

The Use of Bugis Language Etiquette in Multicultural Families in Sidenreng Rappang Regency

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ABSTRACT

In the context of multicultural family life, language use serves not only as a means of communication but also as a reflection of the cultural values that exist within society. One form of such values is embodied in *unggah-ungguh* or the linguistic etiquette practiced in daily interactions. This study aims to describe the forms and patterns of Bugis language etiquette within multicultural families in Sidenreng Rappang Regency, with an emphasis on the application of the values of *Sipakaraja* (mutual respect) and *Siri'* (a sense of shame as a means of upholding honor). The study is intended to provide an understanding of the preservation of Bugis cultural values through language practices in multicultural families, while also enriching the fields of sociolinguistics and cultural acculturation studies. The approach employed is descriptive qualitative, using Berry's (1997) theory of acculturation as the analytical framework. Data were collected through observation, questionnaires, and in-depth interviews, and then analyzed using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. The findings indicate that the forms of *unggah-ungguh* in multicultural families are reflected through traditional greetings such as "Puang" and "Daeng," as well as other verbal and non-verbal etiquette such as the use of the polite expression "Tabé'," soft tones of voice, and bowing gestures. The patterns vary according to the acculturation strategies adopted, such as adaptive and flexible patterns in the integration strategy, exclusive patterns in the separation strategy, and neutral or functional patterns in the marginalization strategy. This study involved data from 30 multicultural families, with integration being the most dominant acculturation strategy (21 families), followed by marginalization (7 families) and separation (2 families). The study affirms that the practice of *unggah-ungguh* is not merely a linguistic habit but a concrete representation of the process of acculturation and the preservation of local cultural values in cross-cultural communication.

Keywords: Etiquette; Bugis Language; Multicultural Families; Intercultural Communication

INTRODUCTION

Language and culture play a vital role in shaping social identity and maintaining harmony within a community. In the context of Bugis society, traditional values such as *sipakelebbi*, *sipakaingge*, *sipakatau*, and *Sipakaraja* serve to uphold *Siri'*—the sense of honor that guides social interaction (Sri Retno, 2019). Bugis culture emphasizes the importance of preserving dignity in communication as a foundation for social harmony, making it a fundamental aspect of daily interaction (Hamsah & Mesra, 2022). These values are embodied in the concept of *unggah-ungguh*, or linguistic etiquette, which functions not only as a set of communication rules but also as a symbol of respect and social cohesion.

With the advancement of globalization, the practice of *unggah-ungguh* in families—particularly in multicultural settings—faces various challenges (Nurfadillah et al., 2021). Differences in cultural backgrounds among family members may influence their interaction styles, communication hierarchies, and the preservation of politeness values. The diversity of cultural norms often requires negotiation between traditional values and new patterns of communication that emerge in intercultural interactions.

This phenomenon is evident in Sidenreng Rappang Regency (Sidrap), South Sulawesi, where multicultural families strive to maintain Bugis *unggah-ungguh* in their daily communication practices (Nurfadillah et al., 2021). Preliminary observations reveal interesting adaptations, such as non-Bugis spouses using the Bugis language to show respect to their partner's family members, as well as the use of Indonesian interspersed with local vocabulary during family interactions. These adaptations illustrate how linguistic etiquette serves as both a tool for cultural preservation and a medium for intercultural negotiation.

The significance of preserving local languages and cultural values is also reinforced by the 1945 Constitution of the Republic of Indonesia, Article 32 (1) and (2), which mandates the protection of regional languages and cultures as part of the national heritage. In this regard, the study of *unggah-ungguh* in Bugis culture is not only relevant to the local context but also aligned with national cultural preservation efforts. This research specifically focuses on how *Sipakaraja* (mutual respect) and *Siri'* (honor) are manifested in linguistic etiquette within multicultural families in Sidrap.

While numerous studies have examined linguistic etiquette within local cultural contexts, most have focused on Javanese culture or the educational domain. Research on *unggah-ungguh* in Bugis culture, particularly within multicultural family settings, remains scarce. This gap is significant given the central role of the family as the primary site for cultural transmission, where values are taught and

reinforced through everyday interaction. Thus, the present study addresses an important underexplored area in sociolinguistics and intercultural communication.

Previous relevant studies include research on Javanese linguistic etiquette among children aged 7–12 years, demonstrating its role in fostering respect and politeness from an early age (Berlian & Setyawan, 2023). Other studies have examined the integration of local wisdom into multicultural education, highlighting etiquette as a means of character formation in formal education settings (Sudargini & Purwanto, 2020). However, these studies do not address the dynamics of linguistic etiquette within the domestic sphere of multicultural families.

