

## LANGUAGE DIGLOSSIA IN BUGIS COMMUNITY INTERACTION

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### ABSTRACT

*In Indonesia, various languages can be learned by all levels of society, both teenagers and adults. Language variety is a variety of language that is used differently, namely it is divided into two, namely high language variety and low language variety. Research on the use of these two varieties of language will emphasize language diglossia in the interactions of the Bugis community in everyday life. The aim of this research is to find out what and how the Bugis community interacts in language diglossia or the two varieties used in everyday life. The method used in this research is observation by observing what and how the Bugis community interacts in two different languages in diglossia. The results of this research will identify speech or interactions that refer to diglossia and compare the two varieties of language used in Bugis community interactions.*

**Keywords:** Variety, Language, Diglossia, Society, Interaction

## 1. INTRODUCTION

Indonesian language varieties can be learned by both teenagers and adults. Within these variations, usage varies, including high and low varieties. High varieties are used in formal situations, such as government institutions, education, companies, and state ceremonies, while low varieties are used in informal, more relaxed situations and tend to foster familiarity between speaker and listener, such as interactions with family, friends, and the general public. Language deviations that do not conform to the rules of variety are found in high and low varieties. Based on the previous explanation, informal language is known as language commonly used in casual situations with family, personal writing, and everyday social interactions. It is not appropriate for use in formal situations, such as scientific writing, discussions, and formal conversations.

(Nusantara & Nusantara, 2023) The term diglossia was first introduced by Ferguson in (Moon et al., 2019) by discussing that there is a higher language variety or we can symbolize it with T and vice versa a lower language variety symbolized by R. This language division is commonly used by people in a region, this is because generally people in a region have diverse languages. The division of languages used also depends on the situation and conditions of the speaker, which is divided into T (high) and R (low) varieties. In the diglossia language variety there are various problems that arise, where the selection of which national language variety will be used, T and R varieties certainly have arguments to determine which variety is suitable to be the national language. In this case there are two possibilities. First, the R variety can become the national language because that variety is the one used in society and second, the T variety will become the national language if the T variety has become the standard language in some communities and if the diglossia society is integrated with other communities. Diglossia is often used by the Bugis people, with the everyday language used being easier to use the R variety than the T variety. The R variety is very easy to understand and easier to acquire than the T variety. People who are not accustomed to formal settings tend to use the R variety. On the other hand, the R variety does not have grammatical rules but people easily use it.

In line with the explanation regarding diglossia, this study will observe two language varieties in the form of diglossia found in Bugis community interactions in a research article entitled "Language Diglossia in Bugis Community Interactions." The purpose of this study is to determine what and how the Bugis community interacts in language diglossia or two varieties used in everyday life from a sociolinguistic perspective.

## 2. RESEARCH METHOD

This study uses a qualitative descriptive approach. According to Moleong, qualitative research produces descriptive data in the form of written and spoken words from both individuals and observed behavior. This study will present a descriptive analysis of data related to the daily interactions of the Bugis people, which fall into the category of diglossia, across two language varieties.

The data in this study consist of conversational interactions related to diglossia in the Bugis community, presented in written form. The data source for this study is the Bugis community. Several data collection techniques were used: observation, observing interactions occurring within the Bugis community, transcribing overheard conversations into written form, and identifying interactions that refer to diglossia. The results of this study compare two language varieties used in Bugis community interactions.

### 3. RESULT AND ANALYSIS

#### ***Variations in the Formality of Language Diglossia in Everyday Interactions in Bugis Society***

(Education, 2022) In a diglossian society, speakers typically consider T-diglossia to be more prestigious, superior, more respected, and logical than R-diglossia. T-diglossia is usually acquired through formal or non-formal education. Conversely, R-diglossia is usually used in everyday conversation and has become commonplace in everyday communication, so it does not require further study.

T-diglossia is not always used in everyday conversation, and learning it requires careful consideration of various grammatical rules and regulations. The following is an example of diglossia in the T-diglossia variety found in Bugis interactions.

Peace be upon you and good evening.

