

Merchant's Discourse of Buginese as Local Language in Indonesia

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Abstract- This research entitled "Language Use of Merchant's Community in South Sulawesi. The objective of this research is to describe the language uses by the merchant to the buyer when transaction in traditional market of Rappang, Sidrap regency. This research used Dell Hymes theory, that is SPEAKING. The method of this research is descriptive qualitative method to explain the language uses merchants' community in traditional market of Rappang, Sidrap regency. The sample of this research were 4 merchants in traditional market of Rappang. The source of data in this research was oral that used by merchant to buyer. The instrument of this research are observation, interview, recording the statement, and documentation of the merchant and buyer. The data had obtained would be described. The result of this research revealed that the language use merchant's community in traditional market of Rappang were 1) Buginese, and 2) Indonesian. The merchant in traditional market of Rappang, have the multilingual skill that uses when communicate with buyer. It was very important communication to make a successful in transaction. The factors that influence the language uses by merchant's community in traditional market of Rappang are: 1) age, 2) gender, 3) honor or respect, 4) togetherness or family.

Key Words: Merchant's Discourse, Buginese, Local Language, Indonesia

I. Introduction

South Sulawesi is one of the 27 provinces within the Republic of Indonesia. It has a population of 6.053.633 living in 21 regencies and two municipalities (Makassar and Pare-Pare). Makassar is the capital of the province and has a population of 700.000. The population of the city is made up of natives of Sulawesi and immigrants from other Indonesian ethnic groups who have lived in the capital for many generations and call themselves Makassarians.

Four major ethnic groups make up what may be called the original population of South Sulawesi: they are the Buginese, the Makassarese, the Torajanese and the Mandarese. Every ethnic group has its own language such as Buginese, Makassarese, Torajanese, Mandarese, etc. Living amongst these major ethnic groups there are also several ethnic sub-groups which appear to display a mixture of the characteristics of two or three of the major ethnic group (Mattulada : 1982).

Hugo (1982) "The Bugis is one of the largest ethnic groups in Eastern Indonesia. Based on the 2000 Census, the Bugis accounted for 2.49 per cent of the whole population of Indonesia (Embassy of the Republic of Indonesia, Bangkok Thailand. 2006 online) The Bugis homeland is the south-western peninsula of Celebes island Sulawesi, however, they can be found in other areas in Indonesia such as Kalimantan, Southeast Sulawesi, Maluku, Nusa Tenggara Barat, Irian, Jambi and even Java."

Pelras (1996) "The Bugis have a rich cultural, religious, and social system. Their cultural norms are concepts of *adeor pangngaderrreng*, *siri na pessi*, and the symbolism of *sarung sutra* that should be followed by the Bugis to maintain a real Bugis identity. Another important aspect is that religion is unique due to its Bugis cultural and religious system. Other important aspects of the Bugis social system are social status, age, and differences of gender. The Bugis belong to the great family of Austronesian peoples". Their language is one of the four major language groups in South Sulawesi, the other three being Mandar, Toraja, and Makassar, which are all western Austronesian languages. Bugis people are bilingual. They use two dominant languages. The first one is Bugis, Reviews their traditional language, and the second one is Indonesian, Reviews their national language. In both of the areas of my Sneddon (2003) "Indonesian used by Bugis speakers is not the standard formal Indonesian, that is indicated as the language of government in Indonesian, and as a formal (such as speeches, lectures and writing. It is the language of the media (television and radio, newspapers, and magazines) and even novel. It is the medium of education at all levels and is expected to be dominated by Indonesia educated".

Bugis usually used mixed methods to communicate, such as Bugis and Indonesian, Bugis and Indonesian as a first language as a second language mostly using Indonesian but add some expression Bugis. In other words, the Indonesian language used here is influenced by

the local Bugis dialect and are typically used in South Sulawesi. This can be easily identified using Bugis affixes like *ki*, *-ko*, *NA-*, *-ji*, *-mi*, etc. Characteristics Indonesia is not only found in the Bugis community in South Sulawesi, but also in other parts of Indonesia, which has the Bugis. Other ethnic groups in South Sulawesi, such as Makassar, Mandar, or Toraja also use this mixture Indonesian. Sneddon (2003) Indonesian used by Bugis speakers is a type of informal Indonesian referred to as *bahasa sehari-hari* everyday language. According to Quinn (2006), this informal Indonesian is used in conversation and is characterized by the dropping of certain affixes, especially the prefix *ber-*, and the liberal borrowing of idioms from local languages, and by mixing with words or phrases from regional dialects or languages. Errington (1998), Buchori (1994) Refers it to as language hodgepodge, a phrase translated as language salad, a mixed bilingual Javanese-Indonesian whereas translates it as a hybrid language, a phrase Refers to the mixture of the use of Indonesian with some other terms from other foreign languages, such as Arabic, English, Dutch, or German.

