Acculturation of English Greeting Patterns to Bugis Speech Community in Ajatappareng Region, Indonesia

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Abstract

This study was conducted to know whether or not the acculturation of English greeting patterns influences the Bugis speech community in producing greetings in Universitas Muhammadiyah Parepare. The use of greetings in the Bugis speech community daily life would like to be proven to increase the knowledge about the acculturation of English greetings patterns. The researcher used survey research by using questionnaires as a research instrument. The sample of this research consisted of 67 students of Universitas Muhammadiyah Parepare from the Bugis speech community that lives in the Ajatappareng region in South Sulawesi, Indonesia. The result shows that the acculturation of greetings among the Bugis speech community through the use of the English/Indonesian/local greetings is not happening. The tabulated charts of each question and topic given to the respondents showed a sign of consistency of how infrequently the respondents used any kind of time-bound greetings whether it is Indonesian or English greetings. Moreover, the collected information indicates that the use of English greetings is only customized for people who occur to come from English-speaking environments. Certainly, the results from this study cannot be taken to represent Buginese and Indonesian people as a whole, but the results themselves gave a picture of how both English and Indonesian greetings used among the Indonesian respondents look the same on the provided data. The notable result would be about how the utilization of greetings can be shown on different occasions.

Key words: Acculturation, Buginese, Bugis speech community, English greeting pattern.

Introduction

Literature has a strong relation to the stranger's cultural adaptation to the new environment. Cultural adaptation may occur because of the different values or models in social communities [1]. It is also the same as the language. Language is produced by the intellectuality of humans to determine the proper structure to be agreed on. Communication can be a tool to adapt to the new pattern of language first-hand, and it might produce language acculturation because the different groups of the individual bring their origin language pattern [2]. The entry of the new language through communication will probably affect language acculturation because of the new patterns of language.

Learning the second language (L2) requires cultural as well as linguistic competence as all languages live within cultural contexts, not only the structure of the language but also the cultural elements during the communication [3].

People in different cultures develop into behaviourally and cognitively very different adults, the processes by which these differences are transmitted between generations remain opaque to us. In the case of acculturation, individuals are initially exposed to one culture, migrate to another and adopt local cultural norms of the new 'host' culture [4]. It is possible that the acculturation process can occur only on one side, but this process will affect both different sides, the new environment, and newcomers.

This research is about the acculturation of English greetings patterns to the Bugis speech community. The pattern of English greetings might influence the original language of one area. Knowing as an acculturation process, this research was conducted to know whether or not the acculturation of English greeting patterns influences the Bugis speech community.

The research was conducted in the Bugis speech community, South Sulawesi Indonesia, which is known as a multiethnic area. Each speech community has an identity from its ethnicity, such as the original language in Bugis ethnic is the Buginese language. Bugis speech community also has a language pattern, but particularly the Buginese language has no specific pattern for greetings [5]. Instead of using the greetings pattern, there are only several words to indicate the time changing in the Buginese language, and also the other pattern such as interjection-question, question-body language, interjection-invitation, and invitations that are used by Bugis-Makassar ethnic according to Arni in her study [6]. Therefore this study would like to find out the acculturation of English greeting patterns in the Bugis speech community.

Language Acculturation

Acculturation is the process of change that results from continuous firsthand contact between people from different cultures [7]. One way to disentangle these influences is to focus on cases of acculturation, where individuals are initially exposed to one culture, migrate to another and adopt local cultural norms of the new 'host' culture [4]. The process of acculturation is different because young people experience a type of conflict and crisis between their family values and peer pressure from the society in which they interact [8]. Therefore, in the twenty-first century, English acculturation may happen between young people who are attached to the western culture during their development period.

Communication is viewed as the major underlying process as well as an outcome of the acculturation process [1]. Learning an L2, whether it is at home or abroad likely has some bearing in adjustments of attitudes toward members of cultures using the language, and perhaps even in those culturally different others in a general sense [3]. During the process of acculturation the individual may experience certain types of positive or negative changes, such as physical changes (e.g., urbanization), biological changes (e.g., a new diet), economic changes (e.g., a new labor status), social changes (e.g., new friends) and cultural changes, in which he or she may experience a superficial change (e.g., the type of clothing) or a deep change [2]. The level of acculturation was a function of proficiency in the L2 and an interactive function of language status and frequency of contact [9].

