

Directive prohibition utterances with honorific politeness used by families in Makassarese community: An ethnolinguistic study

Tuturan larangan direktif dengan kesantunan honorifik yang digunakan oleh keluarga masyarakat Makassar: Kajian etnolinguistik

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Abstract

Different ways are used in delivering prohibition utterances in a particular society. This research is important because it reveals social value, honor, and philosophical value reflected in prohibition utterances applied by families in Makassar society through an ethnolinguistic lens. Therefore, this research aims to find strategies to convey directive prohibition utterances with honorific politeness, philosophical reflected shown in prohibition utterances with honorific politeness strategies, and the pattern of directive prohibition utterances with honorific politeness strategies in the Makassar community families. An ethnolinguistic approach is used because the way Makassar people speak is shaped by ethnic and customary values. This research applies qualitative research method. Data sources are utterances and field note results obtained from three families with Makassar ethnic background who live in Makassar city. To collect data, the researcher stayed in their homes. The results show that direct prohibition utterances are used more dominantly than indirect prohibition in family conversations in Makassar society. It indicates that the Makassar community tends to prioritize positive politeness, show closeness in relationships, and convey messages clearly and unambiguously. Those directive prohibition utterances contain philosophical values, namely honesty, firmness, clarity, spontaneity, affection, respect, and maintenance of harmonious relationships.

Abstrak

Cara penyampaian berbeda digunakan dalam menyampaikan tuturan larangan pada masyarakat tertentu. Penelitian ini penting karena mengungkap nilai sosial, penghormatan, dan nilai filosofis yang tercermin pada tuturan larangan yang diterapkan di dalam percakapan anggota keluarga di Makassar melalui sudut pandang etnolinguistik. Oleh karena itu, penelitian ini bertujuan untuk menemukan strategi penyampaian tuturan larangan direktif dengan kesantunan honorifik, nilai-nilai filosofis yang tercermin dalam tuturan larangan dengan menggunakan strategi kesantunan honorifik, dan pola tuturan direktif dengan menggunakan strategi kesantunan honorifik dalam keluarga di masyarakat Makassar. Pendekatan etnolinguistik digunakan karena cara berbicara orang Makassar dibentuk oleh nilai-nilai etnis. Penelitian ini menggunakan metode penelitian kualitatif. Sumber data penelitian adalah tuturan dan hasil catatan lapangan yang diperoleh dari tiga keluarga berlatar belakang etnis Makassar yang bermukim di Kota Makassar. Untuk mengumpulkan data, peneliti tinggal di rumah mereka. Hasil penelitian menunjukkan bahwa dalam percakapan keluarga masyarakat Makassar, tuturan larangan direktif lebih dominan digunakan daripada larangan tidak langsung. Hal ini menunjukkan bahwa masyarakat Makassar cenderung mengutamakan kesantunan positif, menunjukkan kedekatan dalam hubungan, dan menyampaikan pesan dengan jelas dan tidak ambigu. Tuturan larangan tersebut berisi nilai-nilai filosofis, yaitu kejujuran, ketegasan, kejelasan, spontanitas, kasih sayang, rasa hormat, dan penjagaan hubungan yang harmonis.

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A. Introduction

Directive utterances using honorifics are a reality of language communication attached by social and cultural norms of people in Indonesia. According to Gullifer & Titone (2020) this is in accordance with the function of language as a sign system that cannot be separated from external factors, such as social factor and demographic characteristic. Indonesians often use directive speech acts to order, request, or invite, with usually considering politeness and social hierarchy (Ana et al., 2020; Marizal et al., 2021; Pramesti, 2020). This proves that the function of language is not only to communicate, but also to show the social and cultural identity of its users (Dingley & Catterall, 2019; Ramabrahmam, 2020).

Prohibition utterances as a directive speech act that contains a social purpose is used by speakers to prevent their speech partners from doing something (Kone, 2020; Yolanda, 2020). The speakers use the directive utterances to influence and dominate the thoughts, feelings, or behavior of the speech partners to provide them information, or order them to do something (de Pablos-Ortega, 2020). This causes the directive prohibition to have the potential to threaten the speech partner's face (Svennevig, 2021). Therefore, to keep the harmony of relationships, establish the cooperation, avoid the conflict, and maintain the sustainability of interactions, a strategy in conveying directive prohibitions is needed.

