

The Courtesy of Bugis: A Systematic Scoping Review of Forms, Social Meanings, And Cultural Values

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Abstract

Bugis politeness represents a culturally grounded system through which speakers negotiate respect, dignity, solidarity, and social relationships. However, scholarship remains dispersed across linguistic, pragmatic, educational, and cultural studies. This systematic scoping review synthesizes evidence concerning the linguistic forms, social meanings, contextual variation, and cultural values of Bugis politeness. Google Scholar was used as the sole database, and study selection and reporting followed the PRISMA Extension for Scoping Reviews (PRISMA-ScR). Three bilingual search strings combined Bugis or Buginese with terms concerning politeness, honorifics, social deixis, address, speech acts, and cultural values. After duplicate removal and eligibility screening, 19 studies were included and thematically analyzed. Bugis politeness was realized through deferential forms, including *idi'*, *ta-*, *-ta'*, *-ki'*, and *-ni'*; familiar forms, including *iko*, *mu-*, *-mu*, *-ko*, and *-no*; address and kinship terms; honorifics; particles such as *iyé'* and *tabe'*; indirectness; mitigation; and context-sensitive speech-act strategies. These resources expressed deference, familiarity, solidarity, and interpersonal distance, while their appropriateness depended on age, status, kinship, gender, familiarity, communicative purpose, and setting. The synthesis further showed that *sipakatau*, *sipakalebbi'*, *sipakainge'*, *siri'*, *pesse*, and *pangngaderreng* connected linguistic conduct with human recognition, respect, responsible correction, dignity, compassion, and customary order. Bugis politeness is therefore best understood as a moral-relational practice rather than a fixed inventory of courteous expressions. Although culturally marked forms remain significant, their use is being reinterpreted through generational change, Bugis-Indonesian contact, education, mobility, and changing hierarchies. Evidence concerning migration and digitally mediated interaction remains limited, requiring research across communities, generations, and communicative environments.

Keywords: Bugis politeness; cultural values; linguistic forms; Socio pragmatics

Introduction

Linguistic politeness is not a set of courteous expressions; it is a social practice through which speakers negotiate relationships, identities, rights, and obligations (Blitvich & Sifianou, 2019; Kecskes, 2017). Contemporary pragmatics treats evaluations of politeness as emerging from interactions among linguistic choices, participant expectations, social histories, and cultural moral orders (Blitvich & Sifianou, 2019; Kecskes, 2017). This perspective is important for minoritized and regional languages because analyses based on dominant languages can obscure meaningful ways of displaying respect, solidarity, hierarchy, and affiliation (Cisternas Irarrázabal & Olate

Vinet, 2020). Research on Indonesian languages demonstrates that politeness may be encoded through pronouns, address terms, honorifics, indirectness, and culturally recognizable formulas whose meanings depend on the relationship and situation (Gusnawaty et al., 2022b; Prayitno et al., 2021). Examining such systems contributes to pragmatic theory while documenting the social knowledge embedded in linguistic practices (Cisternas Irarrázabal & Olate Vinet, 2020; Gusnawaty et al., 2022b).

Bugis, an Austronesian language associated with South Sulawesi and migrant communities in Indonesia, remains a marker of cultural identity and affiliation (Azis, 2020). Its vitality depends on intergenerational use, educational support, cultural activities, and opportunities to employ the language across changing communicative domains (Azis, 2020). Bugis interaction is significant for politeness research because social meanings are expressed through grammatical forms, lexical choices, address practices, and conventional expressions linked to age, status, familiarity, and situational roles (Gusnawaty et al., 2022b; Nashruddin et al., 2020). Studies identify pronouns and clitics such as *ta-*, *-ta'*, *-ki'*, and *-ni'*, together with forms including *idi'*, *daeng*, *iye'*, and *tabe'*, as recurrent resources for constructing respectful interaction (Nashruddin et al., 2020; Sunnuraini & Yassi, 2022). These resources should not be interpreted as automatic equivalents of politeness, because their interactional value is conditioned by power, solidarity, distance, activity, and speaker intentions (Gusnawaty et al., 2022b; Kecskes, 2017).

Research clarifies how Bugis speakers mobilize these resources across communities and situations (Gusnawaty et al., 2022a, 2022b). In Soppeng, linguistic forms and politeness strategies have been interpreted through local wisdom, demonstrating that pragmatic choices participate in recognizable ways of maintaining social relations (Alam & Al-Muthmainnah, 2020). Research in Barru and Pinrang shows that kinship and address terms, including *Ndi*, *Daeng*, *Sappo*, *Puang*, and *Silong*, index power and solidarity while supporting identity and harmony (Gusnawaty et al., 2022b). Among Bugis youth, *tabék* occurs in requests for help, requests for information, and rebukes, suggesting that younger speakers draw on culturally meaningful politeness formulas across speech acts (Gusnawaty et al., 2022a). Studies of Bone interaction similarly report indirectness, honorific expressions, and forms such as *iye'* and *-ki'* as resources for deference, although their distribution varies with relationships and settings (Sunnuraini & Yassi, 2022). Collectively, these studies establish a dispersed foundation (Gusnawaty et al., 2022a, 2022b).

The social meanings of Bugis politeness connect to ethical concepts that organize personhood and conduct (Nashruddin et al., 2020). Studies associate *sipakatau* with recognizing another person's humanity, *sipakalebbi'* with respect, and *sipakainge'* with the responsibility to remind one another appropriately (Abdollah & Sulo, 2018; Nashruddin et al., 2020). These principles connect linguistic behavior with dignity, solidarity, cooperation, self-presentation, and harmonious relationships (Gusnawaty et al., 2022b; Nashruddin et al., 2020). The formulas *iye'* and *tabe'* have been analyzed as manifestations of respect, permission seeking, and culturally situated recognition of interlocutors (Gusnawaty et al., 2022a; Room & Syukriady, 2024). However, cultural principles should not be treated as fixed explanations shared by all Bugis speakers, since politeness judgments emerge in interactions and may vary across generations, localities, relationships, and settings (Kecskes, 2017; Room, 2025). An adequate synthesis must therefore connect cultural interpretation with evidence about forms, participants, and contexts (Gusnawaty et al., 2022b).

