i>ta-/i-</i>	<i>-ta'</i>	We/our/us/ours

From the table above, Mahmud (2011b, 209), “Bugis pronouns such as *idi'*, *-ta*, *-ki* are used by Bugis speakers to express politeness”. In relation with the study, Mahmud (2011a) had conducted a study on politeness strategy in Bugis society. In result she (2011a: 20-21) affirmed that the age different, the degree of status, gender, social distance, and situation of speech are the component affected in politeness of the speaker and the hearers. As the result, Mahmud (2011a, 27) found that “the first and the most important one is social status, arising from the hierarchical system of Bugis society. “Other important aspects influencing Bugis politeness are age differences, gender, familiarity, and situation”. The variety in age influences the level of politeness in the society. It has being a culture in Indonesia to speak politely to the elder people. Besides that, economic status is one of the factors influenced politeness. In addition, gender affects politeness which is proved by the women who is talking more polite than men in showing

compliments, apologize, and thanks. The other factors is social distance which is people are tend to speak less polite to the familiar people whom they know well.

The last is situation of speech. It is divided into formal and informal situation.

People in formal situation will use polite language than in informal situation

(Mahmud, 2011a: 21).

The level of society in Bugis refers to the difference of greeting words for every social statue. The greeting words are display in the table below.

Table 2.3 The Kinds of Greeting Words in Bugis Ethnic (Agus, 2014: 5-11)

Types of greeting words	Explanation		
Family greeting words	Greeting	Age of speaker	Explanation
	<i>Lato</i>	Elder	grandfather
	<i>Nene</i>	Elder	grandmother
	<i>Ayah</i>	Elder	Ayah
	<i>Ambo'</i>	Elder	Ayah
	<i>Pappi'</i>	Elder	Ayah
	<i>Puang</i>	Elder	Ayah
	<i>Ette</i>	Elder	Ayah
	<i>Uwak/wak</i>	Elder	Ayah
	<i>Ibu</i>	Elder	Ibu
	<i>Mama</i>	Elder	Ibu
	<i>Indo'</i>	Elder	Ibu
	<i>Mammi</i>	Elder	Ibu
	<i>Puang</i>	Elder	Ibu
	<i>Etta</i>	Elder	Ibu
	<i>Daeng (Deng)</i>	Elder	Ibu
	<i>Kaka</i>	Elder	Ibu
	<i>Ndik</i>	Younger	Adik
<i>Nak</i>	Younger	Anak	

	<i>Om</i>	Elder	Paman		
	<i>Amure'</i>	Elder	Paman		
	<i>Tante</i>	Elder	Tante		
	<i>Amure'</i>	Elder	Tante		
	<i>Lago</i>	same age/younger	suami/istri paman/tante		
	<i>Beseng</i>	same age/younger	Besan		
	<i>Inaure (nure')</i>	Elder	Kemenakan		
	<i>Eppo</i>	Younger	Cucu		
	<i>Sappusiseng</i>	same age/younger	sepupu sekali		
	<i>Cikali</i>	same age/younger	sepupu sekali		
	<i>Sappo'/cappo'</i>	same age/younger	sepupu jauh		
Social greeting words	Relates to Sex		Relates to Social Statue	Relates to relationship	Relates to social position
	Men	Woman	<i>Baso</i>	<i>Daeng Rasakku</i>	<i>Petta Kalie</i>
	<i>I</i>	<i>La</i>	<i>Besse</i>	<i>Anrikku</i>	<i>Petta Desa</i>
			<i>Petta</i>	<i>Puakku</i>	<i>Puang Imang</i>
			<i>Puang</i>	<i>Anureta</i>	<i>Wak Sanro</i>
			<i>Daeng</i>	<i>Atatta</i>	
			<i>Andi</i>	<i>Juata</i>	
			<i>Puang Aji</i>		
Profession greeting words	Relates to Job		Meaning		
	<i>Dok</i>		Doctor		
	<i>Zus</i>		Nurse		
	<i>Prof</i>		Professor		
	<i>Pak/Ibu</i>		Teacher		
	<i>Bunda</i>		Kindergarten teacher		
Solidarity greeting words	Relates to Solidarity		Meaning		
	<i>Saying</i>		Dear		
	<i>cinta</i>		Lovely		
	<i>Manis</i>		Sweetheart		

	<i>Cantik</i>	Beautiful
	<i>Cappo</i>	Brother
	<i>Bro</i>	Brother
	<i>Sista</i>	Sister
	<i>Kache</i>	Kache
	<i>Parakang</i>	parakang (ghost)
	<i>Cess</i>	Friend
	<i>sindo'mu</i>	sindo'mu
	<i>Nyong</i>	Nyong
	<i>Pache</i>	Father
	<i>Mache</i>	Mother
	<i>Langgo</i>	tall man

In this study, the level of status and greeting words are restricted to be more specific. Educational status is the level of status which is used in the teaching process at the university. Moreover, the kinds of greeting words that is used in this teaching process is the greeting words relates to profession where the lecturers as the data source of this study are the component in education.

C. Resume

The explanation of theory explained above will be related to analyze into finding and discussion. These supporting theories will be summarized briefly as follows.

Politeness strategy is an interesting topic to be investigated. A vast amount of researchers had been conducting on politeness strategy in the various fields. Several politeness studies had conducted in the field of teaching and learning, culture, and effect of gender inequalities in the teaching process. A various findings have been found in these studies.

However, there is still lack information of politeness strategy in Indonesian context. Therefore, this recent study tries to probe politeness strategy on EFL teaching and learning in the view of local culture to give more information about Bugis and Makassar lecturers' politeness in EFL classroom in Indonesian.

D. Conceptual Framework

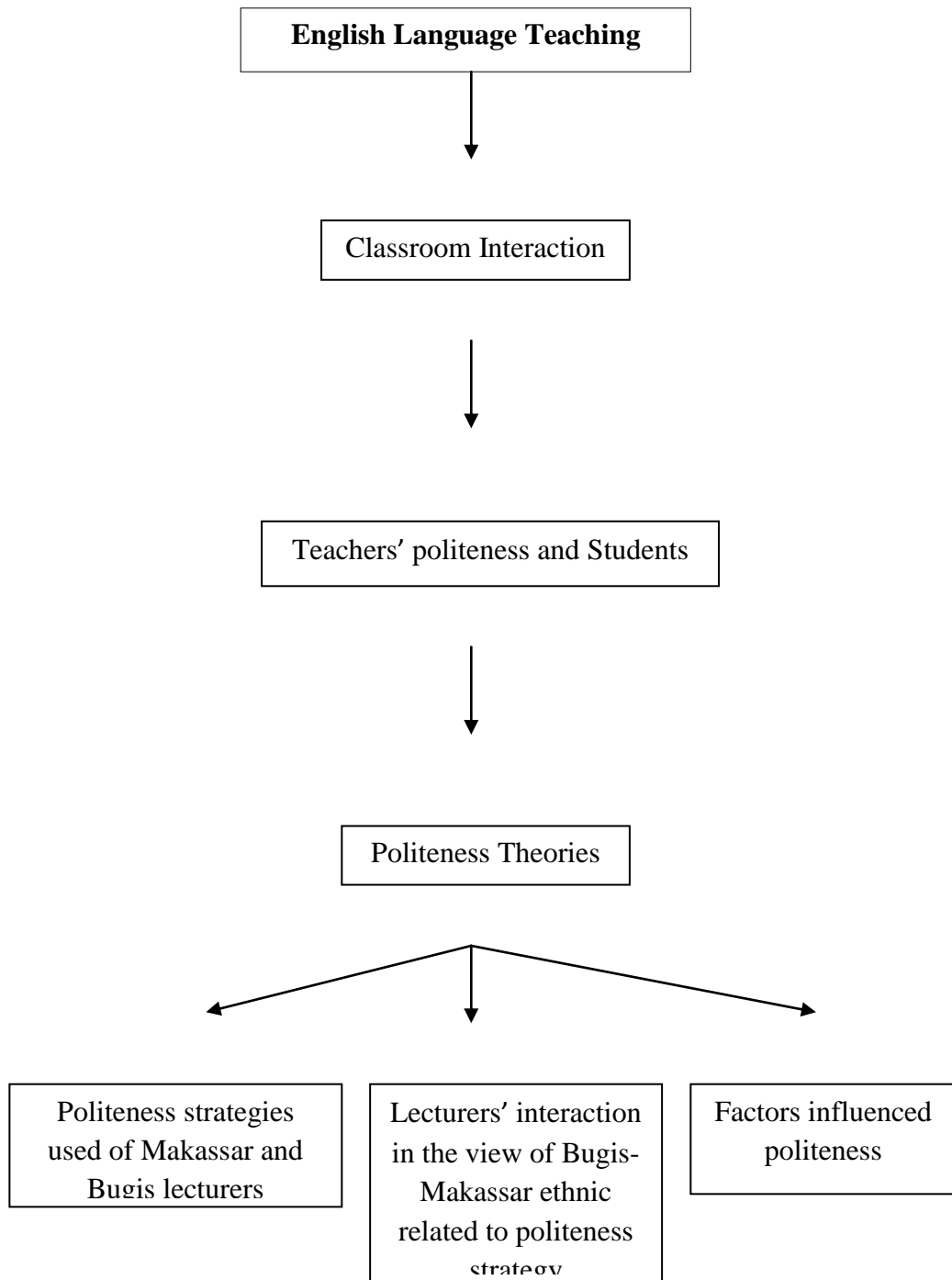


Figure 2.2. Conceptual Framework

The conceptual framework of this research is illustrated on the figure above. Interaction in EFL classroom is associated among teacher and students. Teacher as a figure needs to consider some aspects in teaching such politeness regarding classroom interaction in ELT. In addition, several theories of politeness were proposed by some experts and those as supporting theories of this research. This research tries to find on how Bugis-Makassar lecturer of ELT interacting to the students in EFL classroom related to politeness strategy and factors influenced politeness of lecturers' in the language teaching.

CHAPTER III

METHOD OF RESEARCH

This chapter deals with research design, and its operational definition, data source, research instrument, procedure of collecting data and technique of data analysis.

A. Research Design

This research was conducted at the English Department of the Faculty of Languages and Literature (FBS) at State University of Makassar (UNM) and at the Department of English Education and Literature at Muhammadiyah University (UNISMUH). It aimed to know the politeness strategy related to the local culture in this faculty. Based on the research questions and the objectives, this research applied descriptive qualitative method. EFL teaching and learning process in this research was recorded by the researcher for particular time to find the phenomenon of the study.

B. Data Source

The data sources derived from lecturers as primary data and students as secondary data. As the primary data, the lecturers were selected in UNM and UNISMUH who teaches in English language department.

The cultural background must be considered as the participant of this research. One of the lecturers in UNM was chosen as Participant A who comes from Makassar ethnic group. While, lecturer at UNISMUH became Participant B who comes from Bugis ethnic group. Both of lecturers' profile are posed in the below.

a. Participant A

Participant A is an English lecturer at Faculty of Language and Literature in UNM. He achieved his magister degree in English education in UNM and in the one of universities in Australia. He is a Makassar ethnic lecturer which also grows up in Makassar. In daily interaction, he mostly is influenced by the environment in Makassar since he grows up in Makassar family and teaches in Makassar. Therefore, he uses Makassar culture in interacting to the students in EFL classroom.

b. Participant B

Participant B is an English lecturer at Department of English Education and Literature in UNISMUH. She is a graduate from Graduate Program of UNM. She is a Bugis ethnic lecturer (Sengkang) and she grows up in Bugis family. Bugis culture has big contribution in influencing her to interact in the society. As the result, the way in her English teaching in EFL classroom is influenced by Bugis culture itself.

C. Research Instrument

This research collected the data through observation and interview. The extend explanation of both are displayed into points below.

