Greeting Words Among Speakers of Makassar Ethnic Group in Indonesia

Palabras de saludo entre hablantes del grupo étnico macasar en Indonesia

M. HASJIM
https://orcid.org/0000-0003-4832-1711
munirahasjim@unhas.ac.id
Hasanuddin University Makassar, Indonesia

M. HASYIM
https://orcid.org/0000-0003-4827-2737
yimfrance@unhas.ac.id
Hasanuddin University, Makassar, Indonesia

T. MAKNUN
https://orcid.org/0000-0001-6216-5087
tadjuddinm@unhas.ac.id
Hasanuddin University, Makassar, Indonesia

A. KAHARUDDIN
https://orcid.org/0000-0003-4918-2311
andi.kaharuddin@uin-alauddin.ac.id
University of Islam Negeri Alauddin Makassar, Indonesia

ABSTRACT

The level of education has an effect on the use of greeting words in communication. This paper aims to describe the greeting words used by the Makassar ethnic community based on their level of education and outlines the factors that influence the use of the greeting words in society. The writers used a grounded research method with a qualitative approach in descriptive type and phenomenological strategy. The results showed that the educated people used formal and polite greeting words. Meanwhile, the less educated people used a variety of informal greeting words based on their social status.

Keywords: Greetings, social interaction, educated people, less educated people.

RESUMEN

El nivel de educación influye en el uso de palabras de saludo en la comunicación. Este artículo tiene como objetivo describir las palabras de saludo utilizadas por la comunidad étnica Makassar según su nivel de educación y describe los factores que influyen en el uso de las palabras de saludo en la sociedad. Los escritores utilizaron un método de investigación fundamentado con enfoque cualitativo en tipo descriptivo y estrategia fenomenológica. Los resultados mostraron que las personas educadas usaban palabras de saludo formales y amables. Mientras tanto, las personas menos educadas usaban una variedad de palabras de saludo informales basadas en su estatus social.

Palabras clave: Saludos, interacción social, gente educada, gente menos educada

INTRODUCTION

In establishing social interactions, humans mainly use languages. A language is used to communicate messages among people because it consists of forms and functions (Kaharuddin & Latif 2017, pp. 35-47; Hasyim & Kuswarini: 2020, pp.381-391). Forms of a language refer to basic components that shape a language physically, such as vocabulary, pronunciation, grammar, and meaning (Bahar: 2013, pp. 64-79; Kaharuddin: 2018, pp. 232-254). On the other hand, functions refer to purposes or objectives that exist behind the physical forms of a language, such as complaints, threatens, compliments, apologies, greetings, and so on. In linguistics, functions of language may be recognized as speech acts (Bahar: 2014, pp. 12-31; Andi & Arafah: 2017, pp. 419-436). Many recent studies have been conducted on examing language functions by using speech acts perspective, among other things; complaints (Kurtyka: 2019, pp. 34-45; Arafah & Kaharuddin: 2019, pp. 501-517; Hasyim & Kuswarini: 2020, pp.381-391), compliments (Danziger: 2018, pp. 73-87), apology (Chang & Ren: 2020, pp. 27-39). All the studies reveal that speech acts are conveyed through language expressions and categorized in terms of functions, and finally recognized as rules for social interactions in a particular speech community (Bahar & Latif: 2019, pp. 255-265; Arafah: 2019, pp. 344-387). Therefore, the language functions and their rules are strongly believed to have cultural aspects that are very useful to be learned by non-native speakers of a certain language. However, the focus of this study is to examine language expressions spoken by the people of the Makassar ethnic group. Their expressions are investigated by using the features of greetings as one language function in social interactions (Lusiana: 2004, pp. 90-123). Makassar city is demographically classified as a multi-ethnic or multicultural city. Various ethnic groups settled in this city, and most of them are Makassarese, Bugis, Toraja, Mandar, Bima, Buton, Javanese, Chinese. The administrative areas identified as a Makassar ethnic community are Pangkep Regency (northern boundary area with the Bugis tribe), Maros Regency, Makassar City, Gowa Regency, Takalar Regency, Jeneponto Regency, Bantaeng Regency, and Bulukumba Regency (southern border region with the Bugis tribe). These regions have a diverse culture. Each of these communities must also have diverse activities, such as people living near the coast as fishermen, urban communities as employees, mountain communities as farmers, and so on. In carrying out their activities, the community must communicate through language to support their interactions.

The greeting words are used to have a talk with other people. The system of using greetings in one language with another language is certainly different (Hasyim: 2019(a), pp. 65-90). Therefore, the use of greetings in a language reflects the social interaction system of the speaker community. This can happen due to each culture has different language rules and values. The difference has consequences for the people who want to learn and use the language in interaction.