Evidence on Bugis politeness remains fragmented across studies of speech acts, clitics, kinship terms, address forms, youth interaction, and cultural values (Alam & Al-Muthmainnah, 2020; Gusnawaty et al., 2022b; Nashruddin et al., 2020). Investigations often focus on one locality, participant group, or set of situations, making it difficult to distinguish recurring findings from context-specific observations (Gusnawaty et al., 2022a; Sunnuraini & Yassi, 2022). The field also employs diverse labels and procedures, which can blur distinctions among honorification, social deixis, politeness strategies, and participants' evaluations of conduct (Blitvich & Sifianou, 2019; Nashruddin et al., 2020). Without systematic mapping, differences in dialect, generation, gender, status, data source, and analytical framework may remain invisible (Cisternas Irarrázabal & Olate Vinet, 2020). A structured synthesis is therefore urgently needed to consolidate knowledge, evaluate the available evidence, identify conceptual patterns, and reveal priorities for future research and practice (Peters et al., 2020; Tricco et al., 2018).

This study addresses that need through a scoping review of Bugis linguistic politeness. A scoping design can map heterogeneous evidence, clarify concepts, describe research characteristics, and identify gaps without restricting inclusion to one methodological tradition (Peters et al., 2020; Tricco et al., 2018). Following guidance, the review organizes evidence around three domains: linguistic forms, social meanings produced in situated interaction, and cultural values invoked to explain or evaluate those meanings (Peters et al., 2020; Tricco et al., 2018). It asks which linguistic resources have been documented, how status, age, gender, familiarity, and setting shape their use, how Bugis ethical concepts relate to politeness, and where limitations persist (Gusnawaty et al., 2022b; Nashruddin et al., 2020). By synthesizing prior findings, the review seeks to develop a context-sensitive account of Bugis politeness and assess its contribution to debates in pragmatics, sociolinguistics, and culturally grounded language research (Blitvich & Sifianou, 2019; Gusnawaty et al., 2022b).

Method

This study employed a systematic scoping-review design to map research on the linguistic forms, social meanings, and cultural values associated with Bugis politeness. The review followed Joanna Briggs Institute methodological guidance and the Preferred Reporting Items for Systematic Reviews and Meta-Analyses Extension for Scoping Reviews (PRISMA-ScR; Peters et al., 2020; Tricco et al., 2018). Eligible publications analyzed Bugis-language data or Bugis communicative practices and explicitly investigated politeness, honorifics, social deixis, address or kinship terms, conventional formulas, mitigation, respectful speech, or culturally situated speech acts. Peer-reviewed journal articles published in English or Indonesian were considered without an initial publication-year restriction. Comparative studies were included only when their Bugis findings could be extracted separately. Publications were excluded when they merely mentioned Bugis language or culture, discussed speech acts without examining politeness or social meaning, lacked accessible full texts, contained insufficient methodological or analytical information, or duplicated another publication reporting the same data.

Google Scholar was used as the sole source of literature. The search was conducted on 4 February 2026 using three combinations of English and Indonesian terms: (1) ("Bugis" OR "Buginese") AND (politeness OR honorifics OR "social deixis" OR *sipakatau*); (2) "Bahasa Bugis" AND (kesantunan OR kesopanan OR honorifik OR "deiksis sosial" OR sapaan OR "tindak tutur"); and (3) ("Bugis" OR "Buginese") AND ("politeness strategies" OR "polite speech acts" OR "social status" OR deixis). The first 10 results returned for each query were screened in the order displayed, producing 30 result appearances. Search

dates, exact queries, result positions, and screening decisions were documented. After eight duplicate appearances were removed, 22 unique records underwent title-and-abstract screening, followed by assessment against the eligibility criteria. Three records were excluded because they did not provide an eligible, sufficiently focused, or clearly accessible study of Bugis politeness, leaving 19 studies for inclusion. The identification, screening, exclusion, and inclusion results were documented in a PRISMA-ScR flow diagram (Tricco et al., 2018).