In two different Bugis communities that I observed, there was a different pattern of use of Bugis language and Indonesian language. In Awangpone, Bugis was preferred than Indonesian language. Indonesian only used in certainly situation. In Parepare city, Parepare people more often used Indonesian than Bugis, although they were Indonesian. This is influenced by several factors. One of the important factors is setting. In general, Bugis is used in informal settings, such as in families or neighborhoods, whereas Indonesian is used mostly in formal settings such as in schools or offices.

This problem can be directed at the Bugis language problem, where Bugis people prefer to use Indonesian rather than the Bugis language. One reason is the demand not to miss or the need for modern progress. With the growth of education in the Bugis community, the need to use Indonesian also increased. This is particularly noticeable in Parepare, an urban area with much recent development, especially in education. At Awangpone, this need is greater in formal settings such as in schools or offices, where education has an important role. However, some recorded conversations show that still use the speakers Buginese Buginese language for Reviews their needs to show Reviews their identity as Bugis and to maintain Reviews their politeness. This is a possible reason to move to preserve the Bugis language in their daily use and therefore, the Bugis language is not threatened in the future.

II. Review of literature

Morrell, E (2001) on her journal "Strengthening the Local in Nation Reform: A Cultural Approach to Political Change". It found that new Indonesian decentralization policies have generated strong localization movements which real regional history. During the Soeharto yers histroy was invoked as part of an homogenising nationalism. With the recent changes in the city of Makassar process was reversed to strengthen local participation in the national structure redefined.

Mahmud (2010) in the journal "Language changes in Bugis society: being polite or forward". It was found that although Indonesia mostly use among the younger generation. Bugis will not be endangered. Bugis language is still used by many of the speakers in order to maintain modesty.

Patmawati (2010) on her research "Malay Language Use in Buginess of West Kalimantan Communication". It proved that the use of Malay language in communication caused and Buginese descendant.

Language

Bloch, Tager in Lyons (1981) stated that "Language is a system of arbitrary vocal symbols by means of which a social group operates". While Hall in Lyons (1981) point out that "language is the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols". Algeo (2005) stated that "A language is a system of conventional vocal signs by means of which human beings communicate. This definition has several important terms, each of which is examined in some detail... those terms are system, signs, vocal, conventional, human, and communicate".

According to Widjono (2007) is a sound signs symbol system that used to communicate by the user community. Used in various environments, levels and interests, such as scientific communication, business, work, social and cultural. Furthermore, Chaer and Agustina (2003), Koentjaraningrat (1992) stated that "languaga is from culture. So the relationship among language and culture is subordinative relation where language are in culture. But the other perspective stated that language and culture have koordinative relation that is same relation."

Suratno, Mansyur and Rasyid (2009) "A Language is structure and free meaning of the users, as a sign that conducted one purpose". Chomsky (1975) "language is a set of sentences, each finite length and constructed out of a finite set of elements." While Keraf (1997) stated that "language is a communication too between society, like sound sign symbol that get by communication of users. Crista (2012) said that "language is a language system that have function as vehicle to do interaction of human in society, so that in communication appeared value in the culture. Geertz (1973) said that "value of communication based on the culture values is a communication ethnic or how to communicate". Kridalaksana (1982) said that there are 9 kinds of word to accost people, that are: a) pronoun, b) nameself, c) term of family, d) title, e) verb, f) verb + pronoun, g) demonstrative, h) other subject, i) no word".

Kroeber (1963) said that "the relationship between language and culture is not only admission about culture activity that is language activity that formula and give a message through statement". Bell (1990) point out that "social phsycology in language concept toward the humans is attitude of human in social and individual". Nababan (1991) "function of language is a tools to communicate such oral or write". Accroding to Halliday (1973) said that "language in children have limited variations so that what the children do in language or communication have a structure".

