

# Identifying Linguistic and Speech Acts Variations of the Buginese Tribe Through Socio-Pragmatic Analysis in Establishing Daily Discourse Interactions

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**Abstract**—Buginese is a local language in South Sulawesi, Indonesia, which is spoken in almost 60% of Sulawesi Island. This study aimed to explore the selection of linguistic variations and language acts as a linguistic model used by ethnic Buginese in establishing discourses of everyday socio-pragmatic interactions. It relied on a qualitative design to obtain the linguistic corpus that occurs empirically and naturally in communication interactions. This study used the snowball method by combining ethnographic strategies. The instrument used the Speaking Involvement Technique, in which the researchers were directly involved in people's interactions by paying attention to communicating situations, recording data, and conducting interviews for data validation purposes. All data or corpus of linguistic variations and speech acts collected were analyzed by the speaking strategy componential technique strategy developed by Dell Hymes. This study successfully discovers a model for identifying the Buginese ethnicity's linguistic variations and speech acts to build a discourse of communication interactions. The expressions of selection of linguistic variations and speech acts are dominantly based on polite sentence constructions and formulations, and ethically according to the local culture of Buginese ethnicity, namely the culture of *siri*. The results of this study can affect the enrichment of scientific information, which functions and acts as a meaningful reference in the field of linguistic studies, especially examining speech act variation in the expression of conversational discourse, in addition to being a foundation in the development of local content material and multicultural understanding.

**Index Terms**—buginese ethnicity, discourse interaction, linguistic variation, speech acts, socio-pragmatic analysis.

## I. INTRODUCTION

The expression of thoughts or the aim of messages to the interlocutor are used to select linguistic variations and appropriate speech acts and received in communication or discourse (Dippold et al., 2020; McKee et al., 2021; Tran & Nguyen, 2021). Not all participants in Buginese language speech make the selection of linguistic variations and appropriate speech acts and acceptability, similar to other languages, as a medium of communication interaction. If these factors are not supported by the selection of appropriate and acceptable linguistic variations, interference in communication is inevitable, thus hindering effective discourse interactions (Arundale, 2021; Pichler & Hesson, 2016). Thus, each language in the world with a universal system also has a more specific and unique system for the culture of the speakers (Puupponen et al., 2022). However, it is worth noting that a large number of discourse-pragmatic variables are complicated to select and define speech acts in this way because the lack of speaker participant's knowledge of linguistic varieties and tonality variation might be a part of the handicaps in building up the effectiveness of communication interaction (Eiswirth, 2020). Furthermore, based on the authors' presurvey in the Buginese language

study, there has yet to be found an indentation of the form of a selection of linguistic variations and speech acts which is carried out in real by the speaker participants in the daily interaction of Buginese communication.

Adjusting the rules of linguistic politeness and ethics of communication that are in accordance with society is crucial to ensure the acceptance of an expression of linguistic variation and speech acts in communication (Dippold et al., 2020). Therefore, while considering the possibility of bias and inaccuracies, the pragmatic field is worth noting, which contributes to the relationship between linguistic theory and social practice (Tran & Nguyen, 2021). In addition, such studies primarily provide education about global and national multiculturalism. In addition, this kind of study is expected to promote world, national, and local peace given that deepening our awareness and respect for cultural diversity. This strengthens the strategy to overcome social conflict through effective intracultural and intercultural communication (Lomotey & Csajbok-Twerefou, 2021; Miyamoto et al., 2021). On that ground, this research aims to present sufficient information on the corpus of linguistic variations and speech acts that are systematically and empirically described in detail. In reality, the language and culture of Buginese are rich in linguistic variations and speech acts to express the interpreted meaning according to the situation and context of communication (Licea-Haquet et al., 2019).

Noticing the above description, the corpus of linguistic variations and speech acts variations in the Buginese language is not described enough in detail and empirically as an indicator of linguistic politeness and ethics of communication in the Buginese culture. Hence, the use of language variations and speech act variations that had been empirically identified can be represented as a communication model; that is the meaningful aim of this study (Mitchell & Jordan, 2021; Miyamoto et al., 2021). Therefore this research aims to accomplish the linguistic variation and speech act variations more empirically and systematically, as research found exploring the description of the selection of linguistic variations and speech act variations in the Buginese language will be helpful for the traying model of communication for Buginese ethnicities in building daily discourse communication.

It is believed that research findings as systematic and scientific documents will be utilized to fulfill some meaningful references in developing local content education and multicultural education resources or learning and teaching material. Therefore, this research presents scientific study information to strengthen Indonesia's multicultural science and local content through local wisdom, especially fostering the cultural value of language unity and ethics of communication. In addition, this research can also strengthen and enrich the scientific information of sociolinguistics and pragmatics as a foundation of reference resources in developing materials for various scientific purposes.

## II. METHOD

This study used qualitative design in collecting a corpus of linguistic variations and Buginese language speech actions built through communication interactions or discourses. The population of this study encompassed all characteristics of the Buginese language corpus and every interaction of socio-pragmatic discourse in the South Sulawesi Region. Meanwhile, the sample involved all data according to the region's representation and the communication domain.

