

Investigating Diglossic Situation in Watunohu Communities, North Kolaka Regency, Southeast Sulawesi

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Abstract

This study takes a look at goals to decide the language used and to decide the state of affairs of diglossia within the community in Watunohu district, North Kolaka regency, Southeast Sulawesi. The technique used in this research is descriptive qualitative, the usage of descriptive methods. The series of records strategies in this research had been remark and interviews. The diglossia records primarily based totally on shape seven domains, namely the realm of the family, the realm of association, the realm of buying and selling transactions, the realm of religion, the realm of government, the realm of education, and the realm of the profession or job. Based on the research findings, it indicates that the human beings in Watunohu district are bilingual. It can be visible from the language used. Research based on the realm of the family, the realm of association, the realm of buying and selling transactions, and the realm of religion display that the community is greater dominant in the usage of the Bugis language while the realm of government, the realm of education and the realm of the profession, display that Indonesian is greater dominantly used as quite a few better languages.

Keywords: Diglossia, Domain, Bugis.

INTRODUCTION

The two or more languages of an individual are normally used to explain the time period of bilingualism. When the factor of attention adjustments to two or more languages in society, the time period regularly known as diglossia (Ferguson, 1959; Fisherman, 1972, 1980; Maher, 2019). Meanwhile, the time period of diglossia has freshly growth into broadened and refined, it turned into previously a Greek phrase for two the equal direction. A language community is more affordable to apply one language in sure conditions and for sure objectives, the alternative language in disparate circumstances and for disparate objectives (Schiffman, 2017; Fishman, 2020).

Various tribes in Southeast Sulawesi, which includes in Watunohu district, North Kolaka regency make human beings realize a couple of language variety. It is probably visible to the human beings in Watunohu district, North Kolaka regency, who had the diverse ethnic corporations which includes the Buginese, Makassarnese, Luwunese, Tolakinese and other tribes. The phenomenon that happens in Watunohu district, North Kolaka regency is an end result of the pluralistic language of the community, particularly the language of immigrants (Bugis language) which has a power on aboriginal languages.

The diversification of Indonesian speakers is caused by the style of languages, Indonesian speakers must to be ready to array or determine the language that they want to use. Language picks made by the speakers of the language caused a language direction that turned into digitally nature via way of means of listening to the usage of Indonesian and regional languages in some other unique conditions. The purpose of study turned into to explain the language utilized by the community in Watunohu and describe the state of affairs of diglossia inside the community of Watunohu district, North Kolaka regency, Southeast Sulawesi.

In Indonesia, the people knew that there are numerous styles of well-known languages despite the fact that there may be one well-known language, meanwhile, there may be additionally a state of affairs in numerous languages, particularly in a language there are well-known sorts which might be each of them knew, respected and recognized, most effective unique in feature in usage, its state of affairs had known as diglossia (Cohn & Ravindranath, 2014). The time period diglossia turned into first added via way of means of Ferguson to explain the state of affairs and linguistic phenomena that happens, particularly withinside the international locations of Switzerland, Greece, Arabia and Haiti.

Its diglossia time period had added first via way of means of Ferguson above discusses the style of languages which are higher or H (high) and the style of languages which might be low (L) in regards to nine topics, particularly feature or function, prestige, literary heritage, acquisition, standardization, stability, grammar, lexicon and phonology.

From Ferguson's classification earlier, diglossia turned into then advanced extensively via way of means of Fisherman (in Rokhman, 2013: 21; Khamis-Dakwar & Froud, 2019) which means that diglossia does now no longer most effective exist in multilingual societies which formally apprehend numerous languages and is not most effective observed in societies that use quite a few languages. From the announcement recommend via way of means of Fisherman, it is able to visible that the definition of diglossia is not most effective implemented to the high and low editions of the equal language however additionally to languages that are not associated at all. When quoting from Fisherman's opinion, the time period diglossia in North Kolaka is not most effective some of dialects utilized in a diglossia state of affairs, however the presence of a Bugis language that is entered and utilized by the nearby populace can also additionally describe the diglossia community.