1. Observation

The researcher observed classroom by using video recorder to gain the data related to the use of politeness strategy of Bugis-Makassar lecturers in ELT classroom, Bugis and Makassar lecturers interact to the students in EFL classroom in the view of Bugis-Makassar ethnic group, and the factors influence the lecturers' politeness in the EFL classroom.

2. Interview

The interview was conducted to justify and clarify the data in the observation. The researcher interviewed two lecturers as primary participants regarding politeness, education, and politeness in the view of Bugis-Makassar ethnics. The researcher also interviewed the students related to the lecturer's speech in teaching and learning process. In this research, the research used semi structured interview which combined the structured and unstructured approaches. Audio recorder was used to record the interview.

D. Procedure of Collecting Data

The data were collected through observation and interview in the ELT classroom which the procedures are displayed into points below.

1. Interview

The researcher interviewed both of the lectures in faculty of Language and Literature at campus UNM Parangtambung and UNISMUH as the participants. The researcher questioned the participant related to their classroom interaction. Further, the students were also interviewed to verify their lecturers' politeness strategy in the classroom interaction.

2. Observation

After interviewing the lecturers, the researcher observed the classroom. It is intended to justify the lecturers' statement interview. As non participant observer, the researcher observed and recorded the process of EFL classroom to gain the data related to lecturers' politeness strategies, Bugis and Makassar lecturers interaction in the view of Bugis-Makassar ethnic group and the factors of influencing lecturers' politeness.

E. Technique of Data Analysis

To analyze the data, the researcher used descriptive analysis technique base on Huberman and Miles' theory (1994: 428-429). This techniques will be presented as follows:

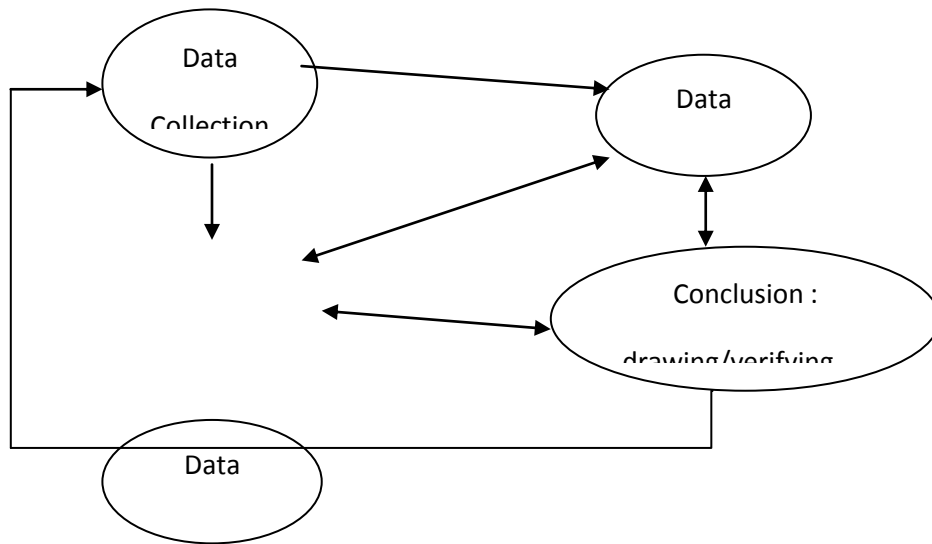


Figure 3.1. Components of Data Analysis: Interactive Model

1. Data collection covers obtaining the data related politeness strategies used of Bugis and Makassar lecturers, Bugis and Makassar lecturers of ELT interacting to the students in the view of Bugis-Makassar ethnic group and the factors influencing lectures' politeness in EFL classroom
2. Data reduction is the potensial universe of data is reduced in an anticipatory way as the researcher chooses a conceptual framework, research question, cases, and instruments. Data collection will be selected, coded, and analyzed related to the research question.
3. Data display defined as an organized, compressed assembly of information that permits conclusion drawing. The data reduced will be presented qualitatively.
4. Conclusion and drawing and verification involve the researcher in interpretation: drawing meaning from displayed data.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter deals with the findings of the research and the discussion of the findings. The findings of the research answer the research questions which are formulated in Chapter II by enclosing the evidence of the research. The discussion deals with the analysis and further interpretation regarding the findings of this research.

A. FINDINGS

Findings consist of the results of the observation which were answered through research questions and they are elaborated clearly. The findings of research questions are posted in the below:

1. How are politeness strategies used by Makassar-Bugis lecturers in ELT classroom?

Politeness strategies used of Participant A are **praise, sensitivity, humor, encouragement, apologize, gratitude, advice, order, and the using pronoun related to Bugis-Makassar**. Contrarily, the politeness strategies of Participant B are

humor, advice, consideration, greeting, order, and the using pronoun related to Bugis-Makassar.

a. Praise

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Praise is a manner in showing compliment to someone or something regarding to the accomplishment and effort. The speaker gives compliment for someone to show the appreciation. In interacting in social life, people need to give praise to others for their good deed and attainment to make them proud of themselves. In line with classroom observation on this research, the Participant A used politeness strategy in giving praise to one of the students who sold cellular SIM cards. Since entrepreneur as one of the goal of Business English Program, he was respectable of his enterprise from the Participant A (see extract below).

Extract 1

A : *yah ini yang saya suka kamu harus memikirkan bagaimana caranya mendapatkan uang. Ah ini contoh temanmu. Minta itu mudah tapi ini temanmu dia apa namanya* (giving advice to the students)

‘I appreciate you to stop asking money anymore. It is like him.

S : *mencari duit*

‘the way to get money’

(Participant A, October 5th 2016)

The extract above shows the appreciation to his entrepreneur desire. The Participant A appreciated to one of the students for his enterprise skill by giving compliment to him. The Participant A said “*yah ini yang saya suka*” in giving compliment. Brown & Levinson (1987) consider that positive politeness strategy may be posed into exaggerate interest in Hearer and his interests. Related to the praise posed by Participant A in the extract above, Participant A expressed his interest in student by giving compliment which it was a strategy to build closeness in classroom interaction. In classroom interaction, praise as one important aspect to appreciate student’s achievement as obtaining the goal of the study (Pimentel, 2011: 50). Hence, praise strategy is a device for Participant A in interacting to the students politely.

b. Sensitivity

Sensitivity is highly a sense in feeling on others’ suffering and understanding what they needs and it is expressed by helping and behaves kindly to other. People show the kindness through feeling others’ suffering which it could be strengthened the relationship between them. In the teaching and learning process, Participant A expressed his sensitivity by showing sympathy to the student who did not focus on the material. Participant A checked students’ readiness in learning but some of them did not pay their attention to the lecturer’s explanation in the class. The extract below shows Participant A’s sympathy.

Extract 2

A : *Sallo* {be late (Makassar language)}? *Nda ada? Sallo artinya lama.* Being interviewed. *Apa itu? Sudah sarapan?*

Sallo {be late}? Is there *Sallo*? *Sallo* means be late. Being interviewed. What is the meaning of being interviewed? Have you had breakfast?

S : *belum*

‘we have not had breakfast’

A : *kenapako lagi pucing? Belum sarapan?*

‘why do you look dizzy? Have you had not breakfast?’

S : *belum.* <@iye@>

‘we have not had breakfast. <@yes@>’

A : *kenapako belum sarapan? Yah silahkan diisi itu Sally interview Sally yah.*

‘why have you had not breakfast? Alright, please fill the interview of Sally’

(Participant A, October 5th 2016)

The extract above implied the sympathy of Participant A in the teaching and learning process. He expressed his sympathy by saying “*sudah sarapan?*”, “*kenapako lagi pucing?*”, “*belum sarapan?*”, and “*kenapako belum sarapan?*” since some of them did not concentrate on the material. He asked to his students whether or not they have had breakfast since he was care to the students’ readiness in the classroom. He emphasized on the importance of breakfast and it is shown in the extract below.

Extract 3

A : *tarian, dancing, concert, music, course exhibition apa? Yah pameran apa? Mengerti? Apa yang saya jelaskan? Yah makanya jangan melamun. Sudah sarapan? Belum. Saya sangat perhatian karena dimanapun mahasiswa saya harus kasih tahu sarapan sangat penting. Kalau kelebihan sarapan juga tidak baik karena kenapa bisa mengantuk yah menguap. Kamu?* (the lecturer pointed to one student)

‘traditional dancing, modern dancing, concert, music, what is the meaning of course exhibition? What kind of the exhibition? So, do not do day dream, have you had breakfast? I show my care to my students since breakfast is very important. However, it is worth if you have big portion in breakfast, so you will sleepy and you will yawn. What about you?’

S1 : *sakitki itu* (other student laughed), *teraniaya*.

‘she got sick (other students laughed), how poor she is’

(Participant A, October 5th 2016)

Based on the extract above, he emphasized on the importance of having breakfast to his students and his sympathy was expressed through questioning which it referred to their need before starting the lesson. He stated the importance of breakfast by saying “*yah makanya jangan melamun*” as the bad effect if they did not having breakfast.

To know the students’ response, the researcher interviewed some of the students regarding the Participant A’s attention to the students. The extract below presents the students’ opinion.

Extract 4

R : *Participant A selalu perhatian sama kita semua untuk sarapan, kita suka apabila participant A perhatian seperti itu?*

‘Participant A is always care to his students in giving advice for having breakfast, do you like to the participant A’s care?’

CAST : *iya setiap pagi. Kalau dia lihat lagi kita loyo jawab soal-soalnya “sudah sarapanmi kah semua ini? belum” na bilang “aduh itu penting sekali itu sarapan”*.

‘yes, he does. He asks us about having breakfast every morning. If we look tired, he will ask to us “have you had breakfast?”, and then we answered “we

have not had breakfast yet, Sir”, and then he asked “oh my God, breakfast is very important”.

R : *menurutta sopanji itu dikasih begitu?*

“in your point of view, is it polite?”

CAST : *bahkan kalau tidak dikasih begtu saya bertanya sih.*

“even we will confuse if he did not ask us about having breakfast”

(CAST, October 19th 2016)

The researcher interviewed a female student namely CAST. Interview of student reveals that she likes Participant A’s care regarding asking and giving advice to have breakfast. She responded well regarding Participant A’s care and even she would be confuse if Participant A did not ask them whether or not they have had breakfast. This sympathy builds close relationship between the Participants A and the students so that it makes warm condition in the classroom. Pimentel (2011: 50) said that students’ achievement could be gained through the good relationship between the teacher and the students. In fact, Participant A has close relationship to his students.

Lakoff (1975) in Inagaki (2007) defines camaraderie as one of politeness rules. It means that how the speaker builds warmness to the hearer so they can make a close relationship between them. Participant A signifies the camaraderie in the beginning of the class by ensuring the students’ readiness in learning by asking “*sudah sarapan?*” (see extract 2). This expression was uttered for checking students’ readiness to show his care to students so that it built the warm situation since in students’ point view, the Participant A cared to the students. Conversely, Participant

B's classroom set the low class intimacy which it was shown by her participant's statement in interview.

Extract 5

R : *apakah Anda merasa dekat dengan Partecipan B di dalam kelas?*

'do you fell close to the Participant B in the learning process?'

MHK : *beda. Kalau di dalam kelas dia lebih tegas karena di dalam kelas itu ada kontraknya untuk mahasiswa dengan dosen. Kalau diluar itu dia orangnya sangat baik dan orangnya mudah bergaul sama mahasiswa.*

'she is different in both situation. In the classroom, she is more assertive than outside the classroom. She is friendlier out of the classroom'

(MHK, October 27th 2016)

The extract above implies students' response regarding the relationship between the Participant B and her students. He stated that Participant B would prefer to behave more resolute in the classroom rather out the classroom. Hence, the students did not feel closer to Participant B.