From the population of this study, several samples of the district area were determined as the target object for obtaining linguistic data. The regional sample determination strategy is based on considerations of representation, the distribution of the coverage scope of linguistic data characteristics representing the socio-pragmatic data of the Buginese language from several sub-regions of the region from south Sulawesi, which consists of south Sulawesi, two districts from the southern part, i.e., Maros Regency and Barru Regency, and two regencies of the central part of South Sulawesi, namely Pare-pare Municipality and Pinrang Regency. Sidrap Regency and Bone Regency represent the eastern part of South Sulawesi. As an instrument of this research, the author engages and participates directly in the interaction of communication, collecting, recording data, or recording the linguistic corpus of language from socio-pragmatic conversations according to discourse situations.

Based on the sample of the area mentioned, researchers successfully conducted interviews with snowball strategies by utilizing the ethnographic interview techniques for obtaining linguistic corpus from the informant of this study (Eiswirth, 2020; Shaw et al., 2015). The number of informants who were successfully reviewed was 178, consisting of 96 men and 82 women aged between 19 and 50 years. The number and distribution of informants or respondents are spread across eight sample areas as specified above, as displayed in the following table.

TABLE 1  
DISTRIBUTION INFORMANTS INTERVIEWED

No.	Region	Informant		Total Informants	Information
		Male/Man	Female/Woman		
1.	Southern of South Sulawesi				The informants are between the ages of 19 and 50 years.
	a. Maros Regency	14	17	31	
b. Barru Regency	18	16	34		
2.	Central of South Sulawesi				
	a. Municipality of Parepare	14	15	29	
b. Pinrang Regency	17	12	29		
3.	Eastern of South Sulawesi				
	a. Sidrap Regency	19	12	31	
b. Bone Regency	14	10	24		
Number of Informants		96	82	178	

The new approach to qualitative investigation is to move towards involving researchers and informants directly in the process of obtaining investigative data (Dippold et al., 2020; Shaw et al., 2015). Informants are naturally observed interacting, and occasionally, researchers engage in conversations and ask questions to clarify the acquired linguistic corpus (Arundale, 2021). Collaborating and participating is the indicator of the natural data acquired and validation of data obtained by researchers. Based on the development of this qualitative research approach, this research focuses on more interactive processes as instruments in obtaining linguistic corpus. In this context, researchers conduct an assessment and record variations in linguistic data and speech actions through the process of communication interactions by paying attention to the characteristics of discourse development that take place based on the context and situation of the conversation (Agee, 2009; Miyamoto et al., 2021; Shaw et al., 2015). From this point of view, the authors are directly involved in interacting with language discourses built by participation or informants (Pichler & Hesson, 2016; Tran & Nguyen, 2021).

All data were retrieved using these steps: First, linguistic variations and speech actions were tracked using the Talking Involvement Technique. While the researchers were paying attention, catching and noting the linguistic corpus of the informants in building up discourse in communication, the researchers were also taking roles and participating in speaking scenes and interviewing the informants to validate the linguistic corpus acquired. Second, the author interviewed all informants to maintain the validity of the data. Third, all data were scrutinized using the component analysis techniques by applying the speaking strategy of Dell Hymes (Eiswirth, 2020; McCarty et al., 2011). Such a comprehensive componential analysis strategy can support data collection on linguistic variations and variations of illocutionary acts in speech acts. Language is also more comprehensive, which is expressed in the discourse of daily communication interactions built by the Buginese ethnicity.

TABLE 2  
THE ELABORATION OF SPEAKING TERMS

Abbreviation	Terms	Elaboration
S	Scene or setting	The discourse condition or conversation community
P	Participant	The participant talked About building up discourse
E	End	The aim of speech act expression
A	Act Sequence	The form and content of the speech act
K	Key	The tone, Speech act expression
I	Instrumentalities	The Channel and form used in expressing speech act in discourse
N	Norms	The norm of interaction in building up discourse
G	Genre	Categorization and type of text

Therefore, in an in-depth analysis of the language corpus, the author used a component analysis of the linguistic variations and expressions of acquired language actions based on the conditions of socio-pragmatic discourse that informants have built-interacting (Licea-Haquet et al., 2019; Tran & Nguyen, 2021). The authors also employed the speaking strategy by Hymes (Holmes, 2013; Koch et al., 2022), as elaborated in Table 2 above, such as who speaks to whom, what they talk to, what linguistic channels are used, what the purpose of language variation, and expressions of language action in socio-pragmatic interactions, where speaker participants speak or conversation take place; and what the topic of conversation or discourse (Arundale, 2021; Pichler & Hesson, 2016). Thus, the corpus of language obtained was analyzed based on four steps, namely data encoding, data classification, interpreting interpreted forms and interpreted meanings (pragmatic meanings), and inferring the form and meaning of socio-pragmatic expressions based on certain variables (Alghazo et al., 2021; Holmes, 2013).