*Thank you to all the guests and relatives who came to offer their blessings to the groom-to-be, Ananda.*

*Dear guests,*

*Mappacci is a ceremony held on the wedding night, symbolizing the purity of the bride and groom's hearts as they face the coming of marriage. Accompanied by prayers and blessings from the attendees and their families, the bride and groom leave their virginity/singlehood with a pure and pure heart, mappaccing ateka', mappaccing ininnawa, na mappaccing pangkaukeng.*

*Let us join together in this MAPPACI traditional ceremony...*

*Patarakkai mai belo tudangeng, naripatudang siapi' siata tauwe, silele uttu' pangadereng pada tudang mappacci silewo-lewo riwenni tudang mpenni. Paccingi sia datue belo tudangeng, naripatajang mai botting'e naripatteru cakkong ri lamming lakko ulaweng, natimpa parukkuseng nasiloloang dalle maraja naturungi pammase dewata.*

*Distinguished guests.*

*Next, I would like to invite those present and their families to offer their blessings and place the pacci on the bride and groom.*

1. First, I would like to invite you:

In the traditional Mappacci ceremony, several tools/devices are used, each interrelated and holding special meaning.

Henna leaves are a type of plant called pacci in the Bugis language. The henna leaves are first ground and then applied to the nails. The pacci will give the nails a red color that sticks and is difficult to remove. This symbolizes the hope that the marriage will last, uniting the two until death.

2. Next, I respectfully invite:

Other equipment includes pillows, called "angkangulung" in Bugis. Pillows are made of kapok or cotton, symbolizing prosperity. Pillows are also used as a headrest while sleeping, and the head is the most noble part of the body, so the pillow also symbolizes honor or dignity, which in Bugis is called "mappakalebbi."

Distinguished guests,

3. Next, I respectfully invite:

Seven silk sarongs are arranged on top of the pillows. A sarong is a body covering symbolizing self-respect (nalitutui alena), while the number 7 signifies "tujui" or "mattujui," meaning that one's life will be useful and beneficial to society in the future.

4. Next, they are respectfully invited:

Candles are placed in front of the bride and groom. This signifies lighting the "sulo mattappa" (lighting the "sulo mattappa"), or being role models and role models in society. In ancient times, the bee's taibani, a substitute for candles, was associated with the harmonious, safe, peaceful, and serene lifestyle of bees. Furthermore, bees, as producers of "honey" or "cani," are associated with the word "manis" or "macenning," thus the intended meaning for the bride and groom is that they may live in harmony, security, peace, serenity, and harmony.

5. Next, they are respectfully invited:

Forty jackfruit leaves are placed on the pillow. Jackfruit, or panasa, is similar to the word "minasa," meaning lofty ideals, and symbolizes prayer and hope in the Bugis language, "mamminasa decengi."

6. Then, they are respectfully invited:

In addition to a pure and sincere heart as they enter the new life, the bride and groom are also expected to always be honest with each other, as stated in the Bugis proverb, "duami riala sappo unganna panasae balona kanukue." "Unganna panasae" is lempu, which is associated with "lempu e," meaning honesty. "belona kanukue" is pacci, similar to the word paccing, meaning clean or pure. Thus, the meaning of the Bugis proverb is "in navigating life, we should act and behave with honesty and purity of heart."

7. And finally, I invite both parents to offer their blessings to the bride and groom. Birth, death, and marriage are inevitable cycles of life for humans. Marriage is the gateway to a new life, setting foot on a hopeful future with a loving soulmate. The sanctity of marriage should begin with the purity of heart, soul, and body of the bride and groom.

This concludes the series of events for the mappacci or tudang penni ceremony, which was carried out with great solemnity and will become a beautiful memory for the bride and groom. That's all... I apologize for any shortcomings... Wassalamu alaikum Wr Wb.

