

EFFECT OF MAKASSAR CULTURE ON THE AGE GROUP TO RESPONSE COMPLIMENT IN ENGLISH

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Abstract

Exploring the cultural pragmatic speech of the Makassar people of various ages and genders is a popular trend in current pragmatic research. However, most of the previous studies have only obtained data from speakers of different genders and ages and have not addressed the cultural influences that influence them. Therefore, the purpose of this study is to fill in the gaps of previous research by showing that the dominant culture greatly influences verbal actions in response to praise from people living in Makassar, children, adolescents and adults. Three instruments are used in this descriptive research: observations, surveys and interviews with 15 adults, 15 youth and 15 children. The results show that Makassar culture influences the proportion of compliments used by Makassar people. 87% of female responses received praise in adulthood, 13% avoid praise, and 82% of female responses receive praise and 18% avoid praise in adolescence. In adulthood, 60% of their responses are praise, 40% avoid praise, 80% of men respond to praise, 20% reject praise, and 100% of boys accept praise.

Keyword: *compliment response; culture; pragmatic; speech act*

1. Introduction

Humans cannot survive without the ability to communicate. Speaking, on the other hand, is a complex behavior that requires both linguistic and pragmatic competence and is influenced by sociocultural norms and constraints. Humans constantly choose their language use based on the situation and the interlocutor, according to some implicit cultural rules. As a result, there are various types of behaviors seen in speech acts, such as apologies, requests, complaints, invitations, and compliments, based on various factors. Meanwhile, the principle of politeness governs human speech and behavior, with greetings, thanks, friendly address terms, and expressions of concern and admiration.

Contrary, conversing with others is a social activity. Individuals learn the skills required for everyday social interactions based on their membership in a specific community (Natsir et al., 2020). The structure of a conversation contains almost all automatic patterns, which are referred to as adjacency pairs. They always have a first and second part produced by different speakers. Generally, the first part, which contains the request or offer, is made with the expectation that the second part will be accepted. Acceptance is more likely structured than rejection. Preferences refer to these structural possibilities. The term refers

to a socially defined structural pattern rather than an individual's psychological or emotional desires. The second part is divided into preferred and disliked social actions by the preference structure. A structurally expected next action is preferred, while a structurally unexpected next action is disliked. To date, the same conversational analysts (e.g. Levinson, 1983; Davidson, 1984; Pomerantz, 1978) have found a systematic interactional preference for affiliated actions such as invitations, offers, and judgments.

Pomerantz (1978) discovered that praise causes confusion for those who receive it in a study of praise responses in spoken English. When responding to compliments, the recipient must choose between two opposing preferences. People, on the one hand, tend to (a) avoid self-praise, while on the other hand, they tend to (b) accept or agree with praise. According to Herbert (1990, 1989), American speakers demonstrate great ingenuity in avoiding the acceptance of simple compliments. With his New Zealand data, Holmes (1996 a) identified 12 strategies and classified them into three broad types: Accept, Reject, and Deflect/Evade. According to his findings, accept is the most preferred response type (61% of all responses).

Several studies on praise response strategies in Japanese have discovered that content and context influence how much respondents prefer to avoid self-praise (i.e. disagreeing with praise). The examination of praise responses on ability, achievement, appearance, personality, and sense of belonging allows for a more nuanced examination of the relationship between variations in praise content and praise response strategies used by native Japanese and English speakers. It is fascinating to see how response patterns differ greatly across cultures. Acceptance rates in non-Western languages are much lower than in English-speaking communities (Nugroho, 2020). According to Daikuhara (1986), the most common responses to praise in Japanese are "that is, that is" (No, No) or "*sonna koto nai*" (that is not true). The use of No, no in response is unique to native Japanese speakers because the qualities praised are rarely rejected by American English speakers. However, according to Wolfson (1983), such disagreements, when they occur, are usually limited to interactions between intimates.