Munandar (2013) on his research “Pemakaian Bahasa Jawa dalam Situasi Kontak Bahasa di Daerah Istimewa Yogyakarta”. It found that usage patterns and forms of Javanese speech in situations of contact with Indonesian in the Special Region of Yogyakarta. The results of this study indicate the existence of five patterns the use of Javanese as well as changes in Javanese language that indicate symptoms of a decline in the function of Javanese in the Javanese speech community in the Special Region of Yogyakarta.

Buginess

Amir (1982) “Buginese is an important everyday communication tool in South Sulawesi. For the Bugis community, the Bugis language is a means of supporting culture, a symbol of regional pride, and a symbol of regional identity. The area of use of the Bugis language covers the entire South Sulawesi Province. In addition, the Bugis language is also used as a language of communication among Bugis nomads in several areas, such as Southeast Sulawesi, Central Sulawesi, Maluku, Irian Jaya, East Kalimantan, West Kalimantan, Jambi, and along the coast in Riau Province, and Sumatra and even in outside the territory of Indonesia, for example in Johor, and Tawau Malaysia.

Sikki, et al (1991) Bugis have settled in various regions scattered across the archipelago. Bugis settlement areas outside Sulawesi, among others; the east coast of Kalimantan centered on Samarinda, the west coast of Kalimantan around the Kakap River, Sambas and Pontianak, in the Batam islands, Flores Ende, and the islands east of Lombok. Since the beginning of the twentieth century many Bugis have settled on the east coast of Sumatra, namely in Indragiri, Riau and Jambi. Thus, it is not surprising that dialect variations are found in the Bugis language.

Timothy and Barbara Friberg (1974), Studies on the dialect of the Bugis language have been carried out by Palenkahu which produced a Map of South Sulawesi that produced the Geography of the Bugis Language Dialect.

Based on a map of the language of South Sulawesi, the Bugis dialect includes; dialects of Luwu, Waji, Palakka, Ennak, Soppeng, Sidenreng, Parepare, Sawitto, Tellfeeduwa-É (Campalagian), and Ugi Ri awa. Whereas the Geography of the Bugis Language Dialect, describing the dialects of the Bugis language include; dialects of Luwu, Wajo, Bone, Sinjai, Soppeng, Sidrap, Sawitto, Pasangkayu, Barru, Pangkep, and Camba. Charles E. Grimes and Grimes and Barbara D. Grimes (1987) In addition, the Bugis dialect is also described written in the book ‘Language Of South Sulawesi.’

Indonesian Language

Kurniawan (2019) point out that “Indonesian is the Malay language which is used as the official language for the Republic of Indonesia and the language for the unity of the Indonesian people”. Kurniawan (2019) “Indonesian is the Malay language which is used as the official language for the Republic of Indonesia and the language for the unity of the Indonesian people. The Indonesian language was inaugurated by its users after the Proclamation of Indonesian Independence, on the day after that, similar to that, the constitution also began to apply. In Timor Leste, Indonesian has the status of a working language”.

Poerwadarminta (1984) “As a system, the language is formed by certain rules, rules, or patterns, both in the field of sound system, word form, and sentence form. If the rules or rules are disturbed, then communication can also be interrupted. Through language someone conveys thoughts, experiences, ideas, opinions, feelings, desires, hopes to fellow human beings. With that language, people can also inherit and inherit, receive and convey all experiences and knowledge”.

Merchant

According to Merriem Webster (2020) point out that “there are definition of merchant, among other: 1) a buyer and seller of commodities for profit, 2) the operator of a retail business, and 3) one that is noted for a particular quality or activity”. Sujatmoko (2014) stated that “Merchant is a that sell or called entrepreneurship. Furthermore, merchant is some one do transaction product or things to get earn”. Kensil and Christine (2008) point out that “merchant is they do sell as job in their daily activities. Sell is do transaction things or product to sell more”. In other hand, merchant woul have consisted of two categories:

Wholesaler/Distributor

Distributor is traders who buy or obtain merchandise from distributors or sole agents who will usually be given a certain sales / merchant area which is smaller than the distributor's territory.

Retailer

Retailer is a trader who sells goods sold directly to the hands of end users or consumers with a number of units or retail.