METHOD

The technique used in this research is a qualitative technique. This is due to the fact the qualitative technique is predicted with the intention to produce an outline of speech, writing, and conduct that may be discovered from an individual, even group or society. The method used in this research is descriptive qualitative method. The data collection received primarily based on observations, interviews, recordings and documentation, to analyze the languages of the spoken community in Watunohu district, North Kolaka regency, Southeast Sulawesi with to the data which have been being obtained. The data were analyzed to find out the state of affairs of diglossia within the domain names of speech community talks. After that, the data which has been analyzed are categorized into data collection table. Then, the conclusions are extracted from the data that has been analyzed. The data were analyzed based on Miles et al (2018) qualitative data analysis technique which consisted of data collection, data display, data condensation, and drawing conclusions.

FINDINGS AND DISCUSSION

The Domain of Family

Based on the results of interviews with the community in Watunohu district, North Kolaka regency, Southeast Sulawesi, it is able to be classified as a local language, particularly the Bugis language on this own circle of relative area is more dominant despite the fact that there may be additionally the usage of Makassar and Indonesia languages. So, it is able to concluded that the usage of the Bugis language withinside the own circle of relative realm is good for the protection of the Bugis language. Buginese speakers can type and pick the language utilized in sure conditions and situations in order that a language situation that is virtual in nature emerges. The diglossia state of affairs can be visible withinside the communicate below:

Table 1. Description of Conversation

Descriptions			
Place	Language	Situation	Participants
Home	Bugis and Makassar	Informal	Mother (42) and Child (22)

- Child : Ma', tega i Siska? (Ma, where is Siska?).
 Mother : De uwisseng i, na denre mopa ri dapurange ka. Maga na musappai Siska? (I have no idea, I've been withinside the kitchen. Why do you look for Siska?).
 Child : Melo ka makkutana makkeda tegai goncing motoroe na taro Siska. (I want to ask, where do Siska placed the motor's key?).
 Mother : Engka ko ia, **ero** ku pake. (The motor's key is with me, I want to use it)
 Child : Melo ki jokka tega, Ma'? (Where are you going Mom?).
 Mother : **Ero** ka jokka ko pasa e, melli pakkanreang untu' di anre. (I am going to the market for a bit, buy a side dish to eat).
 Child : Beh, mapella esso'e Ma', melli banni ri warunna Hj. Ati, macawe mi tu. (It is still hot today, Mom, try to buying it at a Hj. Ati's tavern, it is close from here).

In this communicate above which was spoken by the child and his mother. The communicate is visible the usage of the Bugis language and there may be additionally Makassar language vocabulary. This may be visible via way of means of the mother using the pronoun *ero* to her child. The pronoun *ero* is the Makassar language. One thing to note was that this child and mother could also communicate using Makassar language. For this reason, speakers can be said to be bilingual.

Table 2. Description of Conversation

Descriptions			
Place	Language	Situation	Participants
Home	Indonesia	Informal	Father (43), Mother (40), and two children, respectively 20 and 18 years old.

- Mother : Semuanya sudah dimasukkan, tidak ada yang ketinggalan, kan? (Everything has been put in, there is nothing left behind, isn't?).
- Son : Sudah semua, Mah, tinggal menunggu Arman. (It's all done, Mom, just waiting for Arman).
- Father : Jam berapa mau berangkat? (What time are we leaving?).
- Son : Sebentar lagi, Pah. Arman mau ke rumah dulu, baru kami berangkat sama-sama. (In a minute, Pa. Arman goes home first, then we leave together).

From the data above of families who are husband and wife serving as civil servants. The husband and wife hailed from Bugis ethnic group in Watunohu district. From the observations obtained, in daily communication this family operate Indonesia language. Both children also used Indonesia language when talking to their parents and their friends.

The usage of Indonesia language which was forenamed to be the numerous of high language (H) in the family realm is imposed by highly enlightened families, they prefer Bahasa Indonesia to communicate regularly. From the dialogue, it could be drawn that Indonesia exists to the lower sphere, especially the family. The imbricate in language option resulted in an erratic declassified position in the community in Watunohu district, North Kolaka regency, Southeast Sulawesi. This language event that causes drainage or bug in diglossia.