### III. RESULT AND DISCUSSION

This research study managed to gather some linguistic variations and language acts. It is based on socio-pragmatic conversations and discourse interactions in any field and domain, whether a formal situation or informal (De Malsche &

Cornips, 2021). On that ground, the following results of the study can be discussed and presented as the configuration model of linguistic variations and speech act variations choice based on several parts: The variation of linguistics and speech act expression, the natural status of who and to whom the expression addressed, discourse style and situation, the scene of expression (polite or impolite), the linguistics and speech acts chosen, and the meaning form of expression (Culpeper & Tantucci, 2021; Kim et al., 2021).

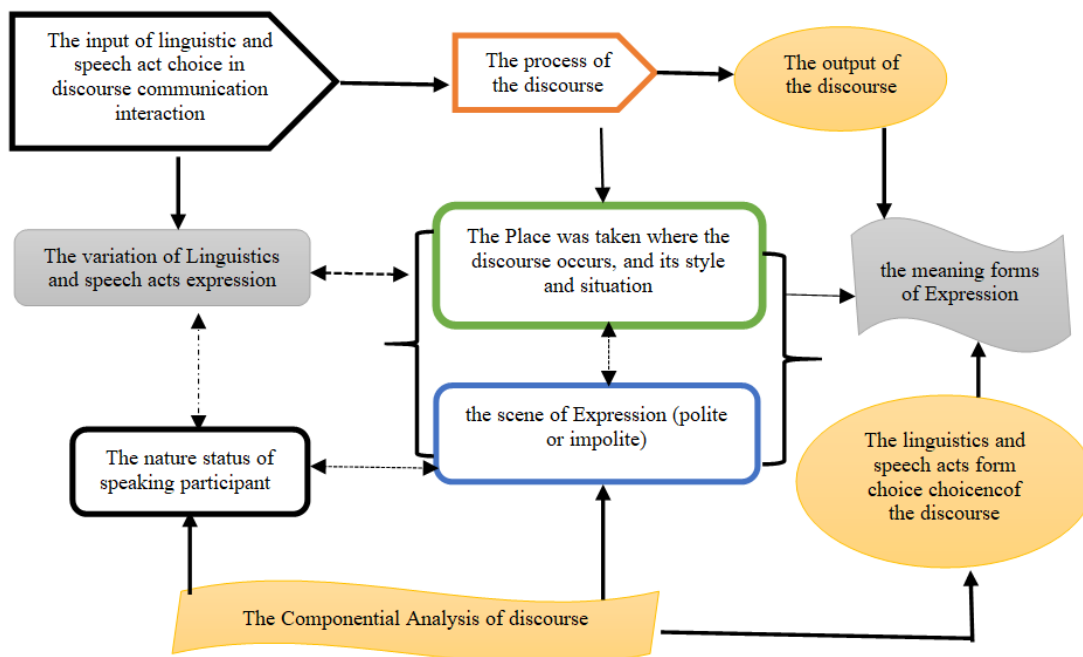


Figure 1. The Configuration Model of Buginese Language Discourse Used in Interaction Communication

Based on the above figure, the meaning of speech variation refers to the situation and context of expressions in interaction communication so that an expression in a statement might contain prohibitions, commands, and ordering in its pragmatic meaning. Some of the results relevant to this study, as research findings, can be elaborated on in the following description.

Thus, it can be observed and stated that Linguistic variation, shown in Table 1 and Table 2, signifies the socio-pragmatic interaction in Buginese Ethnicity culture based on politeness and impoliteness expression (Kim et al., 2021). In this context Licea-Haquet et al. (2019) argue that in communicative interactions, the speaker must be familiar with the discourse situation by observing certain paradigms such as in the keys: Who spoke to whom, i.e., Hamka spoke politely to his uncle by expressing *Tabe Puang meloka minrengi motorota* (Excuse me, Puang I would like to borrow your motor circle). However, the impolite expression *Meloka minrengi motoromo*. The meaning of the two expressions are similar to one another: Hamka wanted to borrow his uncle’s motorcycle: but the expressions are different; the first expression is polite because this sentence has polite markers, such as using lexemes *tabe* asking permit; *puang* called nobleman and then followed by a sentence *meloka minrengi motorota* (I would like borrowing your motorcycle). However, the second expression is impolite due to the absence of the lexemes *tabe* and *puang*, including using the reflexive suffix *mu* in the words of *motoromu*, the polite one should be *motorota* your motorcycle (Culpeper & Tantucci, 2021; Kim et al., 2021).

