Term of Reference on Politeness of Speech in Manado Malay

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ABSTRACT

This research aims to explore and explain the "term of reference" on politeness of speech in Manado Malay. The methodology used is a descriptive exploratory method with a technique of tap, speaking and listening, free speaking engagement, record, and notes. The data analysis technique used is the determining element. Term of Reference (the form of referring someone as a reference) as a form of politeness in Manado Malay appears in the oral communication event, how greeting (ego) to the speech partner. These greetings forms are distinguishable in hierarchical relations and egalitarian relations. In general, speakers use the first-person pronoun *kita* with a variety of *kits* and *atik*, self-names (nick name), profession/ position names, term of kinship for the ego.

Keywords: Manado Malay, Politeness of speech, Term of Reference

INTRODUCTION

Politeness, manners or etiquette are rules of behaviour, or habits that apply in a particular society that are determined and mutually agreed upon as well as being prerequisites that must be obeyed by each member of the community (cf. House, 2005: 13). A person can be said to be polite when he or she speaks, behaves well towards people in his environment. Everyone will judge every utterance and behavior that appears. Whether or not speech and behaviour are certainly based on norms or rules that apply in the community. Someone will be called a person who is not polite, does not know etiquette, uncivilized, uneducated, shameless and so forth when wrong speaking and acting. One must know how, to whom, when and where he speaks. If something goes wrong, you have to be reprimanded and told not to happen again. Politeness is obtained through a learning process or habits that are experienced, not carried from birth. This is consistent with what was conveyed by Watts (2003: 9) that politeness is not brought from birth but is obtained by learning and socializing.

One form of applying politeness is in language. Language is not only a tool for communication but most importantly also as a tool for human interaction. Language politeness is an unwritten habitual rule but is maintained in every activity or event verbal and non-verbal communication in social relations to express personality, thoughts, feelings, human intentions also create good relationships between people and can realize good cooperation. (cf. Wierzbicka, 1991: 453).

Language politeness can be seen in the form of greetings. Greetings are words, phrases or terms used in verbal communication events to greet (terms of address) and mention (terms of reference) between the speaker and the speech partner (Kridalaksana, 1982). Shaikh (2017) states that Terms of reference are determined by

the way that a word is currently used in non-address contexts. It shows the addressee's relationship with the addresser and is used to refer to the third person's relationship with the addresser in the social context (http://jjll.jdvu.ac.in/journal/index.php/JJLL).

A polite greeting is seen in terms of the choice of the greeting words used (whether or not the word is used), the social distance between the speaker and the speech partner (close proximity to the role of the two), and social relations (the same or different positions). For example, if a student greets the teacher to borrow a book, the student will use polite words to respect the lecturer. Likewise, when younger people refer to older people, younger people will use polite words to respect older people. If not, then he will be said as someone who does not know manners or manners. Likewise, when parents call their friends or people their age to children are considered rude when mentioning the person's name.

In this paper the form of greeting is limited in terms of referring people (Terms of Reference) as politeness in the Malay language of Manado. Writing about greetings has already been discussed by Sumampouw (1990), but in the Indonesian greeting system in Manado, especially on the Unsrat campus and other campuses by comparing the English greeting system in West America. This paper examines how the ego (speakers) greet speech partners in the Malay language of Manado to the extent of prominent interaction (direct / oral) with the intention that outsiders who want to take part as members in the Manado community will understand correctly the polite culture expressed through greetings which will then make him acceptable in the environment where he lives or socializes. Thus, the taste of Manado language and culture will unite in him.

Courtesy, good manners or etiquette represents a rule of conduct or habits that occur in a certain society that is established and agreed together as well as a prerequisite that must be adhered to by each member of the community (cf. House, 2005: 13). A person can be said polite when he or she speaks, behaves well towards people in his environment. Everyone will judge every utterance and behavior that appears. Whether or not speech and behaviour are certainly based on the norms or the rules that apply in the community. Someone will be referred to as an impolite person, does not know etiquette, uncivilized, uneducated, shameless and so forth when wrong speaking and acting. Someone must know how, to whom, when, and where he speaks. If there is a mistake, one must be told to not repeat the act again. Politeness is obtained through learning or habits of being experienced, not brought from birth. This matter is appropriate with what was delivered by Watts (2003: 9) that politeness is not brought from birth but obtained by learning and socializing.

