

Honorifics in *Dampelas* Language

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Abstract—This research aims to describe honorifics in the Dampelas language. The selection topic of this research was caused by the lack of research related to the honorifics in the Dampelas language. This research activity is expected to be a documentary for native speakers of the Dampelas language and as one of the activities in the conserve of local languages. The location of this research was in Dampelas Sub-district Donggala Regency Central Sulawesi. This is a descriptive qualitative research. Techniques of the data collection are used Simak. Libat, Cakap (SLC), record and note-taking techniques. From the results of the research found a honorifics in Dampelas language which used by the society in Dampelas Subdistrict, which included (1) the kinship relation, namely nene, papa, inna, maina, mangke, uka, ika, tua'i, sia'ang (2) non-kinship relation, namely tua + *nama panggilan*, konci (3) pronoun, namely ami, ita, tasia (4) in the field of tradition, namely tomalangkai (5) in the field of religious, namely puaji, poimang and (6) social status, namely pa + *nama panggilan*, bu + *nama panggilan* and *tokke*.

Keywords—*honorifics, language, sociolinguistics, dampelas.*

I. INTRODUCTION

Language is the most important part of the pattern of human social behavior, which is used as a means and tool of communication. According to Maulidawati and Bahry [1] that language is feeling. Language is used as a communication tool to exchange information, as well as being an adhesive to the relationship between the speaker and listener. Language in this case serves as a means of communication and interaction so that good relations can be established. According to Spencer and Oatey via Dhanawaty [2] states that language has two functions, namely the transmission of information and the management of social relations. The existence of these two components is what causes language to be the most effective means of communication in the process of interaction and communication in society.

Indonesia is a nation that is rich in language diversity, which consists of thousands of islands, tribes, ethnicities and cultures. These languages tend to be characteristic and unique cultures of a particular tribe or region. How is Melalatoa's statement via Dhanawaty [2] that Indonesian is a lively language because it is supported by more than 726 ethnic groups who also have their own language variation. This statement points out that regional languages contribute greatly to the development of Indonesian. Language and culture are closely related, although language has universal characteristics but language remains unique individual characteristics between languages. Likewise, culture,

between cultures with each other is unique and not the same between one another. According to Tamrin [3] that language is a means that connects humans in social systems and as a supporter of culture, as well as mirroring the behavior of politeness and human culture.

The use of language is always related to the issue of manners or politeness values that apply to each culture. Different cultures, also different levels of politeness, as explained by Holmes [4] According to him, norms of courtesy behavior differ from one community to another, politeness based on culture. Politeness in language can be realized through the form of honorifics. In the view of Kridalaksana in [5] that honorific is a form used to express honor or respect. In some languages, honorifics are used to greet certain people. Then Rahayu [6] Language changes over time. The language changes are caused by several factors, one of which is social factor that influences language form. Then, it is able to create language variation in its use. Every language has its own characteristics that other languages do not have. The characteristics of each language are influenced by the social and cultural background of the wearer.

One variation of the language in Indonesia is the Dampelas language. Dampelas is one of the regional languages found in Dampelas Subdistrict, Donggala Regency, Central Sulawesi Province. Dampelas Subdistrict is the place that societies are the majority used Dampelas language. The Dampelas Tribe highly upholds the principles of politeness, ethics and honors speech partners in every communication and social interaction, especially towards speech partners who have older age or someone who has a higher social status, but in the modern and developing era as today, these courtesy values began to decline due to various factors, such as many cultures from outside that began come and influence the politeness value in the Dampelas tribe. As in the context of relationships, for example, the language used by peers is the same as the language used by a friend who is more mature than him or with an older person, so for this reason the researcher as a native speaker of the Dampelas language felt responsible and did research on the form of honorifics in the Dampelas language, with the aim and expectation that this research was able to reaffirm the karmic order, politeness and respect that exist in every interaction and communication in the society.

Based on the description in the background, the researcher will discuss one main issue, namely about the form of honorifics based on referents in the Dampelas language. So that researchers can formulate the problems that will be

discussed in this study, namely how the form of honorifics is based on referents in the Dampelas language?

The rest of this paper is organized as follow: Section II describes the literature review. Section III describes the proposed methodology. Section IV presented the obtained results and following by discussion. Finally, Section V concludes this conclusion.

II. LITERATURE REVIEW

This section presents the literature review.

A. Language

Language is used to have communicative functions to fellow language users. According to Tamrin [4] that language serves as tools of communication, tools of association, and is also a means of linking humans in social systems and as a supporter of culture and at the same time language as a reflection of modesty and human culture. Further, Ifansyah in [7] said language is one of the most important aspects of culture and therefore cultural norms of a speech society will be reflected in the linguistic behavior of its members. The use of language is always related to the issue of manners or politeness values that apply to each culture. Communication will be smooth and maintained if the speakers greet each other with a polite greeting.

