

Understanding the Word Meaning of *Tanya* in the Context of Makassar Culture

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Abstract

Understanding the meaning of words is fundamental to effective communication, unlocking the ability to express oneself clearly and understand other people's messages. In Indonesian, the word "Tanya" means a request for information (explanation and so on). However, in the context of Makassar culture, the word "Tanya" can have a broader meaning. In addition to asking for information, the word "Tanya" can also mean reporting or telling where information comes from. This study aims to find out the meaning of the word "Tanya" in Makassar culture. This research is qualitative research that aims to find out social phenomena and symptoms about the issues studied without detailing them into more complex variables. The research method used is a case study to find the meaning of the word "Tanya" in Makassar culture. The result of this research is to understand the meaning of the word "Tanya" and harmonize the word "Tanya" with the word "Menyampaikan" in Makassar culture.

Keywords: Word Meaning, Context of Makassar, Means Tanya

INTRODUCTION

Semantics, a branch of linguistics that focuses on meaning, makes understanding words its main focus. Words, far from being mere sequences of letters, are carriers of complex meanings. This meaning can be literal, straightforward and in accordance with the dictionary definition, or figurative, full of allusions and images. Mastering the ins and outs of word meaning is key to unlocking the full to communicate effectively and understand other people's messages accurately.

Words are the building blocks of language but their meaning goes far beyond simply forming sentences. Each word carries a unique meaning, acting as a bridge between our thoughts and the world around us.

In Makassar culture, the word "*Tanya*" has a broader meaning than just asking about something. It can also be used to convey something, be it a question, information, or even an invitation.

The alignment of the meaning of the word "*Tanya*" with the word "*Menyampaikan*" in Makassar culture can be seen from several factors. The first factor is cultural. In Makassar culture, the people have values that uphold openness and communication. This causes the people of Makassar to tend to convey things directly, be it in the form of questions, information, or even invitations.

The second factor is language. Makassar has a simple structure and is easy to understand. This causes Makassar people to use simple and direct language, including in conveying questions, information or invitations.

The third factor is context. In Makassar culture, context is very important in communication. This causes Makassar people to adjust their language use to the context of the situation. For example, in formal contexts, Makassar people tend to use more polite and refined language. However, in informal contexts, Makassar people tend to use language that is more familiar and direct. This alignment of the meaning of the word "*Tanya*" with the word "*Menyampaikan*" in Makassar culture has several implications. The first implication is the implication in communication. This alignment causes communication in Makassar culture to be more open and direct.

This alignment of the meaning of the word "*Tanya*" with the word "*Menyampaikan*" in Makassar culture has several implications. The first implication is the implication in communication. This alignment causes communication in Makassar culture to be more open and direct. This can increase the effectiveness of communication and reduce the occurrence of misunderstandings.

The second implication is the cultural implication. This alignment shows that Makassar culture upholds openness and communication. This can be a positive value that can be applied in other cultures.

Pronomina is a word used to refer to another noun. other nouns. When viewed from its function, it can be said that pronomina occupies positions commonly occupied by nouns, such as subject, object, and also predicate (Alwi, 2003:249). Pronomina in Indonesian is divided into three, namely (1) persona pronomina, (2) pointer pronomina, and (3) questioning pronomina. (Alwi, 2003:249).

Personal pronomina is used to refer to people. Pointer pronomina is used to refer to a reference that is not fixed. Questioning pronomina is used as a question marker. Questioning pronomina is used to replace something that the speaker wants to know (Kridalaksana, 2007: 88). Known by the speaker (Kridalaksana, 2007: 88). In terms of meaning, what is asked can be about people, things, or options. Pronomina who is used when the person or name is being asked. What pronomina is used to ask about goods. And which pronomina when what is asked is a choice about people or goods (Alwi, 2003: 265).

Basically, the questioning pronomina consists of only two elements, namely what and which. These two basic elements are then developed into a variety of question words. which are diverse. The questioning pronomina *apa* develops into the question words what, who, why, why, when, and how much. The where-questioning pronominal becomes question words where, to where, from where, how, and when (Alwi, 2003: 266).

The questioning pronomina is not always used in interrogative sentences. The use of interrogative particles can replace certain functions. These functions are function is to ask something that requires a yes or no answer, has been or has not been (Ramlan, 2005: 31). not yet (Ramlan, 2005: 31). These particles are in the form of -is, what, whether, isn't, and isn't it. The particle -kah serves to refine interrogative sentences and turn declarative sentences into interrogative sentences (Ramlan, 2005: 31). Declarative sentences into interrogative sentences (Alwi, 2003: 308).

Interrogative words don't just have one function. The diversity of interrogative words gives rise to different functions, but some are the same. For example, the interrogative word when has the same function as when and if, which is to ask about time. Both have different forms. Similarities in form can also have different functions. The question word

why has two functions, asking about the action and asking about the cause (Kridalaksana, 2007: 91).

Question words can be at the beginning, middle, or end of a sentence. At the beginning of a sentence, an interrogative word turns a declarative sentence into an interrogative sentence. The presence of the interrogative word in the sentence occupies the position it replaces. Certain interrogative words can be used at the beginning, middle or end of an interrogative sentence. of an interrogative sentence. Some can only be used at the beginning or at the end.