One strategy for conveying a directive prohibition is to use language and word choices in certain honorific forms so that the prohibition becomes polite for the speech partner (Okrent, 2010; Van Olmen, 2021). In line with this view, De Varennes (2021) stated that directive speech is generally contrary to social goals (establishing harmonious relationships), intrinsically impolite, and tends to cause conflict. In expressing directive speech, polite word choices are needed to soften it so that the utterance does not harm the speech partner (Leech, 2014; Widiawara & Jumanto, 2024), does not threaten the interlocutors' face (Goffman, 1973; Yao et al., 2021), and shows respect to the conversation partner (Bambara et al., 2021; Holmes, 2001).

According to Searle (1976), the strategies used in utterances can be divided into two types, namely direct strategies and indirect strategies. In the direct strategy, the speaker expresses the utterances to the speech partner with clear expressions and functions conventionally. Meanwhile, the indirect strategy can be divided into indirect strategies with clear intentions and indirect strategies with vague intentions. A research conducted by Harris (2022) classified utterances conventionally into declarative, interrogative, and imperative utterances. The declarative utterance is used to inform something; the interrogative utterances is to ask; and the imperative utterances is to order, invite, or request. Furthermore, Rosemeyer (2022) found that declarative, interrogative, and imperative utterances are carried out by relying on mutual knowledge, both linguistic and non-linguistic.

Direct and indirect strategies can be said as the way speakers use to convey messages or intentions to speech partners (Kuyler et al., 2022; Tomasello et al., 2022). However, the strategies cannot be fully used to determine the politeness of the speech used, then other ways of expressing utterances are needed to determine the politeness of an utterance (Syting & Gildore, 2022). In this regard, speakers should express their speech in a non-arbitrary manner, and try to maximize the benefits, suitability and sympathy for their speech partners, so that their speech feels natural, polite, and meets the socio-cultural context (Aporbo, 2022; Dozie et al., 2022). To achieve it, honorific politeness can be used by conversation participants as another strategy.

Honorific politeness used by conversation participants can maintain the "face" of all conversation participants, so that none of them feel anything unpleasant (Goffman, 1973; Wardhaugh & Fuller, 2021). The term "face" in this view is self-image which includes various things that are inherent in every person. According to Mills and Kádár (2011) honorific politeness is a form of linguistic politeness that is used to show respect for the person being spoken to. This strategy is commonly found in languages that have a speech level system, such as Japanese, Korean (Idemaru et al., 2019; Kim, 2020; Yamashita, 2019), and also in several regional languages in Indonesia (Nashruddin et al., 2020). The use of honorifics is usually marked by word choice, title,

or verb form, which reflects social status or hierarchical relationships (Bagchi & Kumar, 2023; Qian, 2023). In social interactions, honorifics serve to maintain harmony and avoid conflict, then mistakes in the use of honorifics can be considered as impoliteness or a violation of etiquette (Fleming, 2023). In short, understanding the social context is essential to apply honorific politeness appropriately.

The choice of honorific politeness strategies is also related to pragmatic, social, and cultural variables. Pragmatic variables cover when, where, in what situation, for what purpose, and who is talking to whom. Social variables include power and social status. Meanwhile, cultural variables include the level of speech participants' tolerance towards the threat of a speech act (Al-Khawaldeh et al., 2023; Ypsilandis, 2023). The use of honorific politeness strategies expressed in these utterances differs between one cultural community group and another. In other words, the use of honorific politeness strategies in each language community has its own characteristics. This is based on different cultural aspects.

Based on the previous description, directive utterance appears in various forms, such as imperative, declarative, and interrogative utterances. The directive delivery strategy carries honorific politeness with certain alternatives, and honorifics in various directive speech acts can vary (Cook, 2021; Hadiwijaya et al., 2021). The diversity of honorifics in the strategy of delivering directives is influenced by the social and cultural factors of the speaker. With honorifics, the speech partner will feel placed in the right position or status (Al-Mamoory, 2022). In addition, the use of honorifics can prevent conflict, raise the value, dignity and respect of the speaker, and realize linguistic civilization (Grossmann & Trubina, 2022).