Another study of praise found that it is a structured speech act that reflects cultural and social values (Manes, 1983). To date, most studies have focused on praise in some forms of English; however, little empirical research has been conducted on praise and praise responses in other languages, such as Chinese. Several researchers have investigated Chinese praise reactions. Shih (1986) conducted research comparing how praise functions in English and Chinese. Praise behavior is fairly consistent across languages, with the exception that the item being praised may differ slightly depending on what is highly valued in the culture. Concerning Praise Response, however, there are significant differences between China and America. In his study, he classified praise responses in Chinese into three categories: (1) rejection, (2) acceptance, and (3) compromise. The rejection type is the most common of the three types of compliment responses in Chinese, followed by the compromising type, and finally by the acceptance type. Each type is further subdivided into more and less polite types. Furthermore, sex choices are influenced by a variety of social factors such as gender, age, level of intimacy, and social context. Teens, for example, prefer their peers' blunt and humorous compliment responses. Shih contends that modesty is a great virtue for the Chinese and that the essence of modesty is most clearly reflected in responses to praise.

Previous research has found that native speakers of Japanese, Chinese, American, and English respond differently to compliments depending on their social context and

culture. As the researchers conduct research on the speech acts of young adolescents in Makassar, this study can be compared to previous studies. This study focuses on social status praise, as well as giving and responding to compliments that are deemed important enough to cause gender differences among speakers. The researchers investigate the praise response strategies of young adolescents in Makassar based on their gender and level of education as a specification. Issues such as those mentioned in the preceding section pose some unique challenges for this study.

2. Literary Review

1. Speech Act Theory

Austin is a popular researcher in the field of speech act studies. He claims that on any given occasion, an utterance will be performed by three related acts (Levinson, 2003:236):

- a. Locutionary act: utterance of a sentence with specific meaning and reference.
- b. Illocutionary act: the making of a statement, offer, promise, or the like while uttering a sentence through the conventional force associated with it.
- c. Perlocutionary act: the act of causing effects on the audience by uttering sentences, such as effects unique to the circumstances of utterance.

Locutionary act is easy to understand. This is the fundamental act of speech, and it results in meaningless linguistic expressions. (1) *It is too hot*. This meaningful linguistic expression was invented by someone. However, in real life, people do not just make random remarks. They usually do it with a specific purpose involved in the illocutionary act. This is achieved through the communicative power of an utterance, as shown in Example (1). It could be a simple statement, a request to close a door, an explanation for someone to do something, or it could be used for other purposes.

Austin divides speech acts into two categories: implicit performative and explicit performative (Levinson, 2003:238). The latter are classified into five types: sentencing, assertiveness, commissiveness, expository, and behavioral. Praise is a type of behavior that is used to express one's feelings about something or someone. Searle developed Austin's theory of speech acts over the course of several years. Based on their structure, he divides them into two categories: direct and indirect speech acts. Example (2) illustrates them below.

- A. *Give back my money!*
- B. *I want to use my money.*

Here, a and b have the same function but a is more direct than b. In other words, the indirect speech act is usually more polite than the direct speech act.

Based on the function of the utterance, Searle classifies the speech acts into 5 types (Levinson, 1983:240):

- a. Representatives: used to state certain facts (such as the statement, concluding).
- b. Directives: used to persuade someone to do something (for example, order, command, request, and suggestion).
- c. Comissive: used to make a commitment to do something (such as the promise, threat).
- d. Declarations: used to alter the way or state of things (such as the declaring, notice.)
- e. Expressive: used to communicate feelings and emotions.

(For example, an apology or a compliment)

Compliments are part of the expressive speech acts. There is a link between speakers' and hearers' psychological states and their facial expressions. This concept is explained further in the following section.

2. Face and politeness

All speech acts cannot exist without faces and politeness, and usually they seek or threaten faces. Consequently, it is necessary to discuss facial theory and politeness.

Politeness is usually an expression of concern for the feelings of others, both linguistically and non-linguistically, used to show respect for the person being spoken to. Brown and Levinson (1978:66) make the most profound statement about politeness. Courtesy, they argue, is "something that is emotionally instilled, which can be lost, maintained, or enhanced, and which must always be considered in interactions." They claim that people need certain desires related to modesty.

This type of desire is known as facial needs. (3) *Your clothes are very beautiful!* , Example (3) to a female is a positive face act which can build a close relationship between the speaker and the hearer. Since clothes are a part of a person's appearance, between the speaker and the hearer, it is indirectly praises the hearer for looking good.

3. Compliments

a. The definition of Compliments

Compliments have three meanings: they are phrases that indicate admiration for someone or something; they are comments that show that we trust others and have a positive impression of them; and they are utterances that express praise or good wishes (*Longman Dictionary of Contemporary English, 2008*)

Praise is defined similarly in the free dictionary; it might be a declaration of praise, appreciation, or congratulations; it can be formal acts of courtesy, or respect; or it can be well wishes. Then from thesaurus in the free dictionary (2008), compliments can mean expressions of approval and commendation or excessive or insincere praises.

