

**INTERFERENCE OF LOCAL CULTURE ON THE USE OF
INDONESIAN LANGUAGE IN SOUTH SULAWESI**
*(Interferensi Budaya Lokal Pada Penggunaan Bahasa Indonesia
di Sulawesi Selatan)*

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Diterima: 4 Maret 2014; Direvisi: 7 Juni 2014; Diterima: 14 Juli 2014

Abstrak

Selain bahasa Indonesia, ada bahasa daerah dan bahasa asing. Namun, sesuai dengan amanat Undang-Undang Dasar 1945 dan Pasal 36, butir ketiga Sumpah Pemuda, pemerintah berkewajiban untuk mengembangkan dan membina bahasa Indonesia sebagai bahasa nasional dan bahasa daerah, terutama yang dipelihara dan digunakan oleh penuturnya, sebagai salah satu unsur kebudayaan nasional. Tak dapat dipungkiri bahwa bahasa asing dan bahasa daerah banyak memengaruhi bahasa Indonesia. Bahasa asing mewarnai sektor ilmu pengetahuan, teknologi, dan perdagangan, sementara bahasa daerah menginterferensi aspek budaya dan nilai rasa. Interferensi adalah masuknya kata serapan ke dalam suatu bahasa yang sesungguhnya melanggar kaidah bahasa itu sendiri. Contoh: penggunaan kosakata 'kita' yang sebenarnya berarti 'orang pertama jamak' dalam bahasa Indonesia; sementara penyebutan 'kita' dalam hal ini mengacu pada orang kedua 'Anda'. Metode yang digunakan dalam penulisan ini adalah deskriptif-kualitatif yang ditunjang oleh teknik pengumpulan data, yaitu menginventarisasi kosakata, klitik, dan struktur bahasa Bugis dan bahasa Makassar. Bagaimanakah fenomena budaya, terutama bahasa daerah, di Sulawesi Selatan menginterferensi penggunaan bahasa Indonesia? Hal-hal inilah yang menjadi parameter dalam penulisan ini.

Kata kunci: bahasa Indonesia, bahasa daerah, interferensi

Abstract

In addition to Indonesian language, there are local languages and foreign languages. However, in accordance with the mandate of the Act of 1945 and Section 36, the third point of the Youth Pledge, the government is obliged to develop and promote Indonesian language as the national language and local language, especially those maintained and used by the speakers, as one of the elements of national culture. It cannot be denied that the foreign language and the local language have influenced Indonesian language a lot. The foreign language coloured the sectors of science, technology, and economy especially in trading, while local language influenced and interfered the cultural aspects and the value of sense. Interference is the inclusion of loan word(s) into a language that actually breaks the rules of the language in itself. For example, the use of vocabulary *kita* which in fact means 'we' in Indonesian language; while the mention of *kita* in this case refers to the second person 'you'. Method used in this writing is descriptive-qualitative supported by data collection techniques such as inventory and recording the Buginese and Makassarese words, clitics, and structural construction. How does the phenomenon of local culture, especially language, in South Sulawesi interferes the use of Indonesian language? Those will be the parameter in this writing.

Keywords: Indonesian language, local language, interference

INTRODUCTION

There are a lot of languages in Indonesia. In addition to bahasa Indonesia (Indonesian language), there is also the use of local and foreign languages. All the languages have each status and function, as defined in the National Language Politics (Manuputty, 2010: 226). Indonesian language serves as the national language or language of unity and state. In its capacity as the national language, Indonesian language serves as (1) the symbol of national identity, (2) the symbol of national pride, (3) medium for unifying the various ethnic groups having different socio-cultural background and language, and (4) medium of intercultural among regions; while as the state language, Indonesian language serves as (1) official language of the state, (2) official language of instruction in educational institutions, (3) official language at the national level, (4) official language for the development of national culture, (5) medium for developing and utilizing modern science, (6) language used in mass media, (7) supporting Indonesian literature, and (8) enriching language and literature.



Picture 1: Map of Eastern Indonesia

According to Moeliono (2001), local languages in Indonesia serve as (1) symbol of national identity, (2) symbol of local pride, (3) medium of communication among the family and local community, (4) medium for supporting local culture and Indonesian language, and (5) medium for supporting local and Indonesian literature; while the foreign languages have the function as (1) medium of communication among nations, (2) medium of modern science and technology use, (3) source intended for

developing Indonesian language, especially vocabulary and terminology.