The strategy for delivering directive utterances can be said as a way of expressing directive functions, such as prohibiting, requesting, ordering, asking, and so on (Ruytenbeek, 2023). The strategy for conveying directive actions is expressed in certain utterances. One of the language communities that upholds honorific politeness in their utterances is Makassar community. Based on this fact, epistemologically, it can be asserted that the strategy of delivering honorifics in directive utterances of the Makassar community can be studied scientifically through honorific politeness in the directive prohibition utterances.

As social beings, the Makassar community always includes honorific politeness in their directive utterances to create harmonious relationships. This is influenced by social factors in their word choice and language use, which are manifested in the function of their directive utterances, according to their socio-cultural norms. Based on this fact, the honorific politeness strategy in directive prohibition utterances among the Makassar community can be said as a social phenomenon. Therefore, this phenomenon is studied using the theory of communication ethnography integrated with linguistic perspective to interpret the use of honorific politeness in directive prohibition utterances.

The theory of communication ethnography was put forward by Dell Hymes (Farrokh, 2019; Hymes, 1980) which sparked the interaction components with the acronym "SPEAKING." The components of the interaction are (1) setting: place and atmosphere where the communication occurs; (2) participants: people involved in the communication; (3) ends: the goal to be achieved in the communication; (4) act: sequence of actions or speech structures in a conversation; (5) key: tone, style, nuance, or spirit that colors the communication; (6) instrumentalities: the communication channels used, such as oral, written, or sign; (7) norm: social rules regarding how communication takes place; (8) genre: types or forms of interaction, such as giving speeches, telling stories, casual conversations, praying, and so on.

Ethnolinguistic study emphasizes the importance of the relationship between language and culture in understanding people's communication practices (Aiseng, 2022; Olko et al., 2022; Wang, 2021). In the context of Makassar society, the forms of prohibitions spoken in families do not only reflect linguistic functions, but also reflect the social and customary values that are upheld. According to Fleming (2023) one of the important elements in an utterance is the use of honorific politeness strategy which serves as a marker of hierarchy and kinship relations. Therefore, it is

important to examine how local culture influences the forms and purposes of verbal communication in everyday interactions.

Furthermore, the ethnolinguistic approach demands the support of authentic empirical data to describe language practices contextually and meaningfully (Creese & Copland, 2017; Johnson, 2023). In this study, data from family conversations in Makassar society became the main source for identifying patterns of prohibitions and honorific forms used. By presenting real data from a specific socio-cultural environment, this study attempts to show that language cannot be separated from the values and norms that exist in society. This is in accordance with the result of the research by Bataineh et al. (2023) that the relevance of local culture is key in interpreting the meaning of utterances and politeness strategies that emerge in verbal interactions. For this reason, this research emphasizes the ethnolinguistic perspective.

Currently, a problem that occurs in society is the lack of democratic educational values that can produce individuals who have noble character values, such as sense of respect, active, creative, and brave enough to express the truth frankly. Polite and civilized communication, accompanied by respect, starting at the family level, is believed to be able to build those noble character values. Based on this phenomenon, this study investigates communication in families with a Makassar ethnic background, who apply honorific politeness in their directive prohibition utterances. The research questions are (1) How to convey directive prohibition utterances with honorific politeness strategies in families in Makassar community? (2) What philosophical values are shown by families in the Makassar community while conveying directive prohibition utterances using honorific politeness strategies? (3) How is the pattern of directive prohibition utterances delivery with honorific politeness strategies in families in the Makassar community? With the communication ethnography study model, the components of speech events are interpreted and reconstructed by researchers, using an emic approach to reveal socio-cultural facts and phenomena in Makassar families.

The novelty of this research lies in the disclosure of directive prohibition utterance pattern that does not only function as a form of social control, but also as a representation of local values in family communication practices in Makassar society. Different from previous studies that emphasized more on formal linguistic aspects, this study highlights the close relationship among language forms, honorific politeness strategies, and cultural dimensions that exist in everyday interactions. The ethnolinguistic approach allows for a more contextual analysis of language practices that contain social and philosophical meanings. Thus, this research provides a new contribution to the study of linguistics based on local wisdom.