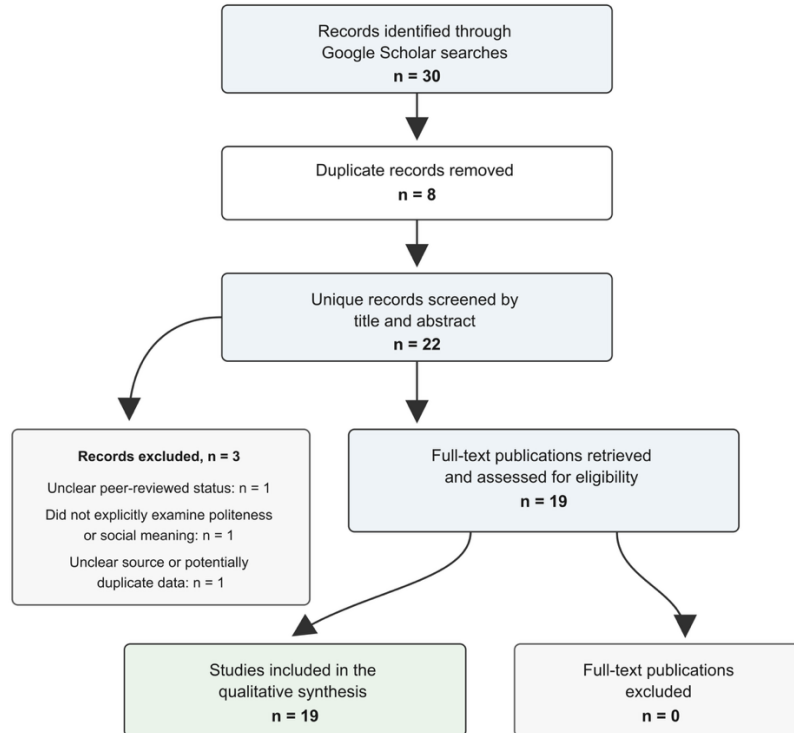
Data were charted using a structured form covering publication details, research location, Bugis variety, participants, interactional setting, data source, research method, theoretical framework, linguistic forms, social variables, cultural concepts, principal findings, and reported limitations. One reviewer extracted the information, and a second reviewer verified each entry against the original publication. Methodological quality was considered by examining the consistency among each study's objectives, sampling, data collection, transcription and translation, analytical procedures, evidence, and conclusions; studies were not excluded solely because of methodological limitations (Peters et al., 2020). Descriptive summaries were used to map publication years, locations, methods, theories, participant groups, and linguistic phenomena. Qualitative thematic analysis subsequently synthesized findings concerning linguistic forms, interactional functions, social meanings, and Bugis cultural values. Comparisons were made across social status, age, gender, familiarity, setting, region, and Bugis variety when sufficient evidence was available. Contradictory or context-dependent findings were retained rather than combined into a single generalized interpretation.

Results

Study Selection

The Google Scholar search was conducted on 4 February 2026 using three combinations of English, Indonesian, and Bugis search terms. The first 10 relevance-ranked results generated by each query were examined, producing 30 records. Eight duplicate records appearing across the three searches were removed, leaving 22 unique publications for title-and-abstract screening. Three records were excluded at this stage. One was an institutional-repository document without clearly identifiable peer-reviewed publication information, one examined imperative speech acts without explicitly addressing politeness or social meaning, and one had an unclear publication source and potentially duplicated data reported in another publication. The full texts of the remaining 19 publications were retrieved and assessed against the eligibility criteria. All 19 publications examined Bugis linguistic data or communicative practices and explicitly addressed politeness, honorifics, address terms, social deixis, politeness strategies, or related cultural values. Consequently, 19 studies were included in the qualitative synthesis. The identification, screening, eligibility assessment, and final inclusion of the studies are presented in Figure 1.

Figure 1. PRISMA-ScR flow diagram of the study-selection process



The search was conducted on 4 February 2026. Thirty records represent the first 10 relevance-ranked results from each of three Google Scholar search queries. Eight repeated records were removed before title-and-abstract screening.

Characteristics of the Included Studies

The 19 studies were published between 2010 and 2026, with most focusing on Bugis communities in South Sulawesi. Qualitative methods predominated, particularly ethnography, sociopragmatics, ethnolinguistics, and descriptive analysis. The studies examined grammatical markers, address terms, honorifics, speech acts, social variables, politeness strategies, and cultural values. Table 1 provides a concise overview of the evidence base.

Table 1. Characteristics of the Included Studies

Study	Setting	Method	Primary focus
Mahmud (2010)	Awangpone and Parepare	Ethnography	Grammatical politeness markers
Mahmud (2011)	Awangpone and Parepare	Ethnography	Status, age, gender, and familiarity
Achmad (2012)	Pinrang	Sociopragmatics	Politeness strategies
Mahmud (2013)	Awangpone and Parepare	Ethnography	Social and situational influences
Hasrianti (2014)	South Sulawesi	Descriptive qualitative	Politeness and social relationships
Agus (2014)	South Sulawesi	Pragmatic analysis	Address terms and gender
Daud (2018)	Bugis-English comparison	Comparative pragmatics	Politeness in negation
Alam and Al-Muthmainnah (2020)	Soppeng	Ethnolinguistics	Politeness and local wisdom
Nashruddin et al. (2020)	Pangkep, Barru, and Soppeng	Descriptive qualitative	Linguistic forms and moral values

Saeful (2021)	Bulukumba	Descriptive qualitative	Politeness in commands
Sukmawaty et al. (2022)	Bone	Comparative qualitative	Changes in honorific use
Gusnawaty et al. (2022a)	Bugis youth	Mixed methods	Uses of <i>tabék</i>
Gusnawaty et al. (2022b)	Barru and Pinrang	Mixed sociopragmatics	Kinship terms and social harmony
Room and Syukriady (2024)	Bugis-Makassar context	Document analysis	Uses of <i>iye'</i> and <i>tabe'</i>
Irwanto and Muhlis (2025)	Samarinda	Descriptive qualitative	Politeness in commands
Nur Aifa and Asrianti (2025)	Bugis regional songs	Pragmatic text analysis	Social deixis
Dwi Putri et al. (2025)	Bugis and Konjo communities	Sociopragmatics	Adaptive and hierarchical politeness
Taufiq et al. (2026)	South Sulawesi	Sociopragmatics	Speech acts and cultural values
Tahir et al. (2026)	Bugis families	Ethnolinguistics	Education and family politeness

Linguistic Forms of Bugis Politeness

The reviewed studies identified four principal categories of linguistic resources associated with Bugis politeness: personal pronouns and clitics, address and kinship terms, conventional politeness formulas, and discourse-level strategies. These resources expressed respect, familiarity, social distance, solidarity, and recognition of status. Their reported meanings were influenced by the speakers' age, status, familiarity, relationship, and communicative situation (Mahmud, 2010, 2013; Nashruddin et al., 2020). Table 2 summarizes the principal forms and functions identified across the included studies.

