



Phonological Interference of the Bugis Dialect on the Indonesian Language in the Bambaloka Community in Baras District

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Article Info	Abstract
<p>Accepted: 2026-05-30 Revised: 2026-06-08 Accepted: 2026-06-22</p> <p>Keywords: Indonesian, contact Language, Bugis dialects, phonological interference, sociolinguistics, bilingualism</p> <p>DOI: 10.24256/ideas.v14i1.10912</p> <p>Corresponding authors: Fika fika21084@gmail.com Indonesian Language and Literature Education, FKIP Tadulaku University</p>	<p><i>This study aims to describe the form of interference of the Bugis dialect in Indonesian speech in the Bambaloka community, Baras District, through a descriptive qualitative approach with data in the form of spontaneous speech collected using listening, recording, and recording techniques in the context of informal communication, and analyzed using the Miles and Huberman model. The results of the study revealed that the interference that occurred was concentrated in one form, namely phonological interference, which included 13 specific patterns including the change of the phonemes /m/ and /n/ to /ng/ at the end of the word, modification of the vowels /o/ and /e/ at the end position, the elimination of the consonants /h/, /t/, /p/, and /k/ which are prevalent accompanied by the addition of the particles /mi/ and /ji/ typical of the Bugis dialect, As well as the pattern of contraction, assimilation, change of the liquid phoneme /r/, and simplification of consonant clusters as seen in the realization of the word has become sudami and not become didaji. This phenomenon takes place systematically because the Bambaloka people are a bilingual community that makes the Bugis dialect their mother tongue, so that the phonological system of the first language is consistently carried over into their Indonesian speech. This finding has practical significance as the basis for designing an Indonesian language learning strategy that is more contextual and responsive to the linguistic characteristics of bilingual communities, especially for speaking communities living in a language contact situation between regional languages and Indonesian.</i></p>

1. Introduction

Indonesian is a national language that is one of the identities of the State of Indonesia. In addition, Indonesian is also a communication tool that unites the nation or unites various ethnic groups with different backgrounds, in addition to Indonesian which is used nationally because of which people use Indonesian as well as regional languages as a means of daily communication. A region or society that has two languages is called a bilingual society or a multilingual society that makes Indonesians able to speak using more than one language.

Bugis is a regional language spoken by the Bugis ethnic community in the South Sulawesi region and its surroundings, with several dialects such as Bone. This language belongs to the *Austronesian family* and is characterized by a complex phonological structure, including the use of affixes and dialect variations that affect pronunciation, vocabulary, and sentence structure.

From a social perspective, the Bugis language functions as a marker of ethnic identity, a means of intergenerational communication, a medium for the inheritance of cultural values and kinship, as well as a form of politeness in social interaction. However, the existence of the Indonesian language has experienced great dynamics due to the influence of the Bugis language, urbanization flows, and socio-cultural changes, so preservation and documentation efforts are very important to ensure the sustainability of this language.

Interference is one of the linguistic phenomena that arises in situations of language contact, especially in bilingual or multilingual societies. Interference occurs when elements or rules from the first language (B1) are carried over into the use of the second language (B2), thus causing deviations from the original rules of the second language. This phenomenon can occur both consciously and unconsciously, and it encompasses various aspects of language from phonology to vocabulary. However, interference has become a habit of the speaking community, especially the speaking community in Bambaloka Village.

Sociolinguistics as a branch of linguistics views or places the position of language in relation to language users in society, because in social life human beings are no longer individuals, but as social societies therefore everything that humans do in speaking will always be influenced by the surrounding situation and conditions. Sociolinguistics is one of the branches of linguistics the study of the relationship between language and social factors in the sociolinguistics of language is seen not only as a structure but also as a social system, communication system, and part of the culture of a particular society According to Wijana and Rohmadi in (Ismail Mau lud, 2018).

Bilingualism In Indonesian, it is called bilingualism, the statement can be understood as literally bilingualism regarding the use of two languages or two language codes. Sociolinguistically, bilingualism is defined as the use of two or more languages by a speaker in his or her interactions with other people alternately.