Several researchers have proposed various definitions of praise and the most well-known and widely accepted is the one proposed by Holmes (2001): A complement is a speaking act in which someone other than the speaker, generally the person being addressed, is expressly or implicitly praised for some 'kindness' (possessions, features, skills, etc.) that is regarded positive by the speaker and listener.

Several principles can be derived from the four definitions above: first, polite speech acts; second, it can be direct or indirect, which means it can have an explicit form that people can tell the difference quickly, or it can have a vague structure that people still take as a compliment, and last, it is handed to someone else rather than the speaker.

b. The functions of Compliments

From the functions of the compliment, according to some previous researches, it can be seen that there are 6 types:

1. To admire or approve of someone's work/appearance/taste (Herbert, 1990). Example (4) can help to understand it. I really like your coat. This compliment simply compliments the speaker's admiration for the speaker's appearance.
2. To create/confirm/maintain cohesion (Wolfson, 1989). When a stranger enters a group and makes the utterance such as in Example (4), it can also be viewed as a technique of

establishing a new friendly relationship in the group.

3. To substitute greetings/gratitude/apologies/congratulations (Wolfson, 1989). When two friends meet, one of them says something like Example (5): how nice you are today, this utterance serves the same purpose as the greeting "how are you?"
4. To soften potentially humiliating actions such as apologies, requests, and criticism (Wolfson, 1983). If the speaker offends the listener, he could utilize a compliment to change the subject and soothe the hostile mood.
5. To initiate and maintain a discussion (conversation technique) (Wolfson, 1983). If the interlocutors are strangers, they can start their chats with praises to get the topic started. Example (6) explains it perfectly. Hello, your English is excellent; when did you start learning it?
6. To encourage desired conduct (Manes, 1983). It is common in everyday life. As an example, consider the following: What lovely ear rings you have! What store did you get these from?

These two phrases express not just the speaker's enthusiasm, but also his ardent desire to purchase the identical ones. Compliments have distinct meanings and uses in different settings. They are typically employed as a courtesy approach to make others feel at ease and to prolong the conversation.

c. Syntactic Patterns and Lexical Item of Compliment and Compliment Responses

Adapting Manes (1983) and Wolfson's (1983) classification, the researchers categorize the sample data into 8 syntactic patterns and an example for each types is given below. :

1. NP (BE) (INT) ADJ
Ex ; (Your T-Shirt is very good, Daeng)
2. (PRON/NP) LOOK ADJ
Ex :(You look pretty)
3. (INT) ADJ
Ex :(very wise)
4. NP/PRON V (ED) (INT) ADV
Ex :(You're dressed very nicely today, sister)
5. NP/PRON V (INT) ADV
Ex : (You are very attentive in the class)
6. NP/PRON V NP
Ex : (You have such new beautiful hair)
7. NP/ PRON (INT) V (NP) REALLY + LIKE/LOVE+ NP
Ex : (I admire your smile very much)
8. PRON BE (INT) ADJ NP
Ex : (You have a good new car)

Herbert's (1990) classification of compliment responses, divided our data into 12 types, and some responses are based on the empirical data.

1. APPRECIATION TOKEN. A verbal or nonverbal acceptance of a compliment, acceptance not being semantically fitted to the specification of the compliment, e.g.
A : This bag is gorgeous
B : (smile)
2. COMMENT ACCEPTANCE. The addressee accepts the complimentary force by means of a response semantically fitted to the compliment, e.g.