Table 2. Principal Linguistic Forms Associated With Bugis Politeness

Category	Forms or strategies	Reported functions
Respectful pronouns and clitics	<i>idi', ta-, -ta', -ki', -ni'</i>	Deference, respect, and social distance
Familiar pronouns and clitics	<i>iko, mu-, -mu, -ko, -no</i>	Intimacy, familiarity, equality, or downward age relations
Honorific and address terms	<i>Puang, Petta, Daeng, Andi</i>	Recognition of status, role, seniority, or respect
Kinship terms	<i>Ndi, Sappo, Emma, Silessureng</i>	Kinship, solidarity, affiliation, and collective identity
Politeness formulas	<i>iye', tabe'/tabék</i>	Acknowledgment, permission, mitigation, and respect
Discourse strategies	Indirectness, passives, participant avoidance, praise, reasons, and self-effacement	Reduction of imposition and management of interpersonal relationships

Table 2 shows that personal pronouns and clitics constitute the central grammatical system through which Bugis speakers position themselves in relation to their interlocutors. The forms *idi', ta-, -ta', -ki', and -ni'* were generally associated with deference toward older, unfamiliar, respected, or higher-status interlocutors. By contrast, *iko, mu-, -mu, -ko, and -no* occurred more commonly among peers, relatives, younger people, or familiar participants (Mahmud, 2010, 2011; Nashruddin et al., 2020). Nevertheless, familiar forms should not automatically be categorized as impolite. For example, *-ko* may construct intimacy and solidarity among relatives or close neighbors.

Address and kinship terms extend this relational system: *Puang*, *Petta*, *Daeng*, and *Andi* recognize status or seniority, whereas *Ndi*, *Sappo*, *Emma*, and *Silessureng* construct affiliation and social closeness (Achmad, 2012; Agus, 2014; Gusnawaty et al., 2022b). Honorific selection may also change when an interlocutor acquires a new occupational or institutional position, indicating that Bugis address practices respond dynamically to changing social relationships (Sukmawaty et al., 2022).

The conventional formulas and discourse strategies demonstrate that Bugis politeness is constructed through combinations of linguistic resources rather than through isolated markers. *Iye'* commonly indicates respectful acknowledgment, agreement, or response, while *tabe'* or *tabék* expresses permission, mitigation, deference, or consideration. Among younger speakers, *tabék* was used when requesting assistance or information and when performing potentially sensitive acts such as rebuking (Gusnawaty et al., 2022a; Room & Syukriady, 2024). At the discourse level, indirect requests, passive constructions, participant avoidance, praise preceding requests, explanations, approval seeking, and self-effacement reduce imposition or avoid direct reference to sensitive participants (Mahmud, 2010). Direct and indirect strategies vary according to status, social distance, familiarity, and communicative purpose; consequently, neither directness nor indirectness can independently determine whether an utterance is polite (Daud, 2018; Saeful, 2021). Overall, the evidence characterizes Bugis politeness as a context-dependent system in which grammatical, lexical, and discourse choices jointly construct deference, familiarity, solidarity, and social alignment (Dwi Putri et al., 2025; Tahir et al., 2026; Taufiq et al., 2026).

Social Meanings and Contextual Variation

The reviewed studies showed that the social meanings of Bugis politeness were shaped by the interaction of status, age, familiarity, gender, institutional role, education, and communicative setting. These variables did not operate independently; instead, speakers adjusted linguistic forms according to how several contextual factors combined in a particular interaction. Table 3 summarizes the principal patterns and qualifications identified across the included studies.

Table 3. Social Meanings and Contextual Variation in Bugis Politeness

Contextual variable	Reported pattern	Contextual qualification
Social status and power	Greater use of honorifics and deferential forms toward higher-status interlocutors	Familiarity or situational roles may modify hierarchical expectations
Age	Respectful forms commonly directed toward older interlocutors	Age may be outweighed by status, education, or intimacy
Familiarity and solidarity	Familiar forms occur among relatives, peers, and close neighbors	Familiar forms may express intimacy rather than impoliteness
Gender	Differences reported in address terms and some politeness strategies	Evidence is limited and does not establish a consistent gender pattern
Institutional or occupational role	Titles and honorifics recognize professional position and authority	Forms may change when an interlocutor acquires a new position
Education	Educational attainment may increase symbolic status within families	Evidence is based on a limited family-discourse context
Communicative setting	Requests, commands, negations, and rebukes encourage different mitigating choices	Directness may be appropriate in familiar or low-imposition interactions

Region and community	Politeness practices vary across local and migrant Bugis communities	The available research is concentrated in selected communities
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Table 3 indicates that status, age, and familiarity were the most frequently reported influences on Bugis politeness. Higher-status and older interlocutors were commonly addressed through respectful pronouns, clitics, titles, and indirect expressions, whereas familiar forms occurred more frequently among peers, relatives, close neighbors, and younger addressees (Mahmud, 2011, 2013). Status and age nevertheless interacted with solidarity. Close relationships could permit forms such as *-ko* without producing an impolite interpretation, while kinship terms could create solidarity between speakers who were not biologically related (Gusnawaty et al., 2022b). Institutional and educational changes could also reshape interpersonal positioning. Speakers reportedly adjusted honorifics when an interlocutor received a government promotion, while parents sometimes used more respectful forms toward children whose educational attainment gave them increased symbolic status (Sukmawaty et al., 2022; Tahir et al., 2026). These findings show that hierarchy in Bugis interaction is negotiated dynamically rather than determined solely by age or inherited social position.