In the Bugis cultural context, values such as *macca* (wisdom), *lempu* (honesty), and *Siri'* (honor) are essential in shaping character and guiding interpersonal interactions (Hamsah & Mesra, 2022). Media representations, such as the film “*Tarung Sarung*,” have showcased how traditional Bugis values can be introduced to wider audiences (Nurdiansyah et al., 2022). Literary works like *Burung-burung Rantau* also portray the challenges of cross-cultural communication within multicultural families (Lestari, 2017). Nevertheless, none of these studies specifically examine how *unggah-ungguh* operates as a form of cultural negotiation in intercultural domestic settings.

Given this background, this study aims to fill the research gap by exploring the forms and patterns of Bugis *unggah-ungguh* in multicultural families in Sidrap. By applying Berry's (1997) acculturation theory as the analytical framework, this research seeks to classify these practices according to integration, assimilation, separation, and marginalization strategies. The findings are expected to contribute to theoretical discussions on acculturation and sociolinguistics, while providing practical insights into preserving Bugis cultural values in a rapidly changing multicultural context.

LITERATURE REVIEW

The term *unggah-ungguh* originates from Javanese, derived from *unggah* meaning “to ascend” and *ungguh* meaning “to place.” In a cultural context, it refers to linguistic etiquette—a set of norms regulating speech and behavior based on prevailing social values (Sudaryanto, 1993). Beyond politeness, *unggah-ungguh* reflects social hierarchy, age differences, and relational proximity between speakers. It involves both word choice and situational adjustment, such as using honorifics like *Bapak* or *Ibu* and shifting between formal and informal styles depending on the context. In Bugis culture, the principle of *sipakalebbi* (mutual respect) aligns closely with the essence of *unggah-ungguh*.

Bugis *unggah-ungguh* is expressed through both verbal forms like greetings and polite expressions and non-verbal forms such as voice modulation and body posture (Kamal et al., 2023). Honorifics like *Puang* for respected elders and *Daeng* for older siblings reflect the cultural value of *Siri'* (honor). Non-verbal cues, such as

speaking in a soft tone, bowing slightly, and avoiding interrupting elders, further reinforce politeness. These practices integrate values like *macca* (wisdom) and *lempu* (honesty), ensuring that communication serves as a vehicle for moral conduct.

The scope of *unggah-ungguh* extends beyond etiquette, functioning as a cultural system that maintains social order. For example, the Bugis concept of *Pammali*’ a customary prohibition against inappropriate behavior—reinforces these norms (Khalik et al., 2022). As a social control mechanism, *unggah-ungguh* ensures that interactions remain respectful and harmonious. Within families, this system facilitates intergenerational value transmission, shaping both individual character and collective identity (Umsyani et al., 2021).

The Bugis are one of the largest ethnic groups in South Sulawesi, with communities spread across multiple regencies, including Sidrap. Core Bugis values include *Siri*’ (honor), *macca* (wisdom), and *lempu* (honesty), which collectively shape interpersonal relationships and community life (Hamsah & Mesra, 2022). A strong sense of hierarchy is evident in address forms and social interactions, with respect granted based on age, social status, and community standing. These values are not merely symbolic; they influence everyday communicative behavior, including in family contexts.

A multicultural family comprises members from different cultural backgrounds, which may differ in language, traditions, and value systems (Windayani et al., 2024). Such diversity requires members to negotiate cultural norms to maintain harmony. Effective negotiation demands mutual recognition of each member’s identity (Hakim & Darajat, 2023). Families become microcosms of intercultural communication, where traditions from different backgrounds interact, adapt, or merge.

Intercultural communication refers to message exchange between individuals from different cultural backgrounds, encompassing differences in language, social norms, and values (Ammaria, 2017). In families, this process is more intimate and continuous, making communication strategies crucial to relationship quality. Misunderstandings can arise when members interpret verbal or non-verbal cues differently (Anwar, 2018). Theories like Gudykunst and Kim’s highlight the need to manage uncertainty and anxiety in cross-cultural interactions (Febiyana & Turistiati, 2019).

Berry’s (1997) *acculturation model* outlines four strategies individuals or groups may adopt when engaging in prolonged intercultural contact: *integration*, *assimilation*, *separation*, and *marginalization* (Sam & Berry, 2010). *Integration* involves maintaining one’s original culture while adopting elements of another, whereas *assimilation* entails abandoning one’s heritage in favor of the dominant culture. *Separation* occurs when individuals preserve their own culture and avoid the new one, while *marginalization* reflects disengagement

from both. This framework is particularly relevant to understanding *unggah-ungguh* practices in multicultural Bugis families, as it categorizes patterns of cultural adaptation within the home.