It is undeniable that the existence of local and foreign languages has influenced the use of Indonesian language. The local language influences the cultural aspects and the value of sense, while the foreign language colors the sectors of science, technology, and economy especially in trading.

However, in accordance with the mandate of the Act of 1945 and Section 36, the third point of the Youth Pledge, the government is obliged to develop and promote Indonesian language as the national language and the local languages, especially those maintained and used by the speakers, as one of the national culture elements.

Due to the ones mentioned above, the phenomenon covering local culture in South Sulawesi will be represented by two major ethnics, Buginese and Makassarese in addition to the linguistic condition in South Sulawesi. How does the phenomenon of local culture (language) in South Sulawesi represented by Buginese language and Makassarese language interfere the use of Indonesian language? Those will be the parameter in this writing.

THEORETICAL FRAMEWORK

It is the fact that human life use language as mean of communication, so that language has role based on the communicative function. Language serves as an adhesive in uniting the family, society and language socialization. Keraf (1984:14) stated, using language can be either generally or universally when it is seen from the nature of its functions, as follows.

- 1) For practical purposes, communication among people.
- 2) For artistic purposes, when people process the language to produce beautiful phrases, as in stories, poems, poetries, drawing, painting, music, and carvings.
- 3) For philological purpose, when studying ancient manuscripts,

historical background, culture, human customs, and language development.

- 4) For being the key in studying other knowledge.

While according to Sobur (2004:307), if the process of communication is successful conveying the message from one person or party to another, the communication context also includes the “transmission” of knowledge about something. However, the subsequent communication is not only delivering information, but also a process of interaction between the knowledge and the truth of the first and second or even third parties.

Sufika (2007:68) stated that language is a part of culture that is closely related to thinking. Thus, cultured society has a certain way of thinking which is expressed in language. Language is the most flexible intellectual tools and the most powerful developed by people. One function of language is its ability to reflect the world and itself. Language can describe the people’s culture, and through language culture can be understood. So, the most basic one is the language; therefore, language shows the nation.

While Iswary (2011: 52) stated that every language expressed in lexical form is a representation of related cultural reality. In other words, every culture has its particular ways in categorizing reality.

Further, according to Ahimsa (2001: 24), there are three kinds of view concerning the relationship between language and culture.

1. Language used by community is considered as all related community cultures.
2. Language is part of the culture.
3. Language is a condition for cultures.

Finally, interference is the inclusion of loan word(s) into a language that actually breaks the rules of the language in itself. For example, the use of Buginese and Makassarese word as *kita* which in fact means first person plural ‘we’ in Indonesian language; while the mention of *kita* in this case refers to the second person ‘you’.

METHOD

Method used in this writing is descriptive-qualitative in order to describe the interference of local culture on the use of Indonesian language in South Sulawesi. Culture which is very influential in the interference regard is the language that in this writing is represented by Buginese language and Makassarese language as the most dominant local languages in South Sulawesi. The method is supported by data collection techniques such as inventory and recording the Buginese and Makassarese words, clitics, and structural construction which interfere the use of Indonesian language in South Sulawesi.

DISCUSSION

There are four ethnic groups in South Sulawesi, namely: Bugis, Makassar, Massenrengpulu, and Toraja. Those ethnics have local language of their own which have the same name with the name of ethnic including dialects respectively. In addition to the four languages, there are other languages that are scattered dialects, as Wotu language, Taeq language, Konjo language, Laiyolo language, and the endangered Limolang language. However, since these languages are the language of ‘cognate’, the structure pattern and their influence in speaking Indonesian language are not different. A lot of interferences of these local languages that characterize the use of Indonesian language, particularly with respect to the aspects of the culture and the value of sense (Manuputty, 2013: Appendix IX:3).

Adhering to the motto that language shows the nation, consciously or not, language is mirror of one’s attitude. When a person speaks he actually shows his identity and credentials (Alwi and Sugono, 2011:6).

Law of the Republic of Indonesia Number 24 Year 2009 concerning flag, language, State Emblem and National Anthem was passed on July 9, 2009 (Tim Penyusun, 2011: 29). As the name implies, one of the topics set out in the legislation (Act). This is about language of the country that explicitly describes the linguistic issues.

In addition to the standard Indonesian language, people should also know about the culture, especially local language vocabulary including terms used as loan word in the region of South Sulawesi.