Other variables that demand to be treated by electing the language used by the community in Watunohu district in the family sphere in this research are ages, occupation and education. According to the age of the people in Watunohu district, the younger formation (pupils) use Indonesia as well as a mixture of regional languages and Indonesia, while the older formation uses Bugis language more withinside speaking at home. Based on education, people in Watunohu district who are highly educated (undergraduate) prefer to use Indonesia which is more prominent when speaking to their family, whatever father, mother and siblings at home.

The Social Domain

The language applied when communicating to close friends who are of the same ethnicity, is more effective in using the Bugis language, when speaking with close friends who are not of the same ethnicity, the community takes to the usage of the Bugis language and also the Indonesia language as well.

Table 3. Description of Conversation

Descriptions			
Place	Language	Situation	Participants
Home	Bugis and Makassar	Informal	Intan (26) and Saripa (45)

- Intan : Pole tega ki, Indo'? (Where have you been, madam?).
- Saripa : Pole ka melli manu ri pasa e. (I've been from buying chicken in the market).
- Intan : Ta siapa pale ro manu e? (How much the price for the chicken?).
- Saripa : Ta 35 si kilo. (35 for a kilogram).

According to the results of the conversation events above, which were spoken by Intan, who is ethnic Bugis Makassar and Saripa, who is ethnic Bugis, it could be drawn that Intan used the word *Indo'* for the pronoun Saripa. From Intan's utterance there is also the word *Siapa*

is the vocabulary of the Makassar language, which means *how many*. In order for the conversation to be more intimates and warm, Intan used a mixture of Bugis language to respect older people by mentioning the word *Indo*'. The utterance displays that Intan spoke the Makassar language and could also speak Bugis or bilingual. It could be drawn that in the realm of neighbors, people use regional languages or a low several of languages (L) to create a familiarity and sense of kinship between Intan and Saripa when talking.

The Domain of Buying and Selling Transactions

Based on the results of interviews with the community withinside Watunohu district among the seller and the buyer, it could be drawn which the language takes of the people withinside the realm of transactions is so alter. If the listeners are the people who are not known to the language of the community withinside Watunohu district, largely use Indonesia or Bugis languages. Bugis language is used as the language of transactions in Watunohu district, North Kolaka regency, Southeast Sulawesi.

Table 4. Description of Conversation

Descriptions				
Place	Language	Situation	Trader	Buyer
Chicken Shop, Lapai Market	Bugis	Informal	Female, 38 years old, Buginese ethnicity	Female, 35 years old, ethnic of Bugis Makassar

- Buyer : Ta siaga ro manu na si kilo? (How much the chicken for a kilogram is?).
 Seller : Ta 85 si kilo, tapi ko idi daeng, ta ala ni 80. (80 each kilogram, but if it is for you, it is okay if just 80).
 Buyer : Iya pale, ta alanna si kilo, tabe ta polongeng memeng na. (Alright then, just give me one kilogram, please cut it into some pieces).
 Seller : Ku polo aga i? (How many do you want to cut it?).
 Buyer : Ta polo-polo biccu ni, pa'na eloi ku nasu palekko. (Please cut it into small pieces, because I want to cook Palekko).
 Seller : Oh, iye tunggu di'. (Oh yes, wait a minute).

In the conversation above, it could be described as that the seller uses Bugis language and a mixture of Indonesia. The usage of the Indonesia and Bugis as a seller scheme to attract the buyer. That way, the seller and the buyer have an emotional closeness. The seller adapts his language to the Bugis ethnic buyer.

The several languages used in this buying and selling transaction is a numerous of business and could be concluded to be formal. Based on the data that has been obtained, the phenomenon of diglossia exists with the standardization of language in this realm. Bugis language has an operate function as the language of buying and selling transactions in Watunohu district, North Kolaka regency, Southeast Sulawesi. People in Watunohu district (sellers and buyers) speak the Bugis language comfortably, despite there are also some places that use the Makassar language as a means of communication between seller and buyer of the same ethnicity.

