



## VERBAL COMMUNICATION: ANALYZING RESPECTFUL WORDS IN MAKASSAR TERM

**Muh Fadil Darmansyah<sup>1\*</sup>, Muh Azhar Arsyad<sup>1</sup>, Subhan Rahmat<sup>2</sup>**

<sup>1</sup>English Education Department, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Alauddin  
Makassar

<sup>2</sup>Politeknik Pelayaran Barombong, Indonesia

Email: [muhammadfadildarmansyah15@gmail.com](mailto:muhammadfadildarmansyah15@gmail.com),

### Abstract

*Through language, a person or a country will be recognized by people around the world. Indonesia consists of many tribes that are known to be friendly, polite, and respectful. This is reflected in their smooth and polite speech, especially when it comes to verbal communication in Makassar culture. These words are more than just linguistic elements; they symbolize the underlying values of Makassar society. This article discusses the meaning of the words of respect from Makassar culture such as saribattang, kamanakang and purina with the aim of getting to know more deeply what the meaning contained in the three words. In this study using a qualitative descriptive method with an in-depth interview instrument with the indigenous people of Jeneponto who understand more deeply the meaning of the three words. The meaning of the word saribattang itself is siblings and kamanakang and purina are children and brothers of our father and mother, the results of this study found that the three words of respect have a close relationship in the family and are interconnected between the words. This research is only limited to the context of its meaning and future researchers can find out more in the context of its use in the current generation whether it is still used or not. The research aims to highlight how language serves as a vehicle for maintaining respect and upholding cultural identity amidst modern influences.*

**Keywords:** Linguistics Elements, Makassar Society, Verbal Communication, Polite Speech

### INTRODUCTION

Underpin Makassar society. Verbal communication is at the center of communication and dialect ponderings since it is the modalities such as gestures or images. In spite of its inescapability, verbal communication has not been characterized as a cohesive subfield within the communication discipline (de Saussure & Rocci, 2016).

Basically, what contains politeness, respect, good attitude is language politeness or polite behavior when speaking. or polite behavior when speaking. In everyday life, polite behavior is certainly very necessary. According to Duranti (1997, in Afdal, 2020), language function is closely related to social interaction. Politeness in language is not only determined by the choice of words or expressions, but also influenced by various other factors, such as age differences, the level of social closeness between speakers and interlocutors, as well as the context of the situation, time, and place of the conversation.

in the community so that good relations are maintained. In the culture of the Makassar community, there are several terms related to family relationships and respect for fellow relatives (Asriani Abbas, 2021), which are manifested as a form of language and behavior

that reflects towards fellow relatives or family, especially to elders, and also reflects high family values. In interactions between family members, respect is the basis for maintaining harmonious and mutually supportive relationships. Respecting words in the Makassar language are not simply alternative vocabulary but represent a comprehensive communication strategy that reveals the community's profound social intelligence. According to Asriani Abbas (2023), the Indonesian Makassar dialect provides its own characteristics, which contain politeness values with a higher degree of politeness compared to politeness in Indonesian.

The gap in this research on respecting words in Makassar culture may be limited compared to similar studies in other cultures in Indonesia, such as Java or Sunda. This gap provides an opportunity to explore the use of respectful language in more depth in Makassar. Many previous studies have only focused on linguistic aspects such as dialects in the Makassar language; therefore, researchers feel the need to analyze respecting words in Makassar to enrich the understanding of local culture and strengthen traditional values, especially in respect among relatives or family.

This research focuses on how respectful words or expressions are used in Makassarese. The phenomenon in question includes the meaning of the word, how it is used and to whom it is used which reflects respect for relatives or close family. The study delves into the nuances of these respectful words, analyzing their meanings, contexts, and roles within Makassar society. The reason for this research is so that people can know what the meaning of words of respect in kinship terms in the Makassar tribe is. By exploring their usage, the research aims to highlight how language serves as a vehicle for maintaining respect and upholding cultural identity amidst modern influences.

## METHOD

This research focuses on descriptive qualitative methods. This method was chosen to clarify what meaning is contained in the words *saribattang*, *kamanakang*, and *purina* as a form of respect in kinship in the culture of the Makassar community. According to Sugiyono (2017), "Qualitative descriptive research is research that aims to provide a clear and in-depth description of a phenomenon, by collecting data from various sources and analyzing it qualitatively."

To understand the meaning of the words *saribattang*, *kamanakang*, and *purina*, the researcher conducted data collection through in-depth interviews. "Qualitative interviews are a way to understand the lived experiences of individuals.