Table 1. Buginese and Makassarese Vocabularies

Vocabulary	Buginese - Makassarese	Meaning
<i>Andi</i>	Buginese Makassarese	aristocracy, honorific younger brother or sister
<i>Daeng</i>	Buginese - Makassarese Makassarese	aristocracy, honorific older brother or sister
<i>Puang</i>	Buginese	Sir
<i>Kita</i>	Buginese - Makassarese	you; we
<i>Kodong</i>	Buginese - Makassarese	Interjection
<i>Lasso</i>	Buginese - Makassarese	interjection, warning
<i>Nyamanna</i>	Buginese - Makassarese	delicious; happy
<i>pete-pete</i>	Buginese - Makassarese	local or urban transporter
<i>Sekke</i>	Buginese - Makassarese	Stingy
<i>tabe'</i>	Buginese - Makassarese	excuse me
<i>Takkala</i>	Buginese - Makassarese	it's happened/done

Example:

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. <i>Andi Nur, sudah makanki?</i>
(<i>Andi Nur, Anda sudah makan?</i>)
(Andi Nur, have you got meal already?) 2. <i>Adaji bapakmu di rumah, Andi?</i>
(<i>Apakah ayahmu ada di rumah, Dik?</i>)
(Is your father at home, Kid?) 3. <i>Yang manakah dibilang Daeng Malle?</i>
(<i>Yang manakah yang bernama Daeng Malle?</i>)
(Which one is called Daeng Malle?) 4. <i>Berapa sampai di Malengkeri, Daeng?</i>
(<i>Berapakah ongkosnya sampai ke Malengkeri, Bang?</i>)
(How much is it to Malengkeri, Man?) 5. <i>Sudahmi makanta, Puang?</i>
(<i>Sudah makannya, Pak?</i>)
(Have you finished eating, Sir?) 6. <i>Dimana istrinya kita, Pak?</i>
(<i>Dimana istri Anda, Pak?</i>)
(Where is your wife, Sir?) 7. <i>Sampaimi kita</i>
(<i>Kita telah tiba.</i>)
(We have arrived already.) (Here we come.) 8. <i>Manami anakku kodong?</i> | <ol style="list-style-type: none"> (<i>Aduh, di mana anak saya?</i>)
(Pitty, where is my boy?) 9. <i>Tunggu saja pembalasanaku, lasso!</i>
(<i>Tunggu saja pembalasanaku, bung!</i>)
(Just wait and see my revenge, demnit!) 10. <i>Nyamanna jalan-jalan ke Eropa.</i>
(<i>Enaknya jalan-jalan ke Eropa.</i>)
(Happy having trip to Europe.) 11. <i>Kalian lebih baik naik pete-petemi ke kampus.</i>
(<i>Kalian sebaiknya naik angkot saja ke kampus.</i>)
(You'd better go to campus by local transporter.) 12. <i>Sekke bapaknya.</i>
(<i>Ayahnya pelit.</i>)
(His/her father is stingy.) 13. <i>Tabe, ini uang kembalinya.</i>
(<i>Permisi, ini uang kembaliannya.</i>)
(Excuse me, here is the change.) 14. <i>Tabe, tidak mengganggu?</i>
(<i>Permisi, boleh mengganggu?</i>)
(Excuse me, may I disturb you?) 15. <i>Biarmi, apa boleh buat. Takkalami.</i>
(<i>Biarlah, apa boleh buat. Sudah terlanjur.</i>) |
|---|--|

(Let it be, what can we do. It's already happened.)

In addition to the ones mentioned above,

there are also clitics, like *-ki, -i, -ko, -ka, -mi, -ma, -mo*, etc used as bound-morphemes affixed on Indonesian words uttered in daily life.

Table 2. Buginese and Makassarese Clitics

Clitics	Bugis - Makassar	Meaning
<i>-di</i>	Bugis - Makassar	don't you, isn't he etc
<i>-ja</i>	Bugis - Makassar	just/only me
<i>-ji</i>	Bugis - Makassar	only him/her/it
<i>-ka</i>	Bugis - Makassar	I, me
<i>-ki</i>	Bugis - Makassar	you (polite)
<i>-ko</i>	Bugis - Makassar	You
<i>-ma</i>	Bugis - Makassar	I have already
<i>-maki</i>	Bugis - Makassar	please, go ahead
<i>-mi</i>	Bugis - Makassar	he has already
<i>-mo</i>	Bugis - Makassar	just, only
<i>-moko</i>	Bugis - Makassar	go ahead
<i>-na</i>	Bugis - Makassar	his, her, their
<i>-nu</i>	Bugis - Makassar	Your
<i>na-</i>	Bugis - Makassar	he, she, they
<i>-ta</i>	Bugis - Makassar	your, our