B. Greetings

The greeting word is essentially a part of the social system in general, because the greeting word is part of the language that the user is determined by the social aspect or social system of a society. According to Kridalaksana [5] that the word greeting refers to words or phrases used to call and call the perpetrators in a language event. Situations and conditions that exist in the community will affect the course of a communication process and in speech. This is in line with what was explained by Chaer [8] that a process of speaking involves speakers, speech partners, and messages or objects being told. Further, Kridalaksana [5] greetings are morphemes, words, or phrases that are used to greet, reprimand and call the person they are talking to or to refer to in the situation of the speaker and that varies according to the nature of the speaker's relationship. Than according to Muliawan [9] said that greetings are a form of appeal, greetings, which are used for speech partners. With the greeting, a communication or utterance can be known to whom the speech is addressed.

C. Honorifics

Honorifics in a social communication are an important thing that every speech participant has. According to Kridalaksana in [5] that honorific is a lingual form used to express respect which in certain languages is used to greet others. Then Brown [10] defines honorifics or broader terms of respect to indicate the relative position of speech partners, referents, and people around. Honorific is a linguistic form to express respect for the speech partner or the person in question, which is culturally necessary [11]. Brown and Levinson include honorifics as part of language politeness problems. According to them, honorifics are conversational implicature of various frozen. The honorific system in many languages has two sides, namely deferential and humilities

[10]. Brown and Levinson in [10] add that honorifics are a system that deals with respect for others expressed through polite speech. Further, Kridalaksana in [5] defines honorific as a lingual form that is used to express respect which in certain languages is used to greet others. The use of honorifics in interaction even though it has been bound by some grammatical rules of language, but its use will reflect the culture of a language speech community in question.

There are several relevant studies that support this research, first research by Jauhari [12] the form of *Compliance with Principles, Strategies and Functions of Teacher and Student Language Speaking in Indonesian Language Teaching and Learning Class Xi SMKN 2 Depok, Sleman, Yogyakarta*. Jauhari found the adherence to the principle of language politeness which consisted of adhering to one maxim and two maxims. The adherence to one maxim includes: (1) wisdom, (2) generosity, (3) praise, (4) humility, (5) agreement, and (6) conciliation

Then further research conducted by Suwarna in [13] about the respectful characters available in javanese language books used by schools in Central Java and Yogyakarta, describes: (1) indicators of respectful characters; (2) proportion of respectful character indicators; and (3) the presentation strategy of respectful characters found in Javanese language books in elementary, middle and high schools in Central Java and Yogyakarta

Furthermore, a study was conducted by Kartikawati [14] on the use of Javanese honorific language used by the community in Kebanaran Village, Mandiraja Subdistrict, Banjarnegara District. Form of Javanese honorifics, social factors determining the use of honorific. The results of this study indicate that there is a form of honorific, type of honorific, social factors determining the use of honorifics by the community in Kebanaran Village.

III. METHOD

This research is a socio-linguistics study, namely the honorifics based on referents in the Dampelas language. Location of data collection and analysis is in Dampelas Subdistrict, Donggala District. This study used qualitative research methods. According to Nazir [1] that qualitative research is to make a systematic, factual and accurate description or painting of the facts that are copied. The selection of this type of research is in accordance with the nature and purpose of the study, because this study attempts to describe and provide accurate data honorifics in Dampelas language. The subjects in this study were the Dampelas Subdistrict community and the object of this research is word and phrase of honorific which came from the conversation and speech of Dampelas. To obtain the data needed the researcher use the technique Simak Libat Cakap (SLC). According to Sudaryanto [15] that in this technique allows researchers to multiply the information to be obtained more deeply through active direct involvement in talks with data sources, then using recording and note-taking techniques. Instruments Data collection used in this study was human instruments and MP4 (audio recorder).

IV. RESULTS AND DISCUSSION

This section presents the results obtained and following by discussion.

