



## Understanding sensitive cultural through daily conversation in urban society in Makassar

Muhammad Basir

Department of Anthropology, Faculty of Social and Political Sciences, Hasanuddin University, Indonesia.

Correspondence author: [muhammad.basir.unhas@gmail.com](mailto:muhammad.basir.unhas@gmail.com)

### ARTICLE INFO

**Keywords:**

*Sensitive cultural; ethnic; dominant; minority; urbanization; ethnographic notes.*

**How to cite:**

Basir, M. (2021). *Understanding sensitive cultural through daily conversation in urban society in Makassar, Indonesia*. ETNOSIA: Jurnal Etnografi Indonesia. 6(2), 295 – 306.

**DOI:**

10.31947/etnosia.v6i2.19338

### ABSTRACT

*This paper aims to describe how sensitive cultural may be a pattern of words and actions that should be played according to social status. This sensitive culture is ideal for each ethnic group supporting the culture. If each does not play it according to its status, it can cause misunderstanding and even conflict. Therefore, the relationship between ethnicity, immigrants, and ethnic minorities needs to be sensitive to indigenous nationalities and dominant cultural understanding. The methodology used in obtaining the data uses a qualitative approach to data collection techniques: observation and interviews. The location of the research is Makassar City, South Sulawesi, Indonesia. The results show that the city of Makassar, which is still dominated by a single ethnic group of the Bugis-Makassar to be ideal in inter-ethnic relations, uses interaction patterns of the pattern of the dominant ethnic culture or ethnic original. Thus, it should be understood by all ethnic groups who live in the city, whether its status as indigenous or tribal settlers, so that the inter-ethnic relations be harmonious. Makassar, a multi-ethnic city, is still dominated by ethnic Bugis-Makassar. At the same time, the original ethnic and cultural patterns become ideal interaction patterns in the city. As for ethnic immigrants, for example, ethnic Toraja, Mandar, Java, Ambon, Papua New Guinea, NTT, NTB, Batak, Padang, Chinese, Arabic, Padoe, and others, must understand its status as an immigrant minority, must be adaptive and be accepted in its interaction with the ethnic dominant. Therefore, as ethnic immigrants in the exchange must follow the pattern of interaction patterns in one's ideals by the dominant ethnic group, whether it be words or actions, said eg Iye, iyo, ba, iya, tabe, kita, kau, daeng, katte. Besides that, there are also rude words, namely tai laso or tai baro, nassundala' and suntili'. It is undoubtedly susceptible when there are ethnic immigrants who do not language and act as the dominant culture because it can be considered not adaptive or do not respect an indigenous culture as a manifestation of the ideal of the dominant ethnic groups.*

## 1. Introduction

Ethnic diversity, community organizations, social groups, citizens, inequality and social justice issues in a Nation State (nation state) has always been an important issue. This is due to several things: (1) diversity of the various things to create support for the creation of a unitary State that required an effort to always pay attention, (2) Diversity has the potential for conflict as a result of differences in the content, aspirations and political orientations, (3) conflict would may occur as a result of the dynamics of socio-economic changes in a region that has ethnic diversity. According Nustad (2011) Anthropologists have been trained to see ethnicity as negotiated identities, as resulting from identity formation and negotiations across boundaries, and hence as the outcome of relations and not as an explanation for them. (Nustad, 2011).

Many human history tells us that the issue of ethnicity became a national issue in many countries and the global dimension. Whatever happens in some parts of the world such as Asia, Africa, and even in Europe and America has become gray history to life ethnicity. For example, ever happened Bosnia, Kosovo, South Africa, the Indian People of European immigrants in America, and others. In Indonesia, the issue of ethnicity is also very important, because it is known as a multiethnic state, so the potential is huge conflict if not handled properly. Several riots have occurred as Case in Ambon, Samabas, Poso, Lombok, Luwu. In addition to the issue of ethnicity, in Indonesia is also very prone to conflicts in relation to community organizations, between citizens and groups, especially when associated with inequality and injustice.

