

# SPEECH VARIATION OF BENTENG SOMBA OPU COMMUNITY

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**Abstract:** The research aims to describe the speech variation of the Benteng Somba Opu community. The research method used is descriptive qualitative. Data were gained from the verbal speech of the Benteng Somba Opu community in the form of dialogue. Data collection techniques conducted by doing observation and recording techniques. The data analysis carried out through data identification, data classification, data interpretation, and description of the result based on the sociolinguistics theory. The results of the research show that the Benteng Somba Opu community speech variation marked by using suffix, prefix, particle, and code-mixing. The suffix form contains *-mi, -ma, -mo, -na, -nu, -ni, -ka, -ki, -ko, -ku, -ji, -pi, -di, -i, and -e*. The prefix form marked by *na-, ku-, ta-, and -i*. The particle seems to the words, *iyo, tong, tomma (i), mako, mami, paeng, di, and tawwa*. Code mixing conveyed using the English language (*off* and *reward*), and Arabic (*alhamdulillah*). Those variations are adjusting with the level of social, position, age, and familiarity between the speaker and the addressee in the Benteng Somba Opu community, resulting in a good, respectful, and polite speech.

**Keywords:** the speech variation, sociolinguistics, Benteng Somba Opu

The language phenomenon of the speech community in South Sulawesi, particularly the Benteng Somba Opu community, is inseparable from the aspect of language use. The speech of the Benteng Somba Opu community regulated by the norms and morality prevailing in the society, not least the statement used in daily life that is still thick with the native languages of Makassar and customs that are still maintaining through now. Each speech or utterance always relates to speech

components that reflect the speech community because the statement is closely related to the norms and socio-cultural values of the society.

Benteng Somba Opu community is a community that lives in the middle of the Cultural Miniature area of South Sulawesi, Gowa Regency. People who live in the Benteng Somba Opu area preserve the original language, culture, customs of Makassar, and some historical heritage results in the form of museums and traditional houses around in the location of Benteng Somba Opu.

The community's uniqueness is not yet widely known and published by the public, especially research relating to culture, particularly the linguistic aspects that are owned by the people of Benteng Somba Opu.

Research that ever done regarding linguistics in particular language variation is “Variasi Kode dalam Tuturan Masyarakat Jawa di Gedong-tataan” by Bambang Riadi; Gede Eka Putrawan (2017). This research is the dominant language codes used by the Javanese speech community in various aspects. The system found includes Bahasa Jawa (BJ), Bahasa Indonesia (BI), dan Bahasa Asing. The code of BJ contains two varieties, namely krama dan *ngoko* variates, while the code of BA contains English and Arabic language. Code of BA, in particular, has only found in insertions to code of BJ and BI, both in the form of code-mixing and code-switching.

Another research that has conducted is “Variasi Bahasa dalam Komunikasi Komunitas Danz Base Makassar: Tinjauan Sociolinguistik,” performed by Achmad Zulakbar in 2018. This research describes language variation and the factors that cause language variations in the Danz Base community in Makassar. Language variation in the communication of the Danz Base community of Makassar is varied and understood quickly. The language variation form in the discussion of the Danz Base community of Makassar is code-mixing, interference, abbreviation, analogy, and register. Other research conducted by Rias Dwi Setiawat in 2019, titled “Variasi Bahasa dalam Situasi Tidak Formal pada Mahasiswa Program Studi Pendidikan Bahasa Indonesia di Universitas Tadulako.” Results of the research find some language variations, i.e., (1) language variation in terms of the speaker, namely dialect, (2) language variations in terms of formality, namely casual differences. The factors are causing the language changes, namely: (1) the geographical and social background of the speaker, (2) the medium of conversation, and (3) the topic of discussion.

Arip Senjaya et al. conducted another research in 2018 titled “Sociolinguistik Pemakaian Variasi Bahasa Ken (cant) oleh Para Pengemis di Lingkungan Lampu Merah Kota Serang, Provinsi Banten.” The research result shows that 15 vocabularies are consisting of nouns, verbs, phatic particles, and transformation tools vocabulary. Those vocabularies are categorized as a characteristic of Ken language variation and classified as a marker

of Ken language features. The latest research concerning language variation is written by Usnia Wati et al. in 2020. The study is “Variasi Bahasa pada Mahasiswa Perantau di Fakultas Ilmu Budaya Universitas Mulawarman: Kajian Sociolinguistik. The results convey that the language used by overseas students at this university varies, and social and situational factors cause the variation.