Leech theory on politeness principle supported sensitivity sense in politeness strategy. He emphasized on maxim and one of the maxims is sympathy maxims. Sympathy maxim related to the participants' classroom not frequently appears in the EFL classroom. Sympathy maxim only occurred on participant A's classroom which it formed as question to show or to express his sympathy when he ensured the students' readiness. Sympathy maxim was expressed through questioning which it referred to their need before starting the lesson (see extract 2). Leech (1983) states that sympathy maxim aims to minimize antipathy between self and other ; maximize

sympathy between self and other. Thus, Participant A maximized the sympathy through politeness strategy of attending to the students' needs for starting the lesson.

c. Humor

Humor is a sense of feeling funny to something for amusing the hearers. It is needed in classroom interaction for building enjoyable condition in the classroom. Thomas (2015: 51), "humor increases students' attention and facilitates interaction". Thus, in line with Thomas (2015), humor is needed in teaching since it improves students' interest in learning. Moreover, it also makes funny situation in social interaction by bringing the happiness. Based on the classroom observation of this research, humor is mostly used by the Participant A in English teaching but Participant B is rarely used in her English teaching. As the most politeness strategy occurred, joke appeared many times in classroom interaction of Participant A.

Extract 6

A : ...*Jam berapa mulai kita? Jam berapa kita masuk?*

'what time do we start the class?'

SS : *jam delapan lewat lima belas kayaknya.*

'probably we started the class at a quarter past eight'

A : *lewat apa pintu atau jendela?*

'go through the door or the window?'

SS : <*@lima belas Sir, delapan lewat lima belas @>*

'<*@fifteen Sir, a quarter past eight@>*'

(Participant A, October 5th 2016)

Participant A used humor as the politeness strategy in English teaching. “*Lewat apa, pintu atau jendela*” in the extract above was uttered by Participants A and then the students as hearers who were addressed also obtained the mutual background value that he and the students share, so that the students responded with cool manner after laughing. Humor used by the Participant A here increases students’ interest in learning English and to facilitate the interaction feedback between Participant A and the students. Students’ opinion regarding the humor used by Participant A was shown in the extract below.

Extract 7

- R : *apa Participant A sering bercanda di kelas?*
(Does Participant A always make humor in English teaching in classroom)?
- IY : *yah*
(yes, he does)
- R : *apa menurut Anda candaan yang dikeluarkan oleh Sir Tahir itu lucu dan tidak menggunakan kata-kata kasar?*
(In your opinion, his sense of humor is funny and polite or not?)
- IY : *ketawa lepas.. sometimes sih. Ndaji kak paling tidak kayak bersifat membangun kak kayak bagaimana di lucu-lucunya bilang “ko itu terlalu lambat ko bisa apakah? Kau bersihkan dulu kuasmu” begitu. Itukan paling tidak menegurji tapi tidak bukan yang kan kalau sopan itu kak “kenapa kamu terlambat eh kalau seumpama ada keperluan kamu bisa menghubungi saya”.*
- R : *apa Anda tidak merasa tersinggung terkait candaan tersebut?*
- IY : *nda ji. Iya ndaji*
- R : *apakah Anda tersinggung terkait candaan partai?*
- IY : *ohh yaa, ndaji karena saya mungkin tergantung pribadinya masing-masing kak.*

(IY, October 19th 2016)

The student was pleased regarding Participant A’s sense of humor since it is shown on the students’ statement “*ketawa lepas*”, “*bersifat membangun*”, and “*nda ji karena saya mungkin tergantung pribadinya ji masing-masing kak*”. Those

statements imply that the students were not offensive to the humor used by Participant A. Humor is the common way used by Participant A to show his politeness strategy in teaching by avoiding students' offensive responses otherwise.

Conversely, Participant B also used humor but it rarely used in her teaching. The Participant B expressed humor only one time along teaching and learning process. In students' opinion, Participant B was a resolute lecture in teaching.

Extract 8

B : *jangki tulis kembali soalnya nda dijawab.*

‘you are not only need to write the question but also answer those’

SS : <@hahaha@> iye Mam.

‘<@hahaha@> yes Mam.

(Participant B, October 6th 2016)

In the end of the class, the Participant B gave some assignments to the students and she made a joke to ask the students for answering the questions by saying “*jangki tulis kembali soalnya nda dijawab*”. In the other words, she ordered them to answer the questions indirectly by conveying joke and they catch what the Participant B aimed to. To justify whether this humor used is polite or not, the researcher interviewed some of the students.

Extract 9

R : *Participant B dikelas suka humor atau tidak.*

‘Is Participant B always in making humor?’

KH : humor, *kalau untuk saat ini sedikit sekali*

‘humor, she has less humor in the class so far’

R : *apa pernahki tersinggung terkait semua ucapan yang dilontarkan oleh Participant B?*

‘do you ever feel offended regarding the speech which is uttered by Participant B?’

KH : *cara ngomongnya nyaman enak di dengar*

‘I comfort to her speech’

(KH, October 27th 2016)

The student argued that Participant B rarely expressed humor in the classroom. However, the student was not offensive to Participant B’s speech in the classroom.

According to Brown and Levinson (1987), humor can be used to stress the fact that there must be some mutual background knowledge and values that speaker and hearer share. In line with extract 6, Participant A and the students had mutual background on the name and the attributes of parties in Indonesia so the student laughed while the Participant A was making a humor. Moreover, the students in Participant B’s classroom understood what the Participant B aimed while she made humor so they had the same mutual background but she rarely used humor in her teaching. Humor builds effective classroom environment since it provides care, encouragement, and understanding (Abraham, *et. al*, 2014: 1). In Participant A’s class, Participant A built a friendly situation by making humor and the students responded well since they had mutual background.

Additionally, the case above is generally defined by Watts (2003) as politic behavior which it deals with second order politeness strategy. As the second politeness strategy, humor variation in teaching used by him was shared to the students by naming based on students' veil wearing to denote them. Naming them based on veil color did not trigger the students' offensive response since he constructed the humor as being appropriate to ongoing social interaction. Related to Participant B classroom, the humor used by her was not insisted the students since all the speech given by her were polite. Hence, humor used by Participant A and Participant B imply politely to the students response.

d. Encouragement

Encouragement is an action to convince someone for doing something confidently. In teaching and learning process, students need to be supported to complete the exercise. It aims to build their self confidence in completing any works. Moreover, students' achievement could be achieved through encouragement given by the teacher. Thus, a teacher needs to encourage the students to reach the goal of the study. Through encouragement students get attention from their teacher to help them achieve their purpose in studying. In this research, the students were encouraged by the Participant A in answering the question from the task. It is shown in the extract below.

Extract 10

A : *okay, jadi review mengingat kembali hal-hal yang telah kita baca. Misalnya A, B, C.. ahh, saya belum absen yah. A, B.. late always buat apa itu, selalu kita*

membaca petunjuk yah jangan dulu menjawab dibawah always read the instruction.

‘ok, review is remind text that you have read. For example, A, B, C.. ahh, I have not check your attendance list. In the text, what is the function of late always? Read the instruction before answer the question’

S : ok Sir

A : **You can do it well you can make the good answer before reading the instruction.** *Coba look back at the unit, apa itu artinya?*

‘please look back at the unit, what is the meaning?’

(Participant A, October 5th 2016)

Encouragement was shown by the Participants A to encourage the students to do his instruction. He expressed an encouragement for the students by reading the instruction before doing the exercise. To encourage them, he said “**you can do it well you can make the good answer before reading the instruction**”. In Dagarin point of view (2004: 128), an effective classroom interaction is highly gained through encouragement from teacher to students to become a good communicator in the foreign language. Participant A’s encouragement stimulates the students to gain their academic achievement since the two-side interaction between the lecturer and the students. Hence, it builds their optimism in doing academic assignments which are given by the lecturer.

Encouragement is mentioned in Brown & Levinson (1987) which referred to the term of “be optimistic” in positive politeness strategy. According to Brown & Levinson, be optimistic is drawn that hearer wants speaker’s wants for speaker (or for

speaker and hearer). In positive politeness also added that being optimistic usually happens among people with close relationship. In line with that, the researcher gained the information from students' interview related the close relationship influencing optimism.

Extract 11

R : *menurutta' Participant A itu dosen yang seperti apa?*

'what do you think about Participant A?'

CAST : *yah awal kesan saya bertemu Participant A itu dia orangnya sangat tegas, dia juga sangat peduli, dia bisa menjadi seorang sahabat bagi siswanya terutama bagi ehh kan Participant A KA prodi dia kayaknya lebih memberikan lagi perhatiannya ke Business Inggris.*

'I think he is a resolute person at the first sight, he cares to his students, he is like our close friend especially for the students in business program since he is a chairman of business program so he is very care to the students of business English program'

(CAST, October 19th 2016)

The extract 11 shows that the Participant A builds the optimism to encourage the students in classroom. As the result, be optimistic influenced the intimacy of the students' and Participant A.

e. Apologize

Apologize is the way someone behave to pardon for his/her fault which makes distraction and it is showed by admitting and begging the mistakes. It was shown by Participant A for the misprinted students' handbook. He admitted for his careless

regarding misprinted handbook. The extract below presents the way in apologizing by Participant A.

Extract 12

A : *astagfirullah* {I beg your forgiveness my God Allah (Islamic's term)} *itu halaman lima belasmi itu.*

‘Astagfirullah, it is on page nineteen’

SS : *nda ada Sir*

‘it is just page blank Sir’

A : *oh nda ada? ah itu **sorry sorry sorry.** Waduh*

‘are you sure? Sorry, sorry, sorry. Oh My God

S1 : *begitu mako Rasul*

‘you are selfish Rasul’

S2 : *ih halaman dua ini*

‘It is page two’

S3 : *bab dua maksudnya itu*

‘it means chapter two’

A : *oh iyo **sorry sorry sorry** harus ditarik dari peredaran ini*

‘alright, sorry sorry sorry, those books must be carried out on publishing’

SS : <@aduuhhh@>

<@oh my God@>

(Participant A, October 5th 2016)

To admit his mistake, the Participant A asked apology for misprinting handbook by saying “**sorry, sorry, sorry**”. In line with Brown & Levinson (1987: 187) an Apology is an attempt by the speaker to make up for a previous action that

interfered with the addressee's face-wants. An apology maybe considered a "post-event", for it signals that event has already taken place. Misprinting handbook of students delivered by him signed an event that has already taken place so that asking apology of it became a post-event for inadvertency.

Watts (2003: 14) defines that "first order politeness is such a way that we can organize it in verbal interaction in any language". It can be seen from the expressing of saying **sorry, thank you, please, and excuse me**. Related to this research, Participant A said "**sorry**" to the students for his unintended misprinted of students' handbook. Thus, the way of Participant A in asking apology is classified into polite way.

f. Gratitude

Gratitude is an expressing to someone or something that is pleasant for the speaker. It is highly needed for the teacher in expressing his/her gratitude for the students to since it builds the appreciation on students' effort. Participant A expressed his gratitude for his students in his teaching.

Extract 13

S2 : *intinya toh tiga paragraph*

'the point is make three paragraph'

A : *cocokmi betul **thank you**... Ah okay coba review ini review melihat kembali memperjelas kembali dari yang kita baca yah.*

'that's right thank you.. ah okay please review this one to make it clear what you have read'

(Participant A, October 5th 2016)

As common gratitude expression in the extract above, it happened to appreciate the student and Participant A expressed his gratitude by saying “thank you”. Gratitude would either maximize the positive social value of an utterance or maximally mitigate its negative effects through different uses of language device. As Watts’ theory (2003), saying “**thank you**” is a verbal utterance that is classified into first order politeness. The extract above shows the first order politeness refers to saying “**thank you**”. Therefore, the expression of saying “**thank you**” is classified into polite manner since it is delivered politely by giving appreciation for the students.

g. Advice

Advice is a deed to tell someone regarding some consideration which it aims to develop him/herself. Since teacher as a good model for students, advice is important to be given from teacher to students to help them for building themselves in academic and in social life. Based on Dagarin’s statement (2004: 129), pedagogic competence as the goal of classroom interaction differs to another social setting. Thus, teacher as a good figure is emphasized to act appropriately his/her utterance. Advice is presented in the extract below.

