

## HOMONYMS IN BUGIS LANGUAGE: A SEMANTIC STUDY

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### Abstract

*The study of regional languages plays a crucial role in preserving cultural identity, fostering community pride, and maintaining the Indonesian language. One such regional language is Bugis, which is widely spoken across multiple districts in South Sulawesi. As an essential linguistic heritage, Bugis reflects the values, traditions, and historical development of its speakers. This paper explores the phenomenon of homonymy in the Bugis language, focusing on how certain words share similar phonetic forms but differ in meaning. The primary aim of this research is to examine the relationships among these homonymous terms and analyze their structural characteristics. To achieve this, a qualitative descriptive approach has been adopted. Data collection was carried out through direct oral interactions with key informants, specifically native Bugis speakers with advanced proficiency in the language. These individuals provided valuable insights into the nuanced meanings and contextual usage of homonyms in daily communication. The findings reveal that various Bugis words exhibit identical or closely related pronunciations while carrying distinct meanings, highlighting the complexity of the language. Such linguistic features underscore the dynamic nature of Bugis as a spoken tradition and demonstrate the intricate ways in which language evolves within a cultural setting. By investigating homonymy, this study contributes to a deeper understanding of the Bugis language and emphasizes its significance in both linguistic research and cultural preservation. The results further support the importance of safeguarding regional languages as vital components of Indonesia's diverse linguistic landscape.*

**Keywords:** Study of Homonymy, Cultural Preservation, Bugis Language.

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## INTRODUCTION

Indonesia's linguistic multifariousness stems from the rich cultural heritage of its ancestors, ensue in a vast array of regional or local spoken communication. The Law of the Republic of Indonesia about limit local languages as those spoken across generations by residents in various regions within the territorial limit of the Unitary State of the Republic of Indonesia. The preservation of local speech communication is imperative to safeguard cultural indistinguishability and heritage.

The integrating of these internal and outside fabric reflects a shared committal to safeguarding languages as fundamental components of cultural identity and expression. Try to maintain and enhance local languages bring not only to the conservation of Indonesia 's alone ethnical heritage but also to the broader global object of kick upstairs linguistic and ethnic diversity in an era of rapid globalization and homogenization.

Alawi (2020) in his research state that stress the essential of targeted opening to forbid the erosion of lingual heritage. These enterprise admit fostering the utilization of local spoken communication in Education, which not merely strengthens cultural roots but also empowers communities through improved access to cognition and communication. The preservation of regional languages therefore serves as a vital strategy to uphold Indonesia 's cultural mellowness while lend to global campaign to sustain endangered linguistic communication and promote linguistic inclusivity. By prioritizing these endeavors, Indonesia upholds its obligation to control that local spoken communication remain vivacious, relevant, and significant in the context of both home identity element and global cultural diversity.

The human relationship between word meaning within a language are collectively referred to as semantic kinship. Other research that the lexicon of a speech communication is not simply a aggregation of main words but a network of interrelated terminus that connect and define one another ( Gapur & amp ; Mulyadi, 2018, p. 108 ). Semantic relationships embrace various variety, including homonymy, hyponymy, metonymy, polysemy, and others ( Masduki, 2013 ). This paper focuses on the scrutiny of homonyms in the Bugis terminology, one of the regional speech of Indonesia.

The Bugis language, predominantly spoken in South Sulawesi on the Sulawesi Islands, serves as the primary means of communication among the Bugis people. It plays a crucial role in their daily interactions and functions as an essential medium for conveying knowledge in education, cultural practices, and economic activities. This language holds deep cultural and social significance, shaping the collective identity and worldview of its speakers.

In linguistic interactions, the ability to interpret meaning accurately is essential for fostering clear communication between speakers. Effective

communication requires mutual understanding, where the intended message is correctly conveyed and comprehended by both the speaker and the listener. Therefore, the skill of precise interpretation is crucial for ensuring the successful exchange of information and facilitating meaningful conversations.

The importance of interpretation extends beyond basic communication, as it also strengthens connections between individuals and communities. By conveying the subtle meanings of language, speakers can engage in more sophisticated interactions that reflect cultural, contextual, and emotional depth. Therefore, interpretation is not just about understanding words but also about capturing their intended meanings within a specific context.

Furthermore, the Bugis language, like other regional languages, demonstrates the complexity and fertility of Indonesia's lingual heritage. Its study, peculiarly the phenomenon of homonymy, divulge how Bible with indistinguishable forms can bring trenchant substance, depending on their custom and circumstance. This panorama of linguistic analysis underscores the intricate interplay between language complex body part and signification, bring to a broader apprehension of semantic kinship within regional linguistic process.