Based on the research result that has been conducting, it is clear that the research regarding speech variation in the Benteng Somba Opu community in terms of sociolinguistics view has never studied yet. Thus, researchers are interested in conducting this study to reveal and find out what this community uses variations in speech. It is also the core problem of this study.

Language variation is the study involving sociolinguistics because it includes social aspects or speech community. Mirian Meyerhoff (2011:1) stated that sociolinguistics is the study that was talking about social and linguistics. Furthermore, Chaer dan Agustina (2010:3) conveyed that sociolinguistics is the study of the characteristics of language variation, the function of language variation, and language usage. Those three elements interact and change each other in the speech community, the social identity of the speaker, and the social environment in which the speech event occurs, and the varying degrees of linguistics. It is caused by the social dimension that gives meaning to language and creates a variety of styles.

Language diversity arises due to the variety of cultures, races, and ethnicities in Indonesia that have created various languages used as a means of communication between members of the community. The condition makes Indonesian people as bilingual and multilingual. It is in line with Poedjosoedarmo (1985:526) view that Indonesian people are mainly a bilingual society. The linguistic situation triggered by the use of two or more languages, namely the local language as a mother tongue (first language) and Indonesian as a second language (national language).

Language diversity, or known as language variation, is language usage according to the user. Language-based on the user divided into four varieties, i.e. (1) language variation in terms of the speaker, (2) language variation in terms of the user, (3) language variation in terms of formality, and (4) language variation in terms of facilities aspects (Chaer and Leonie Agustina, 2010:83).

Language variation in terms of the speaker consists of four, namely, idiolect, dialect,

kronolek, and sociolect. Language variation in terms of the user is related to the user or its function called function, variety, or register. Then, language variation in terms of formality based on the level of formality. Language variation in terms of facilities aspects means verbal range and written variety. The form of oral variety is a telephone. Meanwhile, written variety is telegraphic. Martin Joss in (Chaer and Agustina 1995:92) divided language variation into five types, namely formal, informal or casual variety, and relaxed variety or close friends when resting, exercising, or recreation, etc.)

The language variations arise in a social community with a culture and own social life. They have a unique form, meaning, and function, which is implementing community life itself. The purpose of this research is to find out the types of speech variation of the Benteng Somba Opu community. Thus, the public, researchers, academics, and students can understand the differences in the speech form of the Somba Opu community. The results of this study can use as reference material in conducting further investigations.

## METHOD

The research used is qualitative research with a descriptive design. Mardoyo (2008:65) argued that descriptive-qualitative is the research of data collected and expressed in the form of words arranged in sentences, for instance, convictions resulting from interviews between researchers and informants. Data was collected directly in the field, observing and recording conversations (in the form of natural dialogue) according to the speech events in their daily lives.

The research locates in the Gusung Sarombe, the Benteng Somba Opu, Gowa Regency, South Sulawesi. This location is an area where native speakers of the Makassar dialect live, so researchers believe that the authenticity and validity of the data can be account for. The focus of this research is the speech of the Gusung Sarombe community, Sub-district of Benteng Somba Opu, in terms of speech variations in the Benteng Somba Opu community. The data in this study are verbal speech or conversation in the form of dialogue of society in the Gusung Sarombe environment, the sub-district of Benteng Somba Opu, and the Gowa Regency. Then, the source of this research data is the people in Gusung Sarombe,

Benteng Somba Opu, who have different professions. Some of them work as housewives, traders, entrepreneurs, employees, students, teachers, and individual social groups such as *majelis taklim*. The number of informants consists of 3 to 4 people depending on the situation the speech occurs. The chosen informants are due to they are native speakers of the Makassarese language and are still very fluent in speaking the Makassarese language.

The main instrument of research is the researchers. The researchers go directly to the speaker and chats and state the researcher's aims and objectives. Then, researchers recorded their conversation in the form of dialogue. After their discussion completed, the researchers asked several things, such as their name, address, age, gender, occupation, and native language. The data is complementary in the data collection process. After the data was collected, it was analyzed using the sociolinguistics theory proposed by Chaer and Agustina (2010: 83). The data analysis stages used were (1) identifying variations in speech utterances from the people of Benteng Somba Opu, (2) classifying forms and varieties of speech, (3) interpreting data, and (4) describing the results.