Example

1. *Yang itu di?*
(*Yang itu kan?*)
(That one, isn't it?)
2. *Adaja di sini.*
(*Saya hanya di sini.*)
(I'm just here.)
3. *Dekatji rumahnya dari sini.*
(*Dekat saja rumahnya dari sini.*)
(His house is only a few meters from here.)
4. *Tidak bisaka datang tadi malam.*
(*Saya tidak bisa datang semalam.*)
(I couldn't come last night.)
5. *Dimanaki tinggal sekarang?*
(*Anda menetap dimana sekarang?*)
(Where do you live now? Where are you living now?)
6. *Cepatko ke sini.*
(*Kamu cepatlah ke sini*)
(Hey you, come here, hurry up.)
7. *Sudahma sedia campe'buat makan siang.*
(*Saya sudah menyediakan kacang merah untuk makan siang.*)
(I have brown beans for lunch.)

8. *Dudukmaki di sampingnya Umi.*
(*Anda duduk saja di samping Umi.*)
(You, sit there beside Umi, please.)
9. *Maumi pulang ke Belopa.*
(*Dia sudah mau pulang ke Belopa.*)
(He wants to go back to Belopa already.)
10. *Hasanmo yang antar dia ke sekolah.*
(*Hasan saja yang mengantarnya ke sekolah.*)
(Just Hasan take him to school.)
11. *Bawa pulangmoko barangnya.*
(*Bawa pulang saja barangnya.*)
(Take the goods back go ahead.)
12. *Kasih dia kuncina?*
(*Beri dia kuncinya?*)
(Give him the key?)
13. *Yang mana rumahmu?*
(*Yang mana rumahmu?*)
(Which one is your house?)
14. *Mau nabeli itu rumah.*
(*Dia mau beli rumah itu.*)
(He wants to buy the house.)
15. *Boleh kupinjam uangta?*
(*Boleh saya pinjam uang Anda?*)
(May I borrow your money?)

16. *Inimi sekolahta.*

(*Inilah sekolah kita.*)

(This is our school.)

In addition to the interference of local words and clitics, there are also a lot of local phrases and clauses that interfere the use of Indonesian language.

Example

1. *Siapa rumah ini?*

(*Rumah siapakah ini?*)

(Whose house is this?)

In fact, the question '*siapa motor ini*' is a literal translation either from Buginese language '*niga bola iyae*' or from Makassarese language '*nai balla' anne*'.

2. *Tidak kuliati rumahta..*

(*Saya tidak tahu rumah Anda.*)

(I don't know where you live.)

In fact, the statement '*tidak kuliati rumahta*' is a literal translation either from Buginese language '*dek uwitai bolata*' or from Makassarese language '*tena kucini balla'ta*'.

3. *Gampangji dia kukalahkan.*

(*Saya dapat mengalahkannya dengan mudah.*)

(It is easy for me to defeat him.)

In fact, the statement '*gampangji dia kukalahkan*' is a literal translation either from Buginese language '*magampangmi ukala iyaro*' or from Makassarese language '*gampangji nakupabbetai*'.

4. *Oto tinggal ditabrakki.*

(*Ia menabrak mobil yang sedang parkir.*)

(He struck a parked car.)

In fact, the statement '*oto tinggal ditabrakki*' is a literal translation either from Buginese language '*natubruki oto de'nai palaleng*' or from Makassarese language '*napepeki oto mantang*'.

5. *Ambilkanki bajunya..*

(*Tolong ambilkan bajunya.*)

(Please get his/her cloth.)

In fact, the statement '*ambilkanki bajunya*' is a literal translation either from Buginese language '*alanngi wajuna*' or from Makassarese language '*allesaiki bajuna*'.

6. *Besokpi baru kubayar.*

(*Besok saja baru saya membayar.*)

(I'll pay it tomorrow.)

In fact, the statement '*besokpi baru kubayar*' is a literal translation either from Buginese language '*bajapi uwajai*' or from Makassarese language '*ammukopi lakubayaraki*'.

7. *Tidurka sama temanku.*

(*Saya menginap di teman saya.*)

(I'll overnight by my friend.)