One form of applying politeness is in language. Language is not only a tool to communicate but most importantly also as a tool of human interaction. Language politeness represents an unwritten habitual rule but is maintained in every activity or event verbal and non-verbal communication in social relations to express personality, thoughts, feelings, human intentions also create good relationships between people and can realize good cooperation. (cf. Wierzbicka, 1991: 453).

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In this paper the greeting form is limited in terms of referring people (Terms of Reference) as politeness in Manado Malay. Writing about greetings has already been discussed by Sumampouw (1990), but in the Indonesian greeting system in Manado, especially on the Unsrat campus and other campuses by comparing the English greeting system in West America. This paper examines how the ego (speakers) greet speech partners in the Manado Malay to the extent of prominent interaction (direct / oral) with the intention that outsiders who want to take part as members in the Manado community will understand correctly the polite culture expressed through greetings which will then make him acceptable in the environment where he lives or socializes. Thus, the taste of Manado language and culture will unite in him.

RESEARCH METHOD

The research method used is a descriptive exploratory method with a technique of tap, speaking and listening, free speaking engagement, record, and notes.
The data analysis technique used is the determining element.

RESULTS AND DISCUSSION

The matter of politeness in Manado Malay has actually begun to be taught when children begin to know to speak. He must called or mentionned *papa'* or *pa'* as his father, *mama'* or *ma'* as his mother (some also refer to *papi'* and *mami'*), *kaka'* or *ka'* to his older siblings and *ade'* or *de'* to younger ones, too mentioning *opa'* or *tete'* for his grandfather and *oma'* or *nene'* for his grandmother as well as *om* and *tanta* for his uncle and aunt. When he mentions the names of these people, he is rebuked that it is not polite. Unless they start with *om* or *tanta*. For example: *tanta Nel* and *om Yantje*. Mentioning names for uncles and aunts is accepted when they are not yet married and if there isn't massive age gap. This title must change when they get married. Mentioning people who are known by name or unknown are also known as *om* or *tanta.* Likewise, when this child reaches adulthood and married, he must call his brother and sister-in-law *brur* and *ses* although there are also those who call them by their own names. Between husband and wife each calls their partner with *maitua* or *bini* and *paitua* or *laki* or their individual name. The husband is considered rude and abusive when calling *parampuang* for his wife and vice versa the wife calling *laki-laki* for her husband. The Manado adult calls his friend in front of his best friend's child not by his own name but with the same name as the child used by his parents.

The Manado Malay speakers have a way of speaking in terms of greeting that is in accordance with the prevailing culture and norms that are mutually agreed upon. The form of polite greeting from the speaker to the speech partner varies according to education, age, sex, identity in terms of status in the family and community, as well as the relationships egalitarian. In connection with that, it will be described the form of verbal greeting in Manado Malay, which is limited to the ego relationship with the speech partner (Ego puts the partner in which position). The boundaries in question are the greeting ego, what words greetings are used, against whom the greeting is addressed, and what the situation is.

In terms of greeting the ego usually uses the name of self (first name), personal pronouns, the name of the profession / position, and the term kinship for himself, depending on social distance (near / far), the level of intimacy, level of education, and the situation where the ego is. To be more clearly, it will be divided into greetings of egos in hierarchical and egalitarian relations.

Hierarchical Relations
In this relation the ego will use the word *kita*, self-name, when the ego position is below or lower than the speech partner. Pay attention to the speech of a student to his lecturer:
Student: *Prof, kita masih boleh mo kase maso tugas?*
          (Professor, can I still submit the assignment?)
Lecturer: *Kiapa le kwa ngana baru mo kase maso dang? Pandang enteng kang?*
          (Why do you just want to submit now? Are you taking this lightly?)
From the speech above, the ego uses *kita* as the first person personal pronoun to the lecturer who is considered to have a higher level of education and authority, which for outsiders will be confusing because in Indonesian the word *kita* is the plural first person pronoun which the speaker with the speech partner including the others who entered into the speech process. But for those who want to learn the Manado Malay, this is how the ego calls itself.

