

Complaint Strategies by Indonesian with Special Preference to Makassarese

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Abstract

This research aims to elaborate the kind of complaint strategies do Indonesian with Special Preference to Makassarese employ. This research study adopts DCT (Discourse Completion Task) as the research instrument for collecting data. DCT is a form of questionnaire describing some natural situations to which the respondents are expected to react making complaints. The data for this study taken from 30 native speakers of Indonesian especially Makassarese. Subjects are asked to participate in the study in person by the researcher. The subjects are provided with a survey packet comprised of the Informed Consent, the Demographic Survey, and the DCT. Subjects are asked to complete the Informed Consent. In analyzing the data, the researcher makes a table of responses from all the respondents in each situation. And then, the data of this research are analyzed based on the compilation of strategy from six linguists such as Giddens (1981), Olstain & Weinbach (1993), Boxer (1993), Trosborg (1995), Murphy & Neu (1996), and Rinnert & Nogami (2006). By this compilation of strategy, the researcher identifies the strategy applied by the participant in complaining. The analysis shows that the kind of complaint strategies do Indonesian especially Makassarese in complaining are complaint, criticism, explanation of purpose, candidate solution, sarcasm, threat, apology, asking for responsibility, expressing disappointment, opener, justification, preaching, closing and satire. By doing a research about complaining behavior of Indonesian, the researcher suggests in this study that is the addition to the notion of classification of complaint strategy developed by the linguists based on the phenomena found in the research. The strategy is added up to this compilation is satire. Satire is a humorous way of criticizing people or ideas to show that they have faults or are wrong, or a piece of writing or a play that uses this style.

Keywords/Kata Kunci: *complaint strategies, speech act, sociolinguistics, pragmatics*

Introduction

Communication in everyday life in society is a form of linguistic interaction. There are various kinds of socially meaningful content that are communicated by people in their daily lives, namely communicating facts, emotions, ideas, attitudes and beliefs. Complaints expressed by the speaker to the person he is speaking to are not only a form of linguistic strategy but also a form of non-linguistic strategy, which is a form of social aspect in community life. When someone expresses a complaint, it means that the way they express it will not be separated from the cultural rules that have been ingrained in them since they were little. The complaint expressed is a form of linguistic means and is also conveyed in a way that is socially acceptable in their culture. In daily life, people frequently become annoyed, dissatisfied or unhappy about other people or circumstances. Due to the fact, uncomfortable situations often trigger expressions of complaints. That is why people utter certain word choices and behave depending on particular factors such as people

show their reactions to the annoying events or express their feelings of dissatisfaction toward others.

One of the studies discussed or analyzed in the field of Sociolinguistics and Pragmatics is speech acts or communicative acts. This research deliberately concerns with Brown and Levinson's theory (1978; 1987) that is about the Face-Threatening Act, in which when someone expresses their complaint they definitely have a unique way. In reality, when the speaker (s) conveys his/her complaint to the conversation partner (H), this is considered as a form of action that can give rise to problems or debates that can threaten the position of the hearer. This is what is meant by (Leech, 1983) in his theory, namely conflictive acts. When people complain, problems arise between the speaker (S) and the hearer (H), which are then identified as conflicting. Meanwhile, the hearer who receives the complaint is considered to have their position threatened, which is then identified as a form of Face-Threatening Act. However, bravely conveying complaints to other people is a form of effort to make other people introspect themselves by correcting behavior that may violate norms or cultural rules of socializing in society.

In fact, there has been a lot of research that has raised the theme of the speech acts of apologies and requests, some of which are: Olshtain and Blum-Kulka (1985), Blum-Kulka and Olshtain (1986), House and Kasper (1987), Trosborg (1987), Tanaka (1988), and Faerch and Kasper (1989) (as cited in Kasper and Dahl, 1991). This is different from the study of complaints, which has not been widely studied by researchers. Several studies on complaints in various countries, such as Olshtain and Weinbach (1987), analyzed complaining, which is a form of speech act in Hebrew. Then, in 1994, Trosborg analyzed the differences in sociolinguistic competence and discourse competence between native English speakers and Danish English learners. The thing that must be considered when conveying complaints is how the complaint is expressed without violating the norms or cultural rules that apply in that society, especially if the speaker (S) and the hearer (H) come from different cultural backgrounds where each of them has different communication rules, understandings, social values and attitudes that govern the way they interact with each other. Each person will explicitly or implicitly interpret the content and method of conveying information, including conveying complaints, which cannot be separated from their respective cultural rules.