A bilingual person must master his or her first language and a new language to use two languages. In addition to the term *Bilingualism* Also used term *Multilingualism* or linguistic diversity, which is the state in which a person uses more than two languages in his association with others alternately Chaer and Agustina in. (I Komang viodi, 2023)

Chaer and Agustina's bilingualism in terms (Robertus Adi Sarjono Owon, 2022) *Bilingualism* (English: *Bilingualism*) in Indonesian is also called bilingualism, which is related to the use of two languages or two language codes. *Bilingualism* is a similarly original supervision of two languages. Of course, one will not limit the level of perfection that is the place for a good foreign speaker to become a bilingual.

Language variety is speech related to society in terms of how to interact with others. According to Kridalaksana, in various languages are variations of language according to their use, which are differentiated according to the topic, relationship of the perpetrator, and the medium of conversation. The occurrence of diversity or variation in language is not only caused by the speakers who are not homogeneous, but also because the social interaction activities they carry out are very diverse, each activity requires or causes linguistic diversity.

This diversity will increase if the language is used by a large number of speakers and in a very large area, this language variation is divided into two views. First, language variation is seen because of the social diversity of language speakers as well as the diversity of the function of the language itself. So language variation occurs because of social diversity and diversity of language functions. Second, the language variety already exists to fulfill its function as a means of interaction in communicating in various community activities. These two views are usually accepted or rejected. Language variations can be classified based on the presence of social diversity and the function of activities in social society. (putri, 2021)

Idiolects are individual variations of language. This is in line with the opinion of Abdul Chaer in (Lestari, 2024). "This idiotic variation is related to the color of the voice, the choice of words, the style of language, the order of sentences and so on". According to the concept of idiolects, everyone has their own variations of language or idiolects.

A dialect is a linguistic variation of a group of speakers that are relatively numerous, who are in a particular place, region, or area. Based on the statement, it was explained "Dialect language variation, which is the language variation of a group of speakers that are relatively numerous, who are in one place, region or certain area" Abdul Chaer & Leonie Agustina in (Lestari, 2024). Chronolect or temporal dialect is a variation of language used by social groups at a certain time.

Based on the statement, it was explained "Variations of the Indonesian language in the thirties, variations used in the fifties, and variations of the language used today. The variations of language in the three eras are certainly different, both in terms of pronunciation, spelling, morphology, and syntax" Abdul Chaer & Leonie

Agustina in (Lestari, 2024).

Sociolect or social dialect is a variety of languages related to a certain social group. Each social group has a variety of different languages with their own characteristics which of course can distinguish them from other societies or groups. Chaer and Agustina in (Puspita, 2021) explain that sociolect or social dialect is a variety of languages related to the status, class, and social class of its speakers. In this regard, sociolect involves all the personal problems of its speakers such as age, education, gender, occupation, and social class.

Seeing this reality, the author feels the need to conduct research on the people of West Sulawesi Province, Pasangkayu Regency, Baras District which are settled in Bambaloka Village, which is a village occupied by various tribes, such as the Mandar tribe, the Kaili tribe, and the Bugis tribe. However, living in diversity does not make each tribe lose its identity as a native speaker of the regional language, especially the Bugis tribe. Until now, the Bugis language has a very positive function and position in daily life both as a mother tongue and a social language in interacting with the community.

Based on this background, the formulation of the problem raised in this study is how the form of phonological interference of the Bugis dialect phonology against the Indonesian language in the Bambaloka community in Baras District, In relation to the formulation of the problem, this study aims to describe the phonological interference of the Bugis dialect on the Indonesian language in the Bambaloka community in Baras District. As we know, it is based on the existence of a real language in the daily life of the Bambaolaka people, where elements of the Bugis language are very often carried into the use of the Indonesian language.

Based on the results of initial observations, speakers in the Bambaloka community often show deviations from the rules of the Indonesian language at the phonological level, due to the strong influence of their first language, namely Bugis. This condition shows that interference does not only occur incidentally, but becomes a speech habit that takes place and deserves academic research. In addition, research on the interference of the Bugis language in the region has never been carried out comprehensively.

2. Method

This study uses a qualitative descriptive research type. This method was chosen because the researcher wanted to describe the phenomenon that occurred as it is based on real conditions in the field at the time of the research, as stated by Arikunto (2006:54) in Rahayu Novita and Yusak Hudiyono (2023). Qualitative descriptive research describes a phenomenon through the description of words with a natural approach, not through numbers or statistics. The goal is to explain the facts and characteristics of a phenomenon in a systematic, factual, and targeted manner.