The word *kita* can also be replaced by self-name : *Prof, Grace boleh mo pinjam Prof pe buku sosiolinguistik?* (Professor, can Grace borrow your book of Sociolinguistics ?). Here only the first name used is not with the family name. If you use your family name it will feel awkward for those who hear it; *Prof, Grace Luntungan boleh mo pinjam Prof pe buku sosiolinguistik ?* (Professor, can Grace Luntungan borrow your book of Sociolinguistics ?) The use of a first name is also not commonly used unless the person is already accustomed to using it in every communication event so that people who hear will be usual course. If not, then there will be other people who will comment as *biasa jo kwa*! (just ordinary!). This can also be seen in the relationship between children and parents where the ego uses *kita* as a first personal pronoun, self-name (first name) for himself and some even use the term kinship ade, kakak (little brother/sister, big brother/sister). Consider the following utterances:
Son   : *Mama, **ade** minta doi dang mo beli kukis*
          (Mother, little brother asks for money to buy a cake)
The word *ade* is used when the ego is accustomed to being called *ade* in his position as the youngest child in the family and the word *kakak* as the oldest child. The word *ade* or *kakak* can also be replaced with *kita*, or first names (for example *Nia, Andre*, etc.). To use the first name and words *ade* and *kakak* usually seem spoiled or want to be pampered. That is why it is mostly used among children. When an adult uses it in a hierarchical relationship, it feels strange.When the position of the ego is above the speech partner, then what happens is the ego will use the first personal pronoun *kita,*

the name of the profession / position, the term kinship. Consider the speech of the Dean to his students:

Dean : *Ngana memang nentau atoran, babataria nda jelas. Coba datang pa **Dekan** kong bilang bae-bae apa yang jadi masalah pa ngana.*
(You really don't have manners, screaming indistinctly. Why don't you try to come to the Dean and say clearly what your problem is).

Here Ego uses the name of the profession / position because he feels his position is higher than the speech partner in terms of his authority and this politely maintains the image and distance between the two. *Dekan* word could also be replaced by *Mener, Encik, Bapak, Ibu* (Sir, Ma'am). The use of these words by the ego in ordermore liked and admired. The use of profession / position names also appears in the official gathering, for example in meetings between leaders and those chaired. It should also be noted in this case when the speaker uses kita for the ego usually to express emotions (angry or happy). For example, a Chancellor said to a staff employee: *Kita so pastiu lia ngoni pe karja salalu nyanda butul kalu beking laporan* (I am tired of seeing your work that is always incorrect in making reports). This utterance is an angry effect which is not different than the following speech : *Kalu karja bagus bagini tantu katu kita nyanda mo marah-marah rupa kemarin* (if you work well like this, of course I won't be grumpy like yesterday).

In general, *kita* are used in any situation in hierarchical relations. The use of a self-name for the ego will feel awkward, compare it with the following speech between the Dean and a lecturer staff:

Dean : *Edis, ngana so kase maso jo itu proposal di LPM ? Soalnya kita so kirim tu daftar nama.*
(Edis, have you submitted your proposal to the LPM? Because I already sent a list of names).

Here the ego uses the word of *kita* not self-name, nor professions. When *kita* is replaced by our name or profession, it will feel akward to the speech partner.

However, the form of greeting parents to children is usually the ego using the term kinship to be appreciated and respected. Here are the examples:

Parents : *Nia, Mama mo pi pasar dulu. Ngana lia-lia akang itu aer ada teru. Kalu so mandidi kase mati tu kompor.*
(Nia, Mama wants to go to the market. Watch the boiled water. When it's boiling, turn off the stove.

The word *Mama* can be replaced by *ma', papa' / pa', papi'/pi', mami'/mi', oma', opa', om, tanta,* (Mom, dad, grandma, grandpa, uncle, auntie). The use of *kita* as first single personal pronoun is not used because there does not seem to be a gap between parent and child especially when viewed from the age level (old to young). If the word *Mama* above is replaced with *kita* it will be look like talking to fellow parents not to children.

When adults generally talk to the children, the ego uses the term kinship plus a first name. Like the following utterance :

Mr. Jules : *Gilbert, pangge akang dang pa Papa'.*
(Gilbert, please call your dad)
Child : *Papa nda ada*
(Papa is not there)
Mr. Jules : *Kalu Mama' dang?*
(How about your mom?)
Child : *Papa' deng Mama' ada pigi di kampung.*

(Dad and Mom are going to the village)

Mr. Jules : *Mo pulang tempo apa dorang?*
(When will they come home?)

Child : *Nentau lei. Papa' deng Mama' nda kase tau kwa.*
(Don't know either. Dad and Mom didn't tell).

Mr. Jules : *Biarjo dang. Kalu dorang so datang bilang Om Jules mo suka bakudapa.*
(No worries then. When they get home, just tell them that Uncle Jules wants to meet).