A. Result

The honorifics are based on referent in the Dampelas language that are often used, which include kinship relation, non-kinship relation, pronouns, fields of tradition, fields of religion and social status. Shown in Tables I, II, III, IV, V and VI below:

TABLE I. HONORIFICS OF KINSHIP RELATIONS

No	Honorifics	Referent
1	Grandparents	<i>Nene</i>
2	Father	<i>Papa</i>
3	mother	<i>Inna</i>
4	Aunt	<i>Maina</i>
5	Uncle	<i>Mangke</i>
6	Male child	<i>Uka</i>
7	Female child	<i>Ika</i>
8	Sister	<i>Tu'ai</i>
9	Brother	<i>Sia'ang</i>

TABLE II. HONORIFICS OF NON-KINSHIP RELATIONS

No	Honorifics	Referent
1	People who are older	<i>tua + nama panggilan</i>
2	People who are of the same age	<i>Konci</i>

TABLE III. HONORIFICS OF PRONOUNS

No	Honorifics	Referent
1	I	<i>Ami</i>
2	you	<i>Ita</i>
3	They	<i>Tasia</i>

TABLE IV. HONORIFICS OF TRADITION

No	Honorifics	Referent
1	Custom chair	<i>Tomalangkai</i>

TABLE V. HONORIFICS FIELDS OF RELIGION

No	Honorifics	Referent
1	Kyai	<i>Puaji</i>
2	Mosque Imam	<i>Poimang</i>

TABLE VI. HONORIFICS OF SOCIAL STATUS

No	Honorifics	Referent
1	Mr	<i>Pa + nama panggilan</i> <i>Bu + nama panggilan</i>
2	Mrs	<i>Touke</i>
3	Boss	

B. Discussion

Honorific is one of the important things in the interaction of a society. Honorific is considered a reflection of society manners in a speech community. The proper use of honorifics cannot be separated from the rules governing the use of honorifics themselves. In the speech process in the Dampelas language, there are various forms of honorifics used by the Dampelas speakers.

a. Honorifics of Kinship Relation

The term kinship relation is a term related to the descent of blood or family ties that occur in daily communication, so the selection of honorifics in kinship that is used for each family member is very important.

1) Nene (grandparents)

Nene is an honorific in the Dampelas language that is used to greet the grandfather or grandmother of the mother or father and vice versa and to greet older people who are the same age as mother or father's parents. Honorific acknowledgment for male grandfathers or grandmothers in Dampelas is not differentiated, examples used of honorific Nene in Dampelas language.

- (1) Poromo ngumang Nene?
'It's finished eating Grandma?'

2) Papa (father)

Papa is an honorific in Dampelas language that used to greet or call father. This form of honorific is used by almost all Dampelas speakers, example of using honorific papa in Dampelas language.

- (2) ndim hulu lampa jo'ong Papa!
Father doesn't have to go to the garden first!

3) Inna (mom/mother)

Inna is an honorific in the Dampelas language that used to greet mother. This form of honorifics is used by almost all native speakers of the Dampelas language, example of using honorific Inna in Dampelas language.

- (3) O inna, pangalao ma anio ja hau!
Mother gets me rice!

4) Maina (aunt)

Maina is a honorific in Dampelas language that used to greet aunts. There are two forms of use of the word maina in Dampelas language, namely in kinship and non-kinship, example of using Honorific Maina in Dampelas language.

- (4) sapa lalapagutu na maina?
"What did my aunt do?"

5) Mangke (uncle)

Mangke is an honorific in the Dampelas language used to greet uncles, examples of used honorific Mangke in Dampelas language.

- (5) sapa ntao pagutu nani mangke?
"Uncle, what will we to avoid bored?"

6) Uka (male child)

Uka is an honorific in the Dampelas language that is used to greet male children. uka is used by almost all native speakers of language Dampelas in greeting or calling a male child, Example of using honorific Uka in Dampelas language.

- (6) Uka,ati inna la pongoliao ma intolu hulu anti yuyu sampalai
"Little brother, mom ask you for help buying eggs at the market"

7) Ika (female child)

Ika is an honorific in the Dampelas language that is used to greet female children. ika is used by almost all native speakers of the Dampelas language in greeting or calling female children, examples of using honorific ika in Dampelas language.

- (7) Ika ja tolo pia ja o ta'ana?
Little sister, where did you go?

8) Tua'i (younger brother)

Tua'i is a honorific in the Dampelas language that is used to greet the younger sister or male. In Dampelas language, Tua'i is the most commonly used form of honorific in greeting younger sisters and younger brothers, examples of using honorific in Dampelas language.

- (8) ei ja ala pia tua'i mu ua bebembeng?
"Where did your sister get soaked?"

9) Sia'ang (brother)

Sia'ang is honorifics in the Dampelas language that is used to greet older sisters or men. In Dampelas language, it is the most common form of honorific used in greeting older sisters and men, examples of the using honorific Sia'ang in Dampelas language.

- (9) ja tolo pia sia'ang mu bon mai banua?
"Where did your brother go, why isn't he at home?"

b. Honorifics Non-kinship Relation

Non-kinship relation is someone who does not have a blood relationship either because of heredity or marital relationship. In Dampelas language the use of honorific forms in non-kinship relationships is used with regard to age.