The decision to focus on the study of complaining as a form of speech act is based on its sensitivity and frequency as a prominent example of negative affective communicative acts in social life. Complaining is a form of communication that is considered more complicated than other forms of speech acts because there is no specific form of complaining and no way of interpreting it that can be negotiated beforehand.

These are some previous research on Complaining as one kind of Speech Acts in some countries, such as Rui Li (2017) "*Language Proficiency and the Speech Act of Complaint of Chinese EFL Learners*". This study investigated Chinese EFL learners' ability to express complaints and its relationship to their L2 proficiency. The analysis showed that learners were unable to express their complaints accurately, and the overall appropriateness of their complaints was influenced by their L2 proficiency. Other research findings also demonstrate that different levels of proficiency influence the strategies and external and internal modifications used by learners.

Another research is by Nader Muhaya Al Rashidi (2017) "*An Interlanguage Pragmatic Study of Saudis' Complaints*". This study investigated the strategies monolingual Saudi Arabian adults (MSAAs), Saudi EFL adult learners (SEFLALs), and native speakers of English (ENSs) used when complaining. The aim of this study was to investigate whether

the complaint strategy demonstrated by SEFLAL is a form of pragmatic transfer. The analysis of this study demonstrates several strategies used by participants in conveying their complaints. First, instructions, requests, and frustration were the most frequently used strategies by MSAA, SEFLAL, and ENS.

The research gap focuses on the speech act of complaining which requires the speaker to have more social interaction skills as well as many face-saving strategies. Further research should be done the other variables that may affect the production of this speech act. Gender and age differences should also be carefully studied in future research.

So, the researcher presents the research under the title Complaint Strategies by Indonesian with Special Preference to Makassarese. The research questions addressed in the present study is what kind of complaint strategies do Indonesian with Special Preference to Makassarese employ?. Whereas, this reserach's aim is to elaborate on the complaint strategies of Indonesian with special preference to Makassarese employ. Based on the analysis and discussion in this study, it will deepen the literature review in pragmatic study in demonstrating the differing behaviors of Indonesian cultures in terms of expressing complaints both in formal and informal situations. This research will give a contribution to the field of cross-cultural pragmatics by showing the linguistic expression of complaints of Indonesian especially Makassarese, in a way that bridges some significant research gaps in previous research.

The novelty found in this research about complaining behavior of Indonesian, that is additions to the idea of classification of complaint strategy analyzed by the linguists based on the phenomena found in the research. The strategy is added up to this compilation is satire. Satire is a humorous way of criticizing people or ideas to show that they have errors or mistakes, or a piece of writing or drama that uses this style.

In addition, the researcher finds some phenomena in which it contradicts with the statement of Murphy and Neu (1996) that apology is usually used when complaining to a person of higher social status. The data in this research proves that Indonesian generally state their apology not only to the higher social status but also to the equal and the lower social status.

Method

This study used the Discourse Completion Task (DCT) as a data collection instrument. The DCT is a questionnaire that describes a natural situation to which respondents are expected to respond by providing a complaint.

The data for this study taken from 30 native speakers of Indonesian especially Makassarese with different professions, such as pharmacist, civil servants, housewife, lecturer, teacher, entrepreneur, doctor and dentist. The respondents are both male and female. Their age ranges from 20 to 35 years old. They are chosen as the target population in terms of educational background, age range, and social class.

Subjects were asked to participate directly in the study by the researcher. Subjects were given a survey package consisting of an Informed Consent Form, a Demographic Survey, and a DCT. Subjects were asked to complete the Informed Consent Form. They then responded to a written Demographic Survey that asked them to provide basic information such as age, gender, education level, and profession. The prompts are as follows:

Situation 1

Your close friend borrowed your handphone. When he/she returned it, you see that the screen is broken.