The distribution of interrogative words changes the sentence construction. Moving the interrogative word from the end of the sentence to the beginning of the sentence requires the conjunction "*Yang*" (Ramlan, 2005: 32). In the sentence the farmer brought what? the transfer of the interrogative word "*Apa*" to the beginning of the sentence creates a passive form interrogative sentence and the addition of the word "*Yang*". So that the sentence becomes What did the farmer bring? The sentence pattern changes from S-P to P-S.

Interrogative words do not always appear in interrogative sentences. Under certain circumstances in certain circumstances, the interrogative word is obligatory or mandatory, while in other circumstances it is optional. certain circumstances are also optional. It is optional because the interrogative word may not appear in interrogative sentences, especially in interrogative sentences that only use a question intonation and a question mark. Only uses question intonation and a question mark (?) in written text. This type of interrogative sentence requires an affirmative or negative answer. This may happen when the interrogative sentence is complete so the interrogative word can be omitted.

Interrogative words can be found in both spoken and written forms. In oral form, it can be found in daily conversations, both in the neighborhood and outside. In conversations, interrogative words are commonly used by speakers to change topics and ask what they want to know. Interrogative sentences in This spoken form is characterized by a rising intonation at the end of the sentence (Alwi, 2003: 357).

In written language, interrogative sentences are marked by a question mark (?) at the end of the sentence at the end of the sentence and the use of the question word or question particle (Alwi, 2003: 357). Its use in written language is very diverse. Diverse in terms of types of interrogative words types of interrogative words, the function of interrogative words, and their use in interrogative sentences.

METHOD

The study is a case study that uses a qualitative paradigm descriptive approach naturalistic observation with the addition of a stimulus to induce a response. The research is based on several basic issues, rather than one hypothesis at all.

In obtaining data in this study, the research used primary data acquisition to harmonize and understand the meaning of the word "*Tanya*" with "*Menyampaikan*" in Makassar culture.

In the process of data analysis, the researcher collected transcripts of conversations between mothers, children and people in their environment. After obtaining the necessary data, the researchers used thematic analysis to conduct data analysis. According to Braun & Clarke (2006), thematic analysis is a type of data analysis that aims to find themes or

patterns in the data that has been collected. It is a very effective method for researchers who want to carefully evaluate the data.

RESULTS AND DISCUSSION

Based on the data analysis, it can be concluded that the word “*Tanya*” in Makassar culture has a deeper meaning than just asking something. This word can also be used to build relationships, mutual respect, and express curiosity and concern.

Understanding the meaning of the word “*Tanya*” in the context of Makassar culture is important because it can provide a better understanding of the culture and values adopted by the people of Makassar.

In Makassar culture, asking questions to others is considered a form of respect and a desire to establish a relationship. This is because people who ask questions show that they are interested in knowing more about the other person. In the context of Makassar culture, asking others is not just to get information, but also to show care and concern. When someone asks another person, it shows that they are interested in knowing more about that person or about something.

Questions can also be used to express curiosity and concern for others. When someone asks another person, it shows that they are interested in knowing more about that person or about something. In Makassar culture, asking others is also considered a form of caring. When someone asks another person, it shows that they care and want to know how that person is doing.

Examples of sentences that children usually say to their parents. In this case, the data obtained by the researcher is from the observation of a child named Royhan and his mother named Mrs. Asna:

Mrs. Asna: “*Sampaikan ke gurumu bilang ibu besok mau ketemu dengan gurumu*” (Tell your teacher that I want to meet him tomorrow) This sentence is the beginning of a conversation between a mother named Mrs. Asna and her son named Royhan. The mother told her son to convey to his teacher, that his parents wanted to meet with his teacher tomorrow.

Royhan: “*Iye besokpi saya tanya guruku*” (Yes, tomorrow I will ask my teacher)

This sentence is an answer to the sentence expressed by his mother, this sentence is also a sentence where the word “*Tanya*” here should be replaced with the word “*Sampaikan*”.

The one-way vocal exchange between mothers and their children or when a baby is first born, actually starts early. At this very young age, children really have a lot to say to their immediate family, neighborhood, and other adults. For example, if a mother engages her child in conversation, the child is bound to respond nonverbally, such as aligning the word “*Tanya*” with “*Menyampaikan*”. As they get older, children can learn proper conversational manners and listen to others' responses before responding. In the beginning, this form of illocution may appear in the associations, conversations, or words of the surrounding people that the child hears not in Indonesian but the local language that he hears, thus creating a different meaning.

CONCLUSION

In Indonesian, the word "*Tanya*" means a request for information or explanation. However, in the context of Makassar culture, the word "*Tanya*" has a broader meaning. In addition to meaning a question, the word "*Tanya*" can also mean reporting or telling where information comes from. The meaning of the word "*Tanya*" in the context of Makassar culture can be divided into two, namely indirect meaning and direct meaning.

- **Direct Meaning.**

The direct meaning of the word "*Tanya*" in the Makassar cultural context is question. The word "*Tanya*" in this sense is used to ask something, either to another person or to oneself. For Example: "*Besok saya tanyakanko ibuku nah*" (I'll ask my mom tomorrow).

- **Indirect Meaning**

The indirect meaning of the word "*Tanya*" in the context of Makassar culture is to report or tell where information comes from. The word "*Tanya*" in this sense is often used in everyday conversation.

For example: "*Iyoko nah! Tunggu, kutanyakko ibuku!*" (Yes! I'll wait to tell my mom!)

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