Thus, in discussing the linguistic variation formula as described in Table 3 (Ji, 2021), the use of reflexive pronoun suffixes (-*ta*) as in a word, *bajuta* (your shirt) is politer than these of reflexive pronouns suffix (-*mu*) in the word *bajumu* (your shirt). Another case of linguistic variation formula is the use of prefixes (*ta-*) in imperative verbs in the word *ta-poncianga* pass me/give me; this linguistic variation is more polite than without the use of the prefix (*ta-*) in the word *poncianga* give/pass me (Achmad, 2012; De Vaere et al., 2020). It can be observed in the following table. Such a finding is in line with the views of Noels (2014) and Ji (2021), reporting that the linguistic patterns of a language and the ethnicity of language users have become the object of in-depth study in a study and are of great interest to social sociolinguistic, pragmatic and psycholinguistic experts; thus the selection of variations in linguistic patterns is influenced by the insights of knowledge and repertoire possessed by ethnic speakers in building a discourse of communication interaction, for this reason, reciprocally the use of Language mutually reinforces the existence of ethnicity in establishing a culture of communication of an ethnicity.

TABLE 3  
AN EMPIRICAL CORPUS MODEL OF LINGUISTIC VARIATION FORMULA USED IN BUGINESE LANGUAGE DISCOURSE INTERACTION

The Variation of Linguistic Formula Choice in Discourse Interaction Communication	The Nature Status of Speaker Participants	Domain, Style, and Situation	The Scene of Expression (Polite or Impolite)	The Meaning Forms of Expression
Some Buginese speaker participants choose: a) Reflexive Pronoun (RP) <i>-ta</i> in such as word <i>bajuta</i> your shirt, <i>sapatuta</i> your shoes and the others choose RP <i>-mu</i> such as in words <i>bajumu</i> , <i>sapatumu</i> .	Using RP-addressed to high (H) status or the same status H Vs H or low (L) status vs L.  RP <i>-mu</i> (H) status addressed to L status or L to L status.  RP <i>-mu</i> addressed to H status and unrecognizing people	Any domains; formal and informal.  Formal or informal.  Formal or informal	Polite Mark  Polite mark or neutral mark  Impolite mark	Refer to the owner of things indicating using reflexive pronouns, as linguistic formulation variation.
b) Prefix <i>ta-</i> (P.ta-) attach to the imperative verbs.  Some Buginese speaker participants Used the prefix <i>ta-</i> (P.ta-) to verbs imperative, such as in the words <i>taponciangnga</i> , <i>talenga</i> pass me/give me; some others did not use P.ta in those words	Using P.ta-, (L) status addressed to high (H) status.  The same status addressed P.ta-: (H) Vs (H) or (L) vs (L) status or  (H) status addressed P.ta- or absence/or not use P.ta- addressed to (L) status  (L) status addressed P.ta- or absence/or not use P.ta- to (H) status	Formal or informal  Formal or informal  Formal or informal  Formal or informal	Impolite mark  Polite mark  Neutral polite mark or optional use  Polite mark	Expressing by adding the prefix <i>ta-</i> (P.ta-) to the imperative words is a Polite expression in Buginese language linguistic formula.

Furthermore, the exploration of the linguistic corpus was described in Table 3, and some research results, as an encounter in empirical, can be presented in this article. First, language variations or language actions occurred based on the social status of discourser participants (Beaulieu et al., 2018). It seems that if the participants of the language differ from each other, usually extended syntax, they used hedging strategies or indirect syntax (Eiswirth, 2020), and some polite lexemes, such as *puang* calling nobles, *tabe* asking permission, *taddampengenga* asking apologies for doing something; suffix: '*... ta*' yours, and '*...mu*' yours, used for neutral, *idi* you, *iko* you, used for neutral (Alghazo et al., 2021).

The use of optional linguistic ad speech acts variation is based on the considerations of acceptance, appropriateness, and politeness of language compensation according to several variables, such as the status of the speaker and interlocutor, the proximity of the speaker's distance to the interlocutor, and where the interaction of conversation and discourse occurs and under what conditions, whether official or formal or intimate. Based on this view, Karafoti (2021) argues that language politeness is a social benchmark, i.e., an evaluation of the behavior possessed by speech participants in socio-social interactions related to the moral order.

In this context, John Searle extended Austin's concept of speech acts and outlined the Speech Act Theory by identifying the conditions necessary to realize speech acts. For example, to promise, the speaker needs sincerity, intentionality, and commitment to carry out something as stated by a person or speaker to the interlocutor. Searle further classifies illocutionary actions in more detail, which include assertive actions, in which the speaker says how something is; directive actions, in which the speaker tries to get the listener to perform some actions in the future, such as asking and warning; commissive actions, in which the speaker commits to some future action, such as promising and promising; expressive actions which allow the speaker to articulate his psychological state of mind about some previous actions, such as apologizing and thanking; and declarative actions (El-Dakhs & Ahmed, 2021; Karafoti, 2021; Licea-Haquet et al., 2019). For this reason, the ability to communicate depends not only on a whole language system but also on knowledge of a particular communicative context and knowledge of the interpretation of meaning in the context of the continuity of discourse and conversation (Licea-Haquet et al., 2019).