According to KKBI (2001) stated that “attituted is a response or feedback of someone in gesture, body and language”. Utami (2010) on her journal “Pemakaian Bahasa Komunitas Pedagang di Pasar Klewer Kota Sala: Sebuah Peran Kajian Sociolinguistik Menjaga Tradisi”. It found that the phenomenon of language embodiment and verbal interaction patterns, knowing registers in transactions and socializing and identifying factors that determine the use of the language of the merchant community that has Javanese ethnicity with speech partners whose ethnicity is not Javanese. The language used by traders is Indonesian, Javanese, and mixed languages. The language factor includes Javanese Solo dialect, speech level, and the position of Javanese as a mother tongue. The similarity with this research is that both speak about language usage in the market, but the difference lies on the object of research studies that will be seen in the use of the language.

Business Interaction

Pelras (2006) "Social stratification system of Buginese set the status of a person based on descent and the system of government that divided society into territorial units with king or the ruler. Both of these systems cause high levels of social stability, because it allocates to each individual a permanent place in certain section of society. In addition, there is another system in centuries allows social mobility, the competition among them is equal, cooperation between social strata, and the integration of the various groups, which usually do not take the boundaries into account.

Pelras (2006) notes "The Buginese committed themselves to the leaders as they please, but they show obedience and loyalty incomparable. They often change leadership, but they rarely betray their former leader their small alliance can survive due to the firmness of affection and warmth of their souls." Suwitha (2017) stated that "Bugis is one of the ethnic names originating from South Sulawesi. South Sulawesi is inhabited by four main ethnics including Bugis as the majority ethnic, Makassas, Mandar and Toraja".

Yusriadi (2005) "The Buginese interacts well with the local Muslim community. This can be seen when they unite and become Malay. Equation of religion makes the interaction process becomes easier. Some buginese people accepted by the Malays and they appointed as leader of the local community. Daeng Manabung and friends was the sample about these interactions. The descendants of Daeng Manabung now become figures of Malay in West Kalimantan reinforce this term. Indeed, there are many other examples of how this interaction also occurs in everyday life in social life. For example about the business and economic relationship, religious and social, etc. This interaction is easier because they have mastered Malay and Indonesian and same religion (Islam), so that there is no barrier in communication".

III. Research Method

This research used qualitative designed to analyze the collected data. Data was collected through direct observation in the field. In this study, the researcher involved the buyer and seller as respondent at traditional market in Sidrap regency which located in south Sulawesi of Indonesia.

Finding and discussion

Language and its use in society are not observed individually, but are associated with an activity that is in the community. Therefore, society and language are a unity that is closely related and need each other. Without language, communication between one individual and another individual will not take place properly. The use of a language has two fundamental aspects namely aspects of form and meaning. If we pay attention, the relationship between form and meaning shows the difference in the expression between one and the other. The difference in form and meaning will affect the form of speech used by a society.

The use of language often occurs in community activities to exchange information or gain benefits in these interactions. The place that usually often occurs interaction process is the market. The market is identical to the process of buying and selling transactions directly between traders and buyers. The language of interaction used in the marketplace describes communication that takes place in everyday conversation. The use of the language used when communicating is often marked by the appearance of a language that is typical of a group of language users. Therefore, the researcher found that there are two language that used by merchants in Sidrap. They are:

The use of Buginese in transaction of merchant in traditional market of Rappang After the researcher conducted that the use of Buginese of Bugis when communicate with buyer in traditional market of Rappang. It can be seen:

Participant 1

Pedagang : "Aga me telli ye?" (what do you want to buy, sir?)

Pembeli : "Manu ta siddi ye. Tassiaga ellangna?" (this chicken! How much is this?)

Pedagang : "50rb ye. Masempomi walekki iyewe". (Rp 50 thousand, Cheap!)

Pembeli : "Oh iye. Telengna pale". (yes, give me this one)

Based on the dialogue (participant 1) that held in traditional market of Rappang. The subject who involved in the dialogue are merchant and buyer. Merchant is 42 years old and woman and from Baranti.

The purpose of the dialogue that the buyer means to buy meat, so that the merchant bargain the meat to the buyer. The language that the use of merchant and buyer is Buginese.

Participant 2

Pedagang (seller): "Aga melo ta sappa?" (What are you looking for?)

Pembeli (buyer): "Kaaju-kajuan sibawa daging". (vegetables and meat)

Pedagang (seller): "Meki magari daging sibawa kaju e?" (what do you want to make for the vegetables dan meat?)

Pembeli (buyer): "Daging untuk sotomi. Manu. Tassiaga?" (meat for cooking soup, Chicken!, how much it?)