In fact, the statement '*tidurka sama temanku*' is a literal translation either from Buginese language '*mattinroa' sibawa saba'ku*' or from Makassarese language '*attinroak ri agangku*'.

8. *Ada bapak-bapak kasihka uang.*

(*Ada seorang bapak memberi saya uang.*)

(There was a man giving me money.)

In fact, the statement '*ada bapak-bapak kasihka uang*' is a literal translation either from Buginese language '*engka urane alleka' dui*' or from Makassarese language '*nia bura'ne assareak doe*'.

9. *Tidak lihatka tempatnya, jadi saya pulang.*

(*Saya tidak menemukan tempatnya, jadi saya kembali.*)

(I didn't find the place, so I returned.)

In fact, the statement '*tidak lihatka tempatnya, jadi saya pulang*' is a literal translation either from Buginese language '*de' uitai onranna, jaji lisukaq*' or from Makassarese language '*tena kuciniki tampa'na, jari motereka*'.

10. *Besokpi baru kita datang.*

(*Besok saja Anda ke sini lagi.*)

(You'd better come here again tomorrow.)

- In fact, the statement '*besokpi baru kita datang*' is a literal translation either from Buginese language '*bajapi mu engka*' or from Makassarese language '*ammukopi kibattu*'.
11. *Kasih pinjam saika dulu polpenta?*
(*Boleh saya pinjam vulpen Anda?*)
(May I borrow your pen?)
In fact, the statement '*kasih pinjam saika dulu polpenta*' is a literal translation either from Buginese language '*pinrengikaq jolo polpenta*' or from Makassarese language '*panginrang saika rolo polpenta*'.
12. *Tidak sabarka, jadi naikka ke atas.*
(*Saya tidak sabaran, jadi naik ke atas.*)
(I was impatient, so I went upstairs.)
In fact, the statement '*tidak sabarka, jadi naikka ke atas*' is a literal translation either from Buginese language '*deqwi sakbarakaq jaji menreqna okoyase*' or from Makassarese language '*tenama sakbaraka jari naika rate*'.
13. *Ikutka lomba makan kerupuk.*
(*Saya ikut lomba makan kerupuk.*)
(I took part eating kerupuk competition.)
In fact, the statement '*ikutka lomba makan kerupuk*' is a literal translation either from Buginese language '*maccoeka pertandingan manre karoppo*' or from Makassarese language '*minawanga pertandingan nganre karoppo*'.
14. *Sedikit mamiji lagi, Pak.*
(*Sebentar lagi, Pak.*)
(It's almost finished, Sir.)
In fact, the statement '*sedikit mamiji lagi, Pak*' is a literal translation either from Buginese language '*cekdeq mani, Pak*' or from Makassarese language '*sikekdek mamiji, Pak*'.
15. *Masih adaji barangnya?*
(*Apakah barang tersebut masih tersedia?*)
(Is there any stock left?)
In fact, the statement '*masih adaji barangnya*' is a literal translation either from Buginese language '*engkampa baranna*' or from Makassarese language '*nia inji baranna*'.
16. *Kotor sekali tulisanku.*
(*Tulisanku kotor sekali.*)
(My writing is so terrible.)
In fact, the statement '*kotor sekali tulisanku*' is a literal translation either from Buginese language '*macarepa laqdei okiku*' or from Makassarese language '*rakmasak dudui ukiranku*'.
17. *Dijualmi rumahnya.*
(*Apakah rumahnya sudah dijual.*)
(Her house is already sold.)
In fact, the statement '*masih adaji barangnya*' is a literal translation either from Buginese language '*nabalukni bolana*' or from Makassarese language '*nabalukangmi ballakna*'.
18. *Mauma pulang besok.*
(*Saya sudah mau pulang besok.*)
(I'll go home tomorrow.)
In fact, the statement '*mauma pulang besok*' is a literal translation either from Buginese language '*melonak lisu baja*' or from Makassarese language '*erokma moterek muko*'.
19. *Dipukulki kepalanya sama bapaknya.*
(*Ayahnya memukuli kepalanya.*)
(His father hit his scalp.)
In fact, the statement '*dipukulki kepalanya sama bapaknya*' is a literal translation either from Buginese language '*ipeppe uluna ri ambokna*' or from Makassarese language '*nipeppeki uluna ri manggena*'.
20. *Tidak naik kelaski anakta, Pak.*
(*Anak Anda tidak kelas, Pak.*)
(Your son is not promoted to the higher grade, Sir.)
In fact, the statement '*tidak naik kelaski anakta, Pak*' is a literal translation either from Buginese language '*de nanaik kelas anakta*' or from Makassarese language '*tena nanaik kelas anakta, Pak*'.