B. Method

This study is conducted to reveal strategies in delivering directive prohibition utterances with honorifics, based on the natural phenomenon of language use in social and cultural contexts. Because the process of description and explanation is required, ethnolinguistics is used as a research approach. This approach is methodologically and credibly believed to be able to reveal the relationship between the form of directive prohibition utterances and the values of social norms that underlie it (Alyeksyeyeva, 2022; de Oliveira et al., 2020). Through this approach, language is understood not only as a means of communication, but also as a reflection of the cultural identity and meaning systems of the community that speaks it (Kiklevich, 2023; Sharifian, 2017). With such characteristics, communication ethnography studies can be said as qualitative research. With natural setting to observe language use in contexts that approach real communication situations, the data sources of this research are utterances and field note results.

The data were obtained from three families with Makassar ethnic background who live in Makassar city, as research subjects. To collect data, the researcher stayed in their homes to record their conversations and observe their use of language, because according to Whitehead (2005) and Burrell (2017) ethnographic researchers need to reside at the research site in order to be able to directly observe language practices in authentic social contexts. In addition, Stepnik (2024)

emphasized the direct presence of the researcher allows for a deeper understanding of the meanings contained in the speech, which can often only be captured through participatory experience. In this study, the researcher was able to stay at the research subjects' homes to directly observe their conversations because they were relatives of the researcher. However, the researcher did not inform them when their conversations were recorded, because according to Skalstad and Munkebye (2021) and Hodge and Goico (2022) this strategy maintains the naturalness of the data optimally. A hidden recording device and observation field notes were used as data collection instruments. After obtaining sufficient data, the recordings were transcribed verbatim, and the social context of every utterance was arranged based on field notes.

The data was analyzed using relational politeness theory by Michael Haugh (Haugh, 2015, 2021; Mitchell & Haugh, 2015) to reveal forms of directive prohibitions and the use of honorifics. Next, speech patterns were compared across situations and family roles to find relationships between language structure and social values. The analysis continues with an ethnolinguistic approach to interpret the philosophical meaning inherent in the utterance in the context of family relations in the Makassar community. The relational politeness theory is used as a data analysis method because this theory emphasizes that politeness is not only strategic, but also relational, namely formed through dynamic social interaction in a particular cultural context. Haugh (2021) underlined the importance of shared perceptions and social evaluations by speakers and interlocutors of what is considered polite or impolite. Therefore, it is very suitable to be applied in the context of Makassar society which upholds the values of honor and family hierarchy. For data validation, researchers use inter-researcher's triangulation (peer debriefing) and repetitive contextual (persistent observation). Inter-researcher's triangulation is involving other researchers and linguists to review and discuss data interpretations to reduce subjective bias, meanwhile repetitive contextual observation is an in-depth and repeated observation in different situations to see the consistency of the meaning of speech in various social contexts.

C. Results and Discussion

The results of this study reveal that in conversations that occur within families in the Makassar community, honorific politeness strategies are used to prohibit, expressed in the imperative mode and in the interrogative mode. This prohibition is a directive function which has the meaning of a negative command, namely the speaker wants the speech partner not to do something. The speaking strategies in prohibiting found are: (a) speaking directly with reason, (b) speaking directly with disagreement, (c) speaking directly by paying attention to the speech partners' needs, (d) speaking directly by limiting, (e) speaking indirectly with interrogative mode, and (f) speaking indirectly by declarative mode. All of those are accompanied by honorific politeness in conversation.

1. Speaking Directly with Reason

This strategy appears in a conversation between a husband and his wife in a Makassar community family, as can be seen in data 1.

Data 1

Husband : *Janganmi wae kita pusingi itu! Sudah kebiasaan mereka begitu.*

Wife : *Karena tidak mengerti dihh, maunya itu liat-liat kondisi.*

Context : The prohibition utterance was conveyed by the husband to his wife when the wife told him that several residents were behaving badly.

The husband's utterance "*Janganmi wae kita pusingi itu!*" ["You do not have to worry about it!"] was expressed in a direct way to prohibit. The husband forbade his wife from discussing the

others' bad behavior. The husband's prohibition was followed by a reason "*Sudah kebiasaan mereka begitu*" ["That is their habit"]. In conveying the prohibition, the husband used a honorific politeness, namely the 2nd-person singular pronoun in the Makassar dialect "*kita*" (in the Makassar community, the pronoun "*kita*" is a respectful address for "you," so in this context, "*kita*" means "you" not "we"). The husband also used a smother particle, namely "*-mi*" in the word "*jangan*," which means "do not." Because the husband used honorific politeness and smother article when conveying a prohibition to his wife, the conversation became positive, and the wife responded well to her husband's prohibition, by saying "*Karena tidak mengerti dihh, maunya itu liat-liat kondisi*" [Because they do not understand, they should look at the situation.]