Situation 2

You are a student. Today is the last day of the payment of your tuition fee. You have told about it 3 days ago to your father. He swore that he will send it to you before the deadline. But, until this afternoon your father has not sent it to you.

Situation 3

Your neighbor next-door turned on music too loud at midnight.

Situation 4

Your lecturer gave you a low mark on your favorite subject. Whereas, you have studied hard and finished all the tasks well.

Situation 5

A junior high school cut your queue at the ticket window in the cinema.

Lastly, subjects complete the DCT. Subjects responded by writing what their oral response would be to each situation posed. They are encouraged to respond quickly, and Subjects were asked not to carefully analyze what they thought their responses should be. They were asked to write their responses as closely as possible to what they might have said. Responses were returned to the researcher privately.

The data of this research are analyzed based on the compilation of strategy from six linguists such as Giddens (1981), Olstain & Weinbach (1993), Boxer (1993), Trosborg (1995), Murphy & Neu (1996), and Rinnert & Nogami (2006). By this compilation of strategy, the researcher identifies the strategy applied by the participant in complaining.

Results

The complaint strategies employed by Indonesian with special preference to Makassarese:

Situation 1:

Sahabat meminjam handphone anda. Ketika dia mengembalikannya, anda melihat layar handphone anda telah rusak. (Your close friend borrowed your mobile phone. When he/she returned it, you see that the screen is broken)

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarese:

1. *Kenapa bisa begini hp ku. Sudah kau apakan. Masih bagus pas kau pinjam. Nda mauka saya haruski perbaiki ki.* (How come my mobile phone being like this. What have you done? It was good when I lent it to you. You have to repair it.)
2. *Kenapai ini layar nah, layar baru di'?* (What's wrong with the mobile screen? Is it new?)
3. *Say, kenapa layer Hp ku bisa jadi begini?* (How can it be broken, dude? Hope it could be repaired.)

Situation 2:

Anda adalah seorang mahasiswa. Hari ini adalah hari terakhir pembayaran SPP. Anda telah menghubungi ayah anda 3 hari yang lalu untuk mengirimkan biaya pembayaran SPP tersebut. Beliau berjanji akan mengirimkannya satu hari sebelum deadline pembayaran. Namun, hingga sore ini beliau belum mengirimkannya. (You are a student. Today is the last day of the payment of your tuition fee. You have told about it 3 days ago to your father. He swore that he will send it to you before the deadline. But, until this afternoon your father has not sent it to you)

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarese:

1. *Assalamualaikum ibu, minta maaf sebelumnya hari ini adalah terakhir saya membayar SPP. Saya sudah kasi tau ibu sebelumnya bahwa hari ini hari terakhir saya membayar dan sampai sekarang belum dikirimkan. Ibu kan sudah janji kirimkan sore ini dan belum dikirimkan sampai sekarang. Dan apabila saya lambat membayar dan lewat saya akan dinyatakan cuti kuliah.*

(Assalamualaikum Mom. Excuse me, this is the last day of tuition fee payment. I have told you that today is the last day for paying the tuition fee and yet you have not transferred. If I were late to pay fee tuition, I would leave for college.)

- b. *Pak, hari ini hari terakhir bayar SPP, kok belum dikirim sih? Saya nda bisa lanjut kuliah kalau nda bayar hari ini.* (Dad, this is the last day of fee tuition payment, why have you not transferred money yet? I could not go to college anymore.)

Situation 3:

Tetangga kos anda membunyikan music terlalu keras saat jam istirahat. (Your neighbor next-door turned on music too loud at the midnight)

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarese:

- a. *Tabé' di', mengertiki, jam istirahat bos ku.* (You have to understand, break time, dude!)
- b. *Bisa tolong dikecilkan musiknya? Soalnya mengganggu.* (Can you lower the music sound? It disturbs me.)