Second, based on the relationship of the discourse participant, if the participant has an unfamiliar relationship, use a long sentence. Such conditions were also used in all situations, which is recognized by stating the lexemes such as *tabe*, asking permissions, and then is followed by imperative r asking something, such as in the following syntax *tabe tette siaga ipammuli tudang sipulunge, puang?* (Excuse me, what time will the meeting begin, *puang?*). The statement above is quite relevant to House and Kádár (2021), claiming that if this type of typology range of illocutionary acts is studied in the replication of current research, it can produce reliable validity of the results. Furthermore, it can be tested by considering the acceptance in the expression of communication that applies inappropriate speech actions by the

prevailing culture in an ethnicity, such as the same categorical grid as the appreciation of interlocutors, to build effective and sustainable communication (Eiswirth, 2020).

Some polite lexeme variations illustrated in Table 4 as a result of this study were acquired empirically, indicating and proving the richness of the Buginese language as a local culture that contains noble values and is still being maintained by the Buginese ethnicity. The presentation of the empiric data from the Buginese Language is closely related to the views of El-Dakhs and Ahmed (2021), arguing that several aspects influence the selection of linguistic variation options, namely social culture variables and social distancing that consider high and low social status, as well as the condition of the formality of discourse and conversational interaction. The accuracy of the excursion of these variables can build effective communication of interaction, harmonization, and acceptability of expressions in communication interactions (Arundale, 2021; Kim et al., 2021).

TABLE 4  
AN EMPIRICAL CORPUS MODEL OF POLITE LEXEME VARIATION FORMULA USED IN BUGINESE LANGUAGE DISCOURSE INTERACTION

The Variation of Linguistic Polite Lexeme Choice in Discourse Communication	The Nature Status of Speaker Participants	Domain, Style, and Situation of Discourse	The Scene of Expression (Polite or Impolite)	The Meaning Forms of Expression
The Polite Lexeme (PL) expression:				
➤ <i>Idi</i> 'iko' second person designation	Lexeme ' <i>idi</i> ' addressed to (H) status, and (UR);	Formal and informal	Politeness mark	
➤ <i>idi</i> (polite) ' <i>iko</i> ' (impolite) 'you'	Lexeme ' <i>iko</i> ' addressed to (H) and (UR)	Formal and informal	Impolite mark	
➤ <i>tabe</i> permission	(L) addressed to (H) or (L). addressed to (L) or (H) addressed to (H); All status addressed to (UR)	Formal and informal	Politeness mark	Lexeme <i>tabe</i> has its function on the expression intended to get attention from the partner of the speaker; also, as appreciation in speaking interaction.
➤ <i>tadampengenga</i> I'm sorry	All Status addressed to all status		Politeness mark	The use of the lexeme <i>tadampengenga</i> is politer if a syntax begins with this lexeme expression.

Third, the optional choice of the lexemes in Table 2 is somewhat influenced by the scale of formality of speech act from formal to intimate and the use of formal or informal syntaxes (Kim et al., 2021). As an example or illustration acquired from empirical language corpus in a syntax expressed *kegako melolao Marie?* (Where are you going Marie?) that is a very informal or intimate expression, and it is an impolite sentence toward unfamiliar or unrecognized people. It should be stated *Iye kegaki melo lao, Puang* (Where are you going Puang). The formality mark of using *Iye* and the suffix '*-ki*' for the word *kega-ki* these lexemes also include polite marks in socio-pragmatic interaction of Buginese culture. The option of selecting variations of linguistic expression is based on the sociological and pragmatic dimensions of language speech act operation in the illocutionary of communication units. The creation of effective and harmonious communication is supported by the ability to interpret the meaning of expression according to context and situation, i.e., how the repertoire ability of speech participants capture the meaning of the proposition based on the implicature of discourse or conversation in communication interaction (Hajimia et al., 2022).

Fourth, this study found that the other kind of linguistic variation in socio-pragmatic interaction is based on where the conversation happened (Licea-Haquet et al., 2019). The expression in the office is more formal than at home. One example is the expression informing something *sining silessoreng malebie meloka pallebangeki Makeda wajikii idi maneng ipaksin mappamula umuru 12 lawo 50 taung* (Dear All brothers I would like to inform you that we are all obligatory to be victims, from the 12 to 50 age years). Such is in contrast with the expression of *melo maneki vaksim mappmula umuru 12 lettu umuru 50 taung* (someone stated to his family that all of us should be victims starting from 12 age to 50 age). This socio-pragmatic expression is more informal, neutral, and polite. This can be identified using the *melomaneki* means "all of us" expression, meaning that someone has to do it, depending on his/her awareness of instruction. It was different from the first expression, and it should be done. The topic of the first expression in the office is more formal than at home. However, the expression at home is more informal than in the office (Holmes, 2013; Sperlich & Lee, 2022).