The Realm of Religion

Society in Watunohu district, North Kolaka regency, Southeast Sulawesi about totally Muslim. According to the interviews among the people in Watunohu district who are Muslim, if the preacher is from outside the North Kolaka area, the usage of the language by the community withinside sermons at the mosque ordinarily uses a mixture of Bugis and Indonesia language. However, if the preacher comes from that area, he will be more assertive withinside using the Bugis language. The purpose of using the Bugis language, which is the Low (L) variety, is to make it easier for all ethnic groups in the community to master the captivate and purpose of the sermon being mailed. So, it could be drawn that the situation of diglossia withinside the realm of religion, especially sermons in mosque is more assertive in using the Bugis language which functions are as an informal sphere and builds a relaxed atmosphere.

The Government Domain

Table 5. Description of Conversation

Descriptions			
Place	Language	Situation	Participants
Watunohu District Office	Bugis and Indonesia	Informal to Formal	Unknown

- A : Desi, engka i ga Pak Camat? (Desi, is there the head of district?).
 - B : Mattama ni, engkau mua i tu bapak ko ruangan na. Maga memang i we?) (You may enter, the head of district is in his room. Why? .
 - A : Melo ka millau tanda tangan na, apa na melo ka mattama mencaji polisi. (I am looking for his signature because I want to register policeman).
- The head district came out of his room and headed for service room.*
- A : Pak, saya mau mengurus persyaratan masuk polisi, jadi minta pengesahan Bapak. (Sir, I want to fulfill the police entry requirements, so I ask for your approval).
 - B : Oh, langsung ke ruangan saya saja. (Oh, you may directly go to my office).

In this conversation above, it could be described that to the first speaker A uses Bugis language with speaker B. Speaker A and B knew each other or could be seen to be friends (ethnic groups). Their ages are not much different. Thus, they use the Bugis language so that their communication is more intimate and relaxed. Then, speaker B uses Indonesia when he sees the head of district as seen in the conversation above. It appears that speaker A is switching the language code because of different talkers.

So, the situation of diglossia is also decisive via way of means of the interlocutor (participant). Indonesia is treated more prominent, polite and respectful when used for people to a higher position (social status) and also very vulnerable on the venue, especially the head of district office (government agency). The expertise of the language used by the community in Watunohu district has resulted in the phenomenon of diglossia. Thus, in the realm of government, Indonesia involves an operate function as a high language (H) which builds a formal and official atmosphere. In this heed, Ferguson’s diglossia is going good as well. The division of functions between the high language variants (H) should be used in the official or formal modes, such as for government agencies, while the low variant (L) is used in casual or informal modes.



The Education Domain

Table 6. Description of Conversation

Descriptions			
Place	Language	Situation	Participants
Teachers Room	Indonesia low variety	Formal	Teacher (31) and Student (13)

- Student : Bu, saya *gak* tahu ada PR hari ini. (Ma’am, I do not know there is a homework today).
- Teacher : Iya, kumpulkan sekarang PRnya di meja. (Yes, now collect your homework on the table).
- Student : Saya *gimana*, Bu? Besok *aja* bu ya? (*How about* me, Ma’am? *May I* collect it tomorrow, Ma’am?).

According to the results of the conversation above between the teacher and student at classroom, the Bugis ethnic student and his teacher use Indonesia language. This could be drawn withinside the usage of the word *gak*, *gimana*, *aja* was spoken via way of means of the student. The interference by the student resulted withinside imbricating diglossia in this educational sphere. The influence of foreign languages, such as the Jakarta language and others which are often heard via way of means of the younger formation now causes students to intimate the language. Mastery of the Indonesia language that is not accurate to the results withinside the diglossia situation still erratic.