Areas with a population of multi-ethnic, religious and social groups by profession who also different, there will certainly be an area with a high potential for conflict. In this case, the actual construction is aimed to improve the welfare of the community, but on the other hand, also provide opportunities for the occurrence of friction between ethnic groups or factions of society, and the adherents of different religions, so it is not impossible can be a trigger for the disintegration nations and citizens in the area. The process of integration in the concept of politics in Indonesia expressed in a statement about the "unity of the nation". It is based on the notion that inter-ethnic relations could lead to a clash of cultures between different ethnic groups, particularly migrants with local residents, which can lead to conflict and this will be the trigger disintegration (Basir, 2011). oral-historical research helps to identify the individual stories of people, which will fill in the gaps in the knowledge of the complex problem. (Heldáková, et al, 2019)

Many conflicts occur not independent and is a consequence of inter-ethnic relations in the areas inhabited multiethnic. Development dynamics create centers of socio-economic growth, making it an attraction for residents in the surrounding area (hinterland) as well as from more distant areas to perform the migration. Either as permanent migrants, as well as secular migrant, causing the area as ethnically mixed area. Some areas which have the infrastructure and wealth of natural resources are sufficient, become one of the potential migration destination areas, such as South Sulawesi. Therefore, in this area has the percentage of migrants entering (in migration) is much greater than migration to the outside (out migration). As a result, the area

becomes a region with a population that is multi-ethnic, multi-religious and multi segments of society, so that the area becomes prone areas of conflict if not handled well.

According to (Pelly, 1999) that the ethnic riots that exploded was a "protest culture" and an indication that the social order in the life of a pluralistic Indonesian nation have been violated and destroyed (the social order has been broken). Therefore, we need a new social order (rebuilding the new social order) that is based on solidarity and fairness in diversity and healthy organic solidarity.

Government policies in the region to organize and manage social harmony, should be considered appropriately by taking into account the interests of local residents or local wisdom in an area. Thus, it needs a "new paradigm" in structuring the relationship of ethnicity which allows the creation of harmonious relations and social harmony among citizens. The problem is the idea of managing social harmony is not scheduled adequately, this led to cases of conflict is prolonged.

Each ethnic group inhabiting a certain area, and is the basis of the history and development of the tribe, would have social sensitivities as well as the core of their culture (culture-sensitive). Therefore, every tribe entrant must understand the cultural sensitivity, so as not to cause social unrest of the indigenous nationalities, and even if it is maintained will appear inter ethnic relations into a harmonious relationship.

The importance of managing inter-ethnic relations and the management of social harmony between people and factions of society to be very interesting to understand. Say so, because not only conflicts occur as a result of the issue of ethnicity, but also many conflicts occur as a result of the issue of factions of society, religion, and citizens. Which is currently prevalent in urban areas, especially cities in Indonesia as region are numerous and well inhabited by various multi-ethnic, religious, or factions of society. But also, many towns inhabited by multi-ethnic, but the relationship between ethnic and social harmony is maintained. One that is characterized by multi-ethnic city as it is the city of Makassar.

## **2. Methods**

This research was conducted in Makassar City, South Sulawesi, Indonesia. This research using a qualitative approach, while the data collection technique is using observation and interviews. Observations are carried out in certain situations in a region where there are few people who come from various ethnic interacting there, for example in the market, hustle, or there is an event or party. While the interviews were conducted with some people with different ethnic backgrounds. The focus of the interview was associated with words or speech that is understood by every person of every ethnicity should be spoken when interacting to be adaptive and acceptable, and cause or not cause offense.

### 3. Results and discussions

- **Relationship Between Ethnic in Urban**

As mentioned in the previous section that the people who inhabited the region of Indonesia is very diverse, in the sense that it consists of various ethnic and religious backgrounds who each have customs different from one another. The plurality of the society on the one hand is a gift and a wealth of invaluable, it is because of a pluralistic society is of course stored various cultural potential. On the other hand pluralistic society can also give rise to various conflicts that are not unlikely to lead to conflict, due to miss communication in social interaction.