They provide a platform for participants to express their thoughts, feelings, and perspectives in their own words" (Creswell, 2014). This research was conducted in Bontomatene village, Turatea sub-district, Jeneponto district. This is a way to collect data on the behaviors and interactions of individuals in their natural environment, offering insights that may not be captured through interviews alone. In Bontomatene village, Turatea district, Jeneponto, the researcher here identified and classified the data.

## RESULTS AND DISCUSSION

In the Makassar tribe is very thick, which is called respect for fellow relatives or close family. In connection with this statement is reinforced by the argument Covey, S. R. (1989) "Respect for family is the foundation of societal harmony. When we honor and cherish our families, we contribute to a culture of empathy, understanding, and love." Therefore, researchers want to know the extent of the meaning of the words *saribattang*, *kamanakang*, *purina* in the context of respect between relatives and close family in the Makassar tribe. This research was conducted by collecting data from human resources, namely native Makassarese (*jeneponto*), obtained through interviews. For the first problem, the researcher classified the data in the form of words of respect commonly used by the people of Makassar in terms of kinship or between families in the form of a table.

**Table 1.** Honorifics in the Makassar language for relatives or close family

Words of Respect	Meaning
Saribattang	Siblings
Kamanakang	Nieces and Nephews
Purina	Aunt and Uncle

In this research, the data displayed is based on the results of the research that has been conducted. This research aims to find out the disrespectful words commonly used in the Makassar language and the data is displayed in detail. The researchers divide the results of the research discussion into three parts, respecting the words in Makassar: *Saribattang*, *Kamanakang*, and *Purina*.

### The Meaning of *Saribattang*

*Saribattang* in the Makassar language reflects respect among family members and is used to refer to blood relations between family members born from the same parents or blood relatives, which in Makassar society is referred to as "polong parru." In Makassar culture, "saribattang," which refers to "siblings," holds a very deep and respectful meaning. This term not only refers to blood relations but also reflects high values of brotherhood, strong bonds, and mutual respect among family members. This term embodies strong ties, responsibilities among family members, and warmth in communication that is intimate and personal. *Saribattang* describes a very strong familial relationship, where siblings are considered an inseparable unity. In Makassar culture, this relationship is highly valued, and each sibling has a responsibility towards one another. This creates a sense of interdependence, where the happiness and difficulties of other siblings become a shared concern. The term *saribattang* signifies that siblings have a very close, inseparable bond. They are considered as one part of someone's life, where every success or difficulty experienced by one family member is felt together. This creates a mutually supportive relationship, and family (especially siblings) becomes the first place relied upon for emotional or practical assistance. The use of "saribattang" is still employed in daily life to show respect to our siblings, and the current generation continues to preserve the term "saribattang" in its usage.

## The Meaning of *Kamanakang*

Furthermore, researchers discuss the meaning of the word "kamanakang" as a word of respect for family or relatives that is often used to refer to family that can be said to be close. The word "kamanakang" is often used in Makassar society to refer to the children of father's or mother's siblings, or if you look at the context of Indonesian, it is usually called nephews. For example, if we want to call the children of our father's or mother's siblings, we can use the word "kamanakang" to refer to them as a sense of respect for them as family or close relatives. Not only as a form of respect, but also in Makassar culture, the word "kamanakang" has a meaning that is more than just "younger sibling" in the sense of a family relationship. In Makassar culture, the relationship between brother and sister (or older and younger people) is highly respected. In Makassarese culture, the relationship between older and younger siblings (or older and younger people) is highly respected. Older and younger siblings (or older and younger people) have a moral responsibility to guide and look after the "kamanakang," while the "kamanakang" are expected to show respect and obedience to their older and younger siblings. ("Kamanakangta") A refined form of "kamanakang" that is often used to show respect, with the suffix "-ta" meaning "we" or "ours" as a sign of familiarity. This "kamanakang" is closely related to "purina," which we will discuss later.