In its implementation, the researcher also examines various sources such as national and international books and journals to find similarities and differences in views, then summarize them into a new understanding.

Participants in this study are the spoken people who live in Baras District, especially in the Bambaloka area. Participants were selected by *purposive sampling* by considering the following criteria are native speakers who use Bugis as their first language or mother tongue, actively use Indonesian in daily communication, and have been permanently domiciled in the Bambaloka area for at least the last five years. The number of participants involved was 13 people consisting of various age groups and social backgrounds, to obtain representative and varied speech data. Data collection is carried out in informal situations, both in the family environment and the surrounding community, so that the resulting speech is natural and not made up.

The research data is in the form of oral speech produced by the Bambaloka people in daily conversation, with a focus on the use of Indonesian language influenced by the Bugis dialect, especially at the phonological level. Data collection was carried out for 2 months, resulting in a total of 13 speech data containing elements of phonological interference, the data was then filtered and sorted based on its relevance to the focus of the research. The research instruments include gadgets as audio recording devices, as well as stationery in the form of pens and notebooks to record speech data found in the field.

The data collection technique is carried out in two ways. First, the technique of free and capable involvement, which is that researchers listen to and record people's conversations directly without being actively involved in the conversation to maintain the naturalness of speech. Second, the recording technique, which is that the researcher records parts of speech that are directly indicated to contain elements of phonological interference.

All speech recordings are then transcribed orthographically into written form using a phonetic transcription system based on the International Phonetic Alphabet (IPA) to mark the realization of sounds that deviate from the standard Indonesian phonological rules. The transcription process is carried out by the researcher independently, then *double-checked* to ensure the accuracy of the recorded sound representation, and each speech is time-stamped that refers to the original recording session to facilitate data verification. Each data is assigned a special code that contains the sequence number, participant initials, and the type of phonological interference found. This code is important so that data is easier to manage and analyze. The types of phonological interference that are the reference for coding include sound replacement (*substitution*), sound removal (*elisi*), sound addition (*epentesis*), and pressure or intonation changes.

The theoretical reference used in identifying these categories refers to the concept of phonological interference as proposed by Putri et al. (2022) which explains that Bugis phonological interference in Indonesian speech occurs when speakers apply their first language sound system, resulting in deviations at the phoneme level such as substitution and sound elimination.

This is reinforced by Syamsinar and Aryanti (2022) who emphasized that interference identification needs to be done through a systematic comparison between the realization of sounds in speech and the rules of target language. In addition, Firmansyah (2021) also stated that interference occurs consistently in the bilingual speaking community because of the dominance of the first language in the speaker's linguistic system.

Based on this reference, any speech whose sound deviates from the standard Indonesian language rules is compared to the Bugis sound system to ensure that the deviation indeed comes from the influence of the speaker's first language. The coding process is carried out twice, namely by the researcher himself first, then discussed with colleagues or supervisors so that the results are more objective and accountable.

The data analysis in this study follows the Miles and Huberman interactive model which consists of three interrelated stages. The first stage is data reduction, which is sorting and filtering the relevant data from the entire speech that has been collected. The second stage is data presentation, which is to present the findings descriptively accompanied by examples of real speech along with phonetic transcriptions so that they are easy to understand. The third stage is drawing conclusions, namely formulating phonological interference patterns that consistently appear in the speech of the Bambaloka people.

Data from various participants were compared to each other to see the consistency of the patterns that emerged, and the analysis did not rely solely on one theory but referred to several expert views at once. The entire research process is also well documented, from field notes to original recordings, so that if necessary, the process can be traced and re-examined. In addition, the results of the analysis are consulted with a supervisor or expert in the field of linguistics to ensure that the interpretation made is not biased.

3. Results and Discussion

A. Forms of Bugis Dialect Interference with Indonesian Language in the Bambaloka Community in Baras District

Based on the research conducted, the research has found the existence of Bugis Dialect Interference with the Indonesian Language in the Bambaloka community in Baras District in one context, namely non-formal situations (family and community environment).