21. *Takutka dimarahi Pak Guru.*

(*Saya takut dimarahi Pak Guru.*)

(I'm afraid to be scolded by the teacher.)

In fact, the statement 'takutka dimarahi Pak Guru' is a literal translation either from Buginese language 'metauka nacairi Pak Guru' or from Makassarese language 'mallaka nalarroi Pak Guru'.

22. *Disuruh ikut upacara anak-anak semua.*

(*Anak-anak semua wajib mengikuti upacara.*)

(All students must attend the ceremony.)

In fact, the statement 'disuruh ikut upacara anak-anak semua' is a literal translation either from Buginese language 'isuro manengi anak-anake maccoe upacara' or from Makassarese language 'nasuro ngasengi anak-anaka minawang upacara'.

As the ones described above, the use of vocabulary and the interference of words and phrases or clauses and sentences structure, have coloured a lot the use of Indonesian language.

The structure *siapa rumah ini* 'whose house is this' is interfered by the structure construction of either Buginese language or Makassarese language. The phrase *siapa rumah ini* is supposed to be in accordance with the DM (explained - explaining) construction law in Indonesian language to become *rumah siapa ini*.

In addition, the structure of Indonesian language should be as follows.

1. Affirmative Sentence: S – P; S – P – O; S – P – O – COMP – ADV.

Example: *Saya makan ikan bakar di restoran di Makassar.*

(I ate roasted fish in a restaurant in Makassar.)

2. Negative Sentence; S – NEG - P – O – COMP – ADV.

Example: *Kami tidak menemukan barang campuran tadi pagi.*

(We didn't find the bubbies this

morning.)

3. Interrogative Sentence; S – AUX – P – ADV, AUX – P - ADV.

Example: *Anda sudah makan tadi pagi?*
(Have you had breakfast?)

Sudah makan tadi pagi?

(Having breakfast already?)

4. Question; QUESTION WORD - S – P – O – COMP – ADV.

Example: *Dimana kita makan siang?*
(Where do we get lunch?)

5. Imperative; VERB – ADV/COMP
JANGAN/DILARANG – VERB – ADV/COMP

HARAP/MOHON – VERB – ADV/COMP

Example: *Jemput istri saya di bandara sekarang juga.*

(Pick up my wife at the airport right now.)

Jangan pergi lama-lama.

(Don't go too long.)

Harap kenakan sabuk pengaman.

(Please use safety belt.)

That is why, the phrases as *tidak kuliati rumahta; gampangji dia kukalahkan; oto tinggal ditabrakki; tidurka sama temanku; besokpi baru kubayar; besokpi baru kita datang; ikutka lomba makan kerupuk; sedikit mamiji lagi; tidak lihatka tempatnya; tidak sabarka*; etc are infringed the standard Indonesian language grammar as described above.

Further, according to Indonesian language rule, the use of the words *naik* and *ke atas* simultaneously as ... *naikka ke atas* is incorrect; and should be *naik* or *ke atas*.

The clause *disuruh ikut upacara anak-anak semua* which is interfered by either Buginese language 'nasuro upacara maneng anak-anak' or Makassarese language 'nasuro upacara ngaseng anak-anak'.

Nevertheless, interference caused by influence of local languages either Buginese or Makassarese have made them utter like that.

CLOSURE

Based on the ones discussed above, the writer can take conclusions as follows;

Indonesian language should be the 'main language' in the country; while the cultural elements, especially the local language, should be considered, particularly the ones reflected in language, such as politeness, implicature, greeting, and presupposition that commonly used in informal interaction. In addition, the cultural elements associated with manners in the community, in utterance, and so on should also be cared.

In connection with the above mentioned conclusion, according to the principle that language as part of culture, or a cultural manifestation used to communicate or to interact with each other, either in writing, orally, or by movements (body language), which aims to convey the intent or desire to others; so that people can adapt to the habits, behavior, manners of society, and to assimilate with the community, and in order to avoid 'clash' caused by lack of attention to cultural differences, verbal and nonverbal therefore, the writer suggests that anyone, especially the foreign workers, who are assigned in Indonesia should know and learn the local culture, in addition to Indonesian language for foreigners, at locations where they will be located.

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