Extract 14

A : you know how to use it. You know the formula and how to use it that’s the most important thing. Even you know the formula but you never use it, it’s nonsense. So, **my advice is use it when you write, use it when you speak.** *Gunakan ketika menulis yah jangan gunakan ketika mimpi. Sudah pernah bemimpi pakai bahasa Inggris?*

“you use it in writing but do not use it in dreaming. Have you dreamt by spoken English?”

S1 : *nda pernah*

‘never’

(Participant A, October 5th 2016)

Participant A gave advice for his students in the material explanation in the classroom. He was taught passive form but most of the students were confused on the pattern of the passive form. After explaining, the Participant A said “**my advice is use it when you write, use it when you speak**”. This means that he asked to his students to practice in speaking everyday to improve their English ability. Related to Watts theory on second order politeness, he emphasized on politic behavior as an appropriate way in an ongoing social interaction which is constructed by the participants (2003: 20). Politeness is referred to the hearer to group it in polite speech or not. Thus to judge whether giving advice by the Participant A is polite or not, the researcher interviewed some of the students.

Extract 15

R : *apa Sir Tahir sering memberikan nasehat kepada mahasiswa-mahasiswinya dikelas?*

‘does Participant A always give advice to his students?’

IY : *iy*

‘yes, he does’

R : *apakah bentuk perhatiannya seperti bapak ke anak atau seperti apa?*

‘Does he like father in giving advice?’

IY : *kayak bapak ke anak kalau mengguruikan berdasarkan teoritis sekali kak.*

‘yes, he does. He is such like our father when he gives us some advices theoretically’

(IY, October 19th 2016)

The student argues that Participant A is always give advice to the students in teaching and learning process and he is also pretends such a father for them. Moreover, his advice contains the explanation so that the students grasp the intended meaning. With the result, advice used by Participant A is a tool in delivering message in polite way.

In the other side, Participant B is also giving advice to her students during the teaching and learning process. It is occurs when one of the students was reading the text while others were busy on their business. The advice by Participant B is shown in the extract below.

Extract 16

B : okay, let me tell you something. *Kalau temanta membaca temanta berbicara didepan jangki juga sibuk bicara di bawah di belakang, kenapa? Karena sangat apa sih namanya nda beretika kalau ada orang bicara terus kita juga sibuk dibelakang bicara nanti giliran saya tanyaki apa yang na bilang temanta kita jadi tidak memahami, saya suruhki lanjut kita jadi tidak paham, toh? Okay, lanjut translate.*

‘pay your attention to your friend who is reading the text and don’t busy on your business, why? Because it shows the bad etiquette if you are busy on your business while others presenting the text and you don’t know when I ask you what your friend said’

S : (the student continued the text)

(Participant B, October 6th 2016)

Participant B felt unpleasant to the students since they did not pay their attention to their friend. She told to them and gave them an advice to behave politely appropriate to good etiquette. She said “*kalau temanta membaca temanta berbicara didepan jangki juga sibuk bicara di bawah di belakang*” as a reprimand to them and she explained the reason why they behaved impolite by saying “*karena sangat apa sih namanya nda beretika kalau ada orang bicara terus kita juga sibuk dibelakang bicara*”. Hence, she reprimanded them and gave them advice for building themselves to be better. As Watts’s theory on politeness, we need to know from the hearers’ response to classify whether the advice is polite or impolite so the researcher interviewed some of the students to know students’ response on this advice.

Extract 17

R : *apakah Participant B selalu memberi nasehat atau bentuk perhatian yang lain dikelas?*

‘Does Participant B give advice or any kinds of attention to her students?’

NZ : *perhatian, ehh apa di’ salah satu buktinya itu kan kalau Participant B menjelaskan terus ada yang ribut ada yang ini kan diingatkan jadi Participant B itu maunya semuanya dapat ilmunya begitu jadi diperhatikan semua.*

‘she cares to her students and one of example is she will reprimand us when we make a loud while she is teaching. It is for us to understand the material which she teaches’

(NZ, October 28th 2016)

The interviewed above shows that Participant B is care to her students by giving advice for them. She is pleasant if they put their attention on her teaching.

Related to Watts's theory, advice given by Participant B is polite since the students are glad to this advice for their self development.

h. Consideration

Consideration is how we consider some aspect influenced before giving judgment on something or someone. In the teaching and learning process, consideration is needed to be possessed by the teacher to consider all the aspects on students' mistakes. In this research, Participant B shows her consideration to her students for their disobedience.

Extract 18

B : okay, what I said before last or last meeting yah eee you should buy a book, right?

SS : yes

B : so, have you bought the book? All of you? *Sudah dapat semua?*
 'have you bought the books? All of you? have you get the books?'

S1 : *belum semuanya Bu', baru beberapa orang*

'not yet Mam, some of us have bought the handbook, Mam'

B : *oke kita langsung buka halaman pertama introduction.* Who will be our first volunteer this morning? *Siapa mau baca pertama?*

'ok, open page one. Who will be our first volunteer this morning? Who wants to be the the first reader?'

(Participant B, October 6th 2016)

Participant B asked the student to buy reading handbook in the previous meeting. However, most of the students did not buy it so it made her unpleasant. The

best point here is she did not intrude them for buying it. She excused for their disobedience and asked them to continue the lesson by saying “*oke kita langusng buka halaman pertama introduction*”. Lakoff (1972) defined that distance as a rule in politeness strategy where the speaker does not impose the hearer. Related to the observation of the research, Participant B kept distance to her students without give them imposition although they disobeyed the participant B’s instruction. She instructed them to open the first page of the book and then she started the lesson for avoiding the imposition. Consideration is also related to Leech’s theory on politeness principle. Leech (1983: 131) emphasized the relation between self as the speaker and other as the hearer. He proposed some maxim and the most important maxim is namely tact maxim. Tact maxim is minimizing benefit to other. Related to the extract above, it clearly shows the participant B minimized the cost for her students. The tact maxim used by the Participant B by continuing the lesson for that meeting. “*oke kita lanjutkan buka halaman pertama introduction*” was an expression chosen by her to deal with the handbook for student. She did not put it as the big problem and give students punishment as the disobedience. Therefore, consideration is a set of strategies which is done by Participant B to convey politeness in the teaching process.

i. Greeting

Greeting is the words which are said politely by someone before starting the event. It is categorized as a pleasant way in social interaction since it is mentioned pleasantly and friendly. Moreover, we need to start anything by saying greeting in social life so that it makes good influence for the hearer. Since it is mentioned

pleasantly and politely so it makes the hearer would be welcome. It is also important to be applied in the teaching and learning process since it is as an opening to begin the class. Referring to this research, the Participant B expresses the greeting which is presented in the extract below.

Extract 19

- B : okay, *assalamualaikum warahmatullahi wabarakatuh* {Islamic's greeting}
 SS : *waalaikum salam warahmahtullahi wabarakatuh* {Islamic's greeting}
 B : **good morning**
 SS : morning
 B : **how are you today?**
 SS : fine

(Participant B, October 6th 2016)

To begin the class, the Participant B said an Islamic greeting “*assalamualaikum warahmatullahi wabarakatuh*” and a usual greeting “**good morning**”. Then, the lecturer asked the students’ condition by saying “**how are you today**”. The students responded well in answering an Islamic greeting by saying “*waalaikum salam warahmatullahi wabarakatuh*” and they continued by telling their current condition. A religious greeting is used in Indonesia to start something and it has been a habit. The kinds of the religious greeting depend on people religion. In this research, Participant B is a Muslim so she said greeting in Islamic way.

The Islamic greeting in this research is marked as a polite expression in verbal utterance as Watt's theory on first order politeness, this politeness strategy refers to the common notion of the item that is the way politeness manifest itself in communicative interaction: politeness-as-practice in everyday interaction (2003). It refers to politeness encoded in speech reflecting the speaker's polite intention and may be realized in the use of specific terms of address, honorifics, conventional, formulaic expressions ('**thank you**', '**excuse me**') and various linguistics devices, such as those employed to mitigate illocutionary force of a request or to reduce the negative effect of a refusal response, the use of the word 'please', or the use of the conditional to express politeness in situationally-appropriate context.

j. Order

Order is a verb to command someone to do what the speaker told to the hearer and it must be done since it has the strong power in asking command. Mostly, asking order is always occurs in the teaching and learning process where the teacher orders some command to the students. To show their obedience, the students obey to the teacher's command. In this research, Participant A and Participant B convey their command in asking order. The way in asking order by Participant A is shown in the extract below.

Extract 20

A : *ah bisa diulangi dibelakang? apa na bilang Rum.*

'could you repeat what Rum said?'

S1 : *make eee apa tadi.. bikin tiga paragraf Sir (another students laughed)*

‘make three paragraphs, Sir’ (another students laughed)

(Participant A, October 5th 2016)

Participant A asked students to repeat the answer from one of the students by saying “*ah bisa diulangi dibelakang*” or in English this sentences is translated as “**for the students in the last line, could you repeat please what she said?**”. This sentence emphasized on ordering command to the students to repeat what their friend said. The sentence is marked on the words “*bisa diulangi?*” or “**could you repeat?**” as a polite way in ordering since the Participant A did not give imposition to the students. Conversely, Participant B is also shows the order to her students to answer the question about reading while she was teaching reading subject.

Extract 21

B : ...Hira Haerani is here? **Can you stand up, please?**

S : (the student stand up)

B : tell me what do you think about reading?

S : reading is reading helps to think ability ehh reading helps ehh to going to better vocabulary.

(Participant B, October 6th 2016)

The Participant B pointed to one student to share her opinion about reading. The participant B pleased the students to stand up and to tell her opinion by saying “**can you stand up, please?**”. She asked the students to stand up and then answered her question. The word “**can**” in this extract above shows asking order politely by

adding the word “**please**”. It expressed polite manner in asking ordering since the student was pleased by the Participant B to answer the question.

According to Watts’s theory in first order politeness, the words such like please, thank you, excuse me, I’m sorry or pardon me are the examples of polite verbal utterance (2003: 31). Relates to Watts’ theory, both participants in this research used polite verbal utterances in their teaching. Participant A said “*ah bisa diulangi dibelakang*” or “**could you repeat**” and Participant B said “**can you stand up, please?**” as the polite verbal utterance which we organize in the social interaction. Thus, both of participants of this research used first order politeness which is marked by the verbal utterance.

k. The using of Bugis-Makassar pronoun

Every notion has their characteristics in language which is distinguished by the pattern of the language. Indonesia as a big country has many regions which those regions have their own value, language, and habits. Particular in the language, it is divided into national language and traditional language. Related to this research, it is conducted in South Sulawesi which Bugis and Makassar as predominant ethnics since those cover many districts in South Sulawesi so Bugis and Makassar become the predominant language. Muhtamar (2005: 9-10) divided the territories of those ethnic namely Bugis covers Bulukumba, Sinjai, Bone, Soppeng, Wajo, Luwu, Sidenreng, Rappang, Pinrang, Pare-Pare, Barru, Pangkajene Island, and Moros while Makassar covers Makassar, Gowa, Takalar, Jene’ponto, Selayar, a half of Bantaeng, and a half

of Pangkep. Yamaguchi (2011: 76-77) defines that Bugis as the most common language and Makassar as the second most common language. Those languages group covers Makassar, Bugis, Wotu, and Toala (Muhtamar, 2005: 10). Participant is from Makassar and Participant B is from Bugis (Wajo Sengkang). Obviously, both of the participants have their own way in interacting in society which is influenced by their culture. The researcher narrowed on the language used to restrict the boundary of cultural influence. In teaching process, Participant A used pronoun *-ko* and *-mako* to the students and Participant B used pronoun *-ki* and *-maki* to her students.