The results of the study show that there is one form of regional dialect interference that is the focus of the study, namely interference in the phonological aspect consisting of vowel phoneme changes, vowel additions/proofs, fluid phoneme changes, consonant removal, simplification of consonant clusters and contraction/assimilation. in the use of Bahasa Indonesia. The results of this study are as follows:

Table 1. Phonological Interference Research Results

Yes	Types of Phonological Interference	Data	Raw Shape
1	Changes in the vowel phoneme /m/ /ng/.	<i>Loan</i>	Borrow
2	Vowel Phoneme Change /n/ /ng/.	<i>São Paulo</i>	Eating
3	Changes in the vowel /o/ at the end of the word	<i>Yi Yi</i>	Yes
4	The addition of the /na/ sound and the change of the vowel /e/ at the end of the word	<i>São Paulo</i>	Yes
5	Phoneme removal in the middle of a Word	<i>São Paulo</i>	Who
6	Phoneme changes in the middle of a word	<i>Capami</i>	Fast
7	Fluid phoneme changes	<i>Pigi</i>	Go
8	Contraction and Assimilation of phonemes	<i>Nda, there is</i>	None
9	Removal of consonants /h/ and addition of particles /mi/ at the end of words	<i>Sudami</i>	Already
10	Removal of consonants /t/ and addition of particle /ji/ at the end of words	<i>Takuji</i>	Fear
11	Removal of the consonant /p/ and the addition of the particle /mi/ at the end of the word	<i>Cukumi</i>	Enough
12	Removal of consonants /k/ and addition of /ji/ particles at the End	<i>Banyaji</i>	Many
13	Simplification of Consonant Clusters	<i>Squirrel</i>	School

a) *Changes in the vowel phoneme /m/ /ng/ at the end of the word*

The change of the phoneme /m/ to /ng/ at the end of the word is a form of phonological interference due to the influence of regional languages on the use of the Indonesian language. This change occurs because the speaker adjusts the pronunciation of the final sound to the pronunciation habits in their regional language so that it feels easier and more natural when pronounced.

The phoneme /m/ at the end of the word changes to /ng/ which has a stronger nasal sound. This phenomenon shows the influence of the Bugis sound system in the Indonesian language used in everyday speech. In this explanation, it is found that the people's speech shows the change of the vowel phoneme /m/ to /ng/ at the end of the word in the process of communication and interaction.

Date 1:

Q1: *"I'm going to go to the party and I'm going to the party"*

(Mom, I want to borrow a party dress because I want to go to the event later)

P 2: *"Which one is we? "Just go to Mickey Mouse and see where he is."*

(Which one is it? Just come home so you can see and choose the right one.)

Speaker context: Informal Situations

In the conversation, the P1 speaker asked his mother for permission to borrow a party dress to be used to attend an event. In the speech, the word "**pinjang**" **appears** which comes from the standard word "**borrow**". This form shows the change of the phoneme /m/ to /ng/ at the final position of the word which is a form of phonological interference due to the influence of the Bugis dialect on the use of the Indonesian language. This change in sound occurs because the speaker adjusts the pronunciation to the phonological patterns that are more familiar and natural in everyday language habits.

From a sociolinguistic perspective, the use of the word "pinjang" reflects the influence of bilingualism on the Bugis community, where the regional language that is mastered as the first language still influences the use of Indonesian as a second language. The appearance of this form in family conversations that take place casually and informally also shows that regional languages continue to play a role in shaping language variations, as well as being a marker of the social identity and language habits of the Bugis people in daily life.

b) *Changes in Phonemes /n/ /ng/ at the end of words*

The change of the phoneme /n/ to /ng/ at the end of the word is a form of phonological interference influenced by the use of regional languages in Indonesian. The change occurs when the /n/ sound in the final position of the word changes to the /ng/ sound so that the pronunciation does not match the standard form of the Indonesian language.

This symptom arises due to the speaker's habit in pronouncing words which is influenced by the sound system of the regional language, so that the sound at the end of the word is adjusted to the pronunciation pattern that is more often used in daily communication.

Dates 2:

Q1: *"I can't wait **to get my hands on it**"*

(Can you climb that mango tree? I want to eat mangoes)

P2: *"Wait a minute, I'm going to have to go get some rice"*

(Yes, wait. I still eat rice. I'll take it later after finishing eating.)