There are three phases in the process of building intercultural relationships, namely the initial attraction phase, the exploration phase, and the stabilization phase (Kaharuddin: 2020, pp. 98-123). The three phases can be a greeting pattern system in social interaction in society. People who are in the condition of the first phase or initial recognition, of course, will use greeting words in order to identify an individual so that the greeting forms they use will be different if they are in the second phase, namely continued exploration. Similarly, those who are in the third phase, namely the phase of stabilizing relationships, will use a different greeting pattern from those who have just met, already acquainted, and already chummy. An example can be described as the conversation below: Speech act: setting in the restaurant, participants of two adult men given the initials A and B and two teenage girls are given the initials C and D.

A: " Permisi Pak, boleh saya tahu menu makanan pesanan Bapak?"
   "Excuse me, sir, may I know the food menu you order, sir?"
B: "Oh..iya, ini Pak menu makanan pilihan saya".
   "Oh ... yes, this is the food menu I want".
C: " Halo say mau pesan makanan apa hari ini?"
   "Hello, what do you want to order today?"

Utopía y Praxis Latinoamericana; ISSN 1316-5216; ISSN-e 2477-9555
Año 26 n.º extra interlocuciones 1, 2021, pp. 407-421
409

D: " Yang biasa saja ce es, jeruk manis dining dan Ayam goreng lalapan"
" The ordinary one friend, cold sweet orange and fresh fried chicken."

Looking at the speech acts above, it seems that the greeting words used by those who do not know each other and those who already know each other are different. In the speech act between the people who do not know each other, greeting words used are general in nature, such as Pak or Bapak (sir). Meanwhile, those who already know each other and chummy will also use the greeting words they consider to be a form of intimacy, such as the use of abbreviations of the word "Say" from the original word "darling." The word "hallo say" is used to greet people who are already very close and intimate or chummy.

Makassar ethnic community also has several forms of greetings commonly used in social interaction in society. Among the greeting words frequently used is "Daeng." For example, "Adajaki di Rumah daeng?" (Are you at home, daeng?) or "Berapa harga ikanmu ini Daeng"? (How much is your fish, daeng?), or "Daeng tabe ambilkan tasku di atas meja!" (Daeng tabe give me my bag on the table!) Unlike the greeting words used by those who do not know each other, Makassar people tend to use the greeting words such as "Anu", "Baso", or a greeting word in the form of a call "oe anu".

The phenomenon of the use of greeting forms in social interaction in society doesn't seem to have been well patterned according to the context of the language situation suitable with its speech components. The selection and sorting of the right speech codes can prevent society from all problems in social interactions, especially in educated and less educated communities. Wardaugh (1987) stated that language is an arbitrary symbol of sound used for human communication. This definition implies that human language has systems and regularities that can be studied scientifically. Based on the description above, the problems can be formulated in two different research questions. i.e., 1. What are the greeting words used in social interaction by educated and less educated people? 2. What factors cause the use of varied greeting patterns in social interaction among educated and less educated societies? The discussion of this paper is specifically focused on describing the two questions (Ruslan et al.: 2020, pp. 291-297).

LITERATURE REVIEW

The greeting system as a communication pattern arises due to social interaction (Hasyim: 2019(b), pp. 1-13). In Indonesia, the greeting system in social interaction has another name, namely tutur sapa (to greet). The greeting system is a system that links a set of words or expressions used to call the people involved in a language event. In the Big Indonesian Dictionary, the word greeting means an invitation to talk; reprimands, utterances, which in linguistic contexts means words or phrases to refer to each other in different conversations according to the nature of the relationship between the speakers such as, you, mother, father, Brother, and others.

The choice of greeting words in a conversation in a particular culture is influenced by several aspects such as the context that surrounds it, namely who the speaker is, to whom the utterance is delivered, how the setting of place and time when talking, what the topic of the talk is, and so on. This is in line with the hypotheSis put forward by Robinson in Wardhaugh (1987) that the terms of greeting words are always related to a person's social status, level of intimacy, stratified terms, and social structure of society. The lingual form of greeting words presented in this discussion refers to the opinion of (Braun: 2012, pp. 87-120), which stated that the greeting form conSists of three types personal pronoun, verb, and noun. (Braun: 2012, pp. 87-120) further explains that the noun form includes greetings, names, kinship terms, titles based on the social characteristics of a community (Arafah et al.:2020, pp. 1331-1340).

1   The Greeting Words' Concepts

Greeting words are words used to greet people who are spoken to. Writing greeting words begins with the use of capital letters. Dendy Sugono (2003: p. 77) stated that greeting words are words used to reprimand the person being spoken to. Fasold (in Yustanto) defines greeting words as words that someone uses to refer to someone who is being spoken to. Furthermore, Eko (in Rizal, 2009: 8), states that "greeting words are words used to greet or refer to someone who is spoken to." In line with this understanding, greeting word as morpheme, word or phrase which is used to refer to each other in different situations of conversation according to the nature of the relationship between talks ". The conclusion is that the greeting words are morphemes, words, or phrases used to refer to each other in a conversation situation instead of the name of the second or third person.