This study lies in its focus on examining homonymy within the Bugis language, a regional tongue in South Sulawesi, Indonesia. While previous research has search general semantic relationships, this investigation allow a elaborate depth psychology of homonym in the context of use of a specific regional language, spotlight their cultural, educational, and economic significance. By emphasizing the interconnectedness of spoken language, meaning, and societal note value, this study contributes to the unsubtle intellect of Indonesia's linguistic multifariousness and underscores the importancence of preserving regional languages as vital components of cultural heritage.

## **METHOD**

The researcher adopted a quantitative descriptive method, aligning with the aim of collecting data based on students' perceptions. This method is employed to examine hypotheses or address questions related to the accurate status of the research subject. The descriptive method is crafted to reveal

the current state of a phenomenon, focusing on determining the nature of the situation at the time of the study.

For this study, the researcher concentrated on one variable — the students' local dialect in the process of learning English Language within different cultural contexts at Alauddin Islamic State University of Makassar. Three aspects of the local dialect were considered, encompassing accent, grammatical form, and vocabulary. The research scope specifically targeted the examination of accent aspects.

The participants in this study were from the 3rd (third) semester of the English Educational Department at Alauddin Islamic State University during the academic years 2022-2023. Employing purposive sampling criteria, the researcher determined that 20 (twenty) participants would be involved, representing the Bugis dialect from Gowa, Makassar, and surrounding areas.

To gather data, the researcher employed questionnaire. Respondents were confined to selecting from the provided multiple-choice answers, known as closed format or closed-ended questions. These types of questions were advantageous for quantitative analysis, enabling the calculation of statistical data and percentages, as the answer set was predefined. Closed-ended questions, particularly Likert questions, were chosen by the researcher to gauge the strength of agreement among respondents regarding specific statements. Each item on the Likert scale used in the instrument provided response options ranging from “Strongly Agree,” “Agree,” “Neutral,” “Disagree,” to “Strongly Disagree” (Sugiyono, 2016). In this study, respondents were required to indicate their response by selecting a number from 1 to 5, each number corresponding to a specific level of agreement or disagreement.

## **RESULT AND DISCUSSION**

Maretha, Alrajafi, and Wahyuningsih (2021) posit that the constellation of determinants influencing individual communicative behavior underscores the complex architecture of message conveyance. Furthermore, Eryon, Maretha, Alrajafi, and Puspita (2023) illuminate the potential for grammatical divergences

to constitute communicative impediments, particularly when necessitating translingual adaptation of messages. Concurrently, Maretha, Wahyuningsih, and Alrajafi (2022) emphasize the criticality of lexical equivalence in the pursuit of communicative lucidity and precision. Within the Indonesian sociolinguistic milieu, communication is inextricably linked to the nation's ideological underpinnings; as articulated by Maretha, Wahyuningsih, and Alrajafi (2022), linguistic praxis should embody the tenets of *Bhinneka Tunggal Ika*.

The study revealed that homonyms in the Bugis oral communication are characterized by their identical phonetic or orthographic forms. Yet, these terms take clear-cut meanings found in their contextual usage. The data gathered from aboriginal Bugis speakers evidence that homonyms prevail in everyday communication, a dish as a testament to the grandness and complexity of the language.

Informants key out several homonyms, highlighting mutants in substance influenced by situational contexts, intonation, and accompanying gestures. For instance, specific words in the Bugis language exhibit dual substance depending on their syntactic arrangement within a conviction or the step with which they are spoken. These determinations underscore the nuanced nature of Bugis semantics and its reliance on contextual reading.

#### **The context of using “*Idi*”**

<i>Idi</i>	You, pronouns of the second person plural form
	We, Pronouns for the first person plural
	You, Singular second-person pronouns

The table illustrates the semantic and useable versatility of the pronoun *idi* in the Bugis nomenclature, highlighting its diverse applications found in settings and grammatically complex body parts. *Idi* serves multiple functions, acting as a second-person plural form pronoun, an initiatory-person plural pronoun, and a singular second-person pronoun. This multifunctionality reflects the language adaptability and contextual sensibility built in in the Bugis language.

As a second-person plural pronoun, *idi* is used to address a group of someone, emphasizing a collective reference point. This usage aligns with the

linguistic communication's focus on interpersonal dynamics and community-tailored communication. Conversely, when employed as a first-person plural pronoun, *idi* includes the speaker system within the group being referred to, producing a common sense of inclusivity and shared identity. This wave-particle duality in pronoun function is suggestive of the elastic nature of the Bugis pronoun system, which allows for nuanced expressions of social relationships.

Interestingly, *idi* can also function as a singular second-person pronoun, addressing a single individual like a shot. This usage emphasizes the contextual reliance of Bugis pronouns, where meaning is often inferred from situational cues, tone, or accompanying speech. The ability of an unmarried pronoun to fulfill these clear-cut functions demonstrates the saving and efficiency of the Bugis linguistic structure, keeping down the need for an expansive dictionary while upholding clarity in communication.