2. Speaking Directly with Disagreement

A direct strategy of prohibiting by expressing disagreement was also revealed in this study. Data 2 shows a conversation between a husband and his wife in a Makassar community family.

Data 2

- Wife : *Bagus kapang kalau janganmi dulu anak-anak menyetor sedekah bulan ini. Nanti bulan depan membayar dua kali.*
- Husband : *Tidak cocok ki' kalau begitu, Bu!*
- Wife : *Iya saya tau ji, tapi tiba-tiba Ramzi mau membayar uang tabungan kelas, di mana ki' lagi mau ambil uang, Pak?*
- Context : The direct prohibition was conveyed by the husband when the wife wanted their children to postpone paying alms to the mosque that month.

The husband's utterance "*Tidak cocok ki' kalau begitu, Bu!*" ["You are not right if doing so, Mom!"] was expressed in a direct way to prohibit. The husband expressed that he disagreed with his wife's plan to delay paying their children's alms that month. In conveying the prohibition, the husband also used a honorific politeness, namely "*ki*" (In Makassarese, the pronouns "*ki*" and "*ko*" mean "you," but "*ki*" is used for people who are more respected or older, while "*ko*" is used for speech partners who are equal rank or younger). In this situation, the husband used a honorific address "*ki*" for his wife, even though hierarchically, the husband's position is higher than the wife's. The husband also called his wife with "*Bu*" (even though it is an Indonesia language which means "mother" or "mommy"), to show respect to his wife.

3. Speaking Directly by Paying Attention to the Speech Partners' Needs

The use of direct strategies by paying attention to the needs of the conversation partner is seen in the conversation of a Makassar family as in the following data 3.

Data 3

- Father : *Jangan lekas mengeluh, Nak! Cari-cari mi dulu informasi! Kalau kita bisa lulus insyaallah lega. Karena kalau sungguh-sungguh yakin bisa itu.*
- Daughter : *Iye, na bilang itu juga mama, yang penting belajar dengan baik, siapkan semua, banyak do'a, bisako itu.*
- Context : This direct speech was delivered by a father to his daughter when he saw his daughter's pessimistic attitude about her passing from a college exam.

The father's utterance "*Jangan lekas mengeluh, Nak!*" ["Do not complain, my daughter!"] was expressed in a direct way to prohibit. The father forbade his daughter to complain and despair. The father also paid attention to his daughter's need for additional information, so he spoke gently

“*Cari-cari mi dulu informasi!*” [“You should look for information patiently”]. In conveying the prohibition, the father used honorific address, namely “*Nak*” (in the Makassar community, the address “*Nak*” is a respectful address for “child”). The father also used a smother particle, namely “*-mi*” in the word “*cari-cari*,” which means “look for patiently.”

In the social hierarchy, the parent’s position is higher than the children’s. However, this present research shows that the father used honorific politeness and smother particle when conveying a prohibition declarative speech to his child. Therefore, this finding develops the previous concept (Bagchi & Kumar, 2023; Okrent, 2010). The father’s direct speech to his child containing honorific politeness is a form of the father’s concern for his children so that they do not give up when facing difficulties.

4. Speaking Directly by Limiting

The use of direct strategies by limiting is seen in the family conversations of the Makassar community as shown in the following data 4.

Data 4

- Mother : *Jangan terlalu banyak, Nak, segini dulu, kalau habis na masih mau baru tambah ki’ lagi!*
Son : *Iye, mama, segitu dulu.*
Context : The mother said this utterance to her sons when that family was having lunch together, to teach them how to properly put food in their plate.

The mother’s words to her son were a direct strategy to forbid. The mother forbade her son from taking too much food from the food container onto his plate, by saying “*Jangan terlalu banyak, Nak*” [Don’t take too much, Kid.]. The prohibition was accompanied by limitation, “*segini dulu*” [This is enough.]. The mother also explained “*kalau habis na masih mau baru tambah lagi!*” [If you have finished the food on your plate and you still want more, please feel free to have more.]. This is a valuable lesson so that children do not take too much food which ends up being wasted (*mubazir*).