2   Types of Greeting Words

Greeting words refer to the word or phrase used to refer to and call the people involved in a language event. The people refer to the speaker, the interlocutor, as well as the person being discussed. Greetings in Indonesian are classified in to nine types, namely:

a. The pronouns such as me, you, and him,
b. Self-names such as Galih and Ratna,
c. Kinship terms such as father and mother,
d. Degrees and ranks such as doctors and teachers,
e. The form of pe + V (verbal) or the word doer, such as audience and listener,
f. The form N (nominal) + ku, like kekasihku (my lover) and Tuhanku (my God),
g. Deixis words such as here and there,
h. Other nouns such as ladies and gentlemen,
i. Characteristics of zero, i.e., the existence of a word meaning without being accompanied by the word form.

Syafyahya (in Rizal, 2009: 9) divides the type of greeting words, namely, greetings words for kinship and greetings words of non-kinship:

a. Greetings words of a kinship
Muzamil (in Rizal, 2009: 10) stated that greeting words of kinship are words used to greet people who have kinship relationships. In contrast, Lowie (in Rizal, 2009: 10) explained that kinship is a social relationship between a person and his relatives or family.
Based on the above definition, the greeting word of kinship is a greeting word used to greet family members who have kinship or marriage ties.
b.   Greeting words of non-kinship
Sulaiman (in Rizal, 2011:11-13) stated that the greeting words of non-kinship could be divided into four types:
    1) Greeting words in public
    2) Greeting words in religion
    3) Greeting words in position at work
    4) Greeting words in a culture

Based on the theoretical review above, the researcher seeks to find out the forms and patterns of the use of greeting words among educated and less educated communities to be used as a guide by the society in exchanging greetings according to the social patterns of interaction guided by order of the cultural values of Makassar ethnic community that holds the philosophy "sipakatau firmly" (mutual respect)

Utopía y Praxis Latinoamericana; ISSN 1316-5216; ISSN-e 2477-9555
Año 26 n.º extra interlocuciones 1, 2021, pp. 407-421
411

METHODOLOGY

1 Research Design

This study used a grounded research method with a qualitative approach in descriptive type and phenomenological strategy. The data in this study were taken from the natural situation of ethnic Makassar community from three regions: Makassar City, Gowa Regency, and Takalar Regency, whose society is socially educated and not educated. The data were obtained by using direct observation techniques in the field through the method of listening, namely directly listening to the use of language. In addition to observation techniques, interview technique is also used. The questions are raised spontaneously and develop along with findings obtained in the field. The purpose of this interview is to clarify or confirm things about the data that are considered unclear to the researcher (Sunubi, A. H., Halidin, A., & Amzah., Nanning., Kaharuddin: 2020, pp. 76-84).

2 Data collection Instruments

The data were collected by observation, interview, and note-taking techniques. The first was observing the situation and condition of the environment. The next was conducting interviews with educated community members (at the office, school, hospital, restaurant, mall, in the household environment). For the less educated community, the interview was conducted in markets, food stalls, terminals, fish auctions, ports, etc.). It was intended to get relevant information. The last was the note-taking technique by recording all information obtained from the results of the interview.

3 Data Analysis Technique

The data were analyzed by interactive model. It means that as a qualitative researcher, the analysis has actually been carried out since the research theme was originally issued, designed, searched for data in the field, and after all data collected. Thus, the output of this research is to identify, classify and determine the system of greeting patterns used in the variety by Makassar ethnic community, which in the end can be used as a reference by society on the greeting patterns in social interaction.

RESEARCH RESULTS AND DISCUSSION

To reveal clearly the form of the use of greeting words in social interactions of the Makassar ethnic community, the research results are described below.

1 Research Results

The research results indicated the use of greeting words is a form of speech that emphasizing closeness, intimacy, and appreciation between the greeter and greetee. The people of the Makassar ethnic community, both educated and less educated people, prefer to use the greeting words as an effort to strengthen the solidarity relationship between them, both in vertical and horizontal relationships. When communicating, the two groups frequently use the greeting form of kinship based on vertical relationships or asymmetric relationships of both, especially to the greetees who have a higher social status. In addition, both of them are also accustomed to using greetings based on horizontal relations, which is based on the intimate relationship of greeter and greetee in each domain in the use of the greeting words. This can be seen in the table below.