This adaptation, or acculturation, can occur at multiple levels. At the cultural/group level, the non-dominant and dominant groups' prior relationship, their form of contact, and any cultural changes experienced by both groups upon contact are key considerations [10]. Acculturation researchers have examined a series of issues involving the psychological and social adaptation of sojourners into a new cultural environment, these are rarely related to the frequency of first language (L1) or L2 use, student friendship networks maintained in a host setting, or attitudes held toward cultural differences in L2 speech communities in a comprehensive manner. Reactions to adaptation into the new language and cultural communities, to be termed here acculturation attitudes, will be considered as reflective of broader reactions toward the English Greeting Pattern [3].

Clement's model proposes that the level of acculturation into the second language culture should be a joint function of contextual characteristics and second language proficiency. Because language is a necessary medium of acculturation, little difference in the level of acculturation should be found at lower levels of proficiency between majority and minority groups or high and low contact groups. Given relatively high proficiency in the second language, minority group members should, however, evidence more acculturation than majority group members. Also, the magnitude of this latter difference should be directly related to the amount of contact between the two groups. [9]

English Greetings Pattern

Greetings are one of the most occurring social phenomena. Every speech community has various patterns and ways of greeting. Greetings standardize patterns of reciprocal behavior among group members. They are an essential part of the interactional discourse and serve as a prologue to the establishment of social relationships. Consequently, greetings are described as a significant aspect of human interactions [11]. Greetings are considered an important aspect of the life of each society or nation. There are many different ways of greeting. In some European countries like Poland and Netherlands people greet friends by kissing them on both cheeks. In the Middle East, people always hug persons of the same sex when greeting each other, and in Africa, people greet by shaking hands or by word of mouth.

The greeting can be described as the exchange of expressions, pleasantries, or good wishes between two people interacting to fulfill social obligations, or for the establishment of interpersonal relationships. It takes place at the opening of interaction or as a marker of its closing, also regarded as a necessary opening to every new encounter. Greetings are also linguistic routines that form part of the repertoire of politeness, as an “interactional ritual”, “an interactional routine” or a conventionalized episode of interaction in the opening phase of a conversation and is an inevitable part of everyday conversation [12]. Greeting as a politeness routine is a universal phenomenon but has a culture specification [13]. It might be seen from the body language or gestures of each different country while greeting someone.

“Greeting” is one of the most repeated expressive speech acts in our life [14]. The speech act of greeting is a particularly appropriate speech act to investigate in culture because it acts as a reflection through which we can find out what is valued in a particular culture. Everyone can find themselves trying to express pleasure each time when he meets a hearer [15]. It is sometimes difficult to start a conversation without a greeting, especially for Indonesian.

Given this definition, ‘greeting’ according to Austin’s classification is considered as a kind of performative concerns behavior towards others to exhibit attitudes and feelings [14]. According to Halliday as cited in Jibreen [14], the following are the forms of time-free greetings and time-bound greetings, where the time-free greetings can be used freely without being attached to a certain time, while the time-bound is used according to a specific time or condition:

Time-free greetings

- a. How do you do?
- b. Hello. How are you?
- c. Hi. How are you?
- d. Glad to meet you!
- e. (It’s) Good to see you (again)!
- f. (How/very) Nice to see you (again)
- g. Long time no see you!
- h. (Ah) X [any first name or honorific], Just the person I wanted to see/was looking for/was after

Time-bound greetings

- a. Daily formal greetings:
 1. Morning: Good Morning
 2. Afternoon: Good afternoon.
 3. Evening: Good evening
 4. Day: Good day.
 5. Night: Good night.
- b. Seasonal (in) formal greetings
 1. Happy New Year!
 2. Happy Anniversary!
 3. Happy Easter!
 4. Happy birthday (to you)
 5. Marry happy returns (of the day)!
 6. (A) Merry Christmas (to you)!
 7. Many happy returns (of your birthday)!