Although in a pluralistic society consists of various ethnic groups with different customs, but according (Taneko, 1990), social interactions among them can be divided into four forms of cooperation, competition, contention, and accommodation. Explained further that, cooperation is a form of social process in which two or more individuals or groups conduct joint activities in order to achieve the same goal. The emergence of cooperation according to Cooley (Soekanto, 1990), is when people realize that they have the same interests and the same time have sufficient knowledge and control of yourself to meet those interests through cooperation, awareness of the existence of interests the same and the organization are facts that are important in a useful partnership.

**Competition** is a social process, in which several people or groups trying to achieve the same goal in a way that is faster and higher quality (Hendropuspito, 1989); (Arkanudin, 2011). Competition can occur in all areas of life, for example economics, position and power. Gillin and Gillin (Soekanto, 1990), stating the competition can be defined as a social process, with individuals or groups of people competing for profit through areas of life that at one time the center of attention of the public by trying to attract the attention of the public or a way to sharpen existing prejudices without using the threat of violence. Competition may also lead to the spirit of the several kinds of activities, there is even competition that has a tendency to conflict.

**Disputes** can occur because of the interaction process, in which the interpretation of the meaning of behavior is not consistent with the intent of the first party, the parties take action, giving rise to a situation where there is no harmony between the interests and parties interact. On the contention there is an attempt to bring down the opponent by using force (Juheifa, 2000).

(Hendropuspito, 1989), stating that the property is a form of social process in which there are two or more individuals or groups seeking to not interfere with each other in a way to prevent, reduce or stop the tensions that will arise or existing. (Soekanto, 1990), stated that the **accommodations** was pointed at two meanings: the first property it refers to a process, and second; The accommodation refers to a situation. As a process refers to efforts to reach a settlement or dispute, whereas as a condition refers to a condition of completion of a dispute. As a form of interaction which have been mentioned above can basically be found in all walks of life, just a different degree course.

- **The form of words as a sensitive culture on the patterns of social relations between ethnic groups in the City of Makassar**

Patterns of social relations between ethnic questions is a pattern that becomes a habit every ethnic group living in a particular area when dealing with other nationalities in the region. This pattern into a pattern of interaction that played every ethnic, and most adopted are usually ethnic newcomers to follow the pattern of the dominant ethnic customs that are considered sensitive and is followed or patterned to be adaptive in the new region.

Makassar city as a city where research on inter-ethnic relations are inhabited by many ethnic (multi-ethnic) that Makassar ethnic, Bugis ethnic, Mandar ethnic, Toraja ethnic, Javanese ethnic, Chinese ethnic, Papuans ethnic, and several other ethnic sub-nationalities. A native originally was ethnic Makassar, but in the subsequent development into two dominant ethnic groups namely Bugis ethnic. The second is at the dominant ethnic group in the city of Makassar, so the patterns of interaction that becomes the pattern of relationship is adopted from the patterns of interaction that played nationalities and Bugis-Makassar ethnic.

Many words are being said in their interaction as well as the sensitive greeting if one word was spoken. Makassar as the dominant ethnic nationalities in Makassar has a lot of sensitive words are often uttered when interacting, particularly among ethnic Makassar, for example, said *iye*, *iyo*, *Daeng*, *tabe*, *Katte* (Indonesianized with the word "*kita*"). So that these words into a pattern that is often followed by ethnic immigrants.

- **The use of the word *iye* and *iyo*, *ba dan iya* when interacting**

Habits of people in the city of Makassar Makassar particular ethnic groups when in reprimand will reply with the word "*iye*" as a tribute to the award or reprimand (*penyapa*). It can be used as the word of harmonization of social interaction. This word is a word derived from the language of ethnic Bugis and ethnic Makassar, when interacting, said "*iye*" it followed the pattern of body modestly, but then could answer other meaningful if the greeting is answered with "*iyo*", with the pattern of body slightly raised. Said "*iyo*" for close friends are not a word that too significantly negative, but to respect for others, especially those who accompanied interact or speak are older or people who have a position, then said "*iyo*" become very sensitive to even be significantly negative, ie underestimate or less appreciated or considered brash or less ethical that sometimes gets sanctioned.

The word "*iye*" and "*iyo*" for all ethnic groups in the city of Makassar, especially ethnic immigrants have been trying to adopt the word when interacting with other ethnic-nationalities, particularly against ethnic Bugis-Makassar Ethnic. This is done as a form of adaptation to the environment is dominated by Bugis-Makassar ethnic or as a reward for a dominant ethnic group.

