

Exploration of “The Nod Dove” philosophy of civilized society

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Abstract

The aim of this article is to reveal the terminology of the nod dove “kado bekku” which is often used by the Bugis community. This research contributes to language development and strengthening the character of social life. In particular, it has a positive impact on developing the language competence of generations of people who not only live in Indonesia but also overseas in other countries. The main theories used are (Lazos-Chavero et al., 2023), (Kuby, 2023), (Oktar et al., 2023), (Scholtz, 2023) (Anderson, 2022). Qualitative methods are used in analysis with a semantic approach. The data source is the people of South Sulawesi, Indonesia, which was carried out for 8 months. Primary data is in the form of speech that contains the meaning of the nod dove “kado bekku.” Secondary data was collected using a questionnaire distributed to 102 respondents. The stages in analyzing data are transcription, classification, verification, and conclusions. The research results show that: (1) laziness, (2) promise, (3) sweetener in front of relatives, (4) emergency situations. Of the dove's lazy nodding factor, there is 4%; in urgent situations, there are 9%. If relatives hope for help, then there are 18%; When it comes to promises to other people, 54%. Furthermore, as a sweetener when dealing with close relatives, there are 22%. This is because the current generation is influenced by environmental factors.

Key words: emergency, laziness, nod dove, promise, sweetness

Introduction

People's daily use of language really determines the continuity of interactions, even though sometimes what is conveyed with good intentions does not meet expectations. Therefore, the use of special terms in the Bugis, Makassar, Mandar and Toraja communities is very often used. This shows the characteristics of a person's character. The term The nod dove “kado bekku” is only found in Bugis society and especially Bugis, who have a different character from the ethnicities in Indonesia. However, this term has spread and is also used by other ethnic groups in South Sulawesi, Indonesia. Every statement is always responded to with a convincing statement. The nod dove “kado bekku” is an example of someone who is only good at nodding their head when saying something even though it is not what they expected. Such people are compared to doves. In an increasingly modern era, of course, the philosophical aspect must always be a focus so that generations do not lose control as a guide that can establish harmony and create peaceful conditions. That is why the existence of philosophy in society is important and needs to be developed so that it does not become extinct. Of course, there is an underlying basis for a philosophy to be born in the user community. Increasingly mastering philosophy means that humans always think and provide solutions to every event that occurs in society. For this reason, the exploration of defender gifts really needs to be expressed so that people understand it well. This research focuses on the use of The nod dove “kado bekku” as a philosophy inherent in society.

Review of Literature

Reference is a central element in the philosophy of language, especially in identifying, reifying, non-existent reference objects (Scott, 2006). Language in society with

various functions of using words together also really underlies the meaningfulness of speech (Fetzer et al., 2009). In a philosophical study, Kajaolaliddong was said to be an exemplary figure who was honest, intelligent, and brave (Teng & Hasyim, 2020). Philosophizing in relation to language as a system that forms the natural human habitat (Seuren, 2001). Group differences and interactions within certain groups often become problems, so they need to understand each other well (Jucker, 2012). In an opinion related to gender in interaction, it is said that the subject area is broadly related to the way language is used to code, display, and regulate gender and sexuality. The manifestation and realization of gender and sexual identities in language are studied to better understand the way they organize social life and structure patterns of strength and weakness (Weatherall, 2015). Ideas and resources from the philosophy of language can be useful for explaining other sciences (Dewar, 2015).

Linguistic meaning and the proper goals and objectives of philosophical analysis are an integral part of historical change, as well as its reception. A look at the philosophical background in which so-called linguistic philosophers also had a hand in raising these questions helps us understand why (Franco, 2021). Positive factors that create human resilience are the belief, hope, and love they have (Zalec, 2021). Humans in society, by understanding philosophy, have positive implications (Duong et al., 2021). Lossky's philosophy considers the ethics of humanity, society, and nature to be explored in current life (Duong et al., 2021). In one view, it is said that to appreciate quality, knowledge is needed (Anderson, 2022). Intercultural communication certainly focuses on relationships so that something harmonious is created (Xu, 2022). This is a very basic thing because the modernization of philosophy is closely related to law, theory, and society (Pham et al., 2022).