Table (1). Form of greeting words and social status

No	Forms of Greeting Words	Social Status based on Education		Notes
		Educated	**Less-educated**	
1	Vertical kinship relationship	1. Grandfather / Grandmother -Nenek -Kakek -Opa -Oma -Dato	1. Grandfather / Grandmother -Nenek -Kakek -Dato -Towa	
		2. Mother/father Mother -Mamak -Mama -Amma -Ibu -Bunda -Mami -Umi -Ummi -Mam -Mimi -Mace -Nyokap	1. Mother/father Mother -Mamak -Amma -Ibu -Mace -Ummi	
		Father -Bapak -Ayah -Papa -Abih -Abbah -Papi -Pappi -Pipi -Ded -Pace -Nyokap	Father -Bapak -Abbah -Ayah -Pace -Oher	
		3. Children Daughter -Putri -Gadis -Cantik -Acce -Nama Panggilan	2. Children Daugther -Acce -Basse -Nama Panggilan	
		Son -Putra -Anak Gagah -Aco	Son -Aco -Baco -Baso	
		4. Grandchild Granddaughter - Acce Grand son	4. Grandchild Grand daughter -Acce -Bacce -Basse Grand son -Aco	

Utopía y Praxis Latinoamericana; ISSN 1316-5216; ISSN-e 2477-9555
Año 26 n.º extra interlocuciones 1, 2021, pp. 407-421
413

		- Aco	-Baso -Baco	
2	Horizontal kinship relationship	Older Brother -Kak -Kace Daeng/Deng + NPDG Adik/Dik/Andi Ipar/Ipara Tante/Tanta Om/Paman Sepupu Sekali -Cikali/Cika Sepupu Dua Kali -Pindu Lago	Older Brother -Kak Daeng/Deng + NPDG Adik/Dik/Andi Ipar/Ipara Tanta/Tante Om Sepupu Sekali -Cikali/Cika Sepupu Dua Kali -Pindu -Pinta Lago	
3	Second personal pronoun			
	a. Greeter Free form of personal	Engkau Kau Anda/Katte/Kita Saudara/Katte Kita Kamu/Katte	Engkau Kau Katte/Kita Saudara/Katte Kamu/Katte	
	b. Greeter Clictic form of personal	-Kau (-ko) -Kita (-kik) -Anda (-ta)	Kau (-ko) -Kita (-kik) -Anda (-ta)	
4	Noble status	-Karaeng -Puang -Patta	-Karaeng -Puang -Patta	
5	Religious status	-Pak Haji -Bu Haji -Ustadz -Ustadzah -Pak Kiyai	-Pak Haji -Bu Haji -Ustadz -Ustadzah -Pak Kiyai	
6	Epithet			
	a. Physical	-Round eyes (Bola) -Curly hair (Ci'ci') -Fat (Godek/Battala) -White skin (Kebo/si putih) -Dark skin (sassang, lotong, bolong)	-Round eyes (Bola) -Curly hair (Ci'ci') -Fat (Godek/Battala) -White skin (Kebo/si Putih/buleng) --Dark skin (Sassang, Lotong, Bolong)	
	b. Character	-Grumpy (Kak Ros) -Lazy (Kuttu) -Smart (Macca)	- Grumpy (Kak Ros, H. Muhidding, Tuan Takur) -Lazy (Kuttu/Pak Ogah) -Smart (Macca/Habibi)	
7	Exclamation	-Anu -Oe -We -Hei	-Anu -Oe	
8	Profession	-Pak/ Ibu Prof -Pak/Bu Dokter -Pak Dosen -Ibu Dosen	-Pak/ Ibu Prof -Pak/Bu Dokter -Pak Dosen -Ibu Dosen	

			-Pak Polisi -Bu Polwan -Pak Jaksa -Bu Jaksa -Pak Pengacara -Pak/Bu Guru -Mas bakso -Daeng becak -Mba jamu	-Pak Polisi -Bu Polwan -Pak Jaksa -Bu Jaksa -Pak Pengacara -Pak/Bu Guru -Mas bakso -Daeng becak -Mba jamu	
9	Social interaction				
	1.	Market	- Pak, Daeng, Mas, Mba, Bos, Adek, Kakak, Cantik, bu Haji, Pak Haji	-Pak, Daeng, Mas, bu Aji, Pa Aji, Kakak, Cantik, Anu, Oe	
	2.	Mall	- Bapak, Ibu, Seus, Ci', Angko, Bos, Adek, Kakak, Mas, Mba, sayang, cantik, ganteng, bunda, om, tante	Bapak, Ibu, Mas, Mba, Kakak, Adik	
	3.	School	- Pak Guru, Bu Guru, Pak Kepsek, Bu Kepsek, mis	-Pak Guru, Bu Guru, Pak Kepala, Bu Kepala	
	4.	Hospital	-Sus/Suster, Dokter/Dok, mas, mba, Bapak, Ibu,	Suster,Dokter, Manteri	
	5.	Store	-Mas, Mba, Adek, kakak, Bos, Bapak/Pak, Ibu/bu, Cewe, Cowo, Bro, om, tante	Daeng, Sambalu, Mas, Mba, Adek, Bapak/Pak, Ibu/bu	
	6.	Campus	Prof, Pak/Bu Doktor, Kak/kakak, Dek/adek, Bos, MahaSiswa	Bapak, Ibu, MahaSiswa, Pak Prof, Bu Prof, adek	

The table above presents some form of greeting words used by the Makassar ethnic community. Some of those words are used jointly by educated and less educated people. From the vocabulary aspect, educated Makassar ethnic communities have more varied vocabulary than less educated people. The greeting words used by the educated people are generally Indonesian, while the less educated people also use some greeting words of Makassar.