- A :The new dress, isn't it?
B : Right
3. PRAISE UPGRADE. The addressee accepts the compliment and asserts that the compliment force is insufficient, e.g.
A : I feel you are whitening
B : I am always white
4. COMMENT HISTORY. The addressee, although agreeing with the complimentary force, does not accept the praise personally; rather, he/she impersonalizes the complimentary force by giving (may be irrelevant) impersonal details, e.g.
A : The shoes looks good on you
B : I bought them two days ago
5. REASSIGNMENT. The addressee agrees with the compliment, but the complimentary force is transferred to the third person or to the object of compliment, e.g.
A : Hey, you are wearing a new sweater. It looks nice
B : This is the second time I have worn it, it is not new anymore.
6. RETURN. The praise is shifted to the addresser / complementor, e.g.
A : You look like a wise person
B : You have a good mind, too
7. SCALE DOWN. The force of the compliment is minimized or scaled down by the addressee, e.g.
A : This is your house? So Clean!
B : It's ok
8. QUESTION. The addressee might want an expansion or repetition of the original compliment or question on the sincerity of the compliment, e.g.
A: I admire your personality very much
B : Really?
9. DISAGREEMENT. The addressee directly disagrees with addresser's assertion, e.g.
A: You seem to have become slimmer
B: You must be joking
10. QUALIFICATION. The addressee may choose not to accept the full complimentary force offered by qualifying that praise, usually by employing, "but" and "yet", e.g.
A: It is very pretty and suits you
B: I also think it is not bad. But it is not the same as what I thought originally
11. NO ACKNOWLEDGMENT. The addressee gives no indication of having heard the compliment; that is, he/she employs the conversational turn to do something other than respond to the compliment offered, e.g.
A: You look like Korean actor wearing the pair of eye glasses
B: You are good- sighted, aren't you? Why don't you get a pair for yourself?
12. REQUEST INTERPRETATION. The addressee interprets the compliment as a request rather than a simple compliment.
A: This indicates that our business is terrific
B: Stop to flatter me again, what on earth are you attempting to do?

4. Categories of Gender

Humans can be split into two groups based on biological elements. If individuals are classified as men or girls, it is based on biological sex, which is determined by their sex organs and genes. When using gender to separate humans, however, people can use a psychological

and cultural term that involves the subjective feelings of maleness and femaleness. Gender also refers to society's assessment of behavior as masculine or feminine (Basow, 1992: 2; Barker & Dariusz, 2001:48; Yule, 2006:222). Many facets of the distinctions between men's and women's voices have been researched. From the biological aspects, because women and men have some differences in the physical vocal tract, the voice of women is different from men. For example, on the pitch, women usually speak with a high pitch because of short and thin vocal folds while men speak at a low pitch (Graddol & Swann, 1989:15).

There are still considerable disparities in the social element of voice between men and women. According to Spender, men typically use low-pitched voices due to both their anatomy and their desire to use low-pitched voices (Graddol & Swann, 1989: 18). For women, speaking in a high-pitched voice is considered a joke that would harm their image. Men perceive low-pitched voices to be more confident and dominant than high-pitched sounds. Men are typically the most powerful people in society. They are the center of society and have dominance, whereas women are typically in the submissive category.

Although some gender equality has been achieved in many fields, including academia, economics, and politics, the impact of traditional attitudes and objective gender distinctions continues. Some absolute differences in speech acts between men and women have been discovered after extensive research:

- a. Women are more socially engaged, cooperative, and constructive than men;
- b. Women are more silent than men in public, so they are a muted group;
- c. Women ask more questions than men in speech pattern;
- d. Women are interrupted more than men;
- e. Women have different lexical choices and frequency than men;
- f. Women use more polite behaviors than men, such as compliments, apologies, minimal responses, and tag questions.

5. Feature Of Compliments Based on Mixed Genders

In terms of compliments, numerous linguists have conducted extensive research on this dependence on gender. Some contrasts in their viewpoints have been investigated:

- a. Women certainly use compliments on each other more than men on each other;
- b. Women are more likely to receive compliments than men. This means that compliments may be aware of the risk of discomfiting men with an FTA;
- c. Women complement each other on appearance more than on any other topic, whereas compliments on possessions are used more frequently between males;
- d. Compliments tend to focus on skills or performance as solidarity signals for males, while compliments reinforce appearance as solidarity signals for females;
- e. Women and men interpret compliments differently. Women appear to use compliments to build, maintain, and improve relationships, whereas men appear to use compliments to encourage or provide feedback. (Wolfson, 1983; Manes, 1983; Holmes, 1983)

Many linguists offer explanations for these phenomena: (1) In terms of personality, women prefer relationships and participation in talks, whereas men seek independence and hierarchy. (2) In terms of socialization, women and men have diverse early experiences. Women are more cooperative and closer in interactions, whereas men are more competitive and control-oriented. (3) In terms of power and social standing, men are typically the dominant members of society, and they are the center of attention in public, regardless of

their position in the economy, region, or politics. Men are perceived to be more powerful than women; hence they are more competitive (Holmes, 1996: 7; Holmes, 2001: 157; Lazar, 2005: 3).