Speaker context: Informal Situations

In the speech, P1 asks P2 for help to climb a tree and pick up mangoes, but P2 temporarily refuses because he is still eating and promises to help when he finishes. In the conversation, there is the use of the word "**makang**" which comes from the standard word "**eat**". The form undergoes a change of the phoneme /n/ to /ng/ at the final position of the word, indicating phonological interference due to the influence of regional languages on the use of Indonesian. This change in sound occurs because the speaker adjusts the pronunciation to the phonological patterns that have been used in daily communication.

From a sociolinguistic perspective, the use of the word "makang" reflects the contact of language and the influence of bilingualism on the speaking community, where elements of regional languages are still carried over when using Bahasa Indonesia. The appearance of this form in everyday casual conversation also shows that regional languages continue to play a role in shaping language variations and reflecting the identity and language habits of the local community.

c) Changes in the vowel /o/ at the end of the word

The change in the vowel /o/ at the end of the word is a form of phonological interference that occurs due to the influence of regional languages on the use of Bahasa Indonesia. This change is characterized by the change of vowel sounds at the end of the word so that the pronunciation is different from the standard form in Indonesian. This phenomenon generally arises because speakers are used to using regional language pronunciation patterns in daily communication so that they are carried away when using Indonesian.

Dates 3

Q 1: *"Is that a Haikal drink?"*

(Is that drink yours Haikal?)

P 2: *"**Yes**, I have a drink of noodles"*

(Yes, it's mine. Drink.)

Speaker context: Informal Situations

In the speech, P1 asked P2 about the ownership of the drink, then P2 replied "iyo, I have to drink noodles" to confirm that the drink was indeed his and had been drunk. In the conversation that took place in a casual and intimate manner, the use of **the word "iyo"** appeared which is a variation of the standard word **"yes"**. This form undergoes a change from the vowel /a/ to /o/ at the end of the word because of the influence of the pronunciation pattern of the Bugis dialect that is carried over when the speaker uses Indonesian.

These changes include a form of phonological interference that arises due to contact between regional languages and Indonesian in daily life. From a sociolinguistic perspective, the use of the word "iyo" not only shows the influence of regional languages on the Indonesian language, but also reflects the social identity, cultural background, and language habits of the Bugis people in non-formal communication situations.

d) Addition of the /na/ Sound and the Change of the Suffix /e/ at the End of the Word

The addition of the /na/ sound accompanied by a change in the vowel /e/ at the end of the word is a form of phonological interference due to the influence of regional languages on the use of Bahasa Indonesia. This symptom occurs when the speaker adds the /na/ element at the end of the word and changes the vowel sound /e/ following the pronunciation pattern commonly used in regional languages. This phenomenon often appears in daily communication, especially in informal situations, so that the pronunciation is different from the standard form of Indonesian.

Dates 4:

Q1: *"Do you know how to drive a car?"*

(Do you know how to drive a car, Dam?)

Speaker 2: **"Yes, I know, I know."**

(Yes, I know. It's that simple.)

P 1: *"Whose car is it carnafter"*

(Whose car have you ever carried?)

Speaker 2: *"I just don't want to be in the car, and I don't want to be in the car anymore"*

(The car belonged to the Bantayang people, but the salary didn't match mine, so I stopped driving.)

Speaker context: Informal Situations

In the conversation, P1 and P2 had a casual conversation about P2's experience working as a car driver. P2 explained that he was able to drive a car and had worked with a car belonging to someone from Bantayang, but then quit because he felt that the salary he received was not appropriate. In the speech, there is the use of the word **"iyena"** which shows the influence of regional dialects on the

use of the Indonesian language. The form "**iyena**" comes from the word "**iy**" which means "yes" and has the addition of **the element /na/** as an affirmation commonly used in the Bugis dialect.

The use of this form is a form of regional language interference that appears in daily communication, especially in informal situations. From a sociolinguistic perspective, the emergence of the word "iyena" reflects the language habits of bilingual people who still bring elements of regional languages to Indonesian.

e) Phoneme Removal in the Middle of a Word

The elimination of phonemes in the middle of a word is a form of sound change in the field of phonology that occurs when a phoneme is not pronounced or omitted in the middle of a word. This symptom is often found in the use of everyday spoken language, especially in informal situations, as an effort to simplify pronunciation so that it is faster and easier to pronounce.

Dates 5:

Q1: "**Who didn't** come?"