Situation 4:

Dosen anda memberikan nilai rendah (tidak wajar) pada mata kuliah favorit anda padahal anda telah giat belajar dan mengerjakan dengan baik tugas dan ujian akhirnya. (Your lecturer gave you a low mark on your favorite subject. Whereas, you have studied hard and finished all the tasks well)

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarese:

1. *Mohon maaf pak, saya mau bertanya perihal nilai saya. Kira-kira hal apa yang bikin nilai saya rendah karena selama ini saya sudah kerjakan tugas dan ujian final dengan baik.* (Excuse me, Sir. I am going to ask about my score. What is the matter that made my score low because I always did the task and final examination well?)
2. *Permisi, bu. Maaf sebelumnya, saya lihat nilai saya rendah di mata kuliah ibu. Na setahu saya bu saya cukup rajin dan saya kerjakan dengan baik. Boleh saya tahu bu kok bisa nilai saya serendah itu.* (Excuse me, Mom. I have known that my score is low in your subject. As far as I know, I was disciplined enough and I did it well. May I know why I got that low score?)

Situation 5:

Seorang siswa SMP memotong antrian anda ditempat pembelian tiket di bioskop. (A junior high school cut your queue at the ticket window in the cinema)

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarese:

1. *Maaf dek bisa antri? Semua orang antri yaa. Jangan bisaakan potong antrian nggak bagus! Tolong yaa ke belakang. Terima kasih.* (Excuse me, Bro, can you get into line? All the people try to be in a line. Don't try to break the line as your daily basis. It's not good. Please go step back. Thanks.)
2. *Permisi, dek. Bisaki antri. Janganki langsung ke depan karena aksian yang dibelakang ta dari tadi antri baru kita seenaknya langsung ke depan.* (Excuse me, Bro. Can you get

into line? Do not try to break line and go ahead. Don't you think about the people that already get into line. You just came in and you broke the line and go ahead)

Discussion

The complaint strategies employed by Indonesian with special preference to Makassarese:

Situation 1:

Your close friend borrowed your mobile phone. When he/she returned it, you see that the screen is broken.

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarese:

a. *Kenapa bisa begini hp ku. Sudah kau apakan. Masih bagus pas kau pinjam. Nda mauka saya haruski perbaiki ki.* (How come my mobile phone being like this. What have you done? It was good when I lent it to you. You have to repair it.)

These are the identification of complaint strategies of the above response:

- *Kenapa bisa begini hp ku* is identified as complaint
- *Sudah kau apakan* is identified as complaint
- *Masih bagus pas kau pinjam* is identified as justification
- *Nda mauka saya haruski perbaiki ki* is identified as ask for responsibility

b. *Kenapai ini layar nah, layar baru di?* (What's wrong with the mobile screen? Is it new?)

The identification of complaint strategy of the above response:

- *Kenapai ini layar nah, layar baru di?* is identified as satire

c. *Say, kenapa layer Hp ku bisa jadi begini?* (How can it be broken, dude? Hope it could be repaired.)

These are the identification of complaint strategies of the above response:

- *Say* is identified as opener
- *kenapa layer Hp ku bisa jadi begini?* is identified as complaint

In responding to situation 1, the most frequently used strategy by the speaker in complaining to his/her close friend is complaint. Some examples used by the respondents are: "*kenapa bisa rusak ini layar?*" (Why the screen can be broken), "*kenapa bisa begini?*" (How can it be?), "*ini sa hp kenapa?*" (what happen with my mobile phone?)

The second most frequently used strategy is criticism, such as: "*kau apakan hp ku?*" (what did you do to my mobile phone?).

The third frequently used strategy by the respondents is justification. They try to give reasons to the complainant why the complaint occurred. Some sample responses of justification are: "*tadi kan tidak seperti ini.*" (The condition was not as it is now), "*masih bagus pas kau pinjam*" (It was good when I lent it to you), and "*tadi ini dalam keadaan baik-baik saja*" (this mobile phone was in good condition).

