
NEGOTIATING UANG PANAI': A PRAGMATIC ANALYSIS OF POLITENESS STRATEGIES IN BUGIS-MAKASSAR MARRIAGE PROPOSALS

Mukhlisah Syahrul¹, Nurnadiefa², Fatimah Hidayahni Amin³

¹English Education Department, Post Graduate Program, Universitas Negeri Makassar, Indonesia

²SD INPRES Kampung Baru Tinggimoncong, Gowa, Indonesia

³English Department, Faculty of Languages and Literature, Universitas Negeri Makassar, Indonesia

1mukhlisahsyahrul@gmail.com

Abstract

This study examines pragmatic strategies in *uang panai'* negotiations within Bugis-Makassar society through the lens of the Politeness Principle. The research aims to identify types of implicature and politeness strategies employed in negotiation discourse and to analyze how these strategies reflect and maintain social harmony, while also revealing underlying power relations. A qualitative descriptive approach was applied, with data collected through documentation from online news articles and relevant academic literature. The data were analyzed using Leech's Politeness Principle, focusing on six maxims: tact, generosity, approbation, modesty, agreement, and sympathy, alongside thematic analysis procedures. The findings reveal that politeness strategies are dominantly used to mitigate potential conflict, preserve interpersonal relationships, and uphold cultural values in negotiation contexts. Indirect expressions and implicatures play a crucial role in conveying sensitive issues such as financial expectations and social status without causing offense. However, the study also identifies instances of maxim violations, indicating a shift in meaning where *uang panai'* is increasingly perceived as an economic burden rather than a symbol of respect and appreciation. Furthermore, the results demonstrate that language use in negotiations is closely tied to social hierarchy, power relations, and ideological constructs, where politeness strategies may simultaneously maintain harmony and reproduce inequality. This study contributes to the field of pragmatics by integrating implicature analysis, politeness theory, and critical discourse perspectives, offering a more comprehensive understanding of language use in culturally embedded negotiations. The findings highlight the dynamic interplay between language, culture, and social structure, emphasizing the need to balance traditional values with contemporary socio-economic realities.

Keywords: *uang panai'*, politeness strategies, implicature

Introduction

Language is not merely a tool for communication; it also functions as a strategic medium in the construction of social identity. Variations in dialects, speech styles, registers, and slang reflect the social affiliations, social class, and cultural backgrounds of speakers. In this regard, language plays a crucial role in shaping social interactions, particularly within culturally embedded practices such as negotiation (Masyita, 2025). In Bugis-Makassar society, the negotiation of *uang panai'* represents a distinctive communicative event in which linguistic expressions are employed not only to convey meaning but also to maintain social harmony and uphold cultural values. *Uang panai'* refers to a form of appreciation given by a man to the woman's family as recognition of their role in raising and caring for her. Historically, *uang panai'* was not always presented in the form of money; it could also take the form of livestock, land, or agricultural resources (Usman, Suriadi, & Salida, 2024).

The negotiation process surrounding *uang panai* is inherently complex, as it involves considerations of cultural values, social status, and financial capacity. Such negotiations are typically conducted through indirect speech, implicit meanings, and culturally appropriate expressions in order to preserve harmony and avoid potential conflict (Yani, Bungatang, & Filawati, 2024).

From a pragmatic perspective, *uang panai* negotiations constitute a communicative practice in which speakers convey meaning not only explicitly but also implicitly through implicatures. According to Grice (1975), implicature refers to meaning that is not directly stated but inferred by the listener based on context, shared knowledge, and the cooperative principle (Simangunsong, Purba, & Priyanto, 2026). This phenomenon is closely related to the Politeness Principle proposed by Leech (1993), which emphasizes that language use serves not only to transmit information but also to regulate interaction in accordance with social norms of politeness. Leech outlines six maxims of politeness: tact, generosity, approbation, modesty, agreement, and sympathy (Saniyyah et al., 2025). These principles are reflected in the use of indirect and polite expressions, as well as in efforts to minimize potential offense. In addition, Critical Discourse Analysis (CDA), as proposed by Fairclough, conceptualizes language as a social practice that both shapes and is shaped by power relations, ideologies, and social structures. Consequently, language use is inherently linked to the reproduction and negotiation of social inequalities (Sutrisna et al., 2025).

Recent studies on *uang panai* indicate that this practice encompasses not only cultural dimensions but also complex communicative aspects. Hamzah et al. (2024) demonstrate that *uang panai* carries both denotative and connotative meanings. Denotatively, it functions as a financial contribution to the bride's family for wedding-related expenses. Connotatively, it symbolizes social status, familial bonds, and respect within Bugis society. These findings are supported by Ruslan (2023), who argues that although *uang panai* is not formally mandated by law, it retains strong cultural authority and significantly influences marital decisions and processes. Thus, *uang panai* functions not only as a customary practice but also as a representation of prevailing social values within the community.