Furthermore, the socio-pragmatic expression based on the local culture strongly influences the linguistic and speech act variation choice. Based on this view, it can be stated that the construction of syntax and optional choice of linguistic

formula in discourse interaction also depends on the formality and the place where discourse happened (Beaulieu et al., 2018; Miyamoto et al., 2021). Thus, it can be inferred that the expression of linguistic formula and speech acts variation is determined by the social status of speech participants, namely the expression of expression in high social status using formal sentences and the nature of the expression using long sentences compared to lower social status using short sentences and informal. Thus, Buginese language linguistic variations were created to maintain the formal rules of linguistics and the ethics of communicating as a realization of the implementation of local culture. As a matter of fact, it is also found that the relationship and distance of the speech participants also influenced linguistic variations and language speech actions.

Finally, this study found that the situation, place of the domain, and the timing of social interconnection communication also influence the occurrence of linguistic variations and language speech actions. In more detail, this study result is also to discover speech act variation choice that the Buginese ethnicity performs in building up discourse communication interaction as shown in Table 5.a., and Table 5.b., Table 5.c.

TABLE 5.A  
AN EMPIRICAL CORPUS MODEL OF SPEECH ACT VARIATION FORMULA USED IN BUGINESE LANGUAGE DISCOURSE INTERACTION

The Speech Act Variation Choice in Discourse Interaction Communication	The Nature Status of Speaker Participants	Domain, Style, and Situation of Discourse	The Scene of Expression (Polite or Impolite)	The Meaning Forms of Expression
a) Illocutionary act (ILL-AC): Expression of sympathy or tactfulness.  ➤ <i>Meloni bosi loppo, puang.</i> 'it is going to heavy rain';	(L) status addressee to (H), or (H) status	Happened in the Bone district, informal	Polite mark	(L) Status addressing hedging sentences to order the (H) status to stop because of raining; that's polite expression.
b) Illocutionary act (ILL-AC): Expression of asking for help or commanding			Neutral polite mark.	
➤ <i>okko laoki Penrang, wedding moga telliagnga vocer pulsa.</i> 'if you go to Pinrang, would you mind buying a voucher pulse for me?'	(L) status addressed to (L);  If (L) addressee to (H) Status	A rural area of Pinrang district; formal and informal	Polite mark.	
➤ <i>ellianga pulsa kolaoko Penrang.</i> 'buy me voucher pulse if you go to Pinrang'	(H) status addressed (H) or (L) status		Impolite mark.	
	(H) status addressed to (H) or (L)		Neutral Polite mark.	
			Polite mark.	

TABLE 5.B  
AN EMPIRICAL CORPUS MODEL OF SPEECH ACT VARIATION FORMULA USED IN BUGINESE LANGUAGE DISCOURSE INTERACTION

The Speech Act Variation Choice in Discourse Interaction Communication	The Nature Status of Speaker Participants	Domain, Style, and Situation of Discourse	The Scene of Expression (Polite or Impolite)	The Meaning Forms of Expression
<p>c) ILL-AC: Ordering to do something:</p> <ul style="list-style-type: none"> <li>➤ <i>lebi makanjai kapang nareko tappatamai sapedata oko pakarangenge, amattoni</i> 'possible It is better to put your bicycle in the yard, and also save'</li> <li>➤ The other form of expression: <i>tappatamai sapedata oko pakarangenge, amattoni</i> 'possible It is better to put your bicycle in the yard, and also save'</li> </ul>	<p>L) status addressed to (H) or (L) status.</p> <p>(H) status addressed to (L), or (H) (L) status addressed to (H)</p>	<p>Formal and informal</p>	<p>Natural polite mark</p> <p>Polite mark</p> <p>Impolite mark.</p>	<p>The variation of interrogative sentence expression is successfully interpreted its meaning by decoder as command or order to do something.</p> <p>The other form variation choice is used a direct declarative sentence, if (L) addressed to (L) is polite, but if addressed to (H) includes impolite</p>
<p>d) ILL-AC: negotiating the cost, agreement</p> <p>Speaker 1: <i>siaga melo telliangi lambaceku puang siddi kilo?</i> 'how much do you want to buy my tomato in one kg'</p> <p>Speaker 2. <i>Dua pulo lima sebbu'is IDR 25,000</i></p> <p>Speaker 1: <i>Weddiga ipenre sisebbu puang</i> 'is it possible to increase IDR 1.000'</p> <p>Speaker 2: <i>Taroi jolo uwitai</i> 'Let me see first'</p> <p>Speaker 2: <i>Iye pale</i> 'right'</p>	<p>(H) status addressed to (H), or (L) addressed to (H) or (L) status</p> <p>H) status addressed to (H), or (L) addressed to (H) or (L) status</p> <p>(L) status addressed to (H)</p>	<p>Formal and informal</p> <p>Formal and informal</p> <p>Formal and informal</p> <p>Formal and informal</p>	<p>Polite mark</p> <p>Polite mark</p> <p>Polite mark</p> <p>Polite mark</p> <p>Polite mark</p>	<p>This variation used declarative sentence expression is polite mark because not used direct sentence but hedging sentence</p>