In addition to the greeting words in the table above, there are also greeting words in the form of tektonim. Tektonim is the use of greeting name referring to the name of the eldest son of a married couple. For example, a married couple is blessed with a child called Amir; then the couple is greeted by the community with the greeting of Bapaknya Amir atau Ibunya Amir (the father or mother of Amir). The names of the couple are only used for a population administration. The indirect greeting is intended to minimize the risk of offending a third person. In addition, for the Makassar ethnic community calling people by name directly is perceived to lowering their social status. In the culture of Makassarese ethnics, both educated and less educated people, naming people directly is considered a pamali (prohibited), rude and impolite.

2 Discussion

The use of greeting words in social interaction in society is based on certain considerations. People can not use the form of greeting words as they wish to due to the impact of the communication, which may result in psychological, ethical, and social discomfort. The use of greeting words in social interaction can be the form of a choice of greeting words based on several variables, namely sequence, age, birth, gender,

Utopía y Praxis Latinoamericana; ISSN 1316-5216; ISSN-e 2477-9555
Año 26 n.º extra interlocuciones 1, 2021, pp. 407-421
415

relationship closeness, location, profession, religion, trends, social strata in society, and inheritance. Sequentially the variables are described below.

1. The sequence is the dominant undelying the selection of greeting words . The sequence refers to age and birth. The following is the explanation.

Table (2). Greeting words based on age sequence

No	Sequence	Greetings	
		Educated	Less educated
1	Male cousin	Kakak/Kak Fikri, Aan	Daeng Nai
2	Younger Sister	Adek/Dek Rika, Rika	Wati, I Nunung
3	Older Brother	Kakak/Kak Wiwin	Daeng Lewa, Daeng Taba
4	Nephew	Dilla, Daeng Romo	Daeng Situju, I Boko

Examples of the use of greeting words based on age in social interactions among educated people as shown in the table above.

a.   Panggil kakak Fikri mu makan.

Call your Sister, Fikri, to eat.

b.   Janganki lupa kak Fikri datang di rumahnya Pak RW sebentar sore.

Don't forget Fikri come to the house of RW in the afternoon.

c.   Minta ka adek Rika kue ta sepotong nah…

I ask, Rika, cake and a piece of cake ...

d.   Rika….kapan kamu pulang ke Makassar?

Rika .... When will you go back to Makassar?

e.   Adaji Daeng Romo yang kasitau Bapaknya sebentar.

Daeng Romo will tell his father.

Examples of the use of greeting words in social interactions among less educated people as shown in the table above.

a.   Niaki Daeng Nai sengka riballa ri subangngi

(Ada Daeng Nai mampir di rumah kemarin).

(Daeng Nai stopped by my house yesterday).

b.   Pergiko di rumahnya I Wati dulu ambil sepeda.

Will you go to I Wati's house to take a bicycle.

c.   Daeng Lewa…jadi jaki pergi ke Jakarta besok?

Daeng Lewa ... will you go to Jakarta tomorrow?

d.   Jaiji juku nagappa I Boko ri panggempanga?

(Banyak kah ikan yang diperoleh I Boko di empang kita?)

(Are there many I Boko get in our pond?)

The examples above denoted that the use greeting words among the Makassar ethnic community both educated and less educated people reflect the age sequence of the speakers. The educated people, the use of greeting words based on age, add the words Kakak/Kak or Daeng to become Kakak/kak Fikri and Kakak/Kak Wiwin, or Daeng. It indicates that the greetee is older than the greeter. Therefore, the greeter using the greeting Kakak/Kak or Daeng added before the name of the greetee. The less educated Makassar people use the greeting Daeng/Deng before the greetee's name means that the greeter is ytounger than the greetee. Calling the name directly must use (i) before the name to become I Rika. It also indicates that the greeter is

older than the greetee. So does the use of the greeting words such as Adek/dek to ferer to the younger Brother or Sister. The less educated people tend to use the greeting names rather than the real name.