1) Tua + *nama panggilan* (old man)

Tua + nickname is a honorific in Dampelas Language that is used in the general public for someone older, examples of the use of honorific tua + nama pangillan in Dampelas language.

- (10) Adit, ja bon nca banua Tua Lun oh?
"Adit, why don't you go to tua Lun's house?"

2) Konci (a young person / peer)

Konci is a form of honorific in the Dampelas language that is used to greet or call people who are young or of the same age, examples of using Konci honorifics in Dampelas language.

- (11) Ei konci ja tolopiaya nana po kakako?
"Hey guys, where are you going? you look so hurry"

c. Honorifics Pronoun

The pronoun is a noun that states the person who is often replaced by his position in the statement. In the Dampelas language, there are several forms of pronouns in the form of honorific used in each speech.

1) Hau (me)

Hau is a honorific of the first person pronoun in Dampelas which is often used in every interaction between

fellow native speakers of the Dampelas language, examples of the use honorific Hau in Dampelas language.

- (12) Ee, hau dong soput ngoli tah'umang,
emu bon matung?
"I want to go out and buy food, anyone wants to order?"

2) Ita (you)

Ita is a honorific for the second person pronoun in Dampelas language which is often used in any interaction between fellow native speakers of the Dampelas language, examples of using the honorific ita in Dampelas language.

- (13) Ana bon gado ja ita heleo dong ubas
lampa nambe!
"If tomorrow you are not busy, I want to invite you to go fishing!"

3) Tasia (they)

Tasia is a form of third person pronoun in Dampelas language. Tasia is often used in interaction or communication between fellow native speakers of the Dampelas language, examples of using the form of honorific tasia in the Dampelas language.

- (14) Saldi co ncau putanya hulu tasia ua, nomia heleo
jadi bon lampa mbal?
"Saldi, try to go ask them, how will tomorrow be gone play football or not?"

d. Honorifics in field of Tradition

Dampelas tribe society has a form of honorifics greeting to calling someone who has a position in the tradition. The choice of the form of honorifics greeting is related to the tradition that applies in the Dampelas tribe society.

1) Tomalangkai (Tradition head)

Tomalangkai is an honorific in the Dampelas language that is used by the society to greet or summon Tradition head, examples of using honorific tomalangkai in the Dampelas language.

- (15) papa, mai ja Ansar pijai mai, Tomalangkai ta'ana
ita pijainya li Banuanya.
"Father, there was Ansar at home ordered by the tomalangkai for told the father to come to his house"

e. Honorifics in field of Religion

Honorifics in the field of religion is a form of respect used by the society in Dampelas to greet someone who has more understanding of religion, especially in Islam, example honorifics greeting such as Puaji and poimang.

1) Puaji (kyai/teacher/ustadtz)

Puaji is an honorific in the Dampelas language which is used in greeting someone who has more knowledge about religion, examples of the use honorific Puaji in Dampelas language.

- (16) puaji mai ja po jam watorao mae motor ita, apa
magar ane mlampa nca tano

"Ustadzt I take with a motorbike; the distance is far away if walking"

2) Poimang (imam mosque)

Poimang is an honorific in the Dampelas language that is used in greeting someone who has more knowledge about religion and as a imam of mosque, examples of using honorific Poimang in Dampelas language.

(17) Fahrul, nca ala ja sampalai poimang nci banuanya
"Fahrul, go pick up the imam in his house"

f. Honorifics in Social Status

In Dampelas language, the use of honorifics for social status is used to respect someone who has a higher social status. The form of honorifics greeting in the Dampelas language is like Pa (father), Bu (mother / nyoya) and Tokke (boss), examples of using honorifics greeting in Dampelas language.

1) Pa, (Sir)

(18) Pa, mai jam baba'o tasata nana, apa sibi mboat.
"Sir, here I bring the bag, because it looks like its heavy"

2) Bu, (Mrs)

(19) Bu, hanga seu ita ntolle? Ane bon mai ja tom jemput jam watorao ita
"Who's going to go home with? If there is no one to pick up, let me just accompany nyoya's home "

3) Touke, (Boss)

(20) Epen, cida ncau hulu o anti toke, nomia godanganya bu'ai boon?
"Epen, you are the boss's house, see the Shop has opened or not?"

V. CONCLUSION

Based on the results of the research conducted by researcher, it can be concluded that the honorifics in Dampelas language are based on referents, which include (1) kinship relations, (2) non-kinship, (3) pronouns, (4) customary fields, (5) fields religion and (6) social status. The selection and used of honorifics in the native speakers of the Dampelas language is very much considered, because language is an embodiment of the social activities of the society, so the selection of honorifics or respect in a social communication is an important thing to have.

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