Even though hierarchically the mother’s status is higher than her child’s, the mother still uses smooth address “*Nak*.” Besides that, the mother uses honorific politeness “*ki*” in “*baru tambah ki’ lagi*.” This finding contradicts the honorific concept proposed previously (Aporbo, 2022; Bagchi & Kumar, 2023) that an individual with lower hierarchy use polite greetings to speech partners with higher hierarchy. Philosophically, the prohibition statement “*Jangan terlalu*” [Do not too] reduces the illocutionary force or assertiveness of the prohibition. Such prohibitive utterance shows a relationship of solidarity that is oriented towards affection.

5. Speaking Indirectly with Interrogative Mode

This research finds that indirect prohibitions using honorific politeness strategies are manifested through interrogative mode speech. It can be seen in the following data 5.

Data 5

- Father : *Kita liat tadi malam teman mengaji ta’ di masjid? Ributnya diih? Boleh ki’ begitu, Nak?*
Daughter : *Saya tidak mau ka’ begitu, Bapak.*
Son : *Tidak mau memang dia mendengar, terbiasa di rumahnya begitu.*
Context : The utterance was delivered by the father to his children about the bad behavior of their friends, and that behavior should not be imitated.

The father used indirect prohibition speech by asking “*Kita liat tadi malam teman mengaji ta’ di masjid? Ributnya diih? Boleh ki’ begitu, Nak?*” [Did you see your Quran recitation friends at the mosque last night? They were so noisy, weren’t they? May we do that, children?]. He referred to the bad behavior of his children’s friends, namely making noise while at the mosque. He raised a question with the intention of prohibiting his children from imitating the bad behavior. It contained a valuable lesson that could be understood by the children, because the daughter answered “*Saya tidak mau ka’ begitu, Bapak*” [I will not imitate that behavior, Daddy.]. The father also included the honorific politeness “*Nak*” and “*ki*” in his indirect prohibition speech to soften his speech to his children.

The indirect prohibition speech to prohibit is less firm but the speech partner can still understand that the utterance contains a prohibition. This finding expands on a previous research conducted by Cook (2021), because this research reveals the fact that indirect prohibitions expressed in an interrogative mode are still understood by the speech partner as a prohibition. The present study also reviews a previous research conducted by Rosemeyer (2022) because the honorific politeness included in indirect prohibitions also softens speech towards speech partners who are hierarchically lower in rank.

6. Speaking Indirectly by Declarative Mode

This research finds that indirect prohibitions using honorific politeness strategies are manifested through declarative mode speech. It can be seen in the following data 6.

Data 6

Son	: <i>Mau ka’ siram indomie.</i>
Father	: <i>Kan ada nasi, ikan, sayur, ada juga tempe sudah na goreng mama ta’.</i>
Mother	: <i>Cepat ki’ lemas, Nak, kalau mie dimakan selalu. Untuk apa siram mie na banyakna ji makanan.</i>
Son	: <i>Iye pale, Mama.</i>
Context	: The mother forbade her child from making instant noodles because at that time the mother had prepared food to eat with the family.

The mother used an indirect prohibition to prohibit her son from eating instant noodles because the food was unhealthy. The indirect prohibition was expressed in the form of a declarative speech “*Cepat ki’ lemas, Nak, kalau mie dimakan selalu.*” [You will get tired quickly if you always eat noodles, Child.] means “Don’t always eat noodles because it doesn’t give you enough strength.” The mother also used honorific politeness “*ki*” and “*Nak*” so that the mother’s prohibition became subtle and not firm. As a result, her son as the speech partner accepted and understood the prohibition statement.