Following the pattern of interaction which played the dominant ethnic nationalities and Bugis Makassar ethnic in Makassar, for ethnic immigrants is something that must be done to be adaptations in the city of Makassar. For example, ethnic Chinese



(China), is speaking and interaction patterned according to the pattern of ethnic interaction Makassar is the thing to do to be accepted in the city of Makassar.

Ethnic Chinese are mostly used language than the language of the Bugis Makassar, due to their assumption, and indeed the reality in Makassar is known initially dominant language Makassar because history is empire-speaking Gowa Makassar. But after urbanization makes Makassar as a goal, especially as the capital city of Makassar South Sulawesi province with the center of all the services sector and business. Furthermore, then also make the ethnic Bugis Makassar as it is no longer seen history first and then accepted as well as one of the dominant ethnic groups in the city of Makassar.

Keep in mind that in South Sulawesi, there are several ethnic native namely ethnic Makassar (which inhabit Gowa district, county Takalar, Jeneponto district), Bugis ethnic (inhabiting the Bone ethnic, Soppeng ethnic, Wajo, Sidrap district, county Pinrang), Toraja ethnic (inhabit Toraja Regency and North Toraja), ethnic Massinrenpulu (inhabited districts Enrekang), Luwu ethnic (inhabit Luwu, City palopo, Luwu district of North and East Luwu regency), Mandar ethnic formerly included in the Peninsula of South Sulawesi province, but then stand alone in West Sulawesi province. But Mandar ethnic groups in the city of Makassar is still there.

Besides ethnic mentioned above, there are several ethnic migrants are also many urbanizations to Kota Makassar, for example Javanese ethnic, Gorontalo ethnic, Papuans ethnic, Batak ethnic, Sundanese ethnic, NTB and NTT ethnic, ethnic in Southeast Sulawesi, Ambon ethnic, Manado ethnic, Arab ethnic, and other ethnic groups. So that in the city of Makassar happens multiethnic. Therefore, it is very necessary to understand the patterns of social interaction.

As disclosed in ethnic Chinese on their way adaptive in Makassar is to learn and use the language of Makassar as the dominant ethnic groups in the city of Makassar. Ethnic-other nationalities as well, although not as complete as Makassar language adopted by them as ethnic Chinese.

Papua is different nationalities; they went along with what is becoming a habit there. Following the pattern of ethnic interaction Makassar with words like *iye* or *iyo* sometimes unspoken but can simply nod and smile, look it is enough for them.

Luwu ethnic groups in their interaction patterns in the city of Makassar, not too hard for adaptation. They are part of the southern Sulawesi and patterns of interaction are not much different from the pattern of ethnic interaction Makassar, despite the language difference, but said *iye* and *iyo*, have become their language and have also been plotted in Luwu ethnic environment. For that interact in Makassar, the word *iye* and *iyo* familiar to them and already know the placement of his words, at the time when and where to use the word *iye* and at any time which is used *iyo* said. Although only words that are used to interact, because other languages are not controlled or unknown.

Toraja ethnic group more to follow existing habits that said *iye* also be a word that should be used when interacting or relating with others in Makassar. *Iye* word has

become commonplace for them because in daily life has become a common pattern. So Toraja ethnic follow only what is becoming a habit that is shown in everyday reality. Although according to the Toraja ethnic settlement patterns of those groups but in association with other ethnic groups, particularly ethnic Makassar, said *iye* has become a pattern when interacting. And let not those who accompanied interact Makassar, said *iye* also be used as in Makassar are familiar with the word.

While Ambon ethnic in Makassar, the daily reality they live in groups or try to live together in groups of fellow Ambon ethnic. This is done to maintain the image of himself as Ambonese overseas. Habits they live in groups with their own language and their own lifestyle that looks different from the lifestyle of other nationalities. Ambonese habit to visit a place, is done by going along with fellow Ambon, for example a visit to the mall with a group of fellow Ambonese style of dress and language. But in interacting with other nationalities, especially ethnic with Makassar as the dominant ethnic group in the city of Makassar, Ambonese trying to follow the style of the language of Makassar. They know him in the colony in the city of Makassar, then they tried to know the language of Makassar, although only a few words as the word association is considered very sensitive separately pronounced when interacting, for example by *iye* to answer any greeting other people and trying to avoid the word *iyo*, because it was considered less polite.