Extract 22

A : *ko menangis atau ter..*{laughed} (the lecturer laughed at a laughing student).
Ok, *nah ini* additional information Edinburgh Festival, Scotland. International artist *yah dihadiri oleh artis internasional. Kemudian kapan? When?*

‘are you crying or laughing? Ok,, this is additional information Edinburgh Festival, Scotland. It is international artist event which is attended by the interanational artist. When it will be held?’

S : September
‘in September’

(Participant A, October 5th 2016)

Participant A used pronoun *-ko* by saying “*ko menagis atau ter...*” to the students as independent pronoun which it means “**you**” in English. Agus (2008: 259) states that pronoun *-ko* and *-no* is addressed to the similar position or younger than the speaker and those showed the stronger relationship than pronoun *-kik*, and *-nik*. However, pronoun *-kik* and *-nik* are more polite than *-ko* and *-no*. This research shows the close relationship between Participant A and his

students. It is proved from the interaction pattern in the classroom which is enjoyable. The researcher interviewed the students to know their response regarding the using of pronoun *-ko* and also to prove their close relationship between them.

Extract 23

R : *kalau -ko?*

‘what about *-ko*?’

MDQ : *kalau saya -ko jarang-jarang tapi pernah*

‘he was seldom to mention me by using pronoun *-ko* but I was ever mentioned by using pronoun *-ko* by him’

R : *apa tanggapan Anda terkait panggilan sapaan kamu dan -ko?*

‘what do you think about pronoun *kamu* and *-ko*?’

MDQ : *kamu kalau saya menurutku sopanji, -ko itu bahasa yang sebatas lebih dekat maksudnya lebih dekatki maksudnya kan kayak teman-teman itu nda pernah mki bilang “mau kemanaki?” kalau begitu dekat sekali mki sama temanta.*

‘*kamu* is polite , *-ko* is a language that showing a close relation it means we have closer relation to the interlocutor such like friend so we never saying “where do you want to go?” it means we are very close to our friend.’

(MDQ, October 19th 2016)

The student responded positively regarding the using of pronoun *-ko* by Participant A. He argues that pronoun *-ko* expressed the close relationship between the speaker and the hearer and also he argues that it was polite and he was not offensive regarding the pronoun *-ko* which is addressed to all students.

Conversely, pronoun *-ki* is used by Participant B to the students in her teaching. Mahmud (2011b: 259) stated that pronoun *idi*, *-ta*, and *-ki* showed politeness. Bugis people express their politeness by using pronoun *-ki* to appreciate and avoid distraction to the hearer. The extract below presents the pronoun *-ki* by the Participant B.

Extract 24

B : *yah, tuliski soalnya kemudian tulis jawabannya.*

‘yes, write down the questions and then answer the questions’

SS : *iyee Mam*

‘alright Mam’

(Participant B, October 6th 2016)

In teaching and learning process, Participant B used Bugis pronoun which is addressed to the students. She instructed the students to do the assignment by saying “*tuliski*” as the softer way to express politeness. The pronoun *-ki* in the extract above implies polite expression in Bugis society.

Extract 25

R : *bagaimana panggilan sapaannya Participant B terhadap mahasiswa-mahasiswinya dikelas?*

‘what is the honorific used for the students in Participant B’s class?’

A : *terus kalau masalah sapaan sama seperti alasan teman-teman yang lain memanggil dengan nama adek dan menggunakan kata-kata yang sopan seperti kita begitu*

‘regarding to the honorific used, I have the same reason of my friends. She mentions us “adek {an expression to the younger person}” and “kita {you}” as the polite expression.

(A, October 27th 2016)

The extract above shows that the student’s argument of the honorific used of “*kita*”. She argues that honorific used of “*kita*” expresses politeness. The honorific

used of “**kita**” is also mentioned as pronoun *-ki* in Bugis. Pronoun *-ki* expresses the polite expression. The Participant B mentioned her student by honorific used of “**adek**” which has meaning as the younger person (all gender) and sometimes she mentioned her students with the pronoun “**kita**” (all gender).

In line with Watts’ theory, he defines second order politeness as the way in interaction in appropriate context (2003). We need to consider the hearers’ opinion regarding the speaker’s utterance to justify the politeness. Related to the extracts above, the students of Participant A’ class argue that pronoun *-ko* is less polite but it shows the closer relationship between participant A and the students. Participant A is classified as polite since the students were not offensive on this pronoun *-ko*. Meanwhile, the students in Participant B’s class argue that honorific used of “**kita**” which can be said as pronoun *-ki* show politeness. Hence Participant B is classified as polite.

2. How do Makassar and Bugis lecturers of ELT interact to the students in EFL classroom in the view of Bugis-Makassar ethnic group related to politeness strategy?

The participant A and B interacted to their students in the view of Bugis-Makassar ethnics related to politeness strategy were classified into mixing the language, switching the language, using ethnic Bugis-Makassar pronoun, and using ethnic Bugis-Makassar particle.

The interaction between participants of this study was captured by video recorder in classroom observation. Based on the classroom observation, the lecturers from Makassar and Bugis have their characteristics in interaction to their students. The ways in interaction were influenced by their habit in the cultural themselves. Culture has the strongest power in influencing the way in social interaction. Both participants interacting with the students in the view of politeness strategies were drawn in the following below.

a. Participant A's class

1) Mixing the languages

Mixing the languages used by both participants in teaching and learning process is familiar term of code switching. In relation to the theory of code mixing, Sumarsih, *et. al* (2014: 79) stated "Code-mixing is a mixture between two or more languages in which there is a dominant language and inserted with different language to make it sound cool and give appropriate context to the audience or listener". Code switching is when the speaker combined two or more languages in a conversation to make it more understandable for the hearers. A lot of second or foreign language speakers combine the language when they have a talk to others by combining their first language and their second or foreign language. In Indonesia, people are usually

combining Indonesian language as the first language with English as the second language. Ellis (1997: 3) defined “second language acquisition as the way in which the people learn a language other than their mother tongue, inside or outside of a classroom”. English is learned as second language and it has been being a discipline in Indonesia.

Related to this research, the Participants are speakers of Makassar-Bugis language and Indonesian language as their first language. Thus they combined languages in ELT. To communicate with the students, participants A and B mixed two languages between English and Indonesian language to deliver the material and to interact to the students. However, the frequency of using both languages between participant A and participant B were different. The participant A mostly used Indonesian language to interact to the students.

Extract 26

R : *Mengapa Anda memakai dua bahasa dalam proses belajar mengajar?*

‘Why do you use two languages in the teaching and learning process?’

A : *Sebenarnya kalau dua bahasa yang kita gunakan itu tujuannya adalah supaya siswa itu tidak canggung, mudah memahami pelajaran. Karena kalau kita bahasa Inggris terus yah kadang-kadang mahasiswa tidak mengerti. Jadi ada enaknyanya kita harus menggunakan dua bahasa.... Tapi ada juga yang mengerti tapi yang tidak mengerti itu jadi masalah. Artinya kita harus juga melihat kondisi siswa. Level mereka kan tidak semua sama ada yang sudah belajar kursus ada yang lebih paham bahasa Inggris. Sementara tidak sedikit juga yang belum paham. Ini yang jadi masalah. Makanya itulah fungsi kita menggunakan dua bahasa atau bilingual di kelas.*

‘Actually, the reason why we mixed two language in the classroom is to make students be relax, and to make easy in understanding the material. Since

they do not understand the material if we use English fully in the teaching process. Hence, it is better if we combined the language. In other words, we need to consider the students' condition. Their ability in English is heterogenic. The problem is the students who have low ability in English. So, that is why we used more than one languages or it is called as bilingual classroom'.

(Participant A, September 22nd 2016)

Related to the extract above, he considered regarding students' English ability. In his classroom, the students have various abilities in English. Some of them have good English ability and vice versa. Hence Participant A mixed his languages to achieve students' understanding on what he said. Misunderstanding may become a problem in communication on especial in interacting to the students so that he facilitated by mixing the Indonesian language–English. In the extract 27, it illustrates the Participants' mixing the languages.

Extract 27

A : ... so all in simple past this is we call time signal for simple past, ***kalau present perfect yang mana? So we use since or for misalnya saya telah bekerja disana sejak since lima tahun lalu yah artinya sampai sekarang masih bekerja. Nah we use simple eh present perfect.. Bagaimana ciririnya?***

S : simple present?

(Participant A, October 5th, 2016)

The sentence “*nah, we use since or for misalnya saya telah bekerja disana sejak since lima tahun lalu yah artinya sampai sekarang masih bekerja. Nah we use*

simple eh present perfect.. Bagaimana ciri-cirinya?” clearly illustrates the code mixing used by the Participant A. Participant A attached “we used since or for *misalnya saya telah bekerja disana sejak since lima tahun lalu yah artinya sampai sekarang masih bekerja. Nah we use simple eh present perfect.. Bagaimana ciri-cirinya?”* in English as introductory since those words are familiar for students and understandable. Meanwhile, the further explanation is delivered into Indonesian language “*misalnya saya telah bekerja disana sejak lima tahun yang lalu yah artinya sampai sekarang saya masih bekerja*” to affirm the previous English statement.

Thus, he used Indonesian language to deliver the material but he sometimes combined into English in giving to students learning instruction. It aimed to avoid the misunderstanding meaning and to build the comfort for students in learning since the classroom ability and students’ tribe are heterogenic.

Extract 28

R : *apakah Anda mengerti saat Participant A menggabungkan bahasa dalam mata kuliah yang dia ajarkan?*

‘do you understand if participant A combines the languages in teaching?’

IY : *iya kalau saya iya karena satu suku.*

‘yes, I do. I understand when the participant combines the languages because we are in the same ethnic’

R : *apakah Anda pernah merasa tersinggung saat Participant A menggabungkan bahasa?*

‘do you ever feel offended in combining the languages?’

IY : **nda ji kak.**

‘no, I do not’

(IYY, October 19th, 2016)

Related to the extract, the mixing languages of Participant A did not overly inflict in teaching and learning interaction. Moreover, the Makassar terms used by him in the classroom were mostly understandable for non-Makassar ethnic students.

Contrarily, the Participant B sometimes used Indonesian language to facilitate the students in understanding the meaning in teaching and learning process. She prefers using English to teach the students in the classroom.

Extract 29

R : *Apakah kesopanan dalam suku Bugis mempengaruhi cara bertutur Anda dalam pengajaran Bahasa?*

‘Does politeness in Bugis influences your speech in language teaching?’

B : *Iya, di dalam kelas saya sebenarnya tidak menggunakan full atau selamanya menggunakan bahasa Inggris. terkadang saya menyelipkan penggunaan bahasa Indonesia di dalam kelas **karena didasari oleh budaya khususnya budaya Bugis** tentu saja saya sering menggunakan beberapa ungkapan atau istilah-istilah suku saya.*

‘yes, it does. Actually, I do not use English fully in the ELT classroom. Sometimes I insert Indonesian in teaching process since the Bugis cultural consideration so I always use some Bugis expressions or some Bugis terms during the teaching process’

(Participant B, October 5th, 2016)

She used dominantly English in teaching but she was also mix with Indonesian language. She mixed those languages since she considered Bugis cultural

aspects in English teaching by inserting some terms in Bugis language as in the extract below.

Extract 30

B : *...yah and then next week saya akan tanya di' satu-satu tentang materita' hari ini.*

'...alright, I will ask you regarding this recent material next week'

S : *Bu', Bu' ada lagi pertanyaan.*

'Mam, I have a question'

(Participant B, October 6th 2016)

In the extract above, Participant B mixed the languages to tell the student for reading the material in their home. She switched the languages from English to Indonesian languages by inserting some Bugis's term such as *-di* and *-ta* as marking of politeness expression in Bugis. The alternation between two languages (English-Indonesian language and vice versa) is well-known as code mixing.