Gender, setting, speech-act type, and regional context produced additional variation, although the evidence was less extensive. Male and female speakers were reported to differ in their selection of some address terms, but the small number of comparative studies prevents a general conclusion that particular forms are inherently gendered (Agus, 2014; Daud, 2018). Communicative purpose also influenced linguistic choice: commands, requests, negations, and rebukes varied in their use of directness, mitigation, honorifics, and conventional formulas (Gusnawaty et al., 2022a; Saeful, 2021). Similar commanding strategies were documented in South Sulawesi and a migrant community in Samarinda, although local social relationships shaped their realization (Irwanto & Muhlis, 2025). Comparisons involving Bugis and Konjo speakers further indicated that hierarchical awareness coexisted with contextual adaptation and solidarity (Dwi Putri et al., 2025). Overall, Bugis politeness emerges as a relational practice whose social meaning depends on the participants, setting, activity, and locally recognized expectations rather than on linguistic forms alone (Taufiq et al., 2026).

Cultural Values

The reviewed studies associated Bugis linguistic politeness with culturally grounded principles that regulate dignity, respect, solidarity, and reciprocal responsibility. The most frequently reported values were *sipakatau*, *sipakalebbi'*, *sipakainge'*, *siri'*, and *pesse*. These concepts were linked to the selection of pronouns, honorifics, address terms, politeness formulas, and discourse strategies. Table 4 summarizes their principal meanings and reported linguistic manifestations.

Table 4. Cultural Values Associated With Bugis Politeness

Cultural value	Principal meaning	Linguistic manifestation
<i>Sipakatau</i>	Recognizing and humanizing one another	Respectful pronouns, kinship terms, inclusive language, and acknowledgment
<i>Sipakalebbi'</i>	Respecting and honoring one another	Honorifics, deferential address terms, <i>iye'</i> , and <i>tabe'/tabék</i>
<i>Sipakainge'</i>	Reminding or advising one another appropriately	Mitigated advice, rebukes, commands, explanations, and indirectness
<i>Siri'</i>	Dignity, self-respect, and moral responsibility	Face protection, careful wording, deference, and avoidance of humiliation

<i>Pesse</i>	Compassion, empathy, and social solidarity	Kinship terms, supportive language, mitigation, and affiliative strategies
<i>Pangngaderreng</i>	Customary order and appropriate conduct	Context-sensitive observance of status, role, and interactional norms

Table 4 shows that *sipakatau*, *sipakalebbi'*, and *sipakainge'* form an interconnected ethical orientation rather than three isolated politeness rules. *Sipakatau* was associated with recognizing the interlocutor as a socially valued person, which could be expressed through respectful pronouns, acknowledgment, and kinship terms. *Sipakalebbi'* emphasized mutual respect and was reflected in honorific titles, deferential forms, and conventional expressions such as *iye'* and *tabe'* (Achmad, 2012; Nashruddin et al., 2020; Room & Syukriady, 2024). *Sipakainge'* concerned the responsibility to remind or advise others without unnecessarily threatening their dignity. Its linguistic realization included mitigated commands, explanations, indirect advice, and *tabék* preceding potentially sensitive acts such as rebuking (Gusnawaty et al., 2022a; Taufiq et al., 2026). Together, these principles connected politeness with reciprocal recognition, respect, and moral responsibility in social interaction (Alam & Al-Muthmainnah, 2020).

The values of *siri'*, *pesse*, and *pangngaderreng* provided a broader cultural context for these interactional practices. *Siri'* linked language use to dignity and self-respect, encouraging speakers to protect both their own social standing and the interlocutor's public image. *Pesse* emphasized compassion and solidarity, particularly through kinship terms and affiliative strategies that reduced social distance (Achmad, 2012; Gusnawaty et al., 2022b). *Pangngaderreng* situated appropriate linguistic conduct within a wider customary system governing social roles and relationships. However, the included studies differed in how they used these concepts: some treated them as explanatory frameworks, while others presented them as moral outcomes of polite behavior. Few studies directly examined how speakers invoked these values when evaluating naturally occurring interactions. The evidence therefore supports a close relationship between linguistic politeness and Bugis cultural values, but it does not demonstrate that these values are understood or enacted identically by all speakers (Dwi Putri et al., 2025; Hasrianti, 2014).

Discussion

Linguistic Forms as Relational Resources

The synthesis demonstrates that Bugis speakers construct politeness through combinations of personal pronouns, address and kinship terms, honorifics, particles, indirect formulations, mitigation, and speech-act strategies (Achmad, 2012; Mahmud, 2011, 2013; Gusnawaty et al., 2022b; Irwanto & Muhlis, 2025). Pronouns and address terms index the relationship between participants by differentiating familiarity from distance and equality from asymmetry, while kinship terms may extend familial respect to interlocutors who are not genealogical relatives (Achmad, 2012; Mahmud, 2011; Gusnawaty et al., 2022b). Honorific and status-sensitive forms similarly acknowledge age, authority, social position, or culturally recognized standing, particularly when speakers address elders or socially prominent interlocutors (Mahmud, 2011, 2013; Gusnawaty et al., 2022b). These findings suggest that reference to an interlocutor is simultaneously an act of social positioning because the selected form publicly displays how the speaker understands the relationship (Achmad, 2012; Gusnawaty et al., 2022b). Comparable research on Indonesian cultural settings has shown that address forms and speech levels organize interpersonal relations by linguistically displaying deference, familiarity, and culturally appropriate social distance (Sukarno, 2010).

The particles *iye'* and *tabe'* are especially salient because they condense relational meanings into brief but culturally recognizable expressions (Alam & Al-Muthmainnah,

2020; Gusnawaty et al., 2022a; Nashruddin et al., 2020). The particle *iye'*, when used as an affirmative or responsive form, may communicate attentive acknowledgment and respect, whereas less deferential alternatives can signal closeness or equality but may be considered inappropriate in asymmetric encounters (Alam & Al-Muthmainnah, 2020; Nashruddin et al., 2020). The expression *tabe'* can function as an apology, permission-seeking device, attention marker, or respectful preface to movement and potentially intrusive conduct (Gusnawaty et al., 2022a; Nashruddin et al., 2020). Its interpersonal force therefore exceeds its literal meaning because its use recognizes another person's presence and legitimate social space (Gusnawaty et al., 2022a). This pattern supports a relational interpretation in which politeness emerges through socially meaningful recognition rather than exclusively through the reduction of an abstract face threat (Locher & Watts, 2005). It also resembles findings from other Indonesian languages in which culturally conventionalized forms connect verbal deference with broader expectations of respect and social harmony (Sukarno, 2010).