In connection with philosophy, it turns out to be very meaningful in students' metacognitive reflection, especially in creating something that is inter-contextual (Rombout et al., 2022). The reality of an ethical life with the existence of a moral philosophy is very helpful in helping oneself to live with the standards of behavior that apply in society (Zimdahl, 2022). Etymologically and conceptually, a person can think and understand the future (Virmajoki, 2022).

Changes in ideas of morality, politeness, and modification as a manifestation of culture as a reflection of philosophy (Paltore et al., 2023). Natural values are articulated in the philosophy of good living as dynamics that can influence the environment (Lazos-Chavero et al., 2023). The resulting idea of literacy was intended as part of philosophical inquiry (Kuby, 2023). In fact, it is also said that from a moral philosophy perspective, it can change moral views because it is driven by deliberation, which is related to increasing confidence in giving an assessment of something by ignoring intuition (Oktar et al., 2023). Furthermore, adult philosophy is useful in developing leadership so that the problems faced can be resolved wisely (Scholtz, 2023). The dynamics of socio-cultural transformation in modern society have had a significant influence on life (Paltore et al., 2023).

Methods

This research is a descriptive study that displays field data. Research location in South Sulawesi, Indonesia. Student data source with speech data in the form of words, phrases and sentences that are often used in interactions for various purposes. The research was carried out for 8 months. Data collection was done by direct observation and distributing questionnaires to 102 respondents. Respondents were selected based on consideration in terms of age, so the age limit was 18 to 21 years because at this age the generation experiences extraordinary experiences and at the same time searches for identity. Data collection was carried out directly and strengthened by distributing questionnaires via Google Forms. The data collected was transcribed, described, and analyzed regarding the use of 'kado bekku' like the nod of a dove,

related to lazy factors, promises, sweet words, and emergency situations using a philosophical approach.

Results and Discussion

The nod dove “kado bekku” is related to being lazy

Ajak mokonyo-konyoi! “don't dip your hand!”

De konyo-konyoi. “I don't dip.”

A mother admonished her child not to dip his hands in drinking water. The child celebrated the warning. However, he still dipped his hand when his mother wasn't looking. This shows that the warning in the form of a prohibition against immersing one's hands in clean water is just a simple statement accompanied by a mere nod of the head. This form of like the nod of a dove.

Matinro ammasiko ele-kele e! “Don't let yourself sleep early again!”

Motonna. “I've woken up.”

The habit of sleeping early means he is often late for school. Parents warn their children not to sleep in the morning and their children are greeted by the fact that they are awake. The emphasis on the word motonna is a form *the nod dove* because it is only done for a moment and the child goes back to sleep. Lazy people always try to do something for a moment and then ignore it because internal motivation is not formed properly to become a diligent person. That is why a lazy character cannot be changed with just words, but must be done with action.

The nod dove related to the promise

“kuttupa anakna iye, tuli kado bawang “ This lazy child just nods.

“Iye, Pung.” that's right, sir

When a father tells his son that tomorrow it is time to sprinkle fertilizer on the rice so that it grows quickly, then his son says yes, even though in his heart it is impossible for him to do it because he is too lazy to do that kind of work. By convincing his parents, he nodded his head as a sign that he was ready to carry out his parents' orders, but it turned out to be just a nod, but not carried out. My defender's gift is a form of habit for the lazy.

Mullemo pappurai baja? “Can you finish tomorrow?”

Manessa. “Certainly.”

When someone conveys the request for the ability to complete the work, the partner expresses certainty. This statement shows that he is convincing to the questioner. Even though it is actually only a matter of assurance and will not be implemented as promised. This is a dialogue between rice field tractor renters and workers. The use of manessa as a form of The nod dove “kado bekku” because the next day, the work of plowing the fields clean and ready for planting was not completed, with various arguments used as reasons.

Meleki baja engka. “Come tomorrow morning.”

Iye “yes.”