2) Switching the language

The sample of this study alternated between two languages (English to Indonesian language and vice versa) which it is well-known as code-switching. Hudson (1980: 56) defines code-switching as the used of two language in different time by the speaker. Switching the languages in the both participants is also existed in their classroom to interaction or to instruct the students in teaching and learning process. Switching English to Indonesian language was frequently used by both participants to avoid the misunderstanding of the material delivered.

Extract 31

A : *Ah? Bagaimana caranya diubah? Manami? Bagaimana caranya diubah itu?..how you change past activity simple past to present perfect? Bedanya dimana?.. ya all activities are in the past.*

‘ ah? How do you change it? Which one? How the way to change it?..how you change past activity simple past to present perfect? What is the difference?..yes all activities are in the past.’

(Participant A, October 5th 2016)

As the extract above, the researcher interviewed the Participant A about switching languages in ELT classroom. Giving open-ended question to the students by switching Indonesian language to English “*bagaimana caranya diubah itu?*” alternated into “how you change past activity simple past to present perfect?” was the way of Participant A to use code-switching. In the extract, the code-switching was used to translate the open-ended question for the students. In the interview, he also emphasized that he used code-switching to avoid misunderstanding meaning.

Extract 32

R : *Mengapa Anda memakai dua bahasa dalam proses belajar mengajar?*

‘Why do you use two languages in the teaching and learning process?’

A : *Artinya kita mengantar bahasa Inggris sekaligus biasanya kita menjelaskan kembali oh, ini tadi maksudnya seperti ini bahasa Indonesianya kalau tidak mengerti. Jadi, kalau kita menggunakan bahasa ibu itu pembelajaran agak lebih mudah diterima lebih mudah dipahami sebenarnya dibanding menggunakan bahasa Inggris.*

‘We translated into Indonesia after we spoke English. The using of mother tongue is making the lesson be understandable. Some of the students understand when we spoke in English and vice versa.’

(Participant A, September 22nd 2016)

The Participant A switched English to Indonesian language to facilitate the students in EFL classroom since Indonesian language as their mother tongue is understandable for the students. Switching the languages aimed to clear and emphasize the intended meaning. In student's point of view, switching the language used by the participant A was helpful. It is parallel with his purposes of using code-switching.

Extract 33

R : *apakah Anda mengerti saat Participant A menggabungkan bahasa dalam mata kuliah yang dia ajarkan?*

'do you understand when participant A combined the languages in teaching process?'

IY : *iya kalau saya iya karena satu suku.*

'yes, I do. I understand because both I and participant A is in the same ethnic'.

R : *apakah Anda pernah merasa tersinggung saat participant A menggabungkan bahasa?*

'do you ever be offended in combining the language by participant A

IY : *nda ji kak.*

'no, I don't'.

(IY, 19th October 2016)

So that, the student understood when the lecturer switched and mixed the language. The lecturer is polite since he never offends his students in switching and mixing the language. In the other hand, Participant B used switching the English to

Indonesian language in teaching to build the students' comprehension on the reading text (see extract below).

Extract 34

- B : ...kemudian selanjutnya **reading makes you more comfortable with your English membaca juga bisa membuat kamu nyaman dalam menulis bahasa Inggris** karena akan sangat lebih baik kita menulis bahasa Inggris jika kita nyaman dengan berbahasanya, **kemudian reading makes your own way yah reading mungkin juga hanya salah satu jalan untuk kamu menggunakan bahasa Inggris kamu kamu tinggal dinegara yang... tidak menggunakan bahasa Inggris, reading can help you in plan to study yah reading juga dapat membantu kamu untuk merencanakan belajar di negara yang menggunakan bahasa Inggris. Okay, siapa lagi yang mau lanjut Reading for Pleasure**
- S4 : Reading for Pleasure (the students read the passage and translate it into Indonesian).

(Participant B, October 6th 2016)

From the extract above, the lecturer switched the languages to translate from English to Indonesian to make students understand the meaning of the text. Related to the observation, the lecturer switched the languages was since the students' poor ability in English.

A researcher interviewed some of the students regarding their opinion on the switching languages. The extract below presents the student's opinion.

Extract 35

R : *mengerti apa yang Participant B jelaskan?*

'do you understand on the material that is taught by participant B?'

NA : *iya mengerti karena dijelaskan secara terperinci dari bahasa Inggris ke Indonesia*

‘yes, I do. I understand because the material is explained continually from English to Indonesian.’

(NA, October 28th 2016)

As the result, the lecturer is classified into politeness way in interacting to the students in EFL classroom since offensive response of students did not occur.

3) Using ethnic Bugis-Makassar pronoun used

In Agus (2008: 259) states that the pronoun *-ko* is less polite than pronoun *-ki* but it shows the high interrelationship among the interlocutor and locators. In interaction during the teaching and learning process, the Participant A used ethnic pronoun *-ko* to the students either in giving explanation or in joking. The extract below presents the using of ethnic Bugis-Makassar pronoun.

Extract 36

A : *diisi dulu di isi artur itu leave so late bisa jadi ada yang berteriak bom ah itu tidak bisa juga berangkat harus ditunda jangan bercanda kalau dipesawat nanti bilang apa itu isinya anu jangan memangko bilang ada bom pak <@hahaha@> di interogasiko itu ko pasti di sel karena mengancam penumpang yang lain mengancam pesawat. Okay jadi bermacam-macam idemu mengapa pesawat itu terlambat yah sangat lambat sangat terlambat berangkat karena because...*

‘you need to pull down the oil, leave so late, if somebody scream that there is a bomb in the plane, so the departure must be postponed. This joke is not funny on the airplane. You will be interrogated if you do that joke and you will be arrested by the police because you threatened the passengers. Ok, so you have various ideas about the airplane lateness departure.’

SS : <XwordsX>

(Participant A, October 5th 2016)

Pronoun *-ko* occurred several times in the extract above when the Participant A explained the learning material regarding aeroplane. Pronoun *-ko* in the word “*memangko*”, “*interogasiko*”, and “*pastiko*” refer to pronoun you. According to Mahmud (2011b), Pronoun *-ko* as second singular person is categorized into ergative pronoun. One of ergative pronoun example in the extract is “*interogasiko*” which it denoted the student that identified the subject of a transitive verb and is different from the case that identified the student of intransitive verb. Mahmud (2011a: 21) also added “people in formal situation will use polite language then in informal situation”. However, this finding is not in line with her argument since the Participant A used pronoun *-ko* in teaching circumstance as formal situation.

Participant A was influenced by his cultural habit in interacting to the students in the classroom. To explain the material, the lecturer used pronoun *-ko* as substitute of Indonesia pronoun *kamu* to the students. Pronoun *-ko* itself is an ethnic pronoun in Makassar. The lecturer used pronoun *-ko* since the close interrelation with the students. To prove it, the researcher interviewed some of the students about the using of pronoun *-ko* used by Participant A. The extract below presents the interviewing on students’ opinion regarding ethnic pronoun *-ko*.

Extract 37

R : kalau *-ko*?

‘what about *-ko*?’

MDQ : **kalau saya *-ko* jarang-jarang tapi pernah**

‘he was seldom to mention me by using pronoun *-ko* but I was ever mentioned by using pronoun *-ko* by him’

R : apa tanggapan Anda terkait panggilan sapaan *kamu* dan *-ko*?

‘what do you think about pronoun *kamu* and *-ko*?’

MDQ : ***kamu*** kalau saya menurutku sopanji, ***-ko* itu bahasa yang sebatas lebih dekat** maksudnya lebih dekatki maksudnya kan kayak teman-teman itu nda pernah mki bilang “mau kemanaki?” kalau begitu dekat sekali mki sama temanta.

‘*kamu* is polite , *-ko* is a language that showing a close relation it means we have closer relation to the interlocutor such like friend so we never saying “where do you want to go?” it means we are very close to our friend.’

(MDQ, October 19th 2016)

Extract above clearly informs the researcher that “*kamu*” or “*pronoun -ko*” used by him (Participant A) did not trigger his students’ offensive responses in interaction formally or informally. They consider “*kamu*” and “*pronoun -ko*” as intimacy in interacting to them. Related to the case, Agus (2008: 259) argued that “*pronoun -no* and *-ko* are addressed to the similar position of interlocutor and same age/younger then the locator but show high interrelationship among the interlocutor and locator”. As the use of pronoun *-ko* pointing to the students with younger interlocutor position, Participant A used politeness strategy to construct the intimate situation in the classroom so that, it triggered the high interrelationship among them.

Conversely, Participant B is in line with Mahmud’s argument in teaching her students. She prefers denote her students by using pronoun “*kita*”, “*maki*” (see extract below).

Extract 38

B : *tolong pelajariki kembali jangan sampai di rumah kita tutup bukuta nda pernah mki lagi buka-bukaki nanti hari anu lagi baru dibuka. Okay?*

‘study this lesson in your home, please. Do not learn this lesson in the next meeting. Ok?’

SS : okay

‘ok’

(Participant B, October 6th 2016)

On the other hand, Participant B conducted her politeness strategy to interact through “pronoun *-ki*, *kita*, *-ta*, and *mki* as denotation for her students. Agus (2008: 259) stated that “in Bugis pronoun, *-kik* and *-nik* are addressed to higher position of interlocutors but low interrelationship between them”. In line with Agus, Participant B as Bugis lecture used pronoun *-ki* to denote the students in classroom interaction since the context of time and place was formal situation. As the result, she built low intimacy in classroom interaction. However, Participant B used polite language in interacting to the students in classroom context: classroom depicted the context of place that should be considered by her as lecture in teaching.

4) Using ethnic Bugis-Makassar particles

According to Manyambeang, *et al* (1996: 222-224) Makassar language has four particles, those are *-ka*, *-ma*, *-sa*, and *-mi*. Makassar has its own characteristics in the language. In case of particle, the lecturer used ethnic Makassar particles in interacting to the students. Participant A presented some Makassar particles namely –

mi, *-ja*, *-pi*, *-ji*, *-di*, *-ka*, *-na*, *anu*, *toh*, and *anjo*. While, Participant B presented some Bugis particles namely *-ka*, *-ma*, *-sa*, *-mi*. For their consideration, those ethnic particles presented in the classroom context were to preserve the local language. The extract below illustrates the particles “*-ka*” used by Participant A in the classroom.

Extract 39

A : *Bisa juga ambil tour guide yah. Jawabannya itu most people use tour guide to go around the city. Ada tour guide disini ka?*

‘you may rent for tour guide. The answer is most people use tour guide to go around the city. Is there tour guide here?’

SS : *ada*

‘yes, there is’

(Participant A, October 5th 2016)

In the extract above, the lecturer used particle *-ka* in interacting to the students in the classroom. The particle *-ka* tied on “*ada tour guide disinika?*” as interrogative sentence. Particle *-ka* on the sentence functioned to change the closed question which it can be answered by a simple statement “yes” or “no”. Moreover, Manyambeang (1996) defines that particle *-ka* is used in interrogative sentence and there is no form changing to the singular person or plural person. The Participants put the particles in the beginning and in the end of the word. Each particle has its own function in stating something.

Bugis and Makassar are in a unity although they differ in ethnic but almost they have similarities in language patterns. Particular in particle used, both ethnics have some particles that are used in the speech act. In relation to Manyambeang, *et.al* (1996) theory that had explained above, Makassar language has four particles, those are *-ka*, *-ma*, *-sa*, and *-mi*. In the classroom observation, the lecturer used ethnic Makassar particles in speech act in ELT classroom. In line with Manyambeang, *et.al* (1996) theory, the extract below presents the using ethnic Bugis-Makassar particles.

Extract 40

B : ...okay, sampai disini kita pahammi enam fungsinya?

‘...ok, do you understand the six function of it?’

SS : yes

(Participant B, October 6th 2016)

From the extract above, the lecturer used particle *-mi* in asking students’ understanding to the material. Particle *-mi* sticks on “*pahammi*” as the structure function. In Bugis and Makassar structure, particle *-mi* purposes to tell about something (Manyambeang, *et.al*: 1996). However, in the extract above, particle *-mi* does not telling about something but it ensures through sticking it on verb “*paham*”. So, she ensured the students’ comprehension related to the previous explanation.