Indirectness and mitigation provide additional resources for managing requests, advice, disagreement, correction, refusal, and reprimand (Mahmud, 2010, 2013; Saeful, 2021; Sukmawaty et al., 2022). Bugis speakers may reduce the interpersonal force of potentially delicate acts through interrogative constructions, explanations, preparatory expressions, softened imperatives, apologies, respectful address, or indirect formulations (Daud, 2018; Mahmud, 2010, 2013; Saeful, 2021). However, indirectness should not be treated as automatically equivalent to politeness because direct strategies may be appropriate in intimate relationships, urgent situations, instructional encounters, or interactions in which the speaker possesses recognized authority (Mahmud, 2013; Sukmawaty et al., 2022). Cross-cultural pragmatic research similarly demonstrates that directness is evaluated through culturally situated expectations concerning rights, obligations, interpersonal distance, and the communicative activity rather than through a universal direct-impolite correspondence (Daar et al., 2023; Harris & Sartini, 2025). The reviewed findings consequently support an interpretation of Bugis speech-act strategies as flexible relational resources whose politeness depends on their fit with participant roles and interactional expectations (Mahmud, 2010, 2013; Saeful, 2021).

The different linguistic resources rarely operate independently because speakers can combine an address term, a deferential particle, an indirect construction, and a mitigating explanation within the same utterance (Mahmud, 2013; Saeful, 2021; Sukmawaty et al., 2022). Such combinations allow speakers to calibrate respect, solidarity, and interpersonal distance while still accomplishing practical actions such as requesting, advising, correcting, or refusing (Daud, 2018; Mahmud, 2013; Sukmawaty et al., 2022). This layered pattern is compatible with the concept of relational work, according to which linguistic behavior contributes to the ongoing negotiation of interpersonal relations and may be evaluated as polite, impolite, or simply appropriate within a particular community of practice (Locher & Watts, 2005). It is also compatible with research emphasizing that identities and politeness evaluations are dynamically constructed through discourse rather than mechanically determined by isolated linguistic strategies (Eslami et al., 2023). Bugis politeness should therefore be analyzed at the level of situated configurations of resources rather than by assigning stable politeness values to individual words or grammatical structures (Achmad, 2012; Mahmud, 2013; Gusnawaty et al., 2022a).

Social Meanings and Contextual Variation

Age and social status emerge as recurrent influences on the selection and evaluation of Bugis politeness forms (Achmad, 2012; Mahmud, 2011, 2013; Nashruddin et al., 2020). Interactions with elders, teachers, leaders, or socially respected persons generally encourage greater use of deferential address, honorific expressions, respectful particles, mitigation, and indirectness (Mahmud, 2011, 2013; Nashruddin et al., 2020). Interactions among equals or close acquaintances may permit more direct, abbreviated, or familiar expressions because solidarity and shared experience reduce the need for overt deference (Mahmud, 2013; Sukmawaty et al., 2022). Nevertheless, status does not operate as an isolated or mechanically predictive variable because its relevance is mediated by kinship, familiarity, communicative purpose, and the locally recognized rights of participants (Mahmud, 2013; Room & Syukriady, 2024). Comparative sociopragmatic research likewise indicates that speakers interpret power and social distance through locally meaningful roles and obligations rather than as context-free numerical variables (Daar et al., 2023; Eslami et al., 2023).

Kinship and familiarity further shape whether an expression communicates deference, solidarity, intimacy, or excessive distance (Achmad, 2012; Gusnawaty et al., 2022b). Kinship terminology can preserve respect within families while also functioning beyond the household as a means of creating socially recognizable closeness and relational inclusion (Gusnawaty et al., 2022b). Familiarity may license greater directness, but closeness does not eliminate culturally grounded obligations to respect older family members or other relationally senior participants (Achmad, 2012; Mahmud, 2011). Conversely, highly formal language between intimate participants may be interpreted as relational distancing because it conflicts with expectations established through their shared history (Mahmud, 2013; Locher & Watts, 2005). Gender also intersects with role, age, and setting in shaping participation and evaluations of appropriate speech, although the reviewed studies do not provide sufficiently consistent comparative evidence to support a single gender-based pattern across Bugis communities (Mahmud, 2010, 2013; Sukmawaty et al., 2022). Gender should therefore be treated as an interactional and institutionally mediated factor rather than as an essential characteristic that automatically determines women's or men's politeness (Eslami et al., 2023; Mahmud, 2013).

Communicative setting and interactional purpose influence which forms are socially appropriate because family conversations, classroom encounters, public events, ceremonial activities, and informal peer interactions establish different participation frameworks (Daud, 2018; Mahmud, 2013; Nashruddin et al., 2020; Room & Syukriady, 2024). A direct instruction may be legitimate in teaching or caregiving but inappropriately forceful when issued by a socially junior participant without sufficient mitigation (Daud, 2018; Mahmud, 2013). Advice and reminders may embody solidarity and moral concern when delivered through respectful formulations, whereas the same actions may threaten dignity when performed publicly, harshly, or by a person without an acknowledged relational entitlement (Saeful, 2021; Sukmawaty et al., 2022; Taufiq et al., 2026). Requests, refusals, criticism, and disagreement consequently require speakers to balance the practical purpose of the utterance with the maintenance of social relations and culturally appropriate conduct (Mahmud, 2010, 2013; Saeful, 2021). Comparative evidence likewise shows that off-record and mitigating strategies can reflect culturally grounded preferences for harmony and indirect persuasion, although their meanings

continue to depend on the activity and relationship in which they occur (Daar et al., 2023; Harris & Sartini, 2025).