In line with this perspective, the communicative processes involved in *uang panai* negotiations exhibit distinctive pragmatic characteristics. Rustan et al. (2025) find that requestive speech acts in such negotiations are frequently expressed through indirect forms rich in implicit meaning. This suggests that negotiations are not conducted in a literal or direct manner but instead rely on pragmatic strategies that are sensitive to social and cultural norms. Furthermore, Rachana et al. (2025) emphasize that *uang panai* represents a socio-cultural practice grounded in values of honor, responsibility, and societal expectations, which in turn shape the communicative behavior of the participants.

Moreover, studies in pragmatics highlight the significant role of politeness principles in regulating social interaction, particularly in hierarchical contexts. Putri et al. (2025) show that politeness is adaptive and influenced by social relationships as well as the speaker's social position. Similarly, Purnomo (2025) notes that politeness functions not only to maintain interpersonal relationships but also to reflect underlying power dynamics. In the context of negotiation, Rambe et al. (2025) argue that pragmatic strategies such as politeness, mitigation, and indirectness are key determinants of communicative success. These findings indicate that politeness serves as a crucial mechanism for sustaining social harmony while simultaneously reflecting power relations within interaction.

Despite these contributions, existing studies still exhibit limitations in comprehensively examining *uang panai* negotiations from an integrated pragmatic perspective. Most research tends to focus either on cultural dimensions or on specific types of speech acts. Studies that explicitly integrate implicature analysis, politeness strategies based on Leech's Politeness Principle, and power analysis through Critical Discourse Analysis (CDA) remain limited. As a result, the interplay between implicatures, politeness strategies, and power dynamics in *uang panai* negotiations have

not been fully explored. This gap highlights the need for a more comprehensive analytical framework that captures the interrelationship between language use and socio-cultural context.

Based on this gap, the present study aims to describe and interpret the linguistic phenomena of implicature and politeness strategies in *uang panai*' negotiations. Specifically, this study addresses the types of implicatures, and politeness strategies employed in *uang panai*' negotiations, and how the Leech's Politeness Principles are observed and violated in this context. By addressing these objectives, this study not only identifies patterns of implicature and politeness strategies but also interprets the social dynamics and power relations embedded in negotiation discourse. The novelty of this study lies in its integrative approach, which combines pragmatic analysis based on Leech's Politeness Principles with Critical Discourse Analysis within a cultural context, thereby offering a more comprehensive understanding of the role of language in *uang panai*' negotiations.

Research Methodology

This research was a qualitative study using a descriptive analysis approach. This approach was used because this study aimed to describe and interpret language phenomena of pragmatic implicature and politeness strategy in Uang Panai' negotiations. This research design was appropriate with Creswell's (2018) idea that qualitative research was used to explore social phenomena and the meaning constructed by the subject. The primary data source of this study came from local news articles, which were accessed from *detik.com*, *GoodNewsfromIndonesia*, and *rri.co.id* between April 23rd to April 25th, 2026. The secondary data came from literature works that explain about Uang Panai's custom such as articles from *Jurnal Khazanah Keagamaan*, *Economics: Journal Ekonomi and Bisnis*, *Jurnal Sinestesia*, and *Jurnal PENA*. The data validation concentrated on source credibility. The source only came from affiliated or educationally verified online sources. This process assured that the selected sources were both accurate and represented the Uang Panai' tradition in South Sulawesi. The data selection was carried out through purposive sampling, where the researchers chose relevant texts to the negotiations in the Bugis-Makassar culture context (Miles, Huberman, and Saldana, 2014). The data collection technique of this study was documentation, which was conducted through collecting texts from news articles and academic literature. The unit of analysis was sentences, paragraphs, or quotes that contain politeness. This technique of documentation to collect data was considered effective for discourse research (Bowen, 2009).

The data analysis of this research used the framework of Politeness Principles Leech (1983). The purpose of this principle is to maintain social harmony by minimizing impolite beliefs and maximizing polite ones. The steps of data analysis were first, the researchers identified the relevant statements and then classified those according to the six maxims of politeness, which were tact, generosity, approbation, modesty, agreement, and sympathy. The third step was to determine the compliance or violations of the maxims. The last step was to interpret the emerging implicature. These steps were implemented following the thematic analysis procedure in qualitative research (Braun and Clarke, 2006). To ensure the trustworthiness of the data, this study used source triangulation and analysis consistency. In source triangulation, the data obtained from news articles and academic literature were then compared to see the consistency of the findings. Triangulation helped reduce bias and improve validity (Denzin, 2012). While the analysis consistency meant that all the data were analyzed through the same framework, which followed the Politeness Principle by Leech (1983). This consistency was important to ensure the dependability of the research (Miles, Huberman, and Saldana, 2014).