## The Meaning of *Purina*

The third meaning is to explore the meaning of "Purina" in the Makassar tribe, which is also used as a term of respect for elders among close relatives. It has a meaning as a designation for siblings of biological parents, so it can be said that it is almost the same as "kamanakang," which is interconnected because of the same term of close kinship or close family. For example, if we want to call the brother of our father or mother, we can use the word "purina" as our respect for the elders among us. Usually, this word is used as a designation for uncles and aunts in the Makassar language. In the context of Indonesian, "purina" is referred to as "uncle" or "om," which is the brother of our mother or father. So, "uncle" or "om" can be the sibling of our father or mother, while "aunt" or "tante" is the sister of our mother or father. Thus, an "aunt" or "tante" can also be a sibling of our father or mother. In general, "uncle" or "om" and "aunt" or "tante" are designations for relatives who are older than us and have a direct relationship through our parents. This designation of "purina" gives the impression of a warmer, respectful, and affectionate relationship in Makassar society. In its use today, the word "purina" is rarely used, and there are still many generations today who do not understand the meaning contained in the word "purina."

## CONCLUSION

In Makassar culture, the terms *saribattang*, *kamanakang* and *purina* have significant meanings that reflect deep respect and strong familial ties. *Saribattang* signifies the inseparable bond and shared responsibilities among siblings, emphasizing unity and shared experiences. *Kamanakang* refers to nieces and nephews, highlighting the respect and moral responsibility between the older and younger generations in an extended family. Meanwhile, *purina* refers to uncles and aunts, symbolizing warmth and respect for elders in close family

relationships. Despite their deep cultural significance, some terms, such as *purina*, are rarely used today, underscoring the need to preserve and understand these values in modern Makassar society. This research is only limited to the context of its meaning and future researchers can find out more about the context of its use in the current generation whether it is still used in the context of respect between kinship or family.

## REFERENCES

- Abbas, A. (2016). THE CONTRASTIVE OF COMMUNICATIVE CULTURE BETWEEN MAKASSARESE AND ENGLISH WITH SPECIAL REFERENCE TO INTRODUCTION. , 4.
- Afdal, M. (2020). Kesantunan Berbahasa Orang Tua dan Anak dalam Lingkungan Keluarga. Universitas Muhammadiyah Makassar
- Abbas, A., A. (2021). Makassar Language Empowerment on the Use of Indonesian Language in Non-Formal Communication. *In The 2nd International Conference of Linguistics and Culture (ICLC-2) (Pp. 92-96). Atlantic press*
- Abbas, A., A. (2023). Integration of the Language of Makassar into Indonesian as an Inter-ethnic Communication Media in Makassar City. . *In 3rd International Conference on Linguistics and Cultural (ICLC 2022) (Pp. 30-40).Atlantic press*
- Basir, M. (2021). Understanding sensitive cultural through daily conversation in urban society in Makassar. *ETNOSIA : Jurnal Etnografi Indonesia*
- Covey, S. R. (1989). *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*.
- Covey, S. R. (1989). *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*. New York: Free Press.
- Febrina, S., M, A., & , N. (2024). KESANTUNAN BERBAHASA TERHADAP HUBUNGAN KEKERABATAN MASYARAKAT BAROMBONG KOTA MAKASSAR. *Journal of Applied Linguistics and Literatur*
- H., Kesantunan, S., Penolakan, T., & Makassar, D. (2015). DALAM BAHASA MAKASSAR ( Politeness Strategy of Speech Act in Refusal Used in Makassarase Language ). ..
- Iswahyudi, M. S., Lismawati, Wulandari, R., Samsuddin, H., Sukowati, I., Nurhayati, S., Makrus, M., Amalia, M. M., Faizah, H., & Febianingsih, N. P. E. (2023). *BUKU AJAR METODOLOGI PENELITIAN*. PT. Sonpedia Publishing Indonesia.
- James, R. S., & Tobiason, A. (2012). *Shackelford, Rudy*. Oxford University Press. <https://doi.org/10.1093/gmo/9781561592630.article.a2219470>
- Patrick, N. (2019). *Handbook of Research on Connecting Research Methods for Information Science Research*. IGI Global.
- Putri, S., Syurganda, A., & Halim, N. (2021). An Analysis of Impolite Words among Makassarese Youngsters. *Humanitatis : Journal of Language and Literature*.
- Saussure, L. de, & Rocci, A. (2016). 1. Verbal communication. An introduction. In *Verbal Communication* (pp. 3–20). De Gruyter. <https://doi.org/10.1515/9783110255478-002>
- Syarifuddin, N., Yassi, A., & Sahib, H. (2021). The Use of Makassarese Language Based on Politeness Strategies: Review of the Universality of Yassi's Theoretical Framework. *International Journal of Research and Innovation in Social Science*.

Syarifuddin, N., Yassi, A., & Sahib, H. (2022). A Comparison between English and Makassarese Politeness System: A Comparative Study. *ELS Journal on Interdisciplinary Studies in Humanities*