3. Research Method

The research method used by the researchers is mixed methods, qualitative and quantitative methods. Therefore, the researchers used this method to collect and analyze the data suitable with the purpose of this research to get the strategies used by the people of Makassar based on the age level to respond to compliments. The researchers used observation sheet to know how the context can influences the respond of the compliment in interaction to others and the types of compliments they use. Interview was used in this research to know the strategies used by male and female in compliment response. The researchers used semi structure interviews with a specific set of questions to be asked. The number of questions for interview was 15 questions, but it was developed based on the research questions. Questionnaires were distributed to the participants. The three instruments above were used to support the validity of the data (Mac and Ghail in Agung, 2010). The procedures of collecting data in this research consist of observation, interview and questionnaire.

The first thing that the researcher did in analyzing the data was to analyze the data obtained from the observation and interview. The second one was to analyze questionnaire data or the answers from respondents. The researchers used different procedures to analyze data gathered from different instruments. For observation and interview, the researchers uses some steps based on Miles and Huberman (in Sugiyono, 2008:340).

4. Results and Discussion

a. The Tendencies of Compliment Response Used by Age Group of Makassarrese.

Topic	Female								
	Elder			Teenager			Young		
	Ac	Av	Rj	Ac	Av	Rj	Ac	Av	Rj
Achievement	√			√			√		
Characteristic	√			√			√		
Belonging	√			√			√		
Appearance	√			√			√		
Ability		√			√		√		

Table 1. The tendencies of compliment response used by Makassar Female

Topic	Male								
	Elder			Teenager			Young		
	Ac	Av	Rj	Ac	Av	Rj	Ac	Av	Rj
Achievement	√					√	√		
Characteristic	√			√			√		
Belonging	√			√			√		
Appearance		√		√			√		
Ability		√		√			√		

Table 2. The tendencies of compliment response used by Makassar Male

Note: Ac: Acceptance, Av: Avoidance, Rj: Rejection

According to the findings of this study, group speakers utilized three types of responses: acceptance, avoidance, and rejection. It verifies Holmes and Burger (1988) classification of compliment responses based on semantic formula. It suggests that compliment answers should be interpreted considering the context in which they are used. There are some discoveries that astound the researchers, such as the explanation and classification of complement replies from both. By using their distinct reactions, for example, the data from female responses typically accept, while male responses mostly avoid the compliment. For instance, the response “*bah*”, ‘*pastimi*’, ‘*kamma memang*’ have been represented by the faces. It seems that the meaning of language cannot be determined only from its structure; it is important to pay attention towards the context of use. Related to the similarities and the differences, some findings show that the strategies of compliment response are used by the speakers as the strategy in persuading or expressing their attitude. It covers how Makassar people tend to use acceptance to show their respect and simplicity, and also Americans tend to use acceptance. Lastly, Americans and Makassarese have different ways to show their responses; Indonesians tend to be implicit, while Americans are more explicit

b. The Influence of Culture in American And Makassar

Linguists have confirmed that language as a communication tool genetically exists only in humans. Humans are capable of forming the symbol or name in order to tag each fact, whereas the animals are not able to do it all. Language lives in the community and is used by its members to communicate. The survival of a language is strongly influenced by the dynamics of the speakers. In other word, the existing culture around that language will participate to determine the face of that language.

Makassar people domicile in Makassar regency, south Sulawesi province. In this study, the researchers discuss at least ‘5 pasang’ (the message). Those messages become a basis of Sirik, which we know as Sirik na Pacce , life philosophy of Makassarese. In the culture of Bugis *Paseng* has been inherited from time to time. It can be categorized as a type of testament. *Paseng* is a term used in Bugis culture, consisting of 5 messages:

1. *Ada tongeng* (to say the right thing)
2. *Lempuk* (to be honest)
3. *Getteng* (to be stick to to beliefs and norms)
4. *Sipakatau* (to respect others)
5. *Mappesona ridewata seuwae* (to be submissive to the authority of God, the Almighty)

Those who do not implement the messages in the daily life are stated as ‘*kurang siri*’ (less of self-esteem) and named ‘rapang-rapang tau’ (marionettes). Some characteristics of their attitude are:

- a. *Eja tomme na doang* (an act undertaken without thinking long).
- b. *Pa’bambangan na tolo* (attitude blindly done because of emotion or stubbornness. This may cause an embarrassing consequence or called *nipakasiriq*).
- c. *Kualleanga tallanga natoallia* (not to give up).
- d. *Punna tena siri’nu paniaki paccenu* (honor and a sense of humanity are to be preserved).