The data analysis revealed the first findings, namely delivery of directive prohibition speech using honorific politeness strategies in Makassar community families. Directive prohibition utterances in families in Makassar society are conveyed by paying attention to hierarchical structures and values of respect. Speakers tend to use smooth forms of language and include honorific markers such as particles and conditional statements. In practice, the use of this honorific politeness strategy is also found in the utterances of the older person to the younger people, indicating an adaptation to cultural norms in family communication. The finding of this research develops the concept of politeness in declarative speech (Svennevig, 2021). This study finds that speech events that use declarative mode and honorific politeness in indirect speech can soften prohibitions. This research also finds a new perspective that contradicts previous concepts. Previous studies found the concept that a lower position person speaks respectfully and politely to a higher position one (Ana et al., 2020; Gullifer & Titone, 2020; Marizal et al., 2021; Pramesti,

2020). On the contrary, data in this research shows that the higher position person (for example: a father) used honorific politeness and smother particle when conveying a prohibition declarative speech to the lower position person (his child). Regarding the respect and politeness shown by the speaker to the conversation partner, this research develops the previous concept (Okrent, 2010) that although assertive, the honorific politeness strategy that accompanies directive prohibition utterances is intended to establish social relation and maintain relationship harmony.

Next, the data analysis also revealed the second findings, namely directive prohibition utterance in Makassar society is full of philosophical values that reflect local wisdom. Philosophically, the honorific politeness strategy that accompanies direct speech is oriented towards social solidarity based on affection, as shown in data 1 that a husband has an authority to protect and educate his wife. In addition, a disagreement as shown in data 2 is philosophically an invitation to understand community life. It indicates a new perspective that contradicts previous concepts (Ana et al., 2020; Gullifer & Titone, 2020; Marizal et al., 2021; Pramesti, 2020). Even though it is quite firm, the speaker conveys a direct prohibition statement with still respect the speech partner who is lower in hierarchy. Another philosophic value found in this research is empathy so that the speech partner is able to face problems in social life. By using honorific politeness, the prohibition becomes subtle, showing attention to the needs of the interlocutor. Furthermore, indirect strategies found in this research philosophically aim to benefit and save the face of the speech partner to maintain a harmonious relationship. Prohibitions in the form of indirect speech with a declarative mode accompanied by honorific politeness save the face of the speech partner and maintain harmonious relationships. In contrast to previous research (De Varennes, 2021; Svennevig, 2021; Syting & Gildore, 2022), the results of this study show that direct prohibition statements are generally delivered firmly. Meanwhile, indirect prohibition statements are not often conveyed and are only used by speakers for non-serious matters. This philosophy strengthens the role of language as a reflection of social harmony and respect for relationships between family members.

Regarding the third finding, consistent patterns in the delivery of prohibition statements were found, namely the use of a smother particle, the use of honorific address, the delivery of the core of the prohibition directly and indirectly and accompanied by reasons or justifications that strengthen the prohibition. This pattern shows that prohibitive utterance is not only a form of command, but also a form of interaction that maintains harmony and social structure within the family. The results of this study develop the concept found in previous research (Bagchi & Kumar, 2023; Qian, 2023), that in intergenerational communication, such as from parents to children, stricter prohibitions are used but are still wrapped in polite greetings.

This research contributes to enriching ethnolinguistic study by revealing the relationship between directive prohibition utterance forms and local cultural values of the Makassar community. These findings provide a more contextual understanding of how honorific politeness is shaped by social norms and cultural philosophies, particularly in family interactions. In addition, this study broadens insight into communication practices between family members in traditional societies that still uphold hierarchy and honor. Practically, the results of this study can be a reference in developing language teaching based on local cultural values.

D. Conclusion

In prohibition speech containing honorific politeness in family conversations in Makassar society, there are various delivery strategies. Directive prohibition utterances are used more dominantly than indirect prohibition utterances. This indicates that the Makassar community tends to prioritize positive politeness, show closeness in relationships, and convey messages clearly and not ambiguously. From the perspective of Makassar culture, the prohibition speech shows philosophical values, namely honesty, firmness, clarity, spontaneity, affection, respect, and maintenance of harmonious relationships. In addition, direct prohibitions are only used by

speakers with higher status to conversation partners with lower status. The various forms and strategies of use show a uniqueness.

For future researchers, the results of this study can be used as a basis for conducting research on the concept of politeness for various other aspects. First, further research can be conducted on extended families, because the presence of other people in nuclear family conversations will influence the use of honorific politeness in their speech. Second, it is hoped that future researchers will be able to describe politeness in more detail in the nonverbal aspect. Third, related to the research site, subsequent researchers are suggested to take diverse research sites, for example family sites from inter-ethnic marriages with different socio-cultural backgrounds.

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