Table (3). Greeting words based on birth sequence

No	Sequence	Greeting words	
		Educated	Less educated
1	Female cousin	Kakak/Kak Dilla, Dilla, Daeng Manisi	Kakak Lili, Daeng Baji
2	Father's younger Sister	Tante Wati, Tante Rannu, Bonda Kanang, Mama Ani, Mama Ngai, Ibu Pati	I Rannu, I Sugi
3	Mother's older Brother	Om Budi, Om Raga, Tetta Tumpu	I Lewa, I Taba, I De'de, Tetta Nyonri
4	Mother's younger Sister	Tante Tini, Mama Rani, Bonda Ugi	I Caya, I Siang, I Tuti

Examples of the use of greeting words based on birth sequence in social interactions among educated people in Makassar as shown in the table above.

a.   Di manaki beli itu Bonda Kanang sarung Sutra?
Where did you buy Bonda Kanang the Silk sarong?
b.   Naundangki Mama Ani makan malam di rumahnya sebentar.
Mama Ani invites you to have dinner at her house to night
c.   Singgahko di rumahnya Om Budi nu kalo pulangko sekolah.
Stop by at Om Budi's house if you go back from school.
d.   Tetta Tumpu panggilki ke Barombong mandi-mandi hari minggu besok.
Tetta Tumpu calls you to Barombong for a shower tomorrow.

Examples of the use of greetings words based on birth sequence in social interactions among less educated people in Makassar as shown shown in the table above.
a.   Lili janganko pulang malam-malam kalo keluarko.
Lili Don't go back home late if you go out at night .
b.   Adaji I Rannu bawakanki jagung sebentar
Will I Rannu bring you corn later
c.   Na maraiko I De'de kalo nakalko nah…
I De'de will rebuke you if you are naughty
d.   Na niaki I Caya sinampe mae ri balla
(Tante Caya akan datang ke rumah sebentar)
(Tente Caya will come later)

The examples above indicate that greeting words used by Makassar ethnic community, the both educated and less educated people, reflect the birth sequence of the speakers. The educated people use the greeting words based on birth sequence for women by adding the words Tante (Aunt), Mama (mother), Ibu (mother), or Bonda ((mother)) in front of their real names. The greeting words are used both for the younger Sister or older Sister of father or mother. As for the less educated people, the real name is used by adding the article [i] in front of the name.

For the educated older and younger Brothers of father and mother, the greeting words Om or Tetta are used. As for the less educated, the name Pakdaengang is used by adding the article [i] in front of his name.

Utopía y Praxis Latinoamericana; ISSN 1316-5216; ISSN-e 2477-9555
Año 26 n.º extra interlocuciones 1, 2021, pp. 407-421
417

2. Based on the closeness relationship between the speakers. Examples of the greeting words are presented in the following table.

Table (4). Greeting words based on closeness relationship

No	Sequence	Greeting words	
		Educated	**Less educated**
1	Father	Pace, Bos, Father, Papi	Bapak, Pace
2	Mother	Mace, Bos, Mami	Amma, Mace
3	Older/younger Sister	Kace, Sista/Sis	- Daeng
4	Older/younger Brother	Bro, dek	- Andik

The table above indicates that the greeting word Bos is used to greet one's father both for the educated and less educatred people. If there is no close relationship between the Ego and his father, for example, Ego does not dare to call his father as Bos. Ego uses Bos due to a financial dependence on his greetee, his father and mother. The greetings of Pace and Mace to father and mother for the educated people are used due to a chumminess between the father/mother with Ego. The word Pace is adopted from the English word father and Mace from mather. Likewise with the greetings Bro and Sis/Sista, both are adopted from English Brother and Sister. Ego greets his Brother with the word Bro dues to their chumminess and with his Sisters Ego greets them Sis. Bro and Sis greetings are also used by educated people to friends who are already very familiar. The examples are the following utterances

a.   Janganmi khawatir, adaji bos bayarki ini makanan semua.

Don't worry. Boss will pay the bill

b.   Jangan suka marah-marah Bro, nanti cepatki tua

Don't be angry brother, you'll get older fast

c.   Kasika dulu pinjam uangmu sebentar Sis.

Lend me your money sister

3. Based on location of the speakers, examples of greetings words are presented in the table below.

Table (5). Greeting words based on location

No	Sequence	Greeting words	
		Educated	**Less educated**
	Father's brothes	Mama Ani Jakarta	Ratang Tammuloe
	Grandmother	Nenek Maros, Nenek Malino	Towa ri Pallangga
	Cousin	Arif Jakarta	Daeng Ngimi Bontoramba
	Friend	Ana Kupang	Tuti Malakaji

To distinguish between one relative and another, differentiator is needed in greeting them. Based on the data in table above, location can also be used to select the greeting form of words. Educated and less educated people mark their relatives by including the name of their residence location. Because Ego has two grandmothers, to distinguish them, Ego uses the area of his grandmother's residence to greet them. Greetings that reflect the location do not all explicitly indicate the location of the speaker as in the data of Nenek Maros (Grandma Maros) or Nenek Malino (Grandma Malino). Likewise for greetings addressed to other relatives such as father's brothers, cousins, and friends. Due to so many people having the same name, using the location after the name is used to mark to person intended.