Most existing research on *unggah-ungguh* focuses on Javanese culture or educational settings (Berlian & Setyawan, 2023; Sudargini & Purwanto, 2020), while Bugis etiquette in multicultural family contexts remains underexplored. Prior studies have examined Bugis values in formal education (Yunus & Fadli, 2020), media (Nurdiansyah et al., 2022), and literature (Lestari, 2017), but rarely within domestic intercultural communication. This study addresses this gap by analyzing *unggah-ungguh* as a practical indicator of *acculturation strategies* in Bugis multicultural families, thereby contributing new insights to sociolinguistics, cultural anthropology, and intercultural communication studies.

METHOD

Design and Sample

This research employed a descriptive qualitative design to explore the forms and patterns of *unggah-ungguh* in Bugis language use within multicultural families in Sidenreng Rappang Regency. The qualitative approach was selected to allow an in-depth examination of the phenomena as they occur naturally in the participants' daily lives, capturing the nuances of verbal and non-verbal etiquette in authentic communication settings. Descriptive analysis was considered appropriate because the study aimed to provide a systematic account of how Bugis linguistic etiquette operates in the context of multicultural family interactions. The study was grounded in Berry's (1997) acculturation theory, which provided the analytical lens for categorizing the patterns of *unggah-ungguh* observed in multicultural families. This theoretical framework facilitated the classification of acculturation strategies into integration, assimilation, separation, and marginalization, enabling the researcher to interpret how cultural values such as *Sipakaraja* (mutual respect) and *Siri'* (honor) are negotiated within intercultural domestic contexts. Participants in this study were 30 multicultural families residing in Sidenreng Rappang Regency, selected through purposive sampling. The inclusion criteria required that at least one spouse in the family was of Bugis ethnicity while the other originated from a different ethnic background. This ensured that the participants represented genuine multicultural settings where cultural negotiation in communication was likely to occur. The sample also considered variations in age, educational background, and length of marriage to capture diverse perspectives.

Instruments and Procedures

Data collection was conducted through three main techniques: observation, questionnaires, and in-depth interviews. Observation allowed the researcher to witness real-time interactions within the family environment, paying close attention to verbal expressions, honorific usage, tone of voice, and accompanying body

language. Questionnaires were distributed to gather demographic information and self-reported patterns of language use. In-depth interviews were conducted with both spouses and, when possible, other family members to gain deeper insights into the motivations and perceptions behind their linguistic etiquette practices. To ensure credibility and trustworthiness, multiple strategies were employed, including triangulation of data sources (observations, questionnaires, interviews), member checking with participants, and maintaining a detailed audit trail of the research process. Ethical considerations were prioritized; participants were informed about the purpose of the study, assured of confidentiality, and provided with the option to withdraw at any stage.

Data Analysis

The data analysis followed Miles and Huberman's (1994) interactive model, which includes three key stages: data reduction, data display, and conclusion drawing/verification. During data reduction, information was coded based on categories related to *unggah-ungguh* forms, acculturation strategies, and cultural values. Data display involved organizing the findings into thematic charts and descriptive narratives to facilitate interpretation. Conclusion drawing was an iterative process in which emerging patterns were cross-checked with existing literature and theoretical frameworks to ensure validity.

RESULT AND DISCUSSION

The study revealed distinct forms of *unggah-ungguh* in Bugis language use among multicultural families in Sidenreng Rappang Regency, expressed through both verbal and non-verbal communication. Verbal etiquette encompassed the consistent use of honorifics such as *Puang* for respected elders and *Daeng* for older siblings and polite expressions like *Tabe'* when entering or passing by others. Non-verbal etiquette included gestures such as a slight bow when greeting elders, maintaining a soft tone of voice, and refraining from interrupting during conversations. Patterns of *unggah-ungguh* corresponded to Berry's (1997) acculturation strategies. Families adopting an integration strategy blended Bugis etiquette with the cultural practices of the non-Bugis spouse, producing a hybrid style that upheld respect while embracing diversity. Those following separation maintained Bugis norms almost exclusively, while marginalization resulted in neutral, functional communication that reflected neither culture strongly.

Integration emerged as the dominant pattern, observed in 21 of the 30 families. This approach was marked by adaptability and mutual learning, with both partners adopting aspects of each other's linguistic etiquette. Marginalization was present in seven families, where Indonesian often replaced cultural markers as a neutral medium. Separation was the least common, appearing in only two families, which strictly adhered to Bugis norms. The predominance of integration suggests that multicultural families in Sidrap value both cultural preservation and harmonious communication. This aligns with the Bugis principle of *Sipakaraja* (mutual

respect), underscoring etiquette as a means of building connections rather than creating barriers.