## FINDINGS AND DISCUSSION

### Findings

#### Speech Variation in the Benteng Somba Opu Community

The result finds that the speech variation used by the Benteng Somba Opu community based on the Makassar dialect, which featured by using the markers of suffixes, prefixes, particles, and codes-mixing. Those markers are *-mi*, *-ma*, *-mo*, *-na*, *-nu*, *-ni*, *-ka*, *-ki*, *-ko*, *-ku*, *-ji*, *-ja*, *-pi*, *-di*, *-i*, and *-e*. Suffixes marker are *-mi*, *-ma*, *-mo*, *-na*, *-nu*, *-ni*, *-ka*, *-ki*, *-ko*, *-ku*, *-ji*, *-ja*, *-pi*, *-di*, *-i*, and *-e*. Prefixes marker are *na-*, *ku-*, *ta-*, and *-i*. Furthermore, particles marker are *iyoy*, *tong*, *tomma*, and *mako*. While, the code-mixing is marked from the Indonesian language to the Makassarese language, Indonesian language to the English language, and Indonesian language to the Arabic language. This code-mixing is *off*, *reward*, and *alhamdulillah*. The speech variation can see at the following data:

**Data 1**

- Situasi : Buka Puasa Bersama di Sekolah  
 (Situation) : (Breaking Fasting at School)  
 Peserta : 4 people  
 (Participants): 4 people
- Speaker 1 : Tidak ada yang bawa gelas kah anak-anak?  
 (No one brought a glass, kids?)
- Speaker 2 : Itu nanti air aqua kalo sudah *mi naminum*, bisami *na-pake* gelasnya  
 (They will use that aqua water after they use it.)
- Speaker 1 : *Iyo*, tidak ada *tong* bawa gelas.  
 (Yes, nobody also brings a glass.)
- Speaker 3 : Pak Slamet! Mana Bu Ayu? Berdoami  
 (Mr. Slamet! Where is Mrs. Ayu? Pray, please)
- Speaker 4 : Ada di luar  
 (She is in outside)
- Speaker 1 : Dipakai semuami sendok?  
 (Are all spoons already used?)
- Speaker 3 : Mmmm, apa Bu?  
 (Mmmm, what mom?)
- Speaker 1 : Sendok.  
 (Spoon).

Data (1), is talking of breaking fasting at school. There are four speakers to be informants, namely P1, P2, P3, and P4. The four informants used speech variation of Makassar dialect in communicating. It marked by using dialect *-mi*, *na-*, *iyo*, and *tong*. It means that the Somba Opu community used Makasarese dialect of Indonesian speech or referred to as code-mixing. This combination creates a Makassar accent that classified as unique. Unique because in arranging sentences added by prefixes and suffixes. The speakers in this context also paid attention to whom they speak. The above speech background cleared that the speaker and the addressee are colleagues. Thus, they used the word *iyo* as a form of familiarity and in a relaxed speech situation. Besides this word, there is also the use of particles in the Makassar language, such as *tong*. The particle has meant more than one depending on the sentence used or following it.

**Data 2**

- Situasi : Pengisian Borang  
 (Situation) : (Filling the Form)  
 Peserta : 4 orang  
 (Participants) : 4 people
- Speaker 1 : Ada promes...promes...*boyai*, cariki disitue, bah adai tadi.  
 (There are promes... promes ... *look for* there, bah it was there earlier)
- Speaker 2 : Manai?  
 (Where it is?)
- Speaker 1 : Ada  
 (There is)
- Speaker 3 : RPP, Silabus, KKM  
 (RPP, syllabus. KKM)
- Speaker 2 : Manai...manai jangko ambil ambilki.  
 (Where...where it is...you should not take it)
- Speaker 1 : *Injo* di atas ee . promes  
 (It is on the top *ee* promes)
- Speaker 2 : Manai? *natena* formatna.  
 (Where it is? There is no format)
- Speaker 1 : Sudah *mi nuambil* duluan. *kukandatto inee*  
 (You already take firstly. I punched you)
- Speaker 3 : Takbukaki di situ lemarita. Terbukaki bunda?  
 (Your cupboard opens there. Does it open, Mom?)
- Speaker 1 : Iyo.  
 (Yes).