TABLE 5.C  
AN EMPIRICAL CORPUS MODEL OF SPEECH ACT VARIATION FORMULA USED IN BUGINESE LANGUAGE DISCOURSE INTERACTION

The Speech Act Variation Choice in Discourse Interaction Communication	The Nature Status of Speaker Participants	Domain, Style and Situation of Discourse	The Scene of Expression (Polite or Impolite)	The Meaning Forms of Expression
<p>e) ILL-AC: Prohibition</p> <p>➤ The first expression: <i>Madire laddei Becata, Daeng</i> 'your beca (traditional vehicle in South Celebest), brother'</p> <p>➤ The other expression: <i>Aja tapalesii becata, daeng</i> 'don't make your beca go faster'</p> <p>➤ '<i>maloppo laddei onina radita silesureng</i>' <i>Your radio is lauder, brother</i></p> <p>The other expression: <i>pabicuki onina radioumu silesureng</i> 'make your radio sound slow, brother'</p>	<p>(L) status addressed (L)</p> <p>(L) status addressed to (H)</p>	<p>Formal and informal</p> <p>Place taken is the rural farm; informal</p>	<p>Polite mark</p> <p>The first expression is polite mark, the other expression is neutral polite mark.</p>	<p>It is different from the above expression, the speech act variation used direct sentence to order, that is impolite expression if addressed to (H) status or unfamiliar people.</p>
<p>f) ILL-AC: Recomening or suggesting</p> <p>➤ <i>madeceng kapan nareko tapaterrri sikolata oko Unhas</i> 'It is better to continue your Study at Hasanuddin University'</p> <p>➤ The other form of that expression is prefix <i>ta-</i> in word <i>ta-paterrui</i> 'to continue', change prefix '<i>mu-</i>'; as in pronoun suffix '<i>-ta</i>' in word <i>sikolata</i> 'your study', change '<i>-mu</i>' in word</p>	<p>(H) or (L) addressed to (L), or (H) or unfamiliar people</p> <p>(H) status addressed to (L)</p>	<p>Place taken is the rural farm; informal</p> <p>Around the center of districts, informal.</p>	<p>Polite mark</p> <p>Polite mark</p> <p>Neutral polite mark</p> <p>Polite mark</p>	<p>All of sentences variations choice used hedging sentence in expressing speech acts to negotiate the cost until appear agreement at the end discourse.</p> <p>The meaning of socio-pragmatics whether first expression or hedging sentence or the other expression or direct sentence of those expression mean to prohibit to do something.</p>

The result of this study successfully discovers some units of communication based on analyzing linguistic formulas of speech act as an optional choice used in building up communication. Speaking of the variety of speech acts, several communication units have been found that are packaged in the form of illocutionary (Beaulieu et al., 2018; Haugh & Chang, 2019; Puupponen et al., 2022) as in Table 5.a and 5.b; 5.c include: The act of expressing sympathy, generosity, asking for help, ordering something, negotiating or bargaining, and prohibitions. In general, the characteristic of the expressions proposed by Buginese speakers is to use indirect sentence variations, such as statement sentences that contain the meaning of commands or sentences that contain the meaning of prohibition. Selecting variations of speech act sentences is a form of maintaining the ethics of civility in the language (Dippold et al., 2020). The selection of variations of language acts seems to be combined with the politeness lexeme, as stated in Table 4 (Kim et al., 2021). Thus, it can be concluded that the selection of linguistic variations and the selection of speech variations are based on the operational implementation of the local culture of the Buginese ethnicity.

In the study of the linguistic corpus of this study, several variables were found as optional factors for selecting linguistic variations in describing an expression, including the speaker status factor. An example of the expression in a snippet of discourse: The phrase of a speech participant whose status is lower *Taba puang idimi uwakati mundangi hadere ri pestana silesureku, memuare alena petta engka kesempatana*. Then it was responded by the interlocutor with his high status *Upanna pestana silessureta* when his party was his brother *Inshallah ko decau, nenia mamuere naremoki adising-disingeng puange*. From this snippet, it appears that low status uses an expression with long sentences to indicate appreciation to high-status interlocutors. In contrast, expressions from high-status interlocutors use shorter sentence variations. The conversation situation in this discourse shows the rules of language politeness in strengthening the interaction communication to build daily discourse (De Malsche & Cornips, 2021).

Thus, the relationship or the proximity factor among speakers engaged in discourse interaction is one of the variables for the appearance of linguistic variations and speech (Holmes, 2013; Tran & Nguyen, 2021). Examples of newcomers needing information on how to get the Head of The Camat Office (*Pak Camat*) in Pinrang Regency and ask someone or villagers he has never met before. The discourse of their arrest can be represented as *Iye taba puang exploring makutana oko ide, taba kega monro bolana Pak Camat* 'I'm sorry I want to ask you how I can get to Mr. Camat's house'.