*Idi* again shows how some things within the Bugis language system are related in a polysemous fashion to other things. Cross-referential pronouns of this sort mean that speakers have to rely on contextual and, more broadly, pragmatic sense, indicating how culturally contextualized communication occurs within Bugis-speaking communities. This linguistic characteristic not only has a positive effect of adding vitality to the Bugis language but also poses a difficulty for learning by those who attempt to learn Bugis as a second language because of the directed nature of *Idi*'s function and use, and consequently, they will have to pay close attention to contextual and social factors to appropriately and accurately employ and understand the meaning of *Idi*.

### **The context of using “*Laleng*”**

<i>Laleng</i>	Inside, or away from the place of origin or surface.
	On the street, showing a place that is the street

The table forms the meaning of the word *Laleng* in the Bugis language and exemplifies its semantic range as well as contextual variability. This polysemous term *laleng* serves various functions concerning the form and context in which it

is used. This polysemy illustrates the dependence of the Bugis language on situational elements in its interpretation of the language.

First and foremost, *laleng* may mean something close to moving out of the place of origin or surface or getting inside. In this context, the term conveys spatial bounds, that is, the position of an entity within an enclosed space or the entity's displacement from a given point. This use reflects the Bugis language's capability to move around spaces and the need for precision in the spatial attributes, which are necessary for daily communication

In this respect, *Laleng* may also mean a place related to the street or even a road on the street. In this case, this term is used to refer to a certain geographical location as opposed to referring to a spatial position. This duality demonstrates that the Bugis language, as with a good many Austronesian languages, has a great versatility for 'one word' covering many different aspects of spatial and locational perspectives.

Why *Laleng* therefore tops the list of most semantically flexible Bugis words is because the semantics of Bugis terms often require contextual and meaningful understanding. Such terms are underspecified, meaning that the word refers to a concept whose meaning is defined by the context in which it is used, both linguistic and situational. For instance, *Laleng* is ambiguous as to whether it refers to an internal post, a directional orientation or directionality, or a certain place; it wholly depends on its integration with the syntax and the discursive context it occupies.

This feature can be seen as a feature of the Bugis language more generally since, in this language, words are polysemous, and their meaning has to be deduced from the context. Thus, such language flexibility is realized that it facilitates brevity and clarity and allows demonstration of the richness and multilevel character of Bugis semantics. For learners and researchers, it is important to examine the linguistic and cultural nature of how spatial relations and local references operate in the Bugis language as represented by *Laleng*.

### **The context of using “*Pura*”**

<i>Pura</i>	"Formerly" is a time that has passed or is in the past
	"Already", which means it has been finished; is ready; finish.

The table highlights the multiple meanings of the Bugis word "Pura," which vary depending on the context in which it is used. This word demonstrates the temporal and aspectual complexities inherent in the Bugis language, showcasing its linguistic depth and precision.

In its primary sense, "Pura" means "formerly," referring to a point in time that has passed. This usage highlights temporal placement, allowing speakers to reference events, states, or actions that occurred before the present. Such temporal markers play a crucial role in crafting narratives and situating experiences within a clear chronological framework, emphasizing the value of time as a linguistic and cultural element in Bugis society.

Alternatively, "Pura" can mean "already," signifying the completion or fulfillment of an action or state. This usage underscores the conclusion of a process, indicating that something has been finalized, prepared, or completed. In this aspect, "Pura" plays a vital role in expressing perfective aspects, where attention shifts from the occurrence of an action to its resulting state or readiness.

The dual meanings of "Pura" highlight its versatility and the importance of contextual interpretation. For example, whether "Pura" signifies a past event or the completion of a task depends on syntactic cues, surrounding discourse, and the speaker's intent. This intricate interplay between context and meaning underscores the Bugis language's reliance on meaning understanding for clear and effective communication.

The semantic range of "Pura" also mirrors broader cultural and linguistic patterns within the Bugis language, where temporal and aspectual distinctions are encapsulated within a single word. This linguistic economy promotes efficiency while demanding that speakers possess a refined comprehension of contextual nuances. For language learners and researchers, "Pura" offers a valuable lens through which to explore how the Bugis language encodes concepts of time and



completion, enriching understanding of its grammatical and semantic complexities.

### The context of using “*Magello*”

<i>Magello</i>	Beautiful/Handsome, referring to adjectives that exist in women and men
	Good, meaning very good or beautiful results

The table highlights the Bugis word "Magello," showcasing its semantic range and its function as a descriptive term within the language. Serving as both an adjective and a qualitative marker, "Magello" demonstrates its versatile application in describing aesthetics and evaluative judgments.