In the data, it can be found a phenomenon in which the respondents are complaining to his/her friend by using satire such as: "*kenapai ini layar na? layar baru di?*" (What's wrong with the mobile screen? Is it new?) and "*begini memang hp ku pas saya kasi ko kah? Atau ko kasi jatuh?*" (was my mobile phone like this when I lent it to you? Or you did you break it down?)

Situation 2:

You are a student. Today is the last day of the payment of your tuition fee. You have told about it 3 days ago to your father. He swore that he will send it to you before the deadline. But, until this afternoon your father has not sent it to you.

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarese:

a. *Assalamualaikum ibu, minta maaf sebelumnya hari ini adalah terakhir saya membayar SPP. Saya sudah kasi tau ibu sebelumnya bahwa hari ini hari terakhir saya membayar dan sampai sekarang belum dikirimkan. Ibu kan sudah janji kirimkan sore ini dan belum dikirimkan sampai sekarang. Dan apabila saya lambat membayar dan lewat saya akan dinyatakan cuti kuliah.* (Assalamualaikum Mom. Excuse me, this is the last day of tuition fee payment. I have told you that today is the last day for paying the tuition fee and yet you have not transferred. If I were late to pay fee tuition, I would leave for college.)

These are the identification of complaint strategies of the above response:

- *Assalamualaikum* is identified as opener (formula adjunct)
- *ibu* is identified as opener (addressing)
- *minta maaf sebelumnya* is identified as apology
- *hari ini adalah terakhir saya membayar SPP* is identified as explanation of purpose
- *Saya sudah kasi tau ibu sebelumnya bahwa hari ini hari terakhir saya membayar dan sampai sekarang belum dikirimkan* is identified as justification
- *Ibu kan sudah janji kirimkan sore ini dan belum dikirimkan sampai sekarang* is identified as justification
- *Dan apabila saya lambat membayar dan lewat saya akan dinyatakan cuti kuliah* is identified as threat

b. *Pak, hari ini hari terakhir bayar SPP, kok belum dikirim sih? Saya nda bisa lanjut kuliah kalau nda bayar hari ini.* (Dad, this is the last day of fee tuition payment, why have you not transferred money yet? I could not go to college anymore.)

These are the identification of complaint strategies of the above response:

- *Pak* is identified as opener (addressing)
- *hari ini hari terakhir bayar SPP* is identified as explanation of purpose
- *kok belum dikirim sih?* is identified as criticism
- *Saya nda bisa lanjut kuliah kalau nda bayar hari ini* is identified as threat

This situation is the example of the complaint to a close - higher status. It can be seen that most frequently used strategy by respondents is semantic formulae, in this case, is opener, namely: Addressing: "*assalamualaikum, pak*" (assalamualaikum dad), "*pak*" (dad), "*bapak*" (dad), "*ayah*" (dad), "*bapa*" (dad), "*papa*" (dad).

The second most frequently used strategy by the complainer is complaint, such as: "*bapak kan sudah janji kirimkan sore ini dan belum dikirimkan sampai sekarang*" (you have promised to transfer this afternoon, but you have not transferred it until now), "*kenapa belum dikirim?*" (why has not the money been transferred), "*uangnya kok belum dikirim sih?*" (why has not the money been transferred yet?), "*kenapa belum ditransfer?*" (why have you not transferred yet the money), "*bagaimanami pembayaranku?*" (How about my tuition fee?), "*bagaimana uang untuk bayar spp nya?*" (how's the tuition fee payment?).

The third frequently used strategy by the complainer is threat. Some examples of this strategy are: "*kalau saya lambat membayar dan lewat saya akan dinyatakan cuti kuliah*" (If I were late to pay fee tuition, I would leave for college), "*saya nda bisa lanjut kuliah kalau nda bayar hari ini*" (I could not go to college anymore if I do not pay it today), "*kalau tidak dibayar bisa-bisa saya terhitung tidak masuk semester ini*" (If I could not pay, I would leave for college next semester.). Another strategy used is explanation of purpose.