When planning to travel somewhere, usually there is a prior commitment and the partner agrees to it. The reality is that it's time, but apparently, it hasn't appeared yet. With the word yes, it's just that this kind of thing is considered the nod dove for me. In the concept of yes, it means not just making small talk, but actually wanting to implement it. When the opposite happens, it certainly violates commitment. In fact, strong commitments should be kept despite various obstacles. It's just that sometimes someone often expresses a commitment but turns out to be ignored. Goals are not achieved as expected.

The nod dove as a sweetener

Makanjani muita? "It's good you see?"

Makanja laddekni "very nice."

Frequently in society, if mothers want to go to a party, they always ask the people around them. Moreover, those in developing villages where competition in appearance often takes priority. The clothes worn always follow the environment in the hope that they will still look charming. Of course, Makanjani Muita's story means that people around him will definitely not be able to say it's not good. On average, they say it's good with a nod and a smile. This shows that the nod dove as sweetener. In other words, it's just to please the speaker, even though it's actually not as good as it seems. The clothes and cosmetics used do not match, but with a gift as a sweetener, it is still done by the interlocutor.

The nod dove in emergency situations

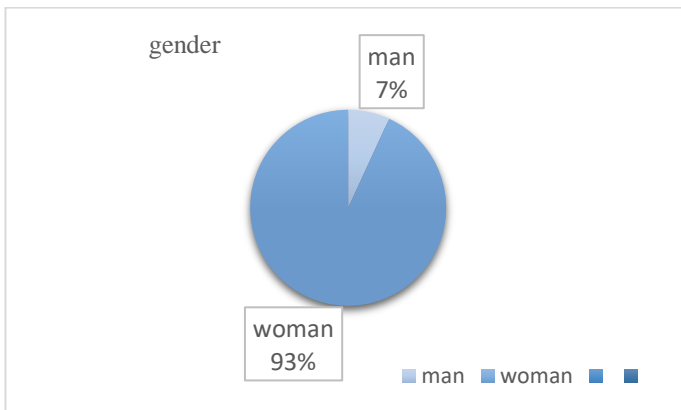
Narekko makkomoro paimeng, walaini galukku. "If you continue to do this, I will take my rice field"

Taubakna. "I have repented."

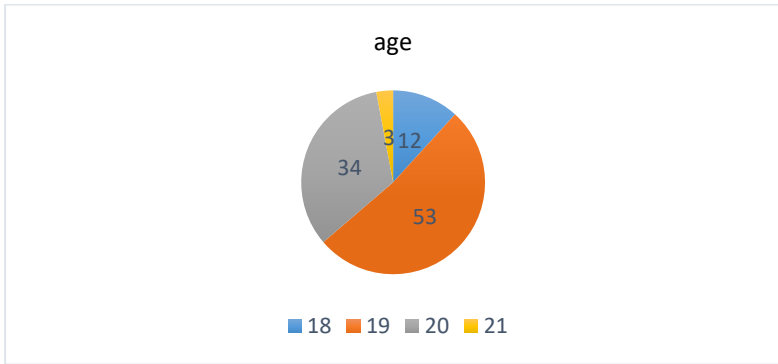
A rice field owner told the farmer not to hide part of the harvest and if he did, the rice field owner would threaten to take his rice field. As a form of gift, it is said that I have repented, even though it is only said, not meant to be carried out properly. In an emergency situation, one way is to convince the interlocutor not to make another mistake. Even though, in his mind, he would still do this if his boss wasn't visible. Thus, the speech of repentance contains the meaning of not doing the action again. So the reality is not like that then *the nod dove* is only because there is a situation that forces me to say so.

Data

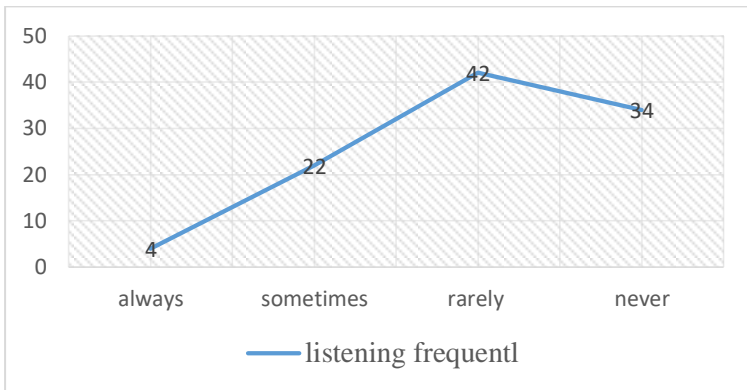
Based on the frequency shown in the diagram.