No Bugis expression is therefore inherently polite in every context because its interpretation depends on the relationship among participants, its sequential placement, tone of delivery, communicative purpose, and correspondence with local expectations (Mahmud, 2013; Room & Syukriady, 2024). Even culturally salient forms such as *tabe'* and *iye'* derive their politeness from appropriate use, and ritualized or strategically inappropriate use may not produce the respect ordinarily associated with them (Alam & Al-Muthmainnah, 2020; Gusnawaty et al., 2022a). Similarly, directness may express intimacy, honesty, authority, or urgency rather than discourtesy, while excessive indirectness may create ambiguity or unwanted distance (Mahmud, 2013; Sukmawaty et al., 2022). This finding supports discursive accounts in which participants' situated evaluations are analytically prior to researchers' classifications of linguistic forms as polite or impolite (Locher & Watts, 2005). It also reinforces the broader view that politeness and identity are co-constructed through interaction under culturally and historically changing conditions (Eslami et al., 2023).

Cultural Foundations of Bugis Politeness

The reviewed evidence links Bugis politeness to the interconnected values of *sipakatau*, *sipakalebbi'*, and *sipakainge'*, which orient speakers toward recognizing others as persons, honoring them, and offering socially responsible reminders (Dwi Putri et al., 2025; Gusnawaty et al., 2022a; Room & Syukriady, 2024; Taufiq et al., 2026). *Sipakatau* provides an ethical orientation toward acknowledging the humanity and social worth of interlocutors, which can be linguistically realized through attentive responses, respectful reference, and avoidance of degrading speech (Dwi Putri et al., 2025; Room & Syukriady, 2024). *Sipakalebbi'* foregrounds mutual respect and the appropriate honoring of others, especially where age, role, or social standing creates an obligation to display deference (Gusnawaty et al., 2022a; Room & Syukriady, 2024). *Sipakainge'* frames reminding and advising as forms of reciprocal moral care, provided that correction is delivered in a manner that preserves the recipient's dignity (Room & Syukriady, 2024; Taufiq et al., 2026). These values demonstrate that Bugis politeness involves obligations to sustain socially appropriate relationships rather than merely individual attempts to avoid offence (Dwi Putri et al., 2025; Room & Syukriady, 2024).

The three values should be understood as mutually supporting rather than as separate behavioral rules because recognition, respect, and responsible correction frequently coexist within a single interaction (Room & Syukriady, 2024; Taufiq et al., 2026). A respectful reminder, for example, recognizes the addressee's human worth through *sipakatau*, honors the addressee through *sipakalebbi'*, and fulfills a relational duty of guidance through *sipakainge'* (Room & Syukriady, 2024; Taufiq et al., 2026). Linguistic mitigation in such an encounter does more than reduce imposition because it also enables speakers to enact concern without humiliating the recipient (Saeful, 2021; Sukmawaty et al., 2022). The reviewed evidence thus expands a strategy-based interpretation of politeness by showing that the same linguistic practice can perform ethical recognition, relational alignment, and social regulation simultaneously (Mahmud, 2013; Room & Syukriady, 2024). Comparable Indonesian research similarly demonstrates that indirectness and culturally conventional forms can embody locally valued orientations toward respect, social harmony, and sensitivity to others (Daar et al., 2023; Sukarno, 2010).

The values of *siri'* and *pesse* provide a broader moral framework connecting communicative conduct with dignity, empathy, and solidarity (Achmad, 2012; Dwi Putri et al., 2025; Room & Syukriady, 2024). *Siri'* concerns personal and collective dignity, making humiliating, degrading, or socially inappropriate communication morally consequential rather than merely conversationally unsuccessful (Achmad, 2012; Room & Syukriady, 2024). *Pesse* complements this orientation through compassion and shared sensitivity to the condition of others, supporting communicative practices that acknowledge vulnerability and preserve solidarity (Dwi Putri et al., 2025; Room & Syukriady, 2024). Their interrelationship helps explain why speakers may avoid public confrontation, soften criticism, or present advice as relational concern, although these realizations remain dependent on context rather than being automatic consequences of cultural values (Mahmud, 2013; Saeful, 2021; Room & Syukriady, 2024). This interpretation aligns with comparative research showing that culturally grounded politeness may organize moral relationships and collective harmony in ways that cannot be fully explained through an exclusively individualistic conception of face (Daar et al., 2023; Sukarno, 2010).

Within *pangngaderreng*, appropriate speech can be interpreted as part of a wider customary order governing socially responsible conduct (Achmad, 2012; Room & Syukriady, 2024). Politeness in this framework is not an ornamental addition to communication because linguistic choices contribute to the reproduction of recognized roles, obligations, dignity, and communal order (Achmad, 2012; Gusnawaty et al., 2022b; Room & Syukriady, 2024). This moral-relational interpretation does not imply that all Bugis speakers understand or enact these values identically because cultural principles are interpreted through locality, generation, education, social position, and communicative experience (Gusnawaty et al., 2022a; Irwanto & Muhlis, 2025; Room & Syukriady, 2024). Treating Bugis politeness as culturally grounded must therefore avoid portraying Bugis culture as homogeneous, timeless, or internally uncontested (Eslami et al., 2023; Gusnawaty et al., 2022a). The strongest conclusion supported by the synthesis is that these cultural values provide locally meaningful interpretive frameworks through which communicative behavior may be produced and evaluated, not deterministic rules that predict every utterance (Mahmud, 2013; Room & Syukriady, 2024).