Results and Discussion

Results

The findings of this research were gathered from several news articles published by Nugraha (2022) in *detik.com*, Arief (2023) in *GoodNewsfromIndonesia.com*, and Ruslan (2022) in *RRI.co.id*, as well as from scholarly work published in *Jurnal Khazanah Keagamaan* by Azka, Yusril, and Nurfadillah (2023). These texts provided rich data on the cultural practices of Uang Panai' negotiations. The data were analyzed using Leech's (1983) Politeness Theory as the primary framework, with all excerpts categorized according to the six maxims of politeness: tact, generosity, approbation, modesty, agreement, and sympathy. Through this specification, the study aimed to uncover the implicatures embedded in the language used, highlighting how communicative strategies of politeness function to maintain social harmony and preserve cultural values in Bugis-Makassar marriage negotiations.

The analysis of the data can be seen below:

Data 1 with Tact and Approbation Maxim

"Uang panai' is money given by the groom's family to the bride's family to cover the costs of the wedding or reception." (detik.com)

Based on the analysis, the data contained **tact** and **approbation** maxim. This showed that the subject's statement minimizes the impression of "burden" to the bride's side. The focus on this statement was not on "buy" or "sell" the bride, but on financing the wedding or reception. Thus, the reference reduced the potential for loss to women, as uang panai' was placed as support, not a transaction. The second maxim of this was approbation, as there were explicit elements of praise, where the uang panai' is given as a gesture of appreciation. The subject also maximized the positive value of cultural tradition, so that women were held in high regard. The implicature of this data is that the tradition of uang panai' is not merely a financial expense, but also a symbol of man's appreciation and commitment. By referring to "financing the wedding or reception," the subject avoids negative connotations such as buying or selling brides and emphasizes the cultural values. This expression also maintains the honor of the bride's family and strengthens the legitimacy of the tradition of uang panai'.

Data 2 with Agreement and Approbation maxim

"For the Bugis-Makassar people, the panai' holds a very important place; in fact, it could be said to be more essential than the dowry." (detik.com)

The data showed that uang panai' tradition had a crucial position in the Bugis-Makassar society, even considered more mandatory than the dowry. Based on the analysis of politeness theory, this expression reflected the compliance with the **agreement** maxim as the subject emphasized the strong social agreement of uang panai' position in marriage. By stressing that Uang Panai is an obligation, the reference aimed to maximize mutual understanding and avoid disagreements that could result in conflict. Besides that, there was also an **approbation** maxim, because this tradition was implicitly praised as a cultural symbol of greater value than a dowry. Also, implicature of the expression is that respect' is not only a financial obligation, but also a

symbol of cultural identity and respect that must be maintained. Therefore, the politeness strategy in the statement functioned to strengthen the cultural legitimacy, preserving family honor, and reinforcing Bugis-Makassar cultural values in the context of marriage.

Data 3 with Approbation and Sympathy Maxim

“Uang panai’ is considered the symbol of seriousness and respect of the groom to their bride.” (GoodNewsfromIndonesia.com)

From this expression, it emphasized the symbolic meaning of uang panai’ in Bugis-Makassar citizens. Pragmatically, this expression reflected compliance with the maxim of **approbation**, which maximized the praise on the bride’s side by highlighting that uang panai’ is an appreciation. The second maxim of this expression was the **sympathy** maxim, where the speaker showed empathy and attention to the prospective bride through a sign of seriousness, which was shown by the male’s side. The implicature which appeared in this expression is that uang panai’ is not only a sum of money or financial burden, but a sign of commitment and honor that strengthens the legitimacy of wedding culture in Bugis-Makassar. Thus, the politeness strategy in this statement functioned to maintain the women’s honor, reinforce the relationship between family, and emphasize the cultural value of the wedding tradition.

Data 4 with Generosity and Tact Maxim

“It takes perseverance and hard work to save up the dowry, and of course, the families of both the groom and the bride are involved in the process.” (detik.com)

Based on this finding, there were struggles and hard work that were attached to the uang panai’ tradition. Pragmatically, this expression referred to obedience to the **generosity** maxim, as the statement focused on the sacrifices and efforts of the men which showed the willingness to shoulder the burden on behalf of women. Besides that, there are also **tact** maxims, where the speaker tried to reduce the economic burden by stressing the effort and struggle. The implicature that emerged from this statement is that uang panai’ is not only used as wedding funds, but also as the symbol of dignity for both families. By referring to “the face of the groom and bride's family,” the subject emphasized that the success of paying the uang panai’ mirrored shared honor for both families.

Data 5 with Tact and Agreement Maxim

“The amount of the uang panai’ is typically determined by the social status of the bride’s family.” (detik.com)

This expression highlighted that the determination of the amount of uang panai’ was not only based on the financial stability of the male’s side but also emerged from the consideration of the female’s family social status. From the perspective of pragmatics, this statement showed **tact** maxims, as the speaker attempted to explain the factor determining the amount of money without offending the prospective bride’s side. In addition, there was also an **agreement** maxim, because in the statement it emphasized that there was an agreement from both families in deciding the amount of uang panai’, which displayed the social consensus. The implicature that emerged from

this expression serves as the symbol of social legitimacy and respect for the female's family, not merely for wedding expenses.