From this speech it is seen how the adults (Mr Jules) refer to the child's parents by *papa'* and *mama'* not by self-name, even though the name is commonly used by children for their parents. There seems to be a parallel between the child and the adult when referring to the child's parents. And this is considered polite. Even this person calls himself *Om Jules* in front of a child. The word *Om Jules* here is a referring word that refers to the speaker or to the first person not to the third person. The word *Om Jules* can also be replaced by *Tanta Merry, Ibu Annie, Bapak Wilson, Kakak Sherly*, etc. Here the ego does not use *kita* word because its effects are like is not appreciated and indeed if seen from our age factor is not commonly used. In this case also everyone respected his existence even though he was a child. The child also does not mention the word *dia* (he/she) which is a third-person singular pronoun, but mentions the word *Papa'*. The word *dorang* (they) also as a plural third person pronoun is not used by the child but re-calls *Papa'* and *Mama'*. Obviously, the child understands that calling *dia* and *dorang* against his parents is considered rude.

The form of designation between subordinates and superiors is also different. An employee said his superiors should be called *Bapak* and *Ibu* or *Boss* even though the age of the *boss* was younger than his subordinates or both of them already had a close relationship before. The term *boss* also means intimacy with the person you are talking to. Consider the following utterances:

Dean : *Fanny, pangge jo pa Telly moiko dharma wanita.*
(Fanny, just call Telly to join the civil servants' wives event)

Fanny : *Telly, Pak Dekan bilang mari jo pigi dharma wanita.*
(Telly, The Dean said let's go to the civil servants' wives event)

Telly : *Ado, bilang jo pa Bos kita kwa sementara kase kuliah.*
(Ouch, just tell the Boss, I'm currently giving a lecture)

Fanny : *Iyo mar Pak Dekan pe Ibu so pangge-pangge karna baru sadiki orang yang ada.*
(Yes, but the Dean's wife has already called, because only a few people are present).

From this utterance, the term for superiors is not by their name, although before becoming a superior, both of them often mention each other's name, but the status changes, so the title also changes, beginning with the title, *Pak* (Sir). Those who call their superior name will be deemed to be disrespectful of superiors, especially in front of many people. In contrast the superior can call the name of his subordinates and that is legitimate. Likewise mentioning people who have professions / positions in society such as the Village head, Subdistrict head, Regents, Mayors, Governors, Ministers, Presidents, Teachers, Lecturers, then they will be called *Bapak* / *Ibu* (Mr / Mrs) with the names of their respective professions.

Egalitarian Relations

In egalitarian relations, people generally use *kita* word for ego and self-name (first name). Consider the following utterances:

Venda : *Dewa bilang pa ella, foto copy akang kwa deng kita tu buku fonologi*

(Dewa, tell Ella, make me the photocopy of the book Phonology).

Here the ego uses *kita* word not the first name/a nick name. When the ego uses the first name Venda, then the people who hears it and the speakers will also feel odd or strange. Unless the ego uses the first name so many times, then people will get used to hearing it but as if there is a divider between the two relations. The use of a nickname can also have an effect where an assessment of speakers of the speech partner appears, for example keeping the distance between friendship.

The high level of familiarity between the speaker and the speech partner is also often the ego using the word *kits*, *atik,* (I) which comes from the word *kita*. Consider the following utterances:

Herling : *Kits so tau tu gaya dansa bagitu. Molia?*
(I already know that dance style. Want to see?)
Jola   : *Atik lei do'ce.Cuma ngana so. Ngana nda lia dang waktu acara di Sedona?*
(Me too. You think it's just you? Didn't you see it during the event in Sedona?)

CONCLUSIONS

Term of Reference (a form of referring someone as a reference) as a form of politeness in Manado Malay appears in the event of oral communication how greeting (ego) to the speech partner. These forms of greetings are distinguished in hierarchical relations and egalitarian relations. In general, speakers use the first-person pronoun *kita* with a variety of *kits* and *atik*, self-names (nick name), profession / position names, kinship terms for the ego.

The use of greeting forms for the ego must be well understood, who and to whom the speech is addressed and in what situations otherwise it would feel disrespectful, awkward for the speech partner and other people involved in the speech event. Hopefully this article can broaden the understanding of the language observers, especially in the field of sociolinguistics in terms of greetings.

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