Data (2) consists of four speakers who speak of filling the form at school. The dialogue seems that the speaker and the addressee use the Makassar dialect through the markers of suffixes *-i*, *-e*, *-ki*, *-ko*, *-mi*, *-na*, *-nu* prefixes *ku-* and *ta-*. The speech variation uttered by P1, P2, P3, and P4. In addition to using these markers, speakers also use the Makassar dialect, namely, *boyai*, *natena*, *cariki*, *kandatto*, and *inne*. The word *kandatto* uses to be pronounced by speakers (P1) to the addressees as a form of jokes and familiarity with other teacher colleagues. While firmly asking for the semester program and asking to find *promes* note that was lying on the table, as well as the completeness of other supervision files to other fellow teachers.

The variations of the Makassar language used to indicate an informal and relaxed situation.

### Data 3

- Situasi : Rekapan Barang Restoran GDP  
(Situation) : (Goods Recap at GDP Restaurant)  
Peserta : 3 orang  
(Participants) : 3 people
- Speaker 1 : Mana Mira, ekstra *off*!  
bagaimanaji kemarin tidak  
adaji yang salah stoknya?  
(Where is Mira, extra off!  
how was it yesterday, did  
not have the wrong stock?)
- Speaker 2 : Ya tidak tauka Muli.  
(Yes, I did not know too,  
Muli.)
- Speaker 1 : Bagaimana stoknya kemarin  
Muli?  
(How was the stock yesterday,  
Muli?)
- Speaker 2 : Muli, ditanyako!  
(Muli, you are asked!)
- Speaker 1 : Bagaimana stoknya kemarin  
sore, maksudku klop semua?  
(How was the stock in yesterday  
noon, I mean, all was fit?)
- Speaker 3 : Ini sekarang *kulanjutki* seandainya  
bisa malam Jumat,  
malam Jumat*pi*.  
(I would continue it now if  
it could be Friday night.)
- Speaker 2 : Tinggal dia pindahkan ke  
buku stok baru *Mba*.  
(He just moved it to the new  
stock book, *Mba*)
- Speaker 1 : *Alhamdulillah* selama tidak  
adami yang minus. Kak  
Rahma memang top sebagai  
pendamping untuk sementara.  
(*Alhamdulillah*, so far, there  
is no minus again. Kak  
Rahma is a top as a companion  
for a while.)

Data (3) is talking about goods recap at GDP restaurant. The above speech uses the variation of the Makassar dialect. Another variation in the statement is the use of foreign languages, namely English and Arabic. Variety of Makassar language seems to the markers of suffixes

and prefixes, i.e., *-ji*, *-ka*, *-ko*, *-ku*, *-ki*, *-pi*, *-mi*, and *ku-*. English usage is *off*, and Arabic is *alhamdulillah*. In addition to the use of variations in these languages, there are also affix errors in the word *Mba*. The name *Mba* should be *Mbak*. The arising of those variations is due to the bilingual speakers. The speech occurs in a familiar and respectful situation marked by using suffixes *ko-* as familiarity form and prefix *-ki* as respect for elders.

### Data 4

- Situasi : Pembahasan Buka Puasa di Masjid  
(Situation) : (Discussion of Breaking Fasting at Mosque)  
Peserta : 3 orang  
(Participants) : 3 people
- Speaker 1 : Banyak*ji* kemarin orang  
bawa *pakbuka* Nisa?  
(Did people bring a lot of  
food for breaking fasting  
yesterday, Nisa?)
- Speaker 2 : Banyak, bawaki nasi dos.  
(There are many, they bring  
wrapped rice)
- Speaker 3 : Iya banyak*ji*. Ituji bapak-  
bapak *nakke* paling ku-  
jengkelkan, *ballis-*  
*inamamoka* liatiki itu kalo  
maumi orang buka, mauku  
saya itu kalo orang buka,  
makan *tommako*, berdoa  
*mako*, ini dia *tena*, *nacini-*  
*ciniki* orang makan,  
*ballisikku* sentimen itu  
mama dede sama bude.  
(Yes, there are many. That's  
all man only makes me annoyed;  
I am very annoyed to see them  
when they want to break the fast.  
I hope, when people want to  
break the fast, please pray and eat,  
don't look around people eat.  
I am very annoyed. It is sentiment  
Mama Dede to-Bude.)
- Speaker : Iyo bedeng, itu kalo makan  
es buah  
(Yeah, that's it, when they  
eat fruit ice.)
- Speaker 3 : Datang-datang *singkamma*  
*mami* kios, satu es buah.  
*Tanjakna tong singkamma*