Data 6 with Agreement and Approbation Maxim

“Why is it now called uang panai?, it is because in the past, there was a saying, “asking for *doi’ balanja*.” (RRI.co.id)

This finding referred to the origin of uang panai, which originated from the old speech “*doi’ balanja*” or shopping money. Pragmatically, the statement showed obedience to the **agreement** maxim, as the speaker emphasized the historical understanding which accepted by the public about the change in terminology from *doi’ balanja* to Uang Panai. In addition, there was an **approbation** maxim, because the speaker implicitly showed praise to the tradition by stressing the historical value and cultural continuity attached to that term. Furthermore, the implicature of this data shows that uang panai is not only a contemporary phenomenon, but also part of the linguistic and cultural heritage of the Bugis-Makassar people, which has evolved. Thus, the politeness strategy in this statement functioned to preserve the traditional legitimacy, strengthen the cultural identity, and emphasize that the change in terminology still retains the sense of respect in the context of marriage.

Data 7 with Generosity and Approbation Maxim

“This uang panai’ symbolizes the groom’s determination, perseverance, and hard work in courting a Bugis-Makassar woman.” (detik.com)

This result emphasized that uang panai’ tradition was a symbol of the efforts, perseverance, and hard work of the men in courting the Bugis-Makassar’s women. Pragmatically, this sentence reflected the compliance with the **generosity** maxim, as the statement focused on the sacrifices made by men who willingly shouldered the financial burden and put in the effort for the sake of women. By highlighting the hard work and resilience, this data showed the maximization of loss for oneself and a gain for others, in accordance with the principle of generosity. In addition, there was an **approbation** maxim in this statement, because the subject implicitly praised the men’s side who showed seriousness and respect through great effort. The implicature of this statement shows that uang panai’ is not only an amount of money, but a symbol of commitment, sacrifice, and respect for the women’s family.

Data 8 with Violation of Tact and Agreement Maxim

“Things have changed drastically now; there is a mutual understanding between men and women regarding Uang Panai.” (detik.com)

This finding showed that there was a shift in the meaning of the uang panai’ tradition, which was no longer being practiced in accordance with its philosophical values. From a pragmatic perspective, this statement violated the maxim of **tact**, as the subject implies that both parties are engaging in manipulative behavior based on “there is mutual understanding”, in stating a false amount of money that did not match the actual amount, creating the impression that the tradition was being disrespected and its honor tarnished. Besides that, there was the implicit violation of the **agreement** maxim, as the subject refused the social consensus focused on the change, which was

considered negative. An implicature emerged that uang panai' has deviated from its original meaning as a symbol of respect and cultural legitimacy to a transactional practice fraught with manipulation. Therefore, the politeness strategy that is violated in this discourse shows how tradition can lose its philosophical meaning when practiced insincerely, while also revealing social criticism of the uang panai' custom in the contemporary Bugis-Makassar society.

Data 9 with Violation of Tact Maxim

“Men have to prepare a minimum of 50-100 million rupiah for uang panai', because as you know, many Bugis women now have university degrees, so you have to see how much money you have for a hike.” (Jurnal Khazanah Keagamaan)

This data showed the economic burden that had to be shouldered by the men's side in the uang panai' tradition, especially when linked to the increasingly high level of women's education. Pragmatically, this finding violated the **tact** maxim, because the subject emphasized the financial burden on the men's side by mentioning the large sum they must prepare. Rather than minimizing the burden, this statement reveals the social inequality that arises from the demands of educational status. The implicature of this finding shows that the meaning of uang panai' has shifted to a heavy financial burden, resulting in unfairness toward men and potentially leading to social conflict. Consequently, the violation of the maxim in this statement highlights the criticism of contemporary uang panai's practices, in which cultural values that should symbolize respect have been transformed into a major economic burden.

Data 10 with Violation of Agreement and Tact Maxim

“Handing out the amount of uang panai' on a whim just to keep up with the fantastic nominal being offered can lead to a marriage that feels like a transaction, even end up being called off altogether.” (detik.com)

This finding showed criticism toward the practice of arbitrarily setting the amount of the Uang Panai, simply to follow the trend of exorbitant prices. From the perspective of pragmatics, this data violated the maxim of **agreement** because the subject refused the social consensus, which was commonly achieved through family discussion, and instead focused on their opposition to the practice of excessive Uang Panai' payment. In addition, there was also a violation of the **tact** maxim. The subject mentioned the damage experienced by both parties when a marriage turns into a transaction or even gets cancelled. The implicature of this data is that the Uang Panai' tradition can lose its philosophical meaning if the amount is decided without rational consideration, thereby changing from a symbol of respect into a financial burden and social transaction. Thus, the violation of maxims in this statement indicates a social critique value that should be upheld are instead turned into a competition for prestige.