Table 7. Description of Conversation

Descriptions			
Place	Language	Situation	Participants
Outside the Classroom	Indonesia and Local	Informal	Students

- Student A : Desi, tega i Siti? (Desi, where is Siti?).
- Student B : Engkai di perpustakaan. (She is in the library).
- Student A : Aweh idi’na pale. Ayo pi di kantin makan nasi kuning. (Duh, it is just the two of us? Let us go to the canteen then we eat yellow rice).
- Student B : Ayo, tapi de uwelo ko nasi kuning di makan. (Come on, but I do not want it if we eat yellow rice).
- Student A : Trus, aga pale? (So, what do you want to eat?).
- Student B : Maga i ko indomie rebus di makan? (Shall we eat boiled indomie?)
- Student A : Sembarang mua ko iya. Oh iya, mie soto saya nah. (If I am up to you. Oh, yes. I will order noodles nah).
- Student B : Okemi itu, gampang. (Okay, that is preety easy)



According to the conversation above, it could be described that the several languages used is the casual variety. This could be seen withinside the usage of the Bugis (L) language which the operate functions to build an atmosphere of intimacy and relaxion when outside the classroom. So, the situation of diglossia withinside the conversation of students in the class takes a low several languages (casual mode), in an informal situation to speak with close friends. There was a shift in the Bugis language which is also a low variety (L) in this realm.

The Occupation Domain

Table 8. Description of Conversation

Descriptions			
Place	Language	Situation	Participants
Teachers Office	Indonesia	Formal	Teacher (38) and Mother (41)

Mother : Ibu Susi, Dewi rencana mau minta izin ke Makassar, bu. (Mrs. Susi, Dewi planned to ask permission to Makassar, Ma'am).

Teacher : Berapa hari izinnya? (How many days the permit?).

Mother : Sekitar tiga hari. (It is about three days).

Teacher : Oh, iya boleh bu, lagian absensi Dewi bagus semua. Tolong sampaikan ke Dewi bahwa, “sebelum berangkat, jangan lupa kerjakan semua tugas yang diberikan”. (Oh, yes Ma'am, Dewi's attendance is all good. Please tell Dewi that, “before leaving, do not forget to do all the given tasks”).

Mother : Iya, bu Susi. Terima kasih banyak. Nanti saya sampaikan. (Yes, Mrs. Susi, thank you very much. I will tell her).

The conversation incident above arisen when the mother (parent of student) who is housewife met an elementary school teacher, the homeroom teacher of her child at school. The use of the word *Ibu Susi*, which is spoken by housewife to be more polite and respectful of Ibu Susi, who is her daughter's teacher. Mother (who works as a housewife) speaks Indonesia in her speech. This is only legitimate, the mother prefers to speak Indonesia rather than the provincial language because it is withinside a legal direction, especially withinside the teacher's station. So, it could be concluded that the direction of diglossia, withinside the addition to being impelled by the setting (time, place and situation), is also impelled via way of means of the participants, which includes work (as the child's teacher).

CONCLUSION

Based on the consideration above, it could be concluded as follows; 1) The direction of diglossia withinside the family sphere is influenced by the speaker's profession. Makassar language is used when talking at home although some speak Indonesia and Bugis for daily home communication, especially for families who work as civil servant and traders; 2) The situation of diglossia in the social realm, the choice of language talked is Bugis. Makassar language will be used if the interlocutor is a fellow ethnic group; 3) Withinside the situation of diglossia, the realm of buying and selling transactions is dominated by the Bugis language; 4) Withinside the situation of diglossia in the sphere of religion, especially withinside the

exhortation at the mosque, the Bugis language is more dominant as a variety of Low (L) language; 5) In the realm of government, education and work, the situation of diglossia can be seen from the selection of the language used by the community in Watunohu district, namely Indonesia as a high variety of languages (H) even though there is an inadequate diglossia in the realm of education, namely the mastery of students who are less stable in use Indonesia.

It is recommended that people in Watunohu district, North Kolaka regency, Southeast Sulawesi be more intense in using the Makassar or Bugis language in their family environment. Makassar or Bugis language as a regional language should be used according to its role and function as a relaxed and familial variety. Indonesia should also be used in accordance with its role and function as the national language and official language. And the younger generation (students) are expected to be proud to use regional languages and try to defend them.

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