It seems that the discourse shows that the speaker uses long sentences to sustain honor and courtesy towards the speaker's partner in the expression of the speech. The response of the fellow speakers in the district office *Iye apa saya bisa bantu, puang; okkobolana Pak Camat macawe pole Jembatange okko riolo pertigaange, Bolana Pak Camat riolo,*

*nappa Jembatange, nappa pertigaange* (Sorry Can I help you, get Mr. Camat's house close from the bridge at the three-way intersection, first you get Pak Camat's house then the bridge, and then the three-way intersection).

From this discourse, it seems that while the speaker partner uses some polite lexemes, such as *Iye* and *puang*, and long sentences as formal expressions, the person also employed linguistic code-switching variations, such as *apa saya bisa bantu puang* 'what Can I help you? *Puang*'. That sentence is the Indonesian register; The paradigm occurred because the two speakers had never recognized each other, signifying distant relationships underpinning formal expressions based on local culture (called *Siri*) in establishing socio-pragmatic discourse interactions (Kim et al., 2021). This is because it is influenced by the varieties of the context that fluent continuity discourse communication in a conversation interaction (Pichler & Hesson, 2016; Puupponen et al., 2022), as stated in Table 5.a, Table 5.b, and Table 5.c.

Thus, in another part of the domain where the speaker asks again about Mr. Camat's house on the way, he uses code-switching and code-mixing with the phrase *tabe, tadampengenga dapatkah anda tunjukan dimana rumahnya Pak Camat, macawe gare pole oko jembatange* (Sorry, sorry, will you show me Mr. Camat's house? Someone stated that not far from this bridge). The speaker's partner's response: *Iye tellupi bola pole okohe iye bolae* (Yes, there are three more houses from here). From these discourse interactions, the speaker uses a combination of mixing code with code-switching as the identity of newcomers in the village, meaning distant relationships. Therefore, the relationship between speech participants of linguistic variations and language actions in communication interactions are important factor to consider (Holmes, 2013; Sperlich & Lee, 2022). Additionally, the present work reveals the variables of place, time, and situation factors of communication can affect the expression of various linguistic variations and the variety of language speech acts in interactions. Such a notion corresponds with the one proposed by Stirling et al. (2022) that the discovery of references to places where communication interactions occur can positively contribute to the growing study of spatial language. Their study aimed to further deepen the level of speech participants and researchers about the effects of language, culture, and environment interactions to explain how speakers talk about space more effectively and communicatively.

#### IV. CONCLUSION AND RECOMMENDATION

Based on the disclosure of the research findings, data analysis, and discussion on various linguistic formulas and language speech acts variations in Buginese discourse communication interaction, below are the conclusions and a recommendation:

Identifying the various expressions of linguistic construction variations and language speech acts in Buginese language communication interactions can be presented as a model of the linguistic variety and speech acts variation systematically and comprehensively. The identified model of linguistic variation and language speech acts is a vehicle that illustrates how the Buginese use everyday discourse in communication interactions.

The factors or variables underpinning the selection can be presented as variations in linguistic construction and speech actions in Buginese language communication interactions through everyday discourse. Those variables include social status, speech participant relationships, places, times, and interaction situations. The adjustment of linguistic use with those variables seemed like the creation of linguistic politeness by the value of local culture as a realization in building communication ethics in Buginese culture.

This study found that many expressions of language speech are influenced by pragmatic contexts containing illocutionary act values, which require interpretation of meaning based on the situation and context of communication interactions. On that ground, the focus of this study revolves around the strengthening local content, local wisdom, and maintaining multicultural education. It can be interpreted that by identifying the construction of linguistic variation formulas and language speech acts variation as long as the language ethics in communication interactions, the realization of the local culture for the Buginese ethnic group is impactful to improve the scientific references in strengthening local content education and multicultural education research.

The present work also reveals linguistic variations in the use of formulas such as the prefix *ta-* and the suffixes *-ki* and *-ko* are attached to verbs in the word *'anre-ki/ko'* eat you; and the suffix pronoun *-ta*, *-mu* is attached to nouns such as *'bola-ta/mu'* meaning that your home can be an option in choosing language variations. Another option is the use of the second-person designations *'idi* and *'iko* meaning you, and the use of the revelation of honorific lexeme such as *'tabe* excuses me, *'tadampengenga* I apologize, *'puang* call of a noble king, *'andi* the call of a noble descendant, *'Petta* call kinship of a nobleman, *'upuminasai* expression of ethereal addressed to the nobility which its meaning to intend and aspire; and strategy of expression of language politeness by using indirect sentences, as a form of a selection of linguistic variety expressions to fulfill the polite speech acts.

Based on the results of this study, it is suggested that it can be developed and made a reference in the study of linguistic variations and variations of socio-pragmatic-based language actions, both in local languages in the Indonesian archipelago region, as well as other local languages globally. As stated in the above point, the results of this study can certainly also be a reference in developing local content education and multicultural education. For this reason, the author hopes that this study's results will positively contribute to the development of learning materials in local content education and multicultural education. Researchers believe that this specific focus can broaden the study of

sociolinguistics and pragmatics. Further studies can be developed with other research designs and methods by referring to the results of the present work.

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