Pedagang (seller) : "Engka ta 50rb, engkato ta 60rb" (the price is Rp. 50 thousand also another is Rp. 60 thousand)

Pembeli (buyer) : "Jolo gare witai. Erona ta 60rb talengga" (wait! Let me see it first, give me that one the Rp.60 thousand)

Pedagang (seller): "Oh iye pale. Maga pale kajue?" (ok, what about the vegetable?)

Pembeli (buyer): "Wortel, lame, sibawa kol talengna pale" (Carrot, potato, give me also)

Pedagang (buyer) : “30rb na ibu taleng i” (you may have this only Rp.30 thousand)
Pembeli (seller) : “Oh iye. Talengna pale” (ok, give me)

Based on the dialogue (participant 2) that held in traditional market in Rappang, Sidrap regency. The dialogue done by merchant and buyer in meat shop and vegetables. The merchant is a trade about meat and vegetable. Her age is 59 years old. The language used in this dialogue is buginess. And the buyer is 35 years old from Bulu. The purpose of this dialogue, the buyer want to look for meat and vegetables for making soto and the merchant give offer for buyer with the choice price. The language use of this dialogue above is Buginess language. Merchant from Rappang in their dialogue with buyer uses buginess. It because of merchant always uses buginess in her daily activities.

The use of Indonesia in transaction of merchant in traditional market of Rappang. After the researcher conducted that the use of Indonesian of Bugis when communicate with buyer in traditional market of Rappang. It can be seen:

Participant 4

Pembeli (seller): “Berapa ikan Bandengta?” (how much the bandeng fish?)
Pedagang (buyer) : “30rb 1 kilo saja” (Rp. 30 per kilogram)
Pembeli (seller) : “Yang kecil?” (the smaller one) – // the buyer point the fish/
Pedagang (seller): “Itumi. 30rb kita ambilkan”. (That one, you may have Rp. 30 thousand.)
Pembeli (buyer): “Oh. Kita kasi meka”. (oh, give me)

From the data above (participant 4), it was dialogue between merchant and buyer. the dialogue above occur in traditional market of Rappang. the subject who involved in the dialogue are merchant and buyer. The merchant is 45 years old and from Kulo and that is man that always sell fish in traditional market of Rappang, Kulo, and Baranti. Whereas buyer is 50 years old and woman. The meaning and the purpose in the dialogue, the buyer want to buy fishes and teh merchant give the price without bargaining.

The form of the pronouncement, the merchant uses Indonesi in communication with buyer. It happened because the merchant and the buyer from Buginess, but they uses Indonesian. The content of pronouncement about price of fishes. The intonation of pronouncement of the merchant was not high and not low but still respectfull.

Participant 7

Pembelis (buyer): “Berapa bawang putihta?” (how much is this garlic?)
Pedagang (seller) : “Dua kilo’ (two kilogram)
Pedagang (sller): “Oh iya. Apa lagi selain bawang putih?” (oh yes, what is else beside garlic?)
Pembeli (buyer) : “Wortel sama Lada” (carrot and pepper)
Pedagang (seller): “Berapa dikasi ki? (how many do you want?)
Pembeli (buyer): “Masing-masing 1 kilo saja”. (1 kilogram per each)

Analysis

Based on the data above, it was dialogue between merchant and buyer that occur in traditional market of Rappang that sell the daily necessity are vegetables and ingredients of kitchen.

The subject who involved in this dialogues are merchant and buyer. merchant always sell vegetables everyday. It was 40 years old and woman lived in Lempange, so that the merchant can be uses buginess and indonesia language to interact with buyer. in his daily activity, the merchant still uses indonesians and buginess to communicate with family and local of traditional market. And the buyer from Rappang. She is 45 year old. It can be seen from the pronouncement of the merchant when uses greeting by using Indonesian.

The shape an the content of the dialogue above between merchant and buyer uses indonesian to communicate. It occur because they are from buginess so that the merchant make suitable language to the buyer. The meaning and the purpose of this dialogue, the merchant service the buyer when buy a things/product. And the direction of language that uses by merchant to the buyer is oral and directly.

The factor influenced the language use merchants’

Age

The traditional market of Rappang visited by any ages like children, teenagers, adults, and etc. There are many the differences of language that will be appear if look who uses the language. It can be seen:

Participant 2

Pembeli (buyer) : “Bisa ga 20rb mi saja?” (is it possible for the price Rp.20 thousand only)
Pedagang (seller) : “Nda bisa Ibu. Pas mi itu” (no madem, it is fix)
Pembeli (buyer) : “Oh iya pale. Terima kasih, ye” (ok, thank you)

Based on the data above, the merchant uses Ibu to the buyer. It meant that merchant has older than buyer so that the merchant uses the language to older buyer.