4. The speakers' profession can be considered to use the appropriate greeting forms. Examples of greeting words are presented in the table below.

Table (6). Greeting words based on profession

No	Sequence	Greeting words	
		Educated	Less educated
	Father's brother	Pak Dosen, Pak Prof, Om Dosen	Taba Supir, Rapi Tukang
	Grandfather	Pak Ustazd, Pak Guru	
	Cousin	Pak Polisi, Rijal Kursi	Mail Ayam, Rudi Elekton
	Friend	Pak Jupen, Bu Dokter	Emba Gabah, Nawir Tenda

Om Dosen, for example, is used by Ego to greet his father's younger brother, because his uncle is a lecturer. Additionally, another form of greeting word used to reflect the profession is Pak. Prof. Despite his status as the younger brother of Ego's father, he still calls his uncle by the greeting of Prof. due to his functional status as a professor who is teaching in several universities. Likewise, the greeting word of Pak. Ustazd is used by Ego to his grandfather. He prefers to say Pak. Ustazd rather than other greeting wors, because the surrounding community has also used the word Ustazd to call his grandfather. The less educated people also use the profession to greet someone. The greeting word Emba Supir is used to refer to the profession as a driver.

5. Based on religion, the following greeting words are presented

Table (7). Greeting words based on religion

No	Sequence	Greeting Words	
		Educated	Less educated
	Father	Abi, Abah, Haji	Abah, Haji
	Grandfather	Pak Ustazd, Pak Kiyai, Abbah	Hajji Towa, Hajji, Abbah
	Mother	Ummi, Bunda	Ummi
	Friend	Ikhwan, akhwat	Ustazd, ustazah

The greeting words of Abi, Umi, Bunda, and Abah are used by Ego to greet religious people. Umi and Abah in Indonesia is not only used to greet father and mother, but also to greet grandfather. People in Koran recitation use Ikhwan for male and Akhwat for female to greet one other. For less educated people, the use of Abbah and Ummi refers to father, mother, father's brothers, mother's brothers who have gone to Mecca for Hajj. Grandparents who have gone to Mecca for Hajj are usually greeted by Haji Towa, Hajji (Hajj), or Abbah for grandfather and Ummi for grandmother. Religious friends wearing skullcap for male or long veils for female are greet as Ustazd for male or Ustazah for female.

6. Based on social trend (epithet), the following greeting words are presented

Table (8). Greeting words based on social trend (epithet)

No	Sequence	Greeting words	
		Educated	Less educated
	Father	Pace, Bos, Papi, Pipi	Pace, Bos
	Grandfather/grandmother	Opa/Oma, kakek/nenek	Lato/Dato, nenek
	Mother	Mace, Mami, Mimi	Mace, amma
	Friend	Cuy, Bro, Sis, Ces, We, Cappo, Cika	Bro, Sis, Bola, Ces, Cappo, Donggo, Cika, Pindu, Kallang, Tedong, I Urat,

Utopía y Praxis Latinoamericana; ISSN 1316-5216; ISSN-e 2477-9555
Año 26 n.º extra interlocuciones 1, 2021, pp. 407-421
419

Greetings words commonly used by educated people are examples Cuy, Cuk, Bro, and Sis. These greeting words are also used to greet relatives. Cuy and Cuk are used to greet male friends. Bro in addition to its using to greet relatives is also used to greet friends as seen in society. In social media, varied greeting words are found such as Sis, Gan, Cin, Say, and so on. The use of trending greetings among friends is very personal. It means that the function of using the trending greetings between one person to another is different. Some use it with peers, close friends, or friends on social media.

It is different from less educated people, besides greeting familiar friends with the greeting words the educated people often use such as Bro, Sis, they prefer to use as the research indicated the trending greeting words with reference to character and physical characteristics such as gondolo (fat), Ci'ci' (curly hair), Kallang (black), Battala (fat), Gumbang (fat), Passukki (spindly), Cappi (chippy), I Bodo (short), or the greeting words that educated people perceive as harsh and dirty words such as Sundala, Kabbulamma, Telaso, anak cilaka, Asu, Kongkong, Tedong, Garingpua, etc.

CONCLUSION

Based on the results of data analysis, it can be concluded that the Makassar ethnic community, both the educated and less educated people, have many variations of greeting words based on kinship, status and social class, age and birth, religious, location, trends and epithet. This research has not fully revealed the greeting behavior among the Makassar ethnic community. Therefore, it is expected another research is expected to explore further the phenomenon of communicating especially related to the use of greeting words among Makassar Ethnic community or other etchnics in South Sulawesi. The result of this study is expected to be a treasure capable to broaden the understanding of researchers and Makassar ethnic community and other ethnic communities about the use of greeting words in everyday life. For researchers who want to make research on the same object, they are expected to expand the subject and area of research to generate various greeting words in Indonesia society.