Differences in English and Indonesian greetings are significant. “Good morning/afternoon/evening” are general greeting expressions in English, whereas “Assalamu’alaikum”, “Where are you going?”, and “Hi, ...” are common greetings in Indonesia. According to the research which was conducted by Bukhori [16] “Assalamu’alaikum” became a trend for the interlocutors who have a good understanding of Islamic doctrines. Related to this pattern, some of the traditional languages do not have a special term of greetings, but were changed by “Assalamu’alaikum” or “Hi/Hello”. The greetings “good morning/good afternoon/good evening” are used at different times of the day to greet people in English greetings term. “Good evening” is often used after 6 p.m. or generally when the sun has set [17].

Bugis Speech Community

Culture is related to a mindset that is revealed in the behavior and activities of human beings as a form of reaction to the natural challenges occurring hereditary [18]. As mentioned above, Bugis ethnic is located in South Sulawesi, and it has a specific pattern of language. In this study, the Bugis community is a target of the stud to know the language used in their speech community. According to Adijah et al., [19] adaptation is a key issue that is usually faced by Bugis migrants in their new location. Their study indicates that there has been a process of adaptation and inheritance

of cultural values among the Bugis community in Pontian. Based on the results of interviews with respondents, Bugis' cultural adaptation in Pontian was more focused on language and customs. Bugis language used in everyday conversation in Pontian is no longer the same as it used to be, (the original Bugis language) but tends to use a dialect of the Malay language and adopt few words from the Malay language. Interestingly, it is also strengthened that the phenomenon of using greetings in the social interaction of Bugis-Makassar ethnic is not well-formed in society according to Hasjim et al. [20].

The philosophy of "palettui alemu riolo tejjokamu" is believed to be the driver of Buginese ethnic high work ethic and adaptation to the environment [21]. It means the Bugis community holds their beliefs tightly, even if they are not in their hometown, but they still maintain the culture and tradition of their place of origin. Besides, Islam has become a fundamental aspect of the Bugis culture. For them, holding ethnicity as the Buginese should also be coincident with the position of being muslim [22]. As mentioned above, related to the greetings of the Bugis speech community, the majority of the Bugis community holds Islam religion, therefore, most of the greetings are produced in "Assalamu'alaikum". The formal Indonesian greetings such as *Selamat Pagi/Siang/Sore/Malam*, which have a similar structure to the English greetings pattern of Good Morning/Afternoon/Evening, have no specific pattern in Buginese language, instead of using the Buginese language of Morning/Pagi (ele'), Noon/Siang (esso), Afternoon/Sore (areweng), Evening/Malam (wenni) as a time changing term.

Methodology

The participants of this study consisted of sixty-seven bachelor students of Universitas Muhammadiyah Parepare, which have been chosen by purposive sampling from different faculty and level of study. The participants must come from the Bugis ethnic which also lives in the Bugis speech community in the Ajatappareng region, which former kingdom located in the western part of South Sulawesi.

The research used the survey research method, with the research question: Does the acculturation of English greetings pattern happen in Bugis speech community? Based on the problem, the objective of the research would like to know whether or not the acculturation of English greetings pattern is happening. The data collection was conducted in February 2020 by questionnaires through the Likert scale and multiple-choice. This research applied a cross-selectional survey to gain a piece of information related to the use of greetings in the Bugis speech community in the context of university students.

Findings and Discussion

This section would present the information analysis gathered from 67 respondents of the Bugis speech community who were chosen among students from different faculty. The topic being given was about the use of commonly used greetings among Bugis speech community students, which included the exposure of English common greetings as a means of acculturation. Moreover, this section aims to answer the question being given, as it will provide the reader with the recorded evidence of whether the kind of acculturation of greetings happened or not.

The first question from the questionnaire asked about the frequency of how often our respondents used forms of English/Indonesian/Buginese patterns in greetings. There was a visible gap of numbers shown in figure 1 below. The number of respondents who constantly used greetings was surprisingly low with only a 3.00% percentage. Those who were using the greetings infrequently were recorded to be in 32.80% percentage, while most respondents (40.30%) admitted that such greetings were occasionally used in their daily life.