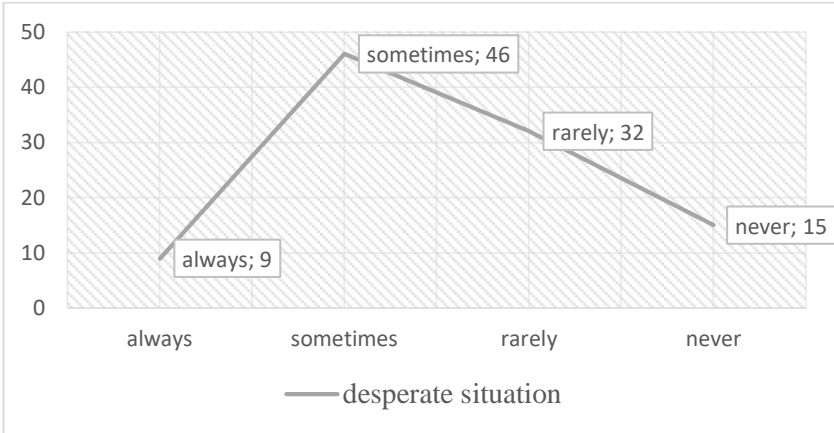
Based on gender, men are only 7% while women reach 93%, with data like this as evidence that women are more dominant in studying at universities. There is external motivation that causes women to compete to have a strong desire to study at a higher level, especially to strengthen their knowledge of philosophy which is considered to be able to make a major contribution to life.



At age 18, there were 12 (12%); at age 19, there were 53 (52%); at age 20, there were 34 (33%); and at age 21, there were 3%. This shows that the average age of students at universities with Bugis, Makassar, Mandar, and Toraja ethnicities is predominantly 19 years old. Of course, this is based on the tendency for students at that age to experience a phase of development and understanding in terms of philosophy.



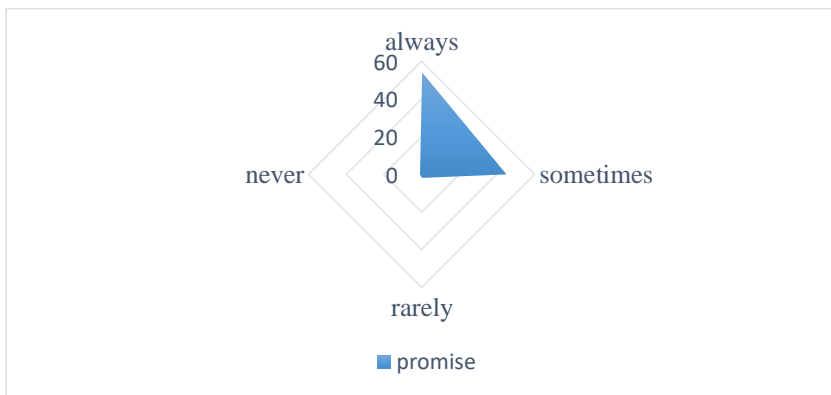
The use of *Kado Bekku*, that are often heard and used in interactions, states that there are always 4 (4%), sometimes 22 (22%), rarely 42 (41%), and never 34 (33%). It turns out that among students, there is very little knowledge regarding the philosophy of bekko gifts; this is due to the tendency of students to ignore the philosophy of their ancestral society, which to this day still has a positive impact, especially in building trust in others so as to create a sense of security and peace.