Following the pattern of interaction of the dominant ethnic nationalities Makassar in Makassar, is a common practice by people of Ambon. Although interacting with other ethnic nationalities are not Makassar. However, because in the city of Makassar, the patterned interactions is to follow the pattern of interaction of the dominant ethnic nationalities namely Makassar. This is what the people of Ambon in Makassar which is said as a form of adaptation Ambonese so be accepted in society. As disclosed by the VRS (26 yrs ethnic Ambon) that:

"Ambonese in daily life always gregarious fellow Ambon, everywhere always with the style and language of Ambon, but in interaction with the ethnic other, Ambonese attempt to use the patterns of interaction ethnic Makassar, which uses the word *iye* as a word we say in when utter greetings with other nationalities, especially with ethnic Makassar".

Ambonese interact in Makassar, always follow the pattern of social relations are modeled by the dominant ethnic nationalities Makassar. This is to be adaptive to the environment in which they as ethnic immigrants. Therefore, the word *iye* as word answers to any greeting or calls will often unspoken, as derived from the word tribute and appreciation for those who belong to ethnic say hello or ask Makassar. As people of Ambon, although his association in the city of Makassar are always looking for and together with fellow Ambon, and dress, style, and language of Ambon in every interaction fellow Ambon wherever they are in the city of Makassar, but when interacting with ethnic others in Makassar, then the pattern of portraying interaction is a pattern of relationships which are often played by ethnic Makassar, by using the word as a greeting *iye* honor or award, ethnic anyone who

accompanied by interact. Both the ethnic Javanese, Toraja ethnic, Ethnic Chinese, ethnic Bugis, ethnic Mandar, and other ethnic groups in the City of Makassar.

In a study conducted in Makassar City, it was found that cultural vulnerability was apparent in the meetings that took place between indigenous people and migrants, especially the first group of migrants, those who visited Makassar City. Because, they have more group awareness and are therefore more revealing of their culture, when compared to the second group of migrants, namely those brought to Makassar City, who are generally the State Civil Apparatus and employees of a state-owned or private company that is transferred to Makassar City.

Group awareness is the right of the group or category in question, and therefore, practicing or manifesting the culture that is owned is also the right of the population group or category in question. However, sometimes the natives feel "inappropriate" they practice their culture, because there is an understanding related to the dominant and minority, which although psychological in nature but later become a common view. For the dominant population, who are none other than residents or indigenous people, those who come must follow the culture of the inhabitants or indigenous people, moreover they have been living temporarily for several months, and through that they have interacted among themselves.

Table 1: Some words of answer, rebuttal, or express agreement in daily conversation in Makassar City

Words	Mean	Meaning
Iya	yes	Very polite to polite
Iyye		
iyo		
ba	Can mean yes and no	Polite to very disrespectful
Tidak	no	Very polite to polite
Tena		
tae		

In various cases found in our study, it shows that indigenous people "denounce" the actions of first-class migrants, who do not refer to their use of local languages, but do not follow the rules and customs of the indigenous culture. For the native population, saying the word tabe 'is a very polite act that must be accompanied by bowing while advancing the right hand towards the front, which is done when the younger person crosses an older person, and also - in understanding most of the population - is done when a person who is not from a native ethnicity crosses a person who is from a native ethnicity as a form of respect for the native population. Not doing this action is then responded as a form of disrespect to the native population, or termed as patotoai, and can have implications for speeches and actions that are not good or negative from the indigenous population, such as; directly denouncing or acting rudely at one time. On the other hand, the natives also assume that the use of words when answering questions should also refer to what



has become part of their understanding (see Table 01) which has included an assessment of the degree of politeness and context of word usage. The implication of not using the words in question, or wrong in the placement context of their use, can be the same as the words and actions tabe 'before.