3. What are the factors influence politeness of Makassar-Bugis lecturers' in the language teaching?

Factors influencing lecturers' politeness in the language teaching are intimacy, social status, and speech situation. Those factors have their own characteristics and interrelate to their own culture of the participants. Those were captured by video recorder and interview through classroom observation and interview.

a. Intimacy

Intimacy showed a close relationship between the lecturer and the students. The pattern of classroom interaction is influenced by the intimacy of interactants. Related to the term of intimacy, Brown & Levinson (1987: 74) in Mahmud (2011a:21) defines social distance as "the degree based on stable social attributes the reflex of social closeness". Mahmud (2011a) states familiarity of the participant determines the politeness behavior. This implies that social distance influences the level of their politeness in social interaction. In other words, it can be said that the closer they are, the less polite they need to be. Related to this research, the Participant A and his students have close relationship so that Participant A showed care, made humor, giving advice, and offense in interacting to the students in the classroom.

Extract 41

A : *tarian, dancing, concert, music, course exhibition apa? Yah pameran apa? Mengerti? Apa yang saya jelaskan? Yah makanya jangan melamun. Sudah sarapan? Belum. Saya sangat perhatian karena dimanapun mahasiswa saya harus kasih tahu sarapan sangat penting. Kalau kelebihan sarapan juga tidak baik karena kenapa bisa mengantuk yah menguap. Kamu?* (the lecturer pointed to one student)

‘traditional dancing, modern dancing, concert, music, what kind of course exhibition? What kind of the exhibition? So, do not do day dream, have you have breakfast? I show my care to my students since breakfast is important. However, it is worth if you have big portion in breakfast, so you will sleepy. What about you?’

S1 : *sakitki itu* (other student laughed), *teraniaya*.

‘she got sick (other students laughed), how poor she is’

(Participant A, October 5th 2016)

Related to the extract above, Participant A expresses his care by noticing his students to have breakfast. The Participant A’s care built the students’ comfort at him by showing his caring. In line with Pimentel (2011: 50) argued that students’ academic achievement could be achieved through the relationship among the participants in the classroom. As participants in the classroom, Participant A and students need intimacy as the students’ booster in learning. Moreover, caring may express their warmness, empathy, and affection. In the extract above, caring was expressed by showing his empathy to his students which keep holding the students’ attention in the teaching process. Their positive response in his caring was able to attain students’ participation in the classroom.

Extract 42

R : *bagaimana tanggapan Anda terkait perhatian yang diberikan oleh Participant A terkait sarapan Pagi?*

‘what do you think about the attention of Participant A to the students for having breakfast?’

MH : *yah menurut saya itu senang sekali... perhatian itu kayak “nak sudah makan?” Menurut saya itu apa di’ dia menunjukkan rasa perhatian kepada mahasiswanya.*

(MH, October 19th 2016)

Extract above shows good response to the Participant A’s caring. The student was pleasant to Participant A since he showed his caring to the students. In fact, Participant A mostly showed caring to his students in teaching and learning process. Hence, all of his students are pleasant for the caring which was expressed by him.

Beside care, humor also as a part of constructor of their intimacy in interaction. The situation in the classroom is frequently tense, so teacher needs to solve this tense situation which one of the methods to solve is humor sense. Participant A froze the tense situation by providing humor frequently. Then, his humor was able to attract students’ attention and reduced the psychological on physical distraction of the student like sleepy and so on. Humor would commonly arouse the classroom participants’ laughter if he and students were in the same mutual background knowledge that Participant A and students shared. For instance:

Extract 43

A : *Biru paham? PAN paham? PPP paham?* {the names of party in Indonesia}

‘Do you understand? the blue one, PAN, and PPP?’

SS : <@hahaha@>

A : *PDIP paham? Saya nda tau kalau kau apa. Damai sejahtera (the name of political party)*

‘PDIP understand, what about you? I do not know about Damai Sehatreta.

S : *partai Democrat itu. Tidak Pelindo*

‘she is Democrat, she is not in Pelindo’

(Participant A, October 5th 2016)

As humor, the extract above shares the same mutual background knowledge related to the names of parties in Indonesia for checking students’ understanding. He named the students based on the veil coloring which it became his humor variation in teaching. “*Biru*” in the extract above denoted the student wearing blue veil while in color sign of parties in Indonesia. “*Biru*” (blue) refers to PAN (Partai Amanat Nasional). Hitherto, humor also created the classroom in warmth. Humor is needed to avoid the students’ frustration in learning so that they can enjoy the lesson.

Additionally, offensive is a set of strategy to measure the intimacy among the participants in an interaction. Participant A has close relationship to his students so he sometimes utters such like offensive words which are shown in the extract below.

Extract 44

A : *yang lain orang sudah buka buku kenapa kau belum buka bukumu lingu {Makassar term (bodoh)} astagfirullah {Islamic term}. Okay ini namanya kata kerja bentuk kedua yah harus diingat yah ketiganya juga dikasih –ed. Nah ini beraturan ini dari sini kesini beraturan. Ini work nya beraturan yah. Tipe yang kedua kata kerja yang kedua dan ketiga ini*

‘another students have opened their but but why you have not opened it, *lingu* (stupid), *astagfirullah*. Ok, this is past form, and you need to put the end of – ed in past participle. These are regular verb, ok. The word of ‘work’ is regular word. The form of ‘work’ is similar with the base form’

S : sama

‘these are similar’

(Participant A, October 5th 2016)

The extracts above showed a close intimacy between the Participant A and the students. He uttered to one of his students as “*lingu*” or in English means dullard. The word of “*lingu*” in the extract above refers to the close relationship between the Participant A and his students. Most of the hearers who do not have intimacy to the speaker will be upset if they are called as “*lingu*” since it is classified into impolite expression. However, “*lingu*” emphasized on the highest intimacy in this research since Participant A and the students have close relationship. In relation to the intimacy, the researcher had interviewed to the student who was called as “*lingu*” which is shown in the extract below.

Extract 45

R : *kita kemarin yang dibilangi lingu* {Makassar term}. *Apa merasa tersinggungki?*

‘in the last meeting of Participant A’s class, he called you *lingu*, did you feel offended?’

A : *iya ka banyak sekali memang saya bicaraku kak banyak. **Kusukanya Participant A kalau misalnya dia batika begitu eh itumi semua temanku bilang “kau toh jangan mko jadi jubir** {juru bicara}, **kenapako jadi jubir**”*

‘yes, I was very talkative. I like if Participant A responses my joke. My friends commented on me ‘do not very talkative’, they said’

R : *kenapaki bisa dibilangi lingu?*

- ‘how come he called you *lingu*?’
 A : *ka sembarang kubilang kak*
 ‘because I was very talkative’
 R : *apa tersinggungki dibilangi lingu?*
 ‘did you feel offended?’
 A : *nda.*
 ‘No, I do not’

(A, October 19th 2016)

The student was not offensive regarding the honorific used of “*lingu*” which was said by Participant A. She confirmed that she was very active and talkative in the classroom and she liked if Participant A responded to her. Since she was very talkative during teaching process, as the result she has close relationship to the Participant A. The close relationship can be seen from the way they interacted each other without any offensive from the student “A” which was called “*lingu*” by Participant A. Thus, Participant A is classified as polite since there is no offensive to the student “A”.

Intimacy is cornerstone of a good relationship and facilitates the health and well-being of the partner as locators. In an intimate interaction, partners reveal their private selves to one another, sharing parts of themselves. Ideally, they receive one another’s personal. Ideally, they receive one another’s personal revelations with nonjudgmental acceptance and continued interest, attraction and caring, and validate one another by indicating that they too have such thought, feeling, and experience.

Conversely, in Participant B’s class, the classroom interaction showed a massive social distance between Participant B and the students. Participant B as an

English lecturer and the students did not build the closed relationship because she taught the students for two meetings. The extract below presents the lecturer's social relationship to the students.

Extract 46

S : because because reading ehh

B : *pay attention to your friend. Perhatikan temanta. Tidak enak kalau kita bicara terus kita nda diperhatikan bicara. Perhatikankki termanta!* Why do you like reading?

'pay attention to your friend. It is worth if you do not put your attention to your friend. So, pay attention to him! Why do you like reading?'

S : because ee reading help me eeee eeee

(Participant B, October 6th 2016)

Related to extract above, social distance shows low interrelationship among them by using particular pronoun for denoting her students. As ergative Bugis pronoun, *-ki* and *kita* in the extract above expressed the softer command to her students. She used pronoun *-ki* and *-kita* to her students to express politeness although they are younger than her (Participant B) but those showed low interrelationship. In this case, the using of pronoun *-ki* and *-kita* showed social distance between the participants in the classroom. As Mahmud (2011b: 209) defined that "Bugis pronouns such as *idi'*, *-ta*, *-ki* are used by Bugis speakers to express politeness". Agus (2008: 259) said that pronoun *-ki* is more polite than pronoun *-ko* but it shows the lowest relationship between interlocutors. Therefore, social distance

as the influencing factors of politeness influences massively on her language teaching.

In relation to the social status, Mizutani & Mizutani (1987) in Mahmud (2011a:20) defines “often talking to high status people requires a more polite speech whereas people of high social status will use familiar speech to the lower social status people”. Based on the interview, the lecturers answered that there is no difference in treatment or honorific used for high status students. Despite the students are from higher status, both of the participants as English lecturers treated them equally. The extract below showed the social status for the students in the classroom.

Extract 47

A : *itumi*. <XwordsX> *Baru sante-sante ja’*. *Untung ko menelpon...* So, we have already discussed chapter one last meeting about...

‘that’s why. I was just being relaxed. Fortunately, you called me on phone... So, we have already discussed chapter one last meeting about...’

SS : no, Sir

(Participant A, October 5th 2016)

From the extract above, the Participant A used pronoun *-ko* to the students as a substitute of pronoun you. Pronoun *-ko* is delivered to a person who has lower or equal status and it shows high solidarity and relationship between participants in the social interaction. In line with Agus (2008: 259) stated that pronoun *-ko* and *-no* showed high interrelationship between the speaker and the hearer and it is addressed to the lower position or the same age person. In other words, a lecturer is an educator

who teaches in the highest education grade namely university. A lecturer has higher social status than the students since knowledge is acquired from the lecturer. Thus, Participant A as an English lecturer has power to control and manage his students as English learners since social status factor.

However, it is a little bit different to Participant B when we are talking regarding social status. The Participant B maintained the using of Bugis pronoun *-ki*, *-ta*, and *kita* while she was teaching in the classroom in spite of she taught at one of private university in Makassar.

Extract 48

B : *tolong pelajariki kembali jangan sampai di rumah kita tutup bukuta nda pernah mki lagi buka-bukaki nanti hari anu lagi baru dibuka. Ok?*

‘please learn this material when you back to your home. Do not learn this material in the next meeting. Ok?’

SS : ok!

(Participant B, October 6th 2016)

Participant B used Bugis pronoun *-ki*, *-ta*, and *kita* which are addressed to the students. Those pronouns are known as polite expression in Bugis. Although, she had higher social status than the students but she maintained those pronouns used in expressing politeness. As an English lecturer, she ordered the students to relearn the material in their home and they accepted the command. A person who has the higher social status has more power in the interaction.

Both of participants have higher social status than the students. Participant A used pronoun *-ko* and *-mako* to the students which means he had higher social status than the students but they had close relationship. Meanwhile, Participant B maintained to use pronoun *-ki*, *-ta*, and *kita* to the students which those pronouns implied politeness expression. Whereas, the students showed respect to the participants as their English lecturer by giving honorific used **Sir** and **Mam**.