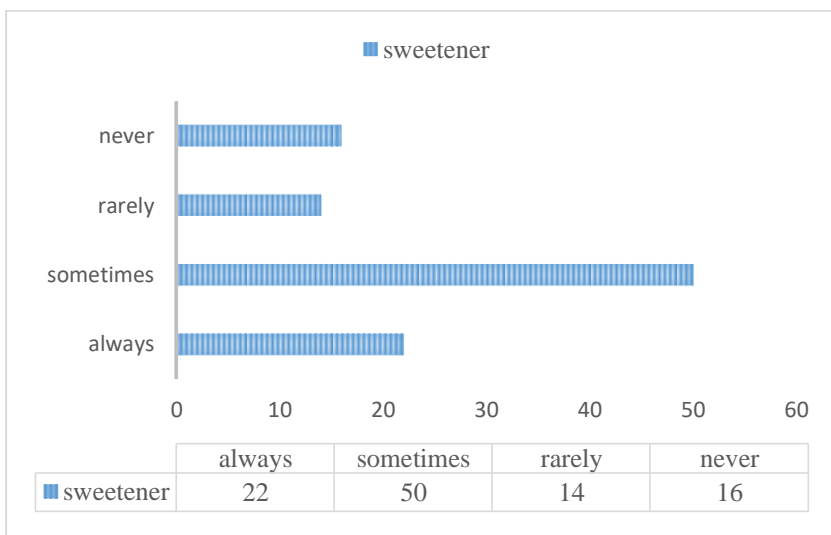
If the situation is desperate, the tendency for students to use gift gifts is always 9 (9%), sometimes 46 (45%), rarely 32 (31%), and never 15 (15%). This means that they also remain consistent in emergency situations, even if they remain in their stance to say what they believe to be true and refuse to say that they are just trying to please other people.



Of course, relatives always hope for help when help is needed. From the data it turns out that there are always 19 (18%), sometimes there are 55 (54%), rarely there are 12 (12%), and never there are 16 (16%). The reason is because there is a track record of relatives asking for help. In this case, he looks for his relatives if he is in trouble, but in a stable condition the relatives are often ignored.



A promise is a bond between a person and another person because of a commitment that must be carried out together. In relation to the promise, it is stated that there is always 54%, sometimes 43%, rarely 2%, and never 1%. It turns out that making promises to someone is more dominant even though sometimes they are not kept well. One of the reasons is that there are other activities that cannot be avoided. Promises that are not kept will cause other people to feel disappointed, but if logical reasons are given, then of course they can be well received. On the other hand, if the reason is illogical, then the feeling of disappointment will not be resolved, causing distrust.



The use of *nod dove* as a sweetener when dealing with close relatives in the hope that those being greeted will feel happy and have a positive impact. Which states there is always 22 (22%), sometimes 50 (49%), rarely 14 (14%), and never 16 (15%). Even though the nod dove as a sweetener is not always like reality, for example, an aunt says she is still beautiful. So, nieces and nephews generally say with a nod that my auntie is still beautiful, even though she is 60 years old. Just a sweetener for momentary pleasure.

The use of nod dove is a community philosophy that is used at all times to create conditions for interaction. People with a character like this are sometimes considered to be less trusted by society, but in certain conditions, they are still asked for their opinion when making a decision because when they speak, they can encourage other people to be able to carry out something useful in life.

Conclusion

A society that adheres to the principles of The nod dove “kado bekku” philosophy attached to it at certain times can have a negative impact and, in emergency conditions, sometimes has a positive impact, especially if it is related to life safety. The nod dove related to being lazy is done so that other people immediately order him without any reward. It often happens that he helps other people, and when they need help again, they are helped for various reasons; (2) the nod dove related to the promise was made because of a reflection of the past where he felt he had been betrayed so he also did so; (3) The nod dove as a sweetener in front of relatives, of course, this is only to entertain relatives so that they don't end up in sadness due to not being able to achieve something; (4) The nod dove for protection in an emergency situation, if it is related to the soul, must be accepted, even though in the end after the threat has passed, it is not carried out because the aim is to save oneself. Of course, the gift of Bugis philosophy can be a reference for generations, both in their own environment and abroad. The use of the nod dove, which stated that it was always due to laziness, was 4%; in urgent situations, there was 9%. If relatives hope to be helped, there are 18%; When it comes to promises as a bond between someone and another person, 54%; Furthermore, as a sweetener when dealing with close relatives, there are 22%. This is because the current generation is influenced by environmental factors.

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