It can be seen in data like: *"hari ini hari terakhir saya membayar spp, saya sudah kasi tauki sebelumnya"* (this is the last day of tuition fee payment. I have told you that today is the last day for paying the tuition fee), *"terakhir hari ini bayar spp orang"* (this is the last day of fee tuition payment), *"hari ini batas pembayaran spp ku"* (today is the last day of fee tuition payment), and *"deadline mi hari ini"* (Today is the deadline).

In this situation, some respondents state their complaint in question and urge like *"pak, cuti ma dulu di kalau memang belum ada uang SPP ku?"* (Dad, I want to leave college if there's no money to pay my tuition fee.), *"pak, kenapa belum ditansfer? Deadline mi hari ini. Nda bisaka urus KRS ku kalau belum kubayarki. Jadi kapanpi ini kita kirimkanka?"* (Dad, why have you not transferred yet the money. Today is the deadline. I could not proceed with my study plan if I have not paid the tuition fee yet. So, when will you transfer it?). In addition, another respondent complaint in question even though she knows the answer, for example *"bapak sudah transferkah?"* (Dad, have you already transferred my money?).

Situation 3:

Your neighbor next-door turned on music too loud at the midnight.

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarese:

a. *Tabe' di', mengertiki, jam istirahat bos ku.* (You have to understand, break time, dude!)

These are the identification of complaint strategies of the above response:

- *Tabe' di'* is identified as apology
- *mengertiki* is identified as criticism
- *jam istirahat bos ku* is identified as justification

b. *Bisa tolong dikecilkan musiknya? Soalnya mengganggu.* (Can you lower the music sound? It disturbs me.)

These are the identification of complaint strategies of the above response:

- *Bisa tolong dikecilkan musiknya?* is identified as candidate solution (request)
- *Soalnya mengganggu* is identified as complaint

This is the kind of situation in complaining to a familiar-equal status. Based on the data, it can be seen that the most frequently used strategy by the complainer is complaint, such as: *"bisa dikasi kecil sedikit suaranya"* (Would you mind to lower the music sound?), *"bukan hanya anda yang ada di sini tapi kita banyak, ini sudah jam berapa"* (a lot of people are staying here, not only you. What time is it?), *"putar lagu tuh buat kamorang yang dengar saja"* (Play the music only for yourself.), *"jangan terlalu keras volume musikta"* (Please do not set the music too loud), *"bisa pelankan sedikit suaranya"* (Can you lower the guitar's sound?), and *"tolong pengertiannya"* (Your understanding, please!).

Criticism is the second most frequently used strategy in this situation. It can be seen in the data, for instance: *"bisa tolong dikecilkan musiknya soalnya mengganggu"*. (can you lower the music sound? It disturbs me.)

Justification is the third most strategy used by the complainer. It is used to validate their complaints. For instance: *"mengertiki, jam istirahat bosku"* (You have to understand, break time, dude!), *"terganggu orang disebelahta"* (it bothers the one staying next to you), *"tong tra bisa istirahat nie"* (I can't take a rest), *"ini jam istirahat"* (it is the rest time), *"soalnya ini sudah jam istirahat dan itu agak mengganggu"* (It's break time and it disturbs us a bit), *"aku ingin istirahat"* (I want to take a rest), and *"mungkin ada orang lain yang mau istirahat"* (maybe other people want to take a rest).

Another strategy is an apology. Some examples of apology used by the respondents are: "*minta maaf mengganggu*" (sorry for bothering you), "*tabe' di*" (excuse), "*mohon maaf sebelumnya*" (Excuse me), "*maaf*" (sorry), and "*permisi*" (excuse).

In this situation, most of the respondents use semantic formulae that is opener such as formulaic adjunct ("*assalamualaikum*", "*tabe' di*", "*haloo*", "*permisi*" (excuse)).

Besides, some of the respondents use compliant strategy that is complaint in giving a command and question, such as "*Bisa dikasi kecil sedikit suaranya?*" (Would you mind to lower the guitar sound), "*bisa kita kasi pelan suara musikta?*" (can you lower the sound?), "*minta tolong kecilkan bunyi musikta*" (would you mind to lower the music sound?). Although, it can be found in the data in which the respondent complaint in criticism (roughly), like "*ingat waktu ki*" (remember the time).