Primarily, "Magello" means "beautiful" or "handsome," functioning as an adjective that describes the physical or aesthetic qualities of individuals. Its usage is gender-inclusive, enabling the characterization of both women and men. This universal application underscores the Bugis language's capacity to express shared aesthetic values across genders, offering insight into cultural perceptions of beauty and attractiveness within the Bugis-speaking community.

In an alternative sense, "Magello" signifies "good," implying excellence or superior quality. This interpretation extends beyond physical aesthetics to include outcomes, results, or creations that are considered exemplary or visually appealing. The use of "Magello" in this evaluative context highlights its adaptability as a descriptor, effectively conveying both subjective perceptions and objective assessments of quality.

The dual meanings of "Magello" showcase the Bugis language's reliance on contextual and pragmatic cues to determine precise interpretations. Whether the term refers to physical beauty or the quality of a result depends on the linguistic context and the speaker's intent. This semantic flexibility emphasizes the language's efficiency in using a single term to encompass multiple related concepts while preserving clarity and precision.

Additionally, "Magello" embodies cultural values embedded within the Bugis language, where beauty and goodness are deeply interconnected. The dual usage of the term suggests a cultural association between physical aesthetics and the perception of quality or virtue, offering profound insights into the community's worldview and linguistic traditions.

Overall, "Magello" exemplifies the richness of the Bugis lexicon, showcasing its ability to express complex concepts of beauty and quality through a single term. For linguists and cultural researchers, it serves as a valuable resource for exploring the intricate relationship between language, culture, and social values in Bugis society..

### **The context of using “*Puang*”**

<i>Puang</i>	God, which means the Supreme Creator of nature and all.
	An elder or famous person

The table highlights the Bugis word "Puang," a term of profound cultural and linguistic significance that carries distinct meanings depending on its contextual usage. This polysemous term demonstrates the Bugis language's ability to articulate hierarchical and spiritual concepts, emphasizing its cultural depth and versatility.

In its primary sense, "Puang" refers to God, representing the Supreme Creator and ultimate authority over nature and existence. This usage encapsulates the spiritual and religious worldview of the Bugis community, where "Puang" signifies divine power, transcendence, and the foundation of moral and natural order. The term's application in this context underscores its vital role in expressing core beliefs and values, highlighting the deep interconnection between language and spirituality within the Bugis cultural framework.

Alternatively, "Puang" is used to address or describe an elder or a notable individual, symbolizing respect, reverence, and social status. This application extends the concept of honor and authority from the divine to influential figures

within the community. By attributing the term "Puang" to prominent individuals, the Bugis language expresses admiration and acknowledgment of their contributions, wisdom, or achievements.

The dual meanings of "Puang" showcase the semantic richness of the Bugis language and its reliance on contextual cues for accurate interpretation. Whether the term refers to the divine or esteemed individuals, its usage is shaped by linguistic and situational factors, such as the tone of discourse and the cultural framework in which it is applied.

This complex use of Puang conceals meanings that lie beneath the Bugis community, religion providing an undercurrent to the classism that is present. The term puang also means respect or recognition given to the gods or prominent individuals in the society and has an implication in the area of social organization and language together with religion.

## CONCLUSION

Explaining the methodological risks of phonological analysis, the study emphasizes that homonyms in the Bugis language are semantically rich and culturally salient because they manifest multiple meanings conditionally, based on situational context. The beauty of Bugis semantics is best expressed by terms like Idi, Laleng, Pura, Magello, and Puang, where you go, when, by what, and how, taboos, and respect, and God are integrated into one harmonious system. The conclusions drawn stress that the context is extremely important in Bugis, which Appendix I shows, as it defines the meaning of words with regard to syntax, intonation, and circumstances. For example, Idi used as a pronoun with many varieties according on social relationship, and also Laleng and Pura due to differentiation according to space and time. In the same way, Magello and Puang accompany the concern about the links between visual appeals, social class, and spirituality with certain local linguistic practices and beliefs.

The findings of the study stress the links between the language and culture of the Bugis-speaking people. Language is commonly used as a tool of

transmitting information, but language has cultural beliefs, norms and ideas in it. In the analysis of these terms it can be seen how Bugis language is able to express much general ideas and relationships using a few words, which represent these terms as multifunctional ones. In addition, the findings of the study extend existing knowledge of the linguistic situation in Indonesia and underscore the need to maintain regional languages such as Bugis. Thus, through recording and analyzing of these homonyms, the research contributes to the existence and usage of various linguistic characteristics as Indonesian cultural assets.

From the study, it is clear that while homonyms are real linguistic features in Bugis language they also carry cultural meaning or importance. They have provided self-employer information on the linguistic richness and culture of language and identity and therefore there is need to protect such language assets for future use.

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