Figure 1. Frequency of Greetings

The second item from the questionnaire was specifically asked about the familiarity of Indonesian respondents with the use of Indonesian greetings. The highest percentages (31.30%) were coming from those who stated that

they were using Indonesian greetings infrequently and occasionally, while the lowest number (9.00%) were from those who constantly used Indonesian greetings. The chart in figure 2 reflects that most of the students were not familiar with using Indonesian time-bound greetings patterns in their daily life.

Figure 2. Indonesian Greetings Familiarity

The next item talked about the familiarity of the use of English greetings among Indonesian respondents. It is not surprising that the number who constantly used the English greetings are rather low, where both categories only recorded 3.00%. 14.90% admitted that they had never used any of the English greetings before, and the “infrequently” category recorded highly at 46.30%. It is indicated that English greetings are not familiar yet to the Bugis speech community students in the Ajatappareng region, which means the spread of English users in terms of using greetings in daily life is still in small number.

Figure 3. English Greetings Familiarity

The fourth question from the questionnaire specifically given the topic about the use of greetings in the Bugis speech community. As expected, the respondents were not highly aware of the use of such greetings in the Bugis speech community. Most of them came to an agreement that such greetings were only used by several people. They were not specifically mentioned about the specific group of people they were talked about in this community. The result clearly showed that 34 of the respondents stated that greetings are only used in certain conditions. This statement is related to the next question. Last but not least, 1 of the respondent said that the use of such greeting only happened in a specific area.

The last question is meant to explore the kind of situations when they usually utilize greetings. As shown in figure 5, most of the respondents stated that the most appropriate situation to use the greetings is in a formal situation. Specifically, 32 respondents agreed that such greetings are a common informal situation. Followed by 28 respondents who deliver greetings when meeting their friends. On the contrary, 8 respondents said that the greetings were also used in any other situation not being written in the questionnaire. This result means that the greetings in the form of English/Indonesian patterns are not actively employed in Bugis speech community life. Related to these findings, it also could be concluded that the acculturation of English greeting patterns is not happening in the Bugis speech community of Ajatappareng students. Even though the students usually attach to the certain conditions that use greetings, but the greetings used by the community are only limited to the time-free greetings like “Assalamua’alaikum”, “where are you?”, and “hi/hello”.

Figure 4. The Use of Greetings by Bugis Speech Community

Figure 5. Greetings Delivery

Conclusion

The study aimed to record any possible form of acculturation concerning English greetings being used interchangeably among people from the Bugis speech community. Some shortcomings occurred during the information gathering where some of the respondents were hesitant on giving extra information regarding their view of the given topic. The result itself is somewhat considered surprising for the researcher, as the topic on the questionnaire were mainly about comparing the use of distinctive greetings of English and Indonesian or local greetings, the statistic number showed a similar pattern and result on both English greetings questions and Indonesian greetings questions, where the greetings not much employed by the respondents.

This was mainly because the use of greetings itself, according to the 67 respondents, was not been something frequently used in their environment. The only notable difference was that the utility of English greetings is only common for those backed with English speaking environment, mainly from English Education students. Furthermore, the respondents came with an agreement that some occasions, specifically formal occasions, are occasions where the use of greetings is preferable and considered less awkward. The closest examples of this are, the use of English greetings by educators/teacher before they start the class; and the greetings to open speech on formal occasions. Thus, the acculturation of English greeting patterns is not happening in Bugis speech community students in the Ajatappareng region.

This study also has some limitations that might be a suggestion for further study about the Bugis speech community. Apart from the results obtained from this study, there are still shortcomings related to the specification of topics that are usually the subject of discussion by the Bugis speech community which involves greetings. In addition, although research related to the use of colloquial greetings has been carried out previously on the Bugis-Makassar ethnic group, considering the large scope of the Bugis ethnic area, the grouping of the use of colloquial greetings is still very limited in certain areas. As well as the knowledge about the acculturation of foreign languages to Buginese languages in the other areas besides Ajatappareng.

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