Discussion

A Strategy of Politeness as a Means of Maintaining Social Harmony in Panai' Money Negotiations

The findings of this study demonstrate that politeness strategies function as a fundamental mechanism in maintaining social harmony within uang panai' negotiations. The consistent adherence to Leech's Politeness Principle, particularly through the maxims of tact, approbation,

agreement, modesty, generosity, and sympathy, indicates that negotiation discourse is deliberately structured to minimize conflict and preserve interpersonal relationships. Remarkably, the maxim of modesty was absent, which suggests that Bugis-Makassar negotiation discourse does not emphasize self-deprecation, but instead focused on sacrifice, consensus, and respect. This absence suggests that in the society of Bugis-Makassar, negotiation practices are not directed toward humility in the Western pragmatic sense, but rather toward affirming dignity and responsibility. The results support the research objective that *uang panai'* negotiations are not merely transactional interactions, but culturally embedded communicative practices shaped by implicit meanings and social expectations. The use of indirect expressions and implicatures allows speakers to address sensitive issues, such as financial obligations and social status, without causing offense. This aligns with the broader understanding that language serves as a strategic tool for constructing social identity and regulating interaction in culturally significant contexts (Masyita, 2025).

In comparison with previous studies, the present findings reinforce and extend existing research on politeness and pragmatic strategies in negotiation contexts. For instance, the dominance of indirectness and mitigation observed in this study is consistent with Rustan et al. (2025), who found that requestive speech acts in *uang panai'* discourse are frequently expressed implicitly to maintain harmony. Similarly, the emphasis on agreement and shared understanding corresponds with the findings of Putri et al. (2025), which highlight that politeness is adaptive and influenced by hierarchical relationships within Bugis-Makassar society. Moreover, the results support Rambe et al. (2025), who argue that politeness strategies are crucial determinants of successful negotiation outcomes. However, this study contributes further by integrating implicature analysis with Leech's politeness framework, thereby offering a more comprehensive explanation of how meaning is negotiated implicitly while maintaining social cohesion. Additionally, the findings resonate with Hamzah et al. (2024), who emphasize the connotative meaning of *uang panai'* as a symbol of respect and social value, rather than merely financial transaction.

Politeness strategies have been shown to vary significantly across discourse contexts, reflecting both cultural norms and situational power dynamics. Nurfausia, et al (2026) in their study applying Brown and Levinson's framework, found that Indonesian beauty advertisements favor bald-on-record strategies, while American advertisements rely more on positive politeness, highlighting cross-cultural differences in directness and face-saving in commercial discourse. Building on this, a study of *uang panai'* negotiation discourse using Leech's Politeness Principle found that politeness strategies and implicature are used to mitigate conflict and preserve harmony around sensitive issues like financial expectations, though maxim violations also reveal a shifting perception of *uang panai'* from a symbol of respect to an economic burden, alongside underlying power relations and social hierarchies. Together, these studies demonstrate that politeness strategies are shaped not only by cultural context but also by the social and economic stakes embedded in specific discourse settings.

The implications of these findings are both theoretical and practical. Theoretically, this study strengthens the application of Leech's Politeness Principle in socio-cultural contexts, demonstrating that politeness is not only a linguistic phenomenon but also a reflection of cultural norms and social structures. The findings also support the perspective of Critical Discourse Analysis, which views language as a social practice embedded in power relations and cultural ideology (Sutrisna et al., 2025). In practical terms, the study highlights the importance of maintaining politeness strategies in negotiation processes to prevent conflict and sustain harmonious relationships between families. This is particularly relevant in traditional practices such as *uang panai'*, where communication plays a crucial role in balancing economic considerations with cultural values. As noted by Raehana et al. (2025), *uang panai'* negotiations are deeply rooted in values of honor and responsibility, which are reinforced through polite and culturally appropriate language use.

Despite its contributions, this study has several limitations that should be acknowledged. First, the data were derived primarily from online news articles and secondary literature, which may not fully capture the richness of real-life interaction in *uang panai*' negotiations. While document analysis is considered effective for discourse studies (Bowen, 2009), it may lack the immediacy and contextual nuance of direct observation or interview-based data. Second, the study focuses mainly on the application of Leech's Politeness Principle, without extensively exploring other pragmatic frameworks that could provide additional insights. Furthermore, the reliance on purposive sampling may limit the generalizability of the findings, as the selected data may not represent all variations of *uang panai*' practices across different regions or social groups. These limitations suggest that the findings should be interpreted within the scope of the study's methodological constraints.

Based on these limitations, future research is recommended to expand the scope and depth of analysis in several ways. First, further studies could employ ethnographic or interview-based methods to capture authentic conversational data from actual *uang panai*' negotiations, thereby providing a more comprehensive understanding of pragmatic strategies in real-life contexts. Second, future research could integrate additional theoretical frameworks, such as Brown and Levinson's politeness theory or more extensive Critical Discourse Analysis, to explore the interplay between politeness, power, and ideology in greater detail. Third, comparative studies across different cultural groups or regions could be conducted to examine whether similar politeness strategies are employed in other traditional negotiation practices. Finally, future research may also investigate the impact of modernization and socio-economic changes on the use of politeness strategies, particularly in relation to the shifting meaning of *uang panai*' (Usman et al., 2024; Ruslan, 2022).