The data above illustrates the situation at a traditional Mappacci event in the Bugis community, held during a wedding in a Bugis village. The MC delivered a

formal speech, commonly used at weddings everywhere, expressing gratitude and thanksgiving to Allah SWT. In terms of formality, the speech uttered by the MC at a traditional Mappacci wedding ceremony is a variation of the standard style, as the expressions of thanks and praise to Allah SWT are formal and are generally only spoken at special occasions. Therefore, this speech is a formal expression of gratitude for being able to attend the event in good health. Therefore, thanks are given to those who attended the event, and praise is given to Allah SWT and the Prophet Muhammad SAW.

### ***Informal Variations of Diglossia in Everyday Interactions in Bugis Society***

(Hilmi et al., 2018) R-diglossia is used regularly and continuously in everyday interactions. In some diglossic communities, many speakers even say that R-diglossia lacks grammar. R-diglossia is acquired through interactions with family and friends. This dialect is used in informal situations, such as conversations with close friends and so on. Therefore, R-diglossia is easier to use than T-diglossia because there are no specific rules for its use. The following is an example of diglossia in the R-diglossia variety found in Bugis interactions.

*Mother: "I'm going to buy medicine at the pharmacy, son!"*

*Child: "I'm going to buy medicine at the pharmacy, son!"*

*Mother: "I'm going to buy medicine at the pharmacy, son!"*

*Child: "What medicine, son?"*

*Mother: "Headache medicine"*

*Child: "Hey, Mom, wait, I'll go buy some."*

(Education, 2022) The data above shows a dialogue between a parent and her child. The dialogue is in which a mother asks her child to immediately go buy medicine for her mother because she has a headache. At that time, the child asks her mother, "obat aga," meaning "what medicine?", and the mother replies, "obat peddi ulu," meaning headache medicine. Based on language variation, there is an intimate variety where the speaker and the interlocutor have a close relationship, namely mother and child. The language used by the mother is everyday family language, as she uses the word "nak" to address her child, which means child.

This type of diglossia is R diglossia because it is part of casual language frequently used in everyday life, both within the family and in society. Furthermore, the structure of the sentences is irregular. Irregular means spoken casually because the interlocutor is someone they already know and the situation is informal. Therefore, the structure of R diglossia is irregular because it is adjusted to the circumstances and situation. These words can also be used by anyone as long as they are in casual situations and appropriate to the context, such as between friends, between siblings, and so on.

Comparison between the Use of Diglossia in High and Low Language Varieties in Bugis Interactions

(Nurlinda, 2024) Based on this explanation, it is a conversation between a mother and her child in an informal situation. The data used Bugis, which uses diglossia in the low language variety. This form in speech is the low language variety (R). Meanwhile, the use of the word "mak" in everyday conversation serves as a tool to emphasize the comparison of information. This diglossia phenomenon is evident in both interactions between the mother and child, as the speakers use regional language or the low language variety (R) to foster intimacy when speaking.

This use of the low language variety (R) is in stark contrast to the high language variety (T), which is used in formal contexts such as state events, weddings, ceremonies, and so on. Meanwhile, in informal contexts such as interactions with family, friends, neighbors, and Relatives. The contrast between the two varieties is striking, with low-speak (R) being a more casual form of language often used in everyday life, within families and in society. Its structure is irregular and often spoken casually, as the interlocutor is someone familiar with the situation, and it is used in an informal setting compared to high-speak.

#### 4. CONCLUSION

Based on the analysis and discussion, this study shows that diglossia in Bugis social interactions is divided into two main forms, namely T-diglossia (high variety) and R-diglossia (low variety). T-diglossia is used in formal contexts such as wedding ceremonies, traditional mappacci events, state activities, and other official forums, where grammatical rules are stricter and the language used has a high level of formality. Meanwhile, R-diglossia is used in informal contexts such as daily conversations between family members, friends, neighbors, and other non-formal social interactions. The use of R-diglossia is more flexible, not bound by standard grammatical rules, and serves to strengthen closeness and intimacy between speakers. The differences in the use of these two varieties indicate the existence of language adaptation according to the situation, communication goals, and relationships between participants. This finding emphasizes that diglossia is not only a linguistic phenomenon, but also reflects the social and cultural dynamics in Bugis society.

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