On the other side, speech situation is the factor influenced lecturer's politeness in the classroom. Mahmud (2011a:21) defines that speech situation determines someone's politeness and people tend to speak more polite in formal situation and vice versa. The lecturer spoke formally when she was in the classroom for teaching. The extract below presents the situational of speech.

Extract 49

B : **ok, I think that's enough for today. I will see you next Tuesday yah kembali ke jam semula**

'we back on Tuesday'

S : *hari selasa*

'yes on Tuesday'

B : *yah hari selasa. Assalamualaikum warahmatullahi wabarakatuh*

SS : *waalaikumsalam warahmatullahi wabarakatuh.*

(Participant B, October 6th 2016)

From the extract above, the Participant B used an Islamic greeting of "*assalamualaikum warahmatullahi wabarakatuh*", "**ok, I think that's enough for**

today” and **“I will see you next Tuesday yah”** to state speech in formal situation. An Islamic greeting is used in many events as an opening greeting for Muslim in formal situation. **“Ok, I think that’s enough for today”** and **“I will see you next Tuesday yah”** as the speech in closing the class in formal situation. Besides the using of formal greeting words in opening and closing the lesson, Participant B also speak more polite in formal context as situational of speech that is shown in the extract below.

Extract 50

B : In a piece of paper. In a piece of paper. Okay, what about the material? I mean did you get the point? *Sudah paham mki?* Nda ada lagi yang mau ditanyakan? yah and then next week saya akan tanya *di’ satu-satu tentang materita’ hari ini.*

‘In a piece of paper. In a piece of paper. Okay, what about the material? I mean did you get the point? Do you understand? Any questions? yah and I am going to ask you about our recent material next meeting.’

S : *Bu’, Bu’ ada lagi pertanyaan.*

‘Mam, Man, I have a question.’

(Participant B, October 6th 2016)

The extract above showed the polite expression used by Participant B in English teaching. She mixed the languages and inserted Bugis pronoun *-mki* and *-ta*. As mentioned in previous explanation, those Bugis pronoun are classified into polite expression. Thus, we can say that Participant B expressed politeness in ELT which was influenced by situational of speech.

Relates to the extract above, the researcher interviewed some of the students about their opinion. The extract below presents the student's opinion.

Extract 51

MHK : *beda. Kalau di dalam kelas dia lebih tegas karena di dalam kelas itu ada kontraknya untuk mahasiswa dengan dosen. Kalau diluar itu dia orangnya sangat baik dan orangnya mudah bergaul sama mahasiswa.*

'she is different in the classroom and out the classroom. In the class, she is more resolute because we have a course contract. On the out the class, she is very kind and out going'.

(MHK, October 27th 2016)

The student argued that the Participant B is more resolute in classroom teaching rather than outside the class. Thus, it can be said that politeness strategy used of Participant B was influenced by speech situation as the social context of interaction. In this case, the location or physical setting of communication affects the way of Participants B's politeness strategy.

On the contrary, Participant A spoke less formal although he was in formal situation. Teaching in the classroom is classified in formal situation since school is a formal institution.

Extract 52

A : *kajammako bilang ada itu hari, now. Yang mau pulsa silahkan*

'don't say that it was yesterday but it is today. The students who want to credit your account, please'

S : *nda ada pulsa Sir kartu ji (the student bought cards in the class)*

'I don't sell credit Sit, I am selling cards'

(A, October 27th 2016)

The extract above shows the using of pronoun *-mako* by Participant A in teaching process. He addresses this pronoun to his student as the substitute of pronoun you in English. As mentioned in Mahmud (2011a: 21) that people use polite expression in formal situation. Related to Participant A's, he used pronoun *-mako* in teaching which it expressed less polite expression in formal situation. It means that he showed less polite expression in formal situation. As mentioned in the previous point of intimacy which it proved that Participant A and his student had a close relationship so that it influenced his way in classroom interaction. Therefore, although he taught in classroom but he preferred to use pronoun *-ko*, and *-mako* which those implied strong relationship but those classified into polite expression since there is no students' offensive response.

In conclusion, a number of factors influence the lecturers' politeness (Participant A and Participant B) in English teaching in EFL classroom namely intimacy, social status, and speech situation. Participant A showed a close relationship to his students which it was mentioned as intimacy. The intimacy influences the way of Participant A in interacting to the students and it can be seen from the using of Bugis-Makassar pronoun *-ko* and *-mako*. Thus, those pronouns were used to point the students in teaching process as the expression of higher social status of him. However, it is contrast to the previous theory regarding politeness in

situational of speech that has explained in the previous points. The previous theory said that people tend to speak more polite in formal situation (Mahmud, 2011a: 21). In fact, Participant A keep using those pronouns *-ko* and *-mako* in formal situation such English teaching since Participant A and his students have a close relationship. The social closeness of them implied less formal speech although the speech taken place in formal situation.

Conversely, Participant B showed social distance to the students and it was one of the influencing factors on her politeness strategy. The social distance was seen from the low of intimacy among the participants in the classroom and the using of Bugis pronoun *-ki*, *-ta*, and *maki*. Those pronouns expressed polite expression but low interrelationship between speakers and hearers. Participant B used those ethnic pronouns to the students although her social status is higher than the students. Since the students are the cleverest generation to build this country so they need to be appreciated. Participant B as an English lecturer from Bugis ethnic maintained to use those ethnic pronouns to speak in formal situation. Therefore, she spoke formally during teaching and learning process with used pronoun *-ki*, *-ta*, and *maki*.

B. DISCUSSION

Politeness is manner which shows good etiquette in the social norms. It emphasized on the way people interact to others appropriately to the social context in order to avoid offensive responses of the hearers. A number of studies on politeness were conducted since it is an interesting topic to be investigated. It was investigated in a lot of discourses and some of them were in English language teaching, culture, and gender. A lot of previous researchers have observed politeness in English language teaching. However, they investigated teachers' politeness related to the field of teacher talk. Conversely, this research investigated lecturers' politeness in EFL classroom related to the local ethnic in South Sulawesi namely Bugis and Makassar as the predominant ethnics. As we know that, the Province of Sulawesi consists of four ethnics: Bugis, Makassar, Toraja and Mandar. The predominant ethnic groups are Bugis as the first one and Makassar as the second one. Considering the predominant ethnics, the researcher investigated on politeness in the view of Bugis and Makasar ethnics related to English language teaching in EFL classroom. Thus, the novelty of this research is lecturers' politeness related to their cultural aspect.

Referring to politeness, a teacher as a good figure needs to behave politely in social interaction. Particular in classroom language teaching, a teacher emphasizes to show politeness to the students since their main responsibility is educating them. In addition, the teacher's ethnic as considered aspect needs to be examined since it

influences massively on his/her way in interaction. As far as we know that people in Sulawesi respect on politeness norm and they emphasize to behave appropriately to social norms so they try to avoid offensive responses of the hearers. Teachers teach English as a foreign language in Indonesia needs to behave politely by considering their ethnics and students' ethnic background.

The participants of this research employed two lecturers from Makassar and Bugis by examining their tribe and their environment. The participants are a lecturer from Makassar as Participant A and a lecturer from Bugis as Participant B. Those participants teach in the university in Makassar. This research is conducted on English Departments in State University of Makassar (UNM) and Muhammadiyah University (UNISMUH).

This research investigates on lecturers' politeness related to Bugis and Makassar ethnics to find out the politeness strategies used by the lecturers in EFL classroom, the interaction patterns of the lecturers in EFL classroom, and influencing factors on politeness strategies.

As result, Participant A expressed politeness strategies through **praise, sensitivity, humor, encouragement, apologize, gratitude, advice, order, and the using pronoun related to Bugis-Makassar**. Whereas, Participant B expressed politeness strategies through **humor, advice, consideration, greeting, order, and**

the using pronoun related to Bugis-Makassar. Those strategies were supported from several theories on politeness strategies such as Politeness theory which was proposed by Lakoff (1972), Politeness Principle which was proposed by Leech (1983), Face which was proposed by Brown & Levinson (1987), and First and Second Order Politeness which were proposed by Watts (2003). The distinction on the findings of this research to other researches on politeness strategy is the using of Bugis-Makassar pronoun namely *-ki, -ta, kita* which are grouped into Bugis pronoun and pronoun *-ko, -mako* which are grouped into Makassar pronoun. In Bugis pronoun, *-ki, -ta, kita* show polite expression as the respect to the hearer. Moreover, pronoun *-ko, -mako* are classified into polite since the students were not offensive referring those pronouns although some literature classified those pronouns as less polite expression.

In the pattern of interaction, both of participants **did mixing and switching the languages, and the using of Bugis-Makassar particle and pronoun.** They combined the languages to avoid misunderstanding meaning in English teaching since the various students' English ability. This research found that both of the participants used ethnic particle and pronoun of Bugis-Makassar in English language teaching. Those particles are *-mi, -ja, -pi, -ji, -di, -ka, -na, anu, toh, anjo* as Makassar's particle and particles *-ka, -ma, -sa, -mi* as Bugis's particle. The particle does not have meaning if they are not connected to another word. It means that the particle needs to add before or after a word in order to build meaning. In Bugis-

Makassar particle, those are put in the end of the word in order to build meaning such as *makan* + *-ma* become *makanma* which translates into English “I am having mealtime right now”. Besides that, Bugis-Makassar pronoun also play important role in the way of participants’ interaction in the classroom as explained in the previous paragraph. Those ethnic pronouns were used by the Participants to point the students.

Several factors influence on lecturers’ politeness in EFL classroom namely intimacy, social status, and speech situation. Participant A was mostly influenced by intimacy on his politeness strategies. Participant A had a close relationship to his students while Participant B showed a gap to her students which revealed that they were not have intimacy. The intimacy affected on all influencing factors of politeness strategies.

In conclusion, the novelty of this research is the using of Bugis-Makassar pronoun, and the using of Bugis-Makassar particle. Those pronouns *-ko*, *-mako* which was delivered by Participant A to his students implied politeness expression and those showed high relationship between them. Although some previous researcher classified pronoun *-ko*, *-mako* in less polite expression but this research classified in polite expression without negative responses from the students as the hearer. Moreover, Participant B used Bugis pronoun *-ki*, *-ta*, *kita* which were addressed to the students. Those pronouns expressed politeness expression but those showed social distance between them. Therefore, Bugis-

Makassar pronoun used is a way in expressing politeness and it determines the social distance between participants in a social interaction.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter deals with the conclusions and the suggestions based on findings and discussion presented in the previous chapter.

A. Conclusions

Based on the findings and discussions in the previous chapter, the researcher puts forward the following conclusion:

1. The politeness strategies used by **Participant A** as a Makassar lecturer are **praise, sensitivity, humor, encouragement, apologize, gratitude, advice, order, and the using of Bugis-Makassar pronoun** and **Participant B** as a **Bugis lecturer** were **humor, advice, consideration, greeting. Order, and the using of Bugis-Makassar pronoun**
2. Bugis and Makassar lecturers of ELT interact to the students in the view of Bugis-Makassar ethnic group through mixing the languages, switching the languages using Bugis-Makassar ethnic pronoun and using Bugis-Makassar ethnic particles.
3. The factors influencing lecturers' politeness strategies in EFL classroom are **intimacy, social status, speech situation**

4. The novelty of this research is **the using of Bugis-Makassar pronoun and particle** related to politeness strategies in English language teaching in EFL classroom which are used by lecturers as the participants of this research.

B. Suggestions

Referring the findings and the conclusions presented, the researcher suggests the following items:

1. For the teacher/lecturer, it is highly recommended to apply politeness strategy in classroom teaching since teacher/lecturer is a model for the students in the teaching and learning process.
2. For the teacher/lecturer, it is suggested significantly to consider his/her ethnic and students' ethnic background in applying politeness strategy in the EFL classroom.
3. For the further researcher, politeness study on the ethnic background is an interesting research to be investigated. This research is far from being perfectness so it is suggested to conduct deeply the research related to this study in EFL classroom as an ethnography research to contribute in anthropology discourse.

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