Shifts in Meaning and Violations of the Principle of Politeness

The findings of this study indicate that alongside the dominant use of politeness strategies, there is a notable shift in meaning accompanied by violations of the Politeness Principle in contemporary *uang panai*' negotiations. These results are significant in addressing the research question, as they reveal that the communicative practices surrounding *uang panai*' are no longer consistently aligned with traditional norms of politeness and harmony. Instead, certain expressions explicitly highlight financial burdens, social pressures, and criticism toward the practice itself, thereby violating key maxims such as tact and agreement (Leech, 1983). This shift suggests that *uang panai*', which was historically framed as a symbol of respect and appreciation, is increasingly interpreted as an economic obligation or even a social burden. In a broader context, this transformation reflects the dynamic nature of language and culture, where communicative strategies evolve in response to changing social, economic, and ideological conditions (Masyita, 2025).

When compared with previous studies, these findings both align with and extend existing research on *uang panai*' and pragmatic strategies. For example, Hamzah et al. (2024) emphasize that *uang panai*' carries strong connotative meanings related to honor and social status, which is consistent with the traditional interpretation found in this study. However, the present findings also reveal a shift toward more critical and explicit discourse, where speakers openly address the financial burden and potential inequality embedded in the practice. This observation supports the argument by Usman et al. (2024) that *uang panai*' has undergone a significant transformation from its original philosophical meaning toward a more materialistic orientation. Furthermore, the emergence of disagreement and criticism in negotiation discourse resonates with Azka et al. (2023), who identify *uang panai*' as a site of cultural identity negotiation, particularly among younger generations. In contrast to earlier studies that emphasize harmony and indirectness (Rustan et al., 2025; Putri et al., 2025), this study highlights how violations of politeness principles reveal underlying tensions and contestations within the tradition.

The implications of these findings are both theoretical and practical. Theoretically, the study demonstrates that politeness is not a fixed or universally applied principle but is instead context-dependent and subject to change. The violations of tact and agreement maxims indicate that speakers may prioritize expressing criticism or realism over maintaining harmony, particularly in situations where economic pressures are significant. This supports the view that language is closely tied to power relations and social structures, as suggested in Critical Discourse Analysis (Sutrisna et al., 2025). Practically, the findings suggest that the shift in meaning of *uang panai'* may have real consequences for social relationships and marriage practices. As noted by Ruslan (2022), the increasing financial burden associated with *uang panai'* can lead to delays or cancellations of marriage, thereby affecting social stability. Therefore, understanding these shifts in language use is essential for preserving the cultural value of *uang panai'* while addressing contemporary challenges.

Despite these contributions, this study has several limitations that must be acknowledged. First, the data were primarily derived from document analysis of online news articles and literature, which may not fully capture the complexity of real-life interactions in *uang panai'* negotiations (Bowen, 2009). The absence of direct conversational data limits the ability to analyze spontaneous speech and contextual nuances. Second, the study focuses mainly on Leech's Politeness Principle, which, although comprehensive, may not account for all aspects of pragmatic behavior, particularly in culturally specific contexts. Additionally, the use of purposive sampling means that the findings may not be representative of all Bugis-Makassar communities, especially considering regional and socio-economic variations. These limitations highlight the need for cautious interpretation of the results.

Based on these limitations, several suggestions for future research can be proposed. First, future studies should employ ethnographic or interview-based approaches to capture authentic conversational data and provide a more nuanced understanding of politeness strategies and their violations in real-life settings. Second, researchers could integrate additional theoretical frameworks, such as more extensive Critical Discourse Analysis or alternative politeness theories, to explore the relationship between language, power, and ideology in greater depth. Third, comparative studies across different regions or cultural groups could be conducted to examine whether similar shifts in meaning and politeness violations occur in other traditional practices. Finally, future research could explore the impact of modernization, education, and economic factors on the evolution of *uang panai'*, particularly in relation to its changing symbolic and practical meanings (Arief, 2023; Nugraha, 2022).

Power Relations, Social Status, and Ideology in Panai' Money Negotiations

The findings of this study reveal that *uang panai'* negotiations are not merely communicative exchanges governed by politeness strategies but are deeply embedded within power relations, social status, and ideological structures. From the perspective of interpretation, the results indicate that language functions as a medium through which social hierarchy and authority are negotiated and reproduced. The determination of *uang panai'*—often influenced by the bride's educational background, family prestige, and social standing—reflects an asymmetrical power dynamic between the negotiating parties. Although politeness strategies are employed to maintain harmony, these strategies simultaneously mask underlying inequalities. This supports the research objective that implicature and politeness are not neutral but are closely tied to social structures. In a broader context, the findings highlight that *uang panai'* serves as a symbolic site where cultural values, economic capability, and social expectations intersect, reinforcing the idea that language is a social practice shaped by ideology and power (Sutrisna et al., 2025).