In addition to the above cases, there are also customs that are part of the culture of the first group of migrants, which are not favored by the natives, mainly those carried out by migrant residents, or our relatives, who come from Flores Island and Papua Island. The habit of consuming betel leaves makes them accustomed to spitting in any place, even though they are in a room, even though, the room has been rented by them. This case is generally found in the context of a rented room or house, where the owner of the rented room or house will forcibly issue, or in no way accept the arrival of our brothers from the two islands, because of their actions.

In addition, there are also words that are very rude sometimes used in everyday conversation. The use of this word is very sensitive, because its use is declared to someone who is annoyed or angry, but even so, on the other hand can also be used when having a conversation with someone or a group of people who are very familiar with the intention of inviting laughter. Here are three very disrespectful words that are used in everyday conversation in Makassar City.

Table 2: The words "dirty" or disrespectful

<b>Words</b>	<b>Mean</b>	<b>Use</b>
Tai laso or tai baro	The phrase when swearing over an annoying incident	Used when someone is angry, used in the context of talking about or telling an incident because of carelessness, which is the word meant to invite laughter
Nassundala'	Illegitimate child, an expression when swearing at an annoying incident	
Suntili'	The phrase to swear to someone as an illegitimate child three times	

There are four words "dirty" or disrespectful in everyday conversation, namely; tai laso, tai baro, ana'sundala 'or nassundala', and ana'suntili or nassuntili. Tai laso and tai baro have the same meaning, namely penile discharge, or rather the residual urine found under the circumcised skin. Ana'sundala and ana'suntili also have the same meaning, which is "street girl", with differences in the suffix -tili which stands for the word three times.

The general use of the words above is when someone is upset or angry at a person's attitude or actions. However, the words "dirty" or disrespectful have a special use, that is, when someone tells of their past experience or just experienced, which experience is culturally understood as funny.

– **The use of the word *Daeng, kate and tabe, kita dan kau* to interact**

The words of *daeng, tabe, kau and kita* for ethnic and Makassar is a word that has meaning sensitive. Say so, because this word is used to interact if has meaning respect and appreciation. For example, when dealing or interacting with other people, both fellow ethnic Makassar or other nationalities, always preceded by the word *tabe or Daeng* to open or start a conversation. This means the respect and appreciation of the other person or the person who would be arriving at a time when many people sit or stand, and then want to pass in front of him. If the word *Daeng or tabe* not pronounced, especially accompanied by speech or people who want bypassed older than us, then it is considered unethical, even more rough longer be considered brash.

Ethnic Makassar at the time would pass or willing to open talks or want to interrupt people, then word or *tabe, Daeng or Katte* be a word that is often pronounced as a word of honor that the other person or people who want to be skipped are not offended. There is something that would be taken close to people, said *tabe* very often spoken to reward people close the item, so that when touched or disturbed then there is no longer a problem.

Said *tabe, Katte, Daeng* often adopted by other ethnic groups or immigrants in the city of Makassar. This they did as a form of social adaptation to the dominant society or indigenous ethnic nationalities in the Makassar. As proposed by Ay (25 th ethnic Javanese) that:

*"I that speak the same people in the city of Makassar often I call Daeng or tabe especially when I want to take something close to the person or I want to pass in front of people .... I do not know whether it's the Makassar or not definite I say it ... "*

Likewise ethnic Ambon, as expressed by the VRS (26 yrs ethnic Ambon) that: "I always say we are or *Katte* to appoint people when interacting ... although I know we said or *Katte* appoint more than one person, but in Makassar often called the bleak it, then I would also like to be able to call interact with makassar".

Makassar ethnic habits when interacting or related to ethnic or other people in the city of Makassar using said *tabe, Daeng. Katte* is a pattern according to which the interaction as a form of tribute or homage. Hence the custom patterned, let alone done in their own territory. This is seen by the ethnic immigrants so that the pattern of this relationship into the pattern adopted by them to be adaptive as ethnic immigrants in Makassar.

The word "*tabe*" that is widely used or used by the ethnic immigrants to interact with other ethnic groups in the city of Makassar, particularly against ethnic Bugis-Makassar. The word "*tabe*" is a word that became a symbol of respect when there is something to do in terms of acting and interacting with others. This word becomes a word of appreciation for others in ethnic Bugis-Makassar. Because in society Makassar, became dominant ethnic Bugis-Makassar, the ethnic immigrants should adopt a sensitive word to be able to interact and be accepted in the dominant society.