- mami karaeng lombo, ap-pala mami es buah. Ikauiji pata masigi.*  
(They come like coming into the stall, one fruit ice. Like a big man, ask for fruit ice. Indeed, you only have a mosque?)
- Speaker 1 : Itu kalo datang menyero-botki.  
(When they come, they just grabbed)
- Speaker 2 : Iyo baru selalu bedeng bawa kantong ta'tiga, nabilang Tasya.  
(Yes, they always carry three bags, Tasya said.)

The above data (4) discusses breaking fasting at the mosque. There are three speakers, i.e., P1, P2, and P3. P1 asks to P2 regarding the food that people brought for breaking fasting yesterday. In the speech, speakers pay attention to who the speaker is talking to and the context of the rhetoric used in the Indonesian language and Makassar language context. However, in the above speech, the variation of the Makassar dialect is more dominant than the Indonesian language. Variety of Makassar dialect seems at using suffixes, such as *-ji*, *-ki*, *-mi*, *-ku*, *-ko*, and prefixes *na-*, *i-*, *ta-*, and *na-*. Those suffixes and prefixes have each meaning according to the speech context. In addition, other speech variations in the Benteng Somba Opu community are particles that use the Makassar dialect, namely *tong*, *tomma*, and *mako*. These particles have functioned as an affirmation of the speech.

Furthermore, the speech above clearly seen the use of code-mixing from the Indonesian language to Makassar language. Then, the speech situation occurs in a relaxed condition. Between the speaker and the addressee are members of the recitation assembly. Thus, they use the suffix *-ki*, which then changes to the suffix *-ko*, and is emphasized by the word *iyo* as a form of familiarity.

#### Data 5

- Situasi : Pemeriksaan di Puskesmas  
(Situation) : (Medical at Public Health Center)
- Peserta : 3 orang  
(Participant) : 3 people

- Speaker 1 : Ibu, naperiksa apaki? Ki-rea nipareksa? Anatta?

- (Mom, what did he check? Which one checked? Your child?)
- Speaker 2 : Iye  
(Yes)
- Speaker 1 : *Naparessa apai, poli umum?*  
(What did he check, general poly?)
- Speaker 2 : Batuk-batuki  
(She coughed)
- Speaker 3 : Oh batuk-batuki  
(Oh, she coughed)
- Speaker 1 : *Mempomaki rong di'*  
(Please have a seat first)
- Speaker 3 : *Ditambingi rong. Kei arena?*  
(She is on the list first. What is her name?)
- Speaker 1 : *Mempomaki*  
(Have a seat)
- Speaker 3 : *Kupawwangi rong dokterka di'*  
(I will ask the doctor first)
- Speaker 1 : *Niaji dokterka lalangi.*  
(The Doctor is inside).

The main topic at the data (5) is medical health at Public Health Center. The situation of the speech uttered by three speakers, i.e., P1, P2, and P3. P1 uses Makassar language to P2 by asking *Mom, what did he check? Which one checked? Your child?* The speech is a form of servicing to patients using Makassar language, which is polite and friendly, then P2 is also answered politely. It is commonly done by P1 who speaks Makassar because people who come to the health center for treatment in their daily lives, communicate more fluently using the Makassar language than Indonesian. It means that the speaker prefers to use Makassar language than Indonesian when they met among them.

It is also clear that markers *-ki*, *-ni*, *-na*, *-di*, *'-ka*, *-ta*, and *rong* feature the variations of the Makassar dialect used in the utterances. In the speech, speakers use the Makassar language to the addressee politely. Polite discourse marks using the suffixes *-ki*, and *-ta*, which is a form of respect in the Makassar language. This speech's situation occurs in an office, namely at the health center, so that the statement that occurs in a formal case.