When compared with previous studies, the findings align with Azka, Yusril, and Nurfadillah (2023), who argue that *uang panai'* negotiations represent a form of cultural identity negotiation, particularly among Bugis-Makassar communities. The emphasis on social status as a determinant of *uang panai'* also supports Nugraha (2022), who highlights that the value of *uang panai'* reflects the perceived worth and dignity of the bride's family. Furthermore, the findings are consistent with

Putri et al. (2025), who demonstrate that politeness strategies are adaptive and influenced by hierarchical relationships, indicating that speakers adjust their language use according to power positions. However, this study extends previous research by integrating Critical Discourse Analysis, showing that politeness strategies not only facilitate communication but also legitimize social inequality. In line with Purnomo (2025), politeness can function as an instrument of institutional power, where indirectness and mitigation conceal dominance and control within interaction. Additionally, the findings resonate with Usman, et al (2024), who note that the meaning of *uang panai* has shifted over time, increasingly reflecting material and status-oriented considerations rather than purely symbolic values.

The implications of these findings are significant both theoretically and practically. Theoretically, this study contributes to the understanding of politeness as an ideological construct, reinforcing the notion that language use is inseparable from power relations and social structures. By integrating Leech's Politeness Principle with Critical Discourse Analysis, the study demonstrates that politeness strategies can serve dual functions: maintaining harmony while simultaneously reproducing social hierarchy. This expands the application of pragmatic theory beyond interpersonal communication into the realm of socio-cultural analysis. Practically, the findings highlight the need for greater awareness of how communication practices in *uang panai*' negotiations may perpetuate inequality, particularly when social status becomes the primary determinant of value. As noted by Raehana et al. (2025), *uang panai*' is closely linked to societal expectations and moral values, which suggests that shifts in its interpretation may have broader implications for social cohesion and cultural sustainability. Therefore, understanding the role of language in reinforcing or challenging these dynamics is essential for maintaining balance between tradition and modernity.

Despite its contributions, this study has several limitations that must be acknowledged. First, the reliance on document analysis as the primary data collection method may limit the depth of insight into actual interactional dynamics, as the data are mediated through written texts rather than direct observation (Bowen, 2009). Second, the study focuses primarily on a specific cultural context within Bugis-Makassar society, which may limit the generalizability of the findings to other cultural settings. Third, while the study integrates politeness theory and Critical Discourse Analysis, it does not extensively explore other dimensions such as gender dynamics or emotional factors that may also influence negotiation processes. Additionally, the interpretative nature of qualitative analysis may introduce subjectivity, although efforts such as triangulation and consistent analytical frameworks were applied to enhance validity (Denzin, 2012; Miles et al., 2014).

Conclusion

This research applied Leech's Politeness Principle to examine pragmatic strategies in *uang panai*' negotiations within the Bugis-Makassar community. Findings reveal that maxims such as tact, generosity, approbation, agreement, and sympathy were predominantly used—often through indirect speech and implicature—to preserve social harmony, family honor, and cultural legitimacy when navigating sensitive financial and status considerations. However, violations of tact and agreement maxims were also identified, signaling a shift in how *uang panai*' is perceived increasingly as an economic transaction rather than an expression of respect and appreciation. This tension reflects the broader gap between traditional cultural values and contemporary socio-economic realities, positioning politeness strategies as both mechanisms of harmony and subtle sites of critique.

The study's reliance on secondary data presents a key limitation. Future research should therefore incorporate ethnographic observation or interview-based methods to capture authentic negotiation interactions and better understand power relations in practice. Further studies could also examine the role of gender in shaping negotiation dynamics, particularly how women's status

is constructed and negotiated through language. Comparative research across different regions or ethnic groups would help determine whether similar patterns of politeness and power exist in other cultural traditions.