Therefore, the use of words in daily conversation is a cultural choice, in which they will work in cities with ethnic diversity, must understand the cultural choices, possibly in an office, age is no longer a problem, because the appointment of leaders is sometimes no longer based on age. Therefore, awareness in using words based on cultural choices from dominant ethnic groups will always be important, does not mean that closeness will be a way to laugh together, because awareness of using words becomes very important.

#### **4. Conclusion**

Major cities in Indonesia into urban centers which come from different regions. This happens because the city is known as a center for the needs of all aspects of human life and its place various human facility necessary. So, the impact on the city is to be the region with a of a multi-ethnic population.

The city as it is the city of Makassar with multiethnic population, therefore for managing the relations between ethnic harmony and harmony, then all should be aware of the culture of ethnic sensitivity. Ethnic immigrants must understand its status as a newcomer who should be adaptive to the original nationalities, must understand culturally sensitive, played by indigenous ethnic groups are dominant, so it can be received and be valued by them.

Although Indonesia Language has become a unifying language, and which words in it generally comes from Malay language as well as there are absorption words from Arabic, Portuguese, and English, but in daily conversation where large ethnicity becomes dominant, the words used are selected words based on dominant culture habits. Using "cultural choice words" can be judged sensitive, since the cultural understanding of these words has been embedded in certain attitudes and actions, which in the end by a large ethnic group in South Sulawesi Province, inappropriate word selection can be judged as an attitude or patoatoai action, which means the degree of decency of the judgement may be impolite, disrespectful, and even extremely disrespectful. Thus, cultural sensitivity is a form of caution that refers to a person's awareness of his/her closeness to another person or group of persons, but with due regard to their status and role, as well as the context of the conversation.

#### **Conflicts of Interest:**

The author declares that there is no conflict of interest.

#### **Acknowledgement:**

Thank you to all research informants. This article is an ethnographic note of every research I conducted in the city of Makassar. It is interesting to discuss in the academic discourse, especially regarding developing sensitive cultural concepts.

#### **References**

Arkanudin. (2011). *Perubahan sosial peladang berpindah dayak ribun parindu sanggau, kalimantan barat*. Tesis Program Pascasarjana Universitas Padjadjaran.

- Basir, M. (2011). Hubungan antar Suku Bangsa di Daerah rawan Konflik (kasus Desa Dandang dan Desa Kampung Baru di Kab. Luwu Utara). *Jurnal Penelitian Agama Dan Sosial Budaya "Al-Qalam,"* 191 – 198.
- Heldáková, L., & Kohoutová, K. (2019). Problematika ethnicity a oral history – možnosti výzkumu na příkladu rusínské a ukrajinské menšiny. *Človek a Spoločnosť*, 22(supplement). doi:10.31577/cas.2019.00.538
- Hendropuspito. (1989). *Sosiologi Sistematis*. Yogyakarta: Kanisius.
- Juheifa. (2000). *Pengaruh Interaksi Sosial Antara Transmigran Asal Jawa dengan Transmigran Lokal (APPDT) terhadap perwujudan integrasi*. Program Pascasarjana Unpad.
- Nustad, K. G. (2001). Ethnicity as Cause and Effect. *Forum for Development Studies*, 28(2), 363–364. doi:10.1080/08039410.2001.9666178
- Pelly, U. (1999). Kongress Antropologi Indonesia tahun XXII. *Akar Kerusuhan Etnis Di Indonesia : Suatu Kajian Awal Konflik Dan Disintegrasi Nasional Di Era Reformasi*. Jurusan Antropologi FISIP Univ. Indonesia.
- Soekanto, S. (1990). *Sosiologi Suatu Pengantar Ringkas, Edisi Baru*. Jakarta: Rajawali Press.
- Taneko, S. B. (1990). *Struktur dan Proses Sosial, Suatu Pengantar Sosiologi Pembangunan*. Jakarta: Rajawali Press.