#### Data 6

- Situasi : Membeli Sayur  
(Situation) : (Buying Vegetables)

- Peserta : 4 orang  
(Participants) : 4 people
- Speaker 1 : Ta' berapa inie?  
(How much is this?)
- Speaker 2 : Ta'berapa ini daeng e,  
pepayayya?  
(How much is papaya,  
Daeng?)
- Speaker 3 : Pepaya, semangka ada  
(Pepaya, only watermelon  
is there)
- Speaker 4 : Kasihka ini daeng lombokta  
Rp 2.000  
(Daeng, give me this chili  
Rp 2000)
- Speaker 1 : Itu ada sayur kelor, mauki  
bu?  
(There are moringa vegeta-  
bles, do you want Mom?)
- Speaker 4 : Jangan *saiki* kasih mahal-  
mahal daeng  
(Please don't make it ex-  
pensive, Daeng.)
- Speaker 2 : I Daeng *sangnging ka'jala  
mami*  
(Daeng, everything is only  
expensive.)
- Speaker 1 : Di Daeng Tarring Rp. 2.000,  
*banyakna* mamo lombokna  
(Daeng Tarring Rp. 2000,  
you have many chilies)
- Speaker 3 : Ka banyak tawwa inie,  
hampir penuh kantong. Sa-  
yur sawi cantik.  
(That's a lot, and it is al-  
most full of the sac. The  
mustard green is beautiful.)
- Speaker 4 : Ada sayur bayam?  
(Do you have spinach?)
- Speaker 3 : Habismi sayur daun-daunku.  
Daun bayam, daun kacang  
habis, tinggal sawi-sawi  
mami. Nah itu enak sama  
mie, campur mie goreng  
boleh, ditumis juga boleh.  
(My leafy vegetables run  
out. Spinach and peanut  
leaves run out; only the  
mustard green is ready.  
Well! It will good with  
mustard green mixed by  
fried noodles. It sautéed  
will be good taste also)
- Speaker 4 : Daun kelor?  
(Moringa vegetables?)
- Speaker 3 : Buah kelor juga ada  
(Moringa fruit is also avail-  
able.)
- Speaker 4 : Tomatta?  
(Tomato?)
- Speaker 3 : Habis tomatta  
(Tomatoes sold out)
- Speaker 4 : Ini berapa satu?  
(How much is this?)
- Speaker 3 : Seribuji satu itu kangkong  
(Kangkong is only a thou-  
sand for one.)
- Speaker 4 : Kasihma dua ini  
(Give me two this.)
- Speaker 3 : Tuing-tuing  
(*Tuing-tuing*)
- Speaker 1 : Apalagi dibeli ini baik  
(Well, what is again to buy)
- Speaker 4 : Gambasta, tua ini kah?  
(did your squash run out?)
- Speaker 3 : Muda semua, ambil semua?  
(All are young, do you want  
all?)
- Speaker 4 : Rp 3.000 *mo*  
(Just give me Rp. 3.000)
- Speaker 4 : Berapa? Rp 3.000?  
(How much? Rp 3.000?)
- Speaker 3 : Enak ini sama mie, mie  
goreng juga boleh.  
(It will be delicious with  
noodles, in particular, fried  
noodles.)
- Speaker 1 : Ih diapai?  
(Oh, how to make it?)
- Speaker 2 : Diiris tipis-tipiski tolo  
(Just thinly sliced)
- Speaker 4 : Berapami itu Daeng?  
(How much is this, Daeng?)
- Speaker 3 : Rp 7.000.  
(Rp 7.000.)

There are four speakers at the above data (6). The topic is buying vegetables. The speakers use the Makassar dialect to the addressee when dialogue happens. The speech shows the speech variation of the Makassar dialect. The variations featured by suffixes marker *-ta'*, *-ka*, *-ki*, *-na*, *-mo*, *-ma*, *-mi*, and *-i*. The Benteng Somba Opu community is using more Makassar dialect mixed the Indonesia language when doing bargaining. It means that the people of Benteng Somba Opu still have a positive attitude towards their language. It makes the Makassarese language, particularly the Makassar dialect in Benteng Somba Opu, still exists because speakers use Makassarese language more than other languages.

**Data 7**

Situasi : Jahit Baju dan Bahas THR  
(Situation) : (Stitching Clothes and Discuss THR)

Peserta : 3 orang  
(Participants) : 3 people

Speaker 1 : Tinggal bajunya *mami* kak Jusri  
(Just Jusri's clothes remained)

Speaker 2 : Kenapa *tongi* dia, menjahit *tongi*, mau *tommi* lebaran?  
(What's wrong with him. He sews too; it is already Eid also?)