Situation 4:

Your lecturer gave you a low mark on your favorite subject. Whereas, you have studied hard and finished all the tasks well.

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarese:

a. *Mohon maaf pak, saya mau bertanya perihal nilai saya. Kira-kira hal apa yang bikin nilai saya rendah karena selama ini saya sudah kerjakan tugas dan ujian final dengan baik.* (Excuse me, Sir. I am going to ask about my score. What is the matter that made my score low because I always did the task and final examination well?)

These are the identification of complaint strategies of the above response:

- *Mohon maaf* is identified as apology
- *pak* is identified as opener (addressing)
- *saya mau bertanya perihal nilai saya* is explanation of purpose
- *Kira-kira hal apa yang bikin nilai saya rendah karena selama ini saya sudah kerjakan tugas dan ujian final dengan baik* is identified as justification

b. *Permisi, bu. Maaf sebelumnya, saya lihat nilai saya rendah di mata kuliah ibu. Na setahu saya bu saya cukup rajin dan saya kerjakan dengan baik. Boleh saya tahu bu kok bisa nilai saya serendah itu.* (Excuse me, Mom. I have known that my score is low in your subject. As far as I know, I was disciplined enough and I did it well. May I know why I got that low score?)

These are the identification of complaint strategies of the above response:

- *Permisi* is identified as opener (formulaic adjunct)
- *bu* is identified as opener (addressing)
- *Maaf sebelumnya* is identified apology
- *saya lihat nilai saya rendah di mata kuliah ibu* is identified as explanation of purpose
- *Na setahu saya bu saya cukup rajin dan saya kerjakan dengan baik* is identified as justification
- *Boleh saya tahu bu kok bisa nilai saya serendah itu* is identified as explanation of purpose

This is an example of the complaining to the familiar – higher status. In this situation, the most frequently used strategy by the complainer is opener, such as: "*permisi, bu*" (excuse me, mam) and "*pak/bu*" (sir/mam).

The second most frequently used strategy is complaint and criticism. Some sample responses of complaints are: "*mengapa saya diberi nilai rendah?*" (Why did you give me a low score?), "*boleh saya tau bu kok bisa nilai saya serendah itu?*" (May I know why I got

that low score?), "*bisa saya tau alasan nilai mata kuliah ini rendah*" (may I know the reasons why I got a low score in this subject?).

The third frequently used strategy by the complainer is explanation of purpose. Sample of responses are as follow: "*padahal saya sudah mengerjakan tugas tersebut dengan baik*" (I did my task well), "*saya lihat nilai saya rendah di mata kuliah ibu*" (I have known that my score is low in your subject), "*apakah ada penilaian lain yang saya tidak ketahui?*" (Are there other assessments that I don't know about?), "*kalau boleh tau sapu kesalahan dimana e?*" (May I know which one is my mistake?).

Apology is also presented as the strategy used by respondents, for instance: "*minta maaf sebelumnya ustadz*" (Excuse me, Sir!), "*maaf sebelumnya*" (excuse, me), "*bu, tabe*" (excuse me, mam), "*maaf pak/bu*" (sorry, sir/mam), "*mohon maaf pak*" (sorry, sir), and "*maaf bapa*" (sorry, sir).

Females use more semantic formulae compared to males. In approaching the professor, females use an address like sir or mam more often than the male. The females use a combination of two Opener such as "*permisi, bu*" (excuse me, mam) and "*maaf pak*" (sorry, Sir) while the males do not use even a single combination in their opener.

This means they do not directly express their complaints to their professors and try to justify their complaints by giving reasons why they should have received a higher grade. A common form of communication used by both male and female students is the question form. They ask the professor why they received a lower grade or request that their grade be recalculated or rechecked.

Situation 5:

A junior high school cut your queue at the ticket window in the cinema.

The following are the examples of complaint strategies employed by Indonesian with special preference to Makassarrese:

a. *Maaf dek bisa antri? Semua orang antri yaa. Jangan bisaakan potong antrian nggak bagus! Tolong yaa ke belakang. Terima kasih.* (Excuse me, Bro, can you get into line? All the people try to be in a line. Don't try to break the line as your daily basis. It's not good. Please go step back. Thanks.)