Continuity and Change in Bugis Politeness

The included studies suggest both continuity and transformation in Bugis politeness, particularly in younger speakers' use and interpretation of culturally marked expressions (Alam & Al-Muthmainnah, 2020; Gusnawaty et al., 2022a; Nashruddin et al., 2020). The continuing recognition of *tabe'*, *iyé'*, kinship terms, honorifics, and respect for elders demonstrates that established relational values remain socially meaningful in contemporary interactions (Alam & Al-Muthmainnah, 2020; Gusnawaty et al., 2022a, 2022b; Nashruddin et al., 2020). At the same time, variation in young speakers' knowledge and use of these forms indicates that cultural continuity involves selective reproduction and reinterpretation rather than unchanged transmission (Gusnawaty et al., 2022a; Nashruddin et al., 2020). Changes in form frequency should not automatically be interpreted as the disappearance of politeness because younger speakers may communicate respect through alternative Bugis, Indonesian, mixed-language, or context-specific resources (Alam & Al-Muthmainnah, 2020; Irwanto & Muhlis, 2025). Research on intergenerational online communication likewise shows that younger speakers adjust their linguistic style according to the interlocutor's age, demonstrating that innovation and sensitivity to intergenerational relations can coexist (Hilte et al., 2021).

Contact between Bugis and Indonesian, together with education, mobility, and changing social relationships, creates conditions in which speakers can draw on multiple linguistic repertoires when negotiating politeness (Alam & Al-Muthmainnah, 2020; Irwanto & Muhlis, 2025; Nashruddin et al., 2020). Educational environments may contribute to the transmission of culturally valued forms, but they can also increase the use of Indonesian as the principal language of institutional interaction (Daud, 2018; Nashruddin et al., 2020). Migration and urban social networks may similarly reorganize the relevance of inherited status distinctions and kinship-based address practices, although the included evidence does not establish a uniform direction of change across Bugis communities (Gusnawaty et al., 2022b; Irwanto & Muhlis, 2025). Changing hierarchies may reduce the obligatory character of certain deferential forms while preserving their use as strategic resources for displaying identity, respect, or cultural affiliation (Gusnawaty et al., 2022a, 2022b). These patterns are consistent with research showing that politeness practices and identities are continually renegotiated as speakers move across languages, institutions, and social environments (Eslami et al., 2023).

Digital communication represents an especially important but insufficiently examined domain in the reviewed Bugis literature because the included studies provide little systematic analysis of naturally occurring interaction on social-media or messaging platforms (Alam & Al-Muthmainnah, 2020; Gusnawaty et al., 2022a; Irwanto & Muhlis, 2025). Consequently, claims about the disappearance, transfer, or reinvention of Bugis politeness online cannot yet be treated as established findings of this review (Gusnawaty et al., 2022a; Irwanto & Muhlis, 2025). Comparative evidence nevertheless indicates that digital writers modify expressiveness, informality, and nonstandard language according to interlocutor age, suggesting that online communication may preserve relational accommodation while transforming its linguistic realization (Hilte et al., 2021). Emerging Indonesian research also shows that platform dynamics, audience configuration, and cultural proximity influence how politeness is performed and interpreted online (Inayah, 2025). Future Bugis research therefore needs naturally occurring, intergenerational, and multimodal digital data before it can determine whether traditional forms are being displaced, recontextualized, or combined with new communicative resources (Hilte et al., 2021; Inayah, 2025). Overall, the evidence supports a view of Bugis politeness as a living relational system in which cultural continuity is achieved through adaptive practice rather than exact replication of earlier linguistic conventions (Gusnawaty et al., 2022a, 2022b; Eslami et al., 2023).

Conclusion

This systematic scoping review demonstrates that Bugis politeness is a culturally situated relational system in which linguistic forms acquire meaning through their use in particular social relationships and communicative contexts. Politeness is realized through personal pronouns and their corresponding bound forms, including the deferential forms *idi'*, *ta-*, *-ta'*, *-ki'*, and *-ni'* and the familiar forms *iko*, *mu-*, *-mu*, *-ko*, and *-no*. Other important resources include address and kinship terms, honorifics, particles such as *iye'* and *tabe'*, indirectness, mitigation, and context-sensitive speech-act strategies. These resources enable speakers to express respect, solidarity, familiarity, deference, and interpersonal distance while accomplishing actions such as requesting, advising, correcting, refusing, and disagreeing. No individual form is inherently polite in every situation; its appropriateness depends on the participants' age, status, kinship, gender, familiarity, interactional purpose, and communicative setting.

The findings further indicate that Bugis politeness is grounded in cultural values that connect communication with ethical and social responsibilities. *Sipakatau*, *sipakalebbi*, and *sipakainge* orient speakers toward recognizing others' humanity, showing mutual respect, and offering morally responsible reminders. These principles interact with *siri*, *pesse*, and *pangngaderreng*, which link appropriate communication to dignity, empathy, solidarity, and customary order. Bugis politeness should therefore be understood not merely as a collection of courteous expressions or strategies for minimizing interpersonal threats but as a moral-relational practice through which speakers recognize social positions, protect dignity, fulfill reciprocal obligations, and maintain socially appropriate relationships.

The reviewed literature also reveals that Bugis politeness is characterized by both continuity and change. Culturally marked forms remain meaningful, but their use is being reinterpreted through generational differences, Bugis–Indonesian language contact, education, mobility, and changing social hierarchies. Current evidence is insufficient to determine how extensively migration and digital communication are transforming these practices, particularly across different Bugis communities and generations. Because this review relied exclusively on Google Scholar, its coverage may not encompass every relevant publication, and the findings should be interpreted as a structured mapping of the accessible literature rather than an exhaustive account. Nevertheless, the review establishes that the enduring significance of Bugis politeness lies in its adaptability: its linguistic realizations may change, while its central orientation toward respect, dignity, solidarity, and responsible relational conduct continues to organize social interaction.

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