Speaker 1 : Ohh 2 bulan yang lalu dia masuk *tommi* kainnya.  
(Oh, he put his cloth two months ago.)

Speaker 2 : Oh ada *tong* kainnya  
(Oh, there is also his cloth.)

Speaker 1 : *Nabilang* bulan 6 *pi* saya, baiklah  
(He said, just in June for me, okay.)

Speaker 2 : Mau?  
(Do you want?)

Speaker 1 : *Kebayaji*. Samai Wati. Tapi *nabilang* Wati, mau *mangmi kupake* itu kak, tapi bajunya Wati selesaimi.  
(Only Kebaya. Same with Wati. However, Wati said, I want to use it already, but Wati's clothing finished.)

Speaker 2 : Ternyata tidak dapatki *paeng* THR kak Jusri *dih*?  
(The fact, Kak Jusri is not getting THR.)

Speaker 1 : Ih masa?  
(Oh, really?)

Speaker 3 : Tidak terlalu anuja saya kalo lebaran, *rewardnya ji kusuka*  
(I am not really when Eid coming; I only like its rewards.)

Speaker 2 : Tidak dapatki bedeng, biar natal, kan *kukira* tidak dapat dia lebaran  
(He said he could not find it the same when Christmas, I think he does not get Eid.)

Speaker 1 : Oh, bisanya itu  
(Oh, how come)

Speaker 3 : Tidak tolerenki kalo begitu *tawwa*

(He is intolerant, right?)

Speaker 2 : Tidak pernah bedeng dapat.  
He never gets)

Data (7) tells about stitching and THR. The speakers consist of three people who coded by P1, P2, and P3. The speakers use speech variation in the form of Makassar dialect and code-mixing, namely the Indonesian to Makassar language and the Indonesian to the English. Besides, using the Makassar dialect and code-mixing, it is also using particles to emphasize their statements. Makassar dialect seems to the usage of suffixes *-pi*, *-ji*, *-mi*, *-ja*, *-ki*, and *-i* as well as prefixes *na-*, and *-ku*. The usage of code-mixing appears in the English language, i.e., *reward*. Furthermore, particles featured with words *mami*, *tong*, *tommi*, *paeng*, *dih*, and *tawwa*. Based on the speech variations used by the Benteng Somba Opu community, as seen at data (7), clarifies that the utterances occur in an informal situation and uses familiar and relaxed language.

**Discussion****Speech Variation in Benteng Somba Opu Community**

The results of the research concluded that speech variations of the Benteng Somba Opu community based on the speech situation at the speech community that can affect the way a speaker speaks to the addressee in an environmental context. Therefore, the social environment dramatically affects the process of interaction when doing communication. In other words, the continuity of interaction in one or more utterances involves two or more parties with one central statement, at a particular time, place, and situation.

Speech variations used by the Benteng Somba Opu community are the Indonesian language that has a Makassar dialect. The dialect is markers adding in the form of suffixes and prefixes. Suffixes are *-mi*, *-i*, *-e*, *-ki*, *-ko*, *-mi*, *-na*, *-nu*, and prefixes are *na-*, *ku-*, and *ta-*. In addition to suffixes and prefixes form, there is also a marker in the form of particles that emphasize the Makassar dialect, namely *iyo* and *tong*. Another variation that exists in the speech of the Benteng Somba Opu community is code-mixing form, such as *boyai*, *natena*, *cariki*, *kandatto*, *inne*, *off*, and *alhamdulillah*. These variations directly



used in the speech of Makassar dialect with the Indonesian language, the English, and the Arabic. It means that the code-mixing in the speech of the Makassar dialect of the Benteng Somba Opu community is also happening. It is due to the speakers of the Benteng Somba Opu community is bilingual. This finding is according to the theory conveyed by Poedjosoedarmo (1985:526) that the Indonesia community is mostly a bilingual society. The linguistic situation triggered by the use of two or more languages, namely the regional language as the mother tongue (first language) and Indonesian as the second language (national language).