References

- Arief, A. (2023). Mengenal Tradisi “Uang Panai” Suku Bugis. *GoodNewsfromIndonesia*. Retrieved from <https://www.goodnewsfromindonesia.id/2023/11/06/mengenal-tradisi-uang-panai-suku-bugis>
- Azka, I., Yusril, B., & Nurfadillah. (2023). Fenomena Uang Panai Pada Mahasiswa Bugis-Makassar di Yogyakarta: Kajian Negosiasi Identitas Budaya. *Jurnal Khazanah Keagamaan*, 11(2), 468–479.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.
- Denzin, N. K. (2012). *Triangulation 2.0*. *Journal of Mixed Methods Research*, 6(2), 80–88. <https://doi.org/10.1177/1558689812437186> (doi.org in Bing)
- Hamzah, N., Alfikri, R. A., & Mashud, M. (2024). Makna Denotatif Dan Konotatif Uang Panai dalam Tradisi Bugis Bone. *SEBASA: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 7(1), 12-22. <https://doi.org/10.29408/sbs.v7i1.23063>.
- Leech, G. N. (1983). *Principles of pragmatics*. Longman.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- Masyita, A. R. (2025). Bahasa Sebagai Wahana Pembentukan Identitas Sosial Dalam Kehidupan Sehari-Hari. *Maliki Interdisciplinary Journal (MIJ)*, 3(7), 497-503.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Nugraha, A. K. E. (2022). Kedudukan dan Makna Uang Panai dalam Tradisi Pernikahan Bugis-Makassar. *DetikSulsel*. Retrieved from <https://www.detik.com/sulsel/budaya/d-6105246/kedudukan-dan-makna-uang-panai-dalam-tradisi-pernikahan-bugis-makassar>
- Nurfausia, S., Haera, U., & Amin, F. H. (2026). Politeness strategies used in Indonesian and American beauty product advertisements. *VICAK*, 2(1), 64–75.
- Purnomo, B. (2025). A Pragmatic Study of (Im) Politeness Strategies and Institutional Power in Indonesian Hotel Telephone Conversations. *J-LELC: Journal of Language Education, Linguistics, and Culture*, 5(3), 282-291. <https://doi.org/10.25299/j-lelc.2025.25407>.
- Putri, A. D., Bakri, I., & Fisma, F. (2025). Adaptive Politeness and Hierarchical Negotiation: A Sociopragmatic Study of Bugis and Konjo Speech Communities in South Sulawesi. *ELS Journal on Interdisciplinary Studies in Humanities*, 8(4), 1045-1053. <https://doi.org/10.34050/els-jish.v8i4.47879>.
- Raehana, S., Nasriah, N., & Herawati, A. (2025). Negotiating Maslahat and Ma'darat: Uang Panai and the Socio-Cultural Dynamics of Bugis–Makassar Customary Marriages. *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 12(2), 831-840.
- Rambe, A. N., Astari, Y. D., & Lubis, S. I. S. (2025). Pragmatic Strategy Classification In English Business Negotiation Using A Rule-Based Approach. *JIPI (Jurnal Ilmiah*

- Penelitian dan Pembelajaran Informatika*, 10(3), 2758-2764.
<https://doi.org/10.29100/jipi.v10i3.9144>.
- Ruslan. (2022). Uang Panai, Tradisi atau Beban dalam Pernikahan Bugis-Makassar? *RRI Radio Republik Indonesia*. Retrieved from <https://rri.co.id/makassar/wawancara/1832484/uang-panai-tradisi-atau-beban-dalam-pernikahan-bugis-makassar>
- Ruslan, D. A. R. (2023). Uang Panai`Sebagai Salah Satu Syarat Perkawinan Pada Suku Bugis Makassar. *BAMETI Customary Law Review*, 1(1), 6-9.
- Rustan, M., Santosa, R., Yustanto, H., & Gusnawaty, G. (2025). Types, Strategies, and Functions of Request Speech Acts in Uang Panai Maha (L) R (2016) Movie. *Journal of Pragmatics Research*, 7(2), 245-263. <http://dx.doi.org/10.18326/jopr.v7i2.245-263> .
- Saniyyah, L., Fadila, S. A., Salfa, N. S., & Khoiri, A. A. (2025). Implementasi Prinsip Kesantunan Leech pada Tindak Tutur di Film Dear Nathan: Hello Salma. *Deiksis*, 17(3), 285-296. <https://doi.org/10.30998/fn40fm78> .
- Simangunsong, S. S., Purba, A., & Priyanto, P. (2026). Implikatur Percakapan Sindiran Pada Komunitas Batak Toba Parsahutaon Dos Roha Lintas Timur Perumahan Aurduri: Kajian Pragmatik. *RIGGS: Journal of Artificial Intelligence and Digital Business*, 5(1), 4340-4351. <https://doi.org/10.31004/riggs.v5i1.6766>.
- Sutrisna, I. P. G., Susanta, I. P. A. E., Bhandesa, A. M., & Wicaksana, I. G. A. T. (2025). Realisasi Kekuasaan Dan Identitas Lokal: Analisis Wacana Kritis Norman Fairclough Dalam Pemberitaan Ormas Grib Di Bali. *Stilistika: Jurnal Pendidikan Bahasa dan Seni*, 14(1), 36-46. <https://doi.org/10.59672/stilistika.v14i1.4859> .
- Usman., Sariadi., & Salida, A. (2024). Sejarah dan Pergeseran Makna Uang Panai dalam Pernikahan Adat Bugis-Makassar di Kabupaten Sidenreng Rappang. In *FORUM EKONOMI: Jurnal Ekonomi, Manajemen dan Akuntansi*, 26(1), 169-180. <https://doi.org/10.30872/jfor.v26i1.15614>.
- Yani, N. F., Bungatang, B., & Filawati, F. (2024). Korelasi Bahasa dan Budaya dalam Konteks Ritual Uang Panai pada Film Uang Panai Maha (R) L Sutradara Halim Gani Safia. *DEIKTIS: Jurnal Pendidikan Bahasa dan Sastra*, 4(4), 665-674.