Gender

The language uses by man and woman would be different. The woman merchant would be relax to communicate with woman buyer. Whereas the man merchant would be relax to communicate with man buyer. Furthermore, the woman buyer usually bargain than man buyer. It can be seen:

Pedagang (seller) : “Yang mahal atau yang murah?” (which one the expensive one or the cheap one?)

Pembeli (buyer): “Yang murah saja, berapa harganya itu?” (the cheap one, how much is it?)

Pedagang (buyer) : “Yang ini enam puluh ribu, ini empat puluh lima ribu” (six pieces is Rp.60 thousand and the for pieces is Rp. 50 thousand

Pembeli (buyer) : “Yang itu enam puluh ribu, tidak bisa tiga puluh saja?” (for the price Rp. 60 thousand, is it possible to be price Rp. 30 thousand?)

Pedagang (seller) : “Tidak bisa” (no, it is not possible!)

From the data above, the dialogue involved the merchant and the buyer. It can be now that the buyer was woman because usually bargain .

Honor

One of the factor that influnced language uses merchants in traditional market of Rappang, that is honor each other. It can be seen:

Pedagang (seller) : “Apa Ibu?” (what are you looking for mam?)

Pembeli (buyer) : “Daging ayamta satu” (the chicken meat)

Pedagang (seller) : “Oh iye Ibu. Sebentar di” (oh yes mam, a second, please!)

Based on the data above, the honor of the dialogue to the buyer that has not know each other. The merchant was 42 years old and the buyer was 39 years old. Although the age of the merchant was older than buyer, but the merchant uses the kind word to show the honor earch other.

Family

The language uses by merchants' in transaction influence the family or togetherness in traditional market of Rappang. it can be seen:

Pedagang (seller) : “Darimanaki baru muncul Hj?” (Hi, so long ne see you, Hajjah! Where have you benn?)

Pembeli (buyer): “Di Makassar. Ada acaranya keluarga disana?” (I've been makassar, we have family party)

Pedagang (seller) : “Lamata mi nda beli disini Hj. Kukira kemanami” (So long you did not buy in my place, it make me thinks over)

Pembeli (buyer) : “Hehe.. itumi. Eh.. kasi ka sayur.ta di. Seperti biasa” (he..he tha it the case, Well give the vegetable as usual as I bought?)

Pedagang (seller): “Oh iye Hj”. (ok, I will do for You Hajja)

Based on the data above, there are family or togetherness between merchant and buyer. it would happen because the buyer often buy something in the merchant.

Conlusion,

Based on the findings and discussion, it can be conducted that the language use of merchant in South Sulawesi (Rappang, Sidrap regency) have variety and same. The merchant from Buginess and the buyer from buginess. The result of this research show that the language uses by merchant in transaction are 1) Buginess and 2) Indonesian. The buginess found when the merchant and buyer transaction about meat and vegetables. And the Indonesian found when the merchant and buyer transaction abou ingredient and vegetables.

In the transaction situation by merchant and buyer in traditional market of Rappang, the language uses of buginess is interesting for buyer to buy. The merchant in traditional market of Rappang, have the mltilingual skill that uses when communicate with buyer. It very important communication to make a successfulment in transaction. The factors like age, gender, honor or respect, togetherness and family was influenced the language uses by the merchant's community in South Sulawesi.

Pedagogical impact

Based on this research, several pedagogical impacts related to the use of language by traders in the traditional Rappang market have been found. including:

1) Indonesian. Many Indonesian languages must be known by all Indonesian people. Including traders in South Sulawesi. Traders are

able to use Indonesian to interact and transact. With the Indonesian language, good relations and good transactions occur that benefit both parties. that means that Indonesian is the language of unity which must be used in everyday life.

2) Bugis Language. is a typical language of South Sulawesi. Especially the Bugis community. In everyday life, Bugis people often use their mother tongue, Bugis language. so do the traders in Rappang who often use the Bugis language to communicate with customers so that there is a good relationship with customers, and traders with traders.

Besides that in this study there are several factors that become pedagogical impacts:

Age, 2) Gender, 3) Honor, and 4) Togetherness.

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