Generational differences were also evident: older family members tended to uphold traditional Bugis etiquette consistently, whereas younger members were more flexible, incorporating elements from both cultures. This shift reflects the evolving nature of *unggah-ungguh* in response to changing cultural dynamics and the influence of national language policies. Non-Bugis spouses played a significant role in shaping communication patterns. Those who actively learned Bugis etiquette integrated more easily into the extended family and fostered closer relationships. In contrast, reliance solely on Indonesian tended to yield a more functional and less culturally marked style, sometimes reducing perceived closeness with Bugis relatives.

Context further influenced etiquette use. During formal occasions such as weddings or religious events even families inclined toward marginalization reverted to traditional forms as a sign of respect. In informal settings, especially at home, communication styles were generally more relaxed with less emphasis on tradition. The table below presents the distribution of acculturation strategies among the studied families:

| Acculturation Strategy | Number of Families | Percentage | Key Characteristics |
|------------------------|--------------------|------------|--|
| Integration | 21 | 70% | Combination of Bugis and other cultural etiquette; adaptive and flexible |
| Marginalization | 7 | 23.3% | Minimal use of cultural markers; reliance on neutral Indonesian |
| Separation | 2 | 6.7% | Exclusive use of Bugis etiquette; limited adoption of other norms |

The findings indicate that *unggah-ungguh* in the Bugis language remains a vital cultural practice in multicultural families in Sidrap, though its expression differs according to acculturation strategies. The predominance of integration reflects a shared willingness among family members to adapt and blend cultural practices. This adaptability embodies the Bugis value of *Sipakaraja*, which emphasizes mutual respect and harmonious coexistence.

The high occurrence of integration aligns with prior research on intercultural communication, which shows that mutual adaptation fosters stronger relationships and more cohesive family units (Hakim & Darajat, 2023). In this context, *unggah-ungguh* functions not only as a form of linguistic politeness but also as a symbolic act that affirms and values cultural diversity within the household. Marginalization strategies, while less rich in cultural markers, serve a practical role in reducing potential misunderstandings. Families adopting this approach often favor clarity and efficiency over cultural representation, relying on Indonesian as a neutral medium. However, this tendency can contribute to the gradual decline of traditional etiquette, particularly among younger generations.

Separation strategies, though rare, illustrate the persistence of cultural conservatism in some families. In these cases, strict adherence to Bugis etiquette serves as a means of preserving identity in the face of perceived cultural dilution. While this approach safeguards traditional forms, it can also limit intercultural integration and mutual adaptation. Generational differences observed in this study echo broader sociolinguistic patterns, with younger speakers showing greater flexibility and experimentation in language use (Febiyana & Turistiati, 2019). This suggests that while *unggah-ungguh* remains valued, its application is increasingly situational and context-dependent.

The role of non-Bugis spouses further underscores the reciprocal nature of cultural adaptation. Those who learn and apply Bugis etiquette integrate more smoothly into extended family networks, supporting the view that intercultural competence involves both linguistic mastery and cultural understanding. Situational variation also emerged as a key theme. Families regardless of their general acculturation strategy tended to revert to traditional etiquette during formal events, such as weddings or religious gatherings, underscoring its enduring function as a marker of respect and cultural capital. Overall, the study affirms that *unggah-ungguh* in Bugis language is not a static tradition, but a dynamic practice shaped by intercultural interaction, generational shifts, and situational demands. Recognizing these variations offers valuable insight into how cultural heritage can be preserved while fostering inclusive and adaptive communication in multicultural contexts.

CONCLUSION

This study demonstrates that *unggah-ungguh* in Bugis language use remains a central cultural practice within multicultural families in Sidenreng Rappang Regency, though its expression varies according to the acculturation strategies adopted. Integration emerged as the dominant approach, reflecting a balanced blending of Bugis and non-Bugis cultural values. This strategy sustains traditional etiquette while embracing cultural diversity, embodying the Bugis principle of *Sipakaraja* (mutual respect) and safeguarding *Siri'* (honor) in intercultural family interactions. Marginalization and separation strategies, while less prevalent, reveal contrasting orientations toward cultural negotiation. Marginalization favors functional communication over cultural expression, often defaulting to Indonesian

as a neutral linguistic medium. In contrast, separation prioritizes cultural preservation through exclusive adherence to Bugis etiquette, but risks limiting intercultural integration. These patterns illustrate that *unggah-ungguh* is a dynamic practice adaptable to shifting social, generational, and situational contexts. The findings contribute to the broader fields of sociolinguistics, intercultural communication, and cultural preservation by underscoring that linguistic etiquette serves not only as a marker of politeness but also as a concrete expression of cultural identity and adaptability. Sustaining *unggah-ungguh* in multicultural families requires fostering intercultural competence, encouraging reciprocal learning, and promoting the contemporary relevance of traditional values. Such efforts can ensure that Bugis linguistic etiquette continues as a living tradition one that bridges cultures rather than fading under the pressures of globalization.

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