These are the identification of complaint strategies of the above response:

- *Maaf* is identified as apology
- *dek* is identified as opener (addressing)
- *bisa antri?* is identified as complaint
- *Semua orang antri yaa* is identified as justification
- *Jangan biasakan potong antrian nggak bagus!* is identified as preaching
- *Tolong yaa ke belakang* is identified as candidate solution (request)
- *Terima kasih* is identified as closing

b. *Permisi, dek. Bisaki antri. Janganki langsung ke depan karena aksian yang dibelakang ta dari tadi antri baru kita seenaknya langsung ke depan.* (Excuse me, Bro. Can you get into line? Do not try to break line and go ahead. Don't you think about the people that already get into line. You just came in and you broke the line and go ahead)

These are the identification of complaint strategies of the above response:

- *Permisi* is identified as opener
- *dek* is identified as opener
- *Bisaki antri* is identified candidate solution
- *Janganki langsung ke depan karena kasian yang dibelakang ta dari tadi antri* is identified as preaching

- *baru kita seenaknya langsung ke depan* is identified as complaint

The situation above is an example of complaining to an unfamiliar – equal status. Based on the data, opener is as the most frequently used strategy by the complainer, like: “*permisi adik*” (excuse me), “*dek dek*”, “*bocah*”, “*adik*”, “*dek*”

Preaching is as the second most frequently used strategy by the complainer. Some sample responses of giving an advice are: “*belajar untuk antri*” (Please learn to be in line.), “*belajarko antri nah*” (try to get into line), “*antriki dek di*” (Please get into line), “*budayakan untuk mengantri*” (always get into line), “*jangan bisaakan potong antrian, nggak bagus*” (Don’t try to break the line as your daily basis. It’s not good.), “*harusnya kita budayakan yang namanya mengantri*” (we have to make get used to be in line), “*antri ki juga nah*” (You have to get into line), and “*tidak baik kalau menerobos terus*” (It’s not good to break line all the time).

The third most frequently used strategy is criticism, such as: “*nggak tau antri kah?*” (don’t you know queueing?) and “*jangan menerobos antrian*” (Don’t break in line).

In stating their complaint, some respondents use sarcasm and treat roughly to the complaine, for example: “*Bisaakan antri*” (get used to get into line), “*bocah, antri*” (Boy, get into line!), and “*tolong jangan nyerobot begitu, kami semua di sini antri dari tadi*” (please do not break the line. We were in line before you).

In this situation, some respondents state their complaint in this case in candidate solution that is demand and criticism by saying the word “*tolong*” (please) to make the utterance to be cultured and polite, for example, “*tolong yaa ke belakang*” (Please go step back.), “*tolong jangan nyerobot begitu*” (please do not break the line), “*tolong budayakan antri dek*” (please always get into line, Bro).

Besides, many respondent advices on their complaint strategy. It can be seen in the data such as “*dek, harap antri yah*” (Bro, get into line, please!), “*dek, harusnya kita budayakan yang namanya mengantri*” (Bro, we have to get used to be in line), “*adek, antri ki*” (Bro, get into line!), “*hati-hati dek, budayakan antri dengan baik*” (Take care, bro. Learn to be in line).

Conclusion

The analysis shows that the kind of complaint strategies do Indonesian especially Makassarese in complaining are complaint, criticism, explanation of purpose, candidate solution, sarcasm, threat, apology, asking for responsibility, expressing disappointment, opener, justification, preaching, closing and satire.

Based on the conclusions above, the researcher would like to present the suggestions because there are some of limitations to this research. First, the results of this study cannot be generalized to the wider population due to the relatively limited number of respondents. Furthermore, although DCT is the most commonly used data collection method in pragmatic studies, more data with a variety of data collection methods are needed to validate these findings. In addition, it is hoped for the next researchers to consider the other variables of research that can enrich the knowledge especially in complaint strategy in sociolinguistics study.

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