Based on the above descriptions, we could identify the compliments usually used by the Makassar people.

Compliment	Response
1. <i>Tas gammara enne anunnu e</i> (you have a beautiful bag)	- <i>Alhamdulillah, ka tas beru riballi</i> (Alhamdulillah, this is a new bag I have bought)
2. <i>Baji memang tongki katte</i> (you are a good guy)	- <i>Alhamdulillah, sipa'sipa baji memang antu kuboya ya</i> (alhamdulillah, I was looking for a good attitude)
3. <i>Lompona ballata'</i> (your house is big)	- Alhamdulillah.
4. <i>Rampingta sede'</i> (you look slim)	- Alhamdulillah

The examples of responses above are followed by the five messages already explained; it is *Mappesona ridewata seuwae* (to be submissive to the authority of God, the Almighty). The word 'Alhamdulillah' indicates that Makassar people respect and accept the compliments. Makassar people also hold on the other messages or '*paseng*' in their activities. It is *Ada tongeng na mallempuk* which means someone must be honest.

Compliment	Responses
- <i>Tambah kebo'ki antu kucini</i> (you look more bright)	- <i>Ammake ka ba'ra racikang</i> (I used mix powder)
	- <i>Gammaraka nucini, ka ammakeka ba'ra racikang</i> (I look beautiful because I use mix powder)
- <i>Tas Gammara anne anunnu</i> (your bag is beautiful)	- <i>Iye, ero' tongko malli mako</i> (yes, if you want, you can buy it)
	- <i>Iyo. Anu gammara ka anu ka'jala.</i> (yes, it is beautiful because it is expensive)

Through those responses, the researchers see that Makassar people apply the *pasang ada tongeng na malempuk*. They respond to the compliments based on the things existing in reality; so there is no fake utterances. *Getteng* or to be stick to the beliefs and norms also appear in the data.

Compliment	Responses
- <i>Baji memang tongki katte.</i> (you are a good guy)	- <i>kamma memang tongi rupa tawwa, salingki-sibantu-bantu.</i> (so indeed as human beings we have to help one another)
	- <i>iye, ka paraikatte sipakatau</i> (yes, we have to respect each other)
	- <i>sisambe-sambe memang tawwa sitolong-tolong</i> (humans exchange help)

Another characteristic found is the motto of *Eja tomme na doang* (an act undertaken without thinking long) and *Pa'bambangan na tolo* (blind attitude owing to emotion or stubbornness), illustrated below.

Compliment	Responses
- <i>tas gammara anne anunnu</i> (your bag is beautiful)	- <i>patootoai ane</i> (annoying)
- <i>tambah kebo'ki antu tawwa</i> (you have a brighter skin)	- <i>nasusaiko cika?</i> (have you a problem?)
- <i>lompona balata</i> (your house is big)	- <i>pa'cininu ji antu</i> (this is only your vision)
- <i>tambah rampingki sede..</i> (you are slimmer)	- <i>dari pada tena</i> (than there is no one)
	- <i>daripada kau kodi tanja'nu</i> (compared to you, your face is ugly)

5. Conclusion

The primary goal of this study is to identify praise reactions from people of all ages; adult female, adolescent, and children. The compliments and the responses given by Makassar people are in general based on the inherited messages. These messages constitute the foundation of Sirik, which we know as Sirik na Pacce, the Makassar people's life philosophy: Paseng means "to be honest," "getteng" (to stick to norms), "sipakatau" (to respect others), and "mappesona ridewata seuwae" in Bugis (to be submissive to God, the Almighty) Those who do not heed these signals will be labeled as 'less siri' (low self-esteem) and given the moniker 'rapang-rapang tau' (doll). Based on the research results, it is seen that the praise response method adopted by women is to receive praise with the impact of the sipakatau culture, in which Bugis-Makassar women are nurtured in a culture rich in mutual respect. Some of the patterns in this study are reflected in prior studies of native speakers' verbal acts of appreciation, while others appear to be unique observations that have not been recorded in previous researches.

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