The speech variations used by the Benteng Soba Opu community happen in the informal and formal environment situation. This finding also proves the theory of Chaer and Agustina (1995: 92), who conveyed that language variation can be happening in casual and formal situations. This situation is working well on this research result.

The fact happening in this speech of the Benteng Somba Opu community is if a statement occurs in a formal environment, the speaker and the addressee use excellent and polite or standard language. Conversely, if speech occurs in an informal situation, the speaker and the addressee do not use standard language but use the familiar and relaxed style. In this case, the language used in a casual and informal situation is the Makassarese dialect. The view is similar to what expressed by Halliday and Hasan (1994: 56) that dialect is a variation of language based on the user. The other words, dialect, commonly used by the user, is depending on who the user is, where the user comes from, while the register is the language used today, depending on what is done and the nature of the activity. Halliday and Hasan's statement is very relevant to the findings in the research that the use of the Makassar dialect is identical to the user or user of the language or dialect itself, namely the Makassar dialect and is supported by the situation of the speaker and the addressee in a friendly and relaxed position.

The results of this research support the results of the previous study. One of the research conducted by Hasyim, M (2008), namely "Faktor Penentu Penggunaan Bahasa pada Masyarakat Tutar Makassar: Kajian Sociolinguistik di Kabupaten Gowa." The results of the research are (1) the language skills of the speaker and the addressee, if the speaker cannot use BI, then he uses

BM or BMM; (2) the proper place and situation use BI and BM, while the non-official place and situation use BM and BMM; (3) the participant in the interaction, if the person invited to talk is a close friend or family member, then he uses BM, but if he does not know each other, then he uses BI or BMM; (4) the function of the intention and will of the speech is if the objective is to preserve their culture, to teach, and to bid them, they use BM or BMM, however, if they intend to keep their identity secret, criticize, have rumors, and confirm, they use BI or BMM.

Furthermore, the research conducted by Apriani (2014) titled "Pemilihan Bahasa oleh Mahasiswa Asing di Perguruan Tinggi Kota Bandung (Kajian Sociolinguistik)." The results know speech components that affect the language choices of international students and the form of code variations and functions of each language that appear in the speech and writing of international students in the research.

The two studies have something in common: investigating the variations in how and why the language used, and there is a consideration of the language use that is often used in daily life as a form of social culture. The researcher's research to describe the Benteng Somba Opu community has been done by the researcher to describe the speech variation used by this community. The study regarding language variation used by speakers of Benteng Somba Opu found language variation from a group of speakers or a language community with a relative number, which is in a particular place or area. The use of the dialect conditioned with whom of the language society doing communicates. If the addressees use the Makassarese language, the speakers will also use the Makassar dialect in conveying the intent and purpose of their speech. It is done to adjust themselves with whom the speaker is speaking.

## CONCLUSION

Summing up the findings and discussion, it concluded that the Benteng Somba Opu community's speech variations use the Makassar dialect when speaking. Between the speaker and the addressee speak to each other using the Makassar dialect marked by suffixes and prefixes. Suffixes form are *-mi*, *-ma*, *-mo*, *-na*, *-nu*, *-ni*, *-ka*, *-ki*, *-ko*, *-ku*, *-ji*, *-ja*, *-pi*, *-di*, *-i*, and *-e*. While prefixes form are *na-*, *ku-*, *ta-*, and *-i*. Those markers are

in accordance with the level of social relation, position, age, and familiarity of the speaker with the addressee, such as the use of markers - *ko* is used to the addressees who are the same age or co-workers, while the marker - *ko* will change to -*ki* when the addressee is an older person. Next, the Indonesian language variation used when the speaker and the addressee are unable to communicate in the Makassar language, so they use Indonesian, so it is also seen using code-mixing in speech events in the Benteng Somba Opu community. The code-mixing seems in the English and the Arabic. The English are using of the word *off*, *reward*, and the Arabic is the

word *alhamdulillah*. The usage of code-mixing indicates that the speakers of the Benteng Somba Opu community are bilingual. However, the use of the Makassar dialect still dominated its usage when speaking even though it is already using Indonesian. In addition to marker and code-mixing used by this community, it is also used particles in Makassar dialect, namely *iyo*, *tong*, *tomma (i)*, *mako*, *mami*, *paeng*, *dih*, and *tawwa*. Particles function as affirmations in the context of sentences that uttered by the Benteng Somba Opu community.

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