BIBLIOGRAPHY

ANDI, K, & ARAFAH, B (2017). "Using needs analysis to develop English teaching materials in initial speaking skills for Indonesian college students of English". *The Turkish Online Journal of Design, Art and Communication (TOJDAC), Special Edition*, 6, pp. 419-436.

ARAFAH, B (2019). "Needs analysis on english for vocational purpose for students of hospitality department". *KnE Social Sciences*, 12(2), pp. 344-387.

ARAFAH, B, & KAHARUDDIN, A (2019). "The representation of complaints in english and indonesian discourses". *Opción*, 35, pp. 501-517.

ARAFAH, B, JAMULIA, J, & KAHARUDDIN (2020). "The speaking people of south halmahera languages: a study on cultural relationship". *Journal of Talent Development and Excellence*, 12(3), pp. 1331-1340.

ARAFAH, B, THAYYIB, M, KAHARUDDIN, K, & SAHIB, H (2020). "An anthropological linguistic study on Maccera'Bulung ritual". *Opción: Revista de Ciencias Humanas y Sociales*, 27, p.94.

BAHAR, A, K (2013). "The communicative competence-based English language teaching". *Yogyakarta: TrustMedia*, 43(8), pp. 64-79.

BAHAR, A, K, & LATIF, I (2019). "Society-based English community (sobat): efl learners'strategy in learning and practicing english outside the walls". *Jurnal ilmu budaya*, 7(2), pp. 255-265.

BAHAR, K (2014). "Interactional speaking a guide to enchance natural communication skills in english". *Yogyakarta: TrustMedia Ethnologue*, 54, pp. 12-31.

BRAUN, F (2012). "Terms of address: problems of patterns and usage in various languages and cultures". *Walter de Gruyter*, 50, pp. 87-120.

CHANG, Y, F, & REN, W (2020). "Sociopragmatic competence in American and Chinese children's realization of apology and refusal". *Journal of Pragmatics*, 164, pp. 27-39.

DANZIGER, R (2018). "Compliments and compliment responses in Israeli Hebrew: Hebrew university in Jerusalem students in interaction". *Journal of Pragmatics*, 124, pp. 73-87.

HASYIM, M (2019a). "Online advertising: how the consumer goods speaks to women". *Opcion*, 35(89), pp. 65-90.

HASYIM, M (2019b). "Foreign tourists' perceptions of toraja as a cultural site in south sulawesi, indonesia". *African Journal of Hospitality, Tourism and Leisure*, 8 (3), pp. 1-13.

HASYIM, M, & KUSWARINI, P (2020). "Semiotic model for equivalence and non-equivalence in translation, humanities & social sciences reviews". *Tourism and Leisure*, 8(3), pp.381-391.

KAHARUDDIN, A (2018). "The communicative grammar translation method: a practical method to teach communication skills of English". *Eternal (English, Teaching, Learning, and Research Journal)*, 4(2), pp. 232-254.

KAHARUDDIN, A (2020). "Contributions of technology, culture, and attitude to english learning motivation during covid-19 outbreaks. contributions of technology, culture, and attitude to english learning motivation during covid-19 outbreaks". *Systematic Reviews in Pharmacy*, 11(11), pp. 76-84.

KAHARUDDIN, A (2020). "The speech act of complaint: socio-cultural competence used by native speakers of english and indonesian". *International Journal of Psychosocial Rehabilitation*, 24(06), pp. 98-123.

KAHARUDDIN, A, & LATIF, I (2017). "The essential of discourse analysis for teaching english as a foreign language". *Yogyakarta: Trust Media Publishing*, 9, pp. 35-47.

KURTYKA, A (2019). "I complain, therefore I am: On indirect complaints in Polish". *Journal of Pragmatics*, 153, pp. 34-45.

LUSIANA (2004). "Kata sapaan dalam bahasa karo". *Thesis. Sumatra: USU,* 42(8), pp. 90-123.

RUSLAN, I, SUNUBI, A, H, HALIDIN, A, & KAHARUDDIN, A (2020). "Paraphrasing technique to develop skill for english writing among indonesian college students of english". *Sys Rev Pharm*, 11(11), pp. 291-297.

BIODATA

M. HASJIM: The currently affiliation of Munira Hasjim is Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia; E-mail: munirahasjim@unhas.ac.id

M. HASYIM: The currently affiliation of Muhammad Hasyim is Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia; E-mail: hasyimfrance@unhas.ac.id

T. MAKNUN: The currently affiliation of Tadjuddin Maknun is Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia; E-mail: tadjuddinm@unhas.ac.id

A. KAHARUDDIN: The currently affiliation of Andi Kaharuddin is Faculty of Education and Teacher Training, Universitas Islam Negeri Alauddin Makassar, Indonesia; E-mail: andi.kaharuddin@uin-alauddin.ac.id