(Who came earlier)

P 2: "**The Ma'duppa** Person"

(The person who summoned it)

Speaker context: Informal Situations

In the speech, the conversation took place in a relaxed and familiar atmosphere which was marked by the use of the word "**sapaga**" in P1's speech, namely "Who didn't come earlier?". The form "**sapaga**" is a non-standard variation derived from the word "**who**" and is used in a variety of everyday spoken language to make pronunciation easier and faster.

The use of this form shows a simplification of sounds influenced by the language habits of the local community, so that speech sounds more natural in the context of informal communication. From a sociolinguistic perspective, the emergence of the word "sapaga" reflects the variation in language that arises due to social factors, communication situations, and the influence of regional languages on the use of the Indonesian language.

This form also shows the interference of regional languages that are commonly found in bilingual societies, where elements of the first language are still carried over when using Bahasa Indonesia. Thus, the use of "sapaga" not only serves as a means of communication, but also reflects social identity, language habits, and the dynamics of language use in daily life.

f) Phoneme Changes in the Middle of Words

Phoneme changes in the middle of a word occur when the sound in a word undergoes a process of replacement, elimination, or addition to the medial part or the middle position of the word. This symptom is usually found in spoken speech, especially in informal situations, as a form of simplifying pronunciation so that speech becomes faster and easier to produce.

In sociolinguistic studies, this phenomenon is influenced by several factors, such as regional language interference, speakers' articulation habits, and speed in daily communication. As a result, the form of the word that appears can deviate from the standard form of the Indonesian language, but it can still be understood by the interlocutor because it is supported by the context of the conversation.

Dates 6:

P 1: "**Capatmi** je pigi the garden there is a harvest person"

(Hurry up and go to the garden, there are people harvesting there)

P2: "Yes, I know."

(Yes, be patient.)

Speaker context: Informal situations

In this speech, **the word "capatmi"** is a non-standard form derived from the word "**fast**" which undergoes a change in the vowel sound /e/ to /a/ so that it is pronounced to "**capat**", then gets an additional "**mi**" **particle**. The change in sound is a form of phonological interference influenced by the pronunciation habits of the Bugis dialect in the use of spoken Indonesian. Meanwhile, **the particle "mi"** is a typical element in the Bugis language that functions as an affirmation and can mean "already", "lah", or indicate that an action has been or is about to be performed.

In the sentence "capatmi je pigi kebun", the use of these particles emphasizes the speaker's intention that the activity of going to the garden has been or will be carried out soon. From a sociolinguistic perspective, the form **of "capatmi"** shows the influence of regional languages on Indonesian language in daily communication, especially in informal situations, as well as reflecting the social identity and language habits of the Bugis people who tend to incorporate elements of regional languages into Indonesian speech.

g) Liquid Phoneme Changes

Changes in the liquid phoneme /r/ are changes in the sound in the consonant /r/ that appear in the use of spoken language, especially in informal situations. The /r/ sound that should be pronounced as vibration is often not heard clearly because it is influenced by the speed of speech and ease of pronunciation. In practice, the phoneme /r/ can be weakened, lost, or changed to a lighter sound, especially when it is in the middle or end of the word, depending on the habits of the speaker and the influence of the regional dialect.

From a sociolinguistic point of view, these changes show that language is varied and flexible, influenced by the context of the conversation, the social environment, and the speaker's attempts to speak more quickly and simply.

Dates 7:

Q1: "Are you sure you don't want **to go** to Duran Duran?"

(Do you want to go eat durian with you)

Q2: "Who **are** you?"

(What time do we go)

Speaker context: Informal situations

In this speech, **the word "pigi"** comes from the standard form of "**go**" which has changed due to the influence of the Bugis dialect in the daily use of the Indonesian language. This change is characterized by the loss of the liquid **phoneme /r/** in the word "go", which is then followed by an adjustment of the vowel sound to produce the **form "pigi"**. This process is a form of phonological interference that occurs because the speaker adjusts the pronunciation to the sound pattern that is easier and commonly used in the Bugis language.

From a sociolinguistic perspective, the use of the word "pigi" shows the influence of regional languages on Indonesian in bilingual societies, where the phonological elements of the first language are still carried over when using the second language. The appearance of this form in daily conversation, especially in informal situations, reflects language habits, social identity, and the strong role of the Bugis dialect in shaping the variation in the use of Indonesian in the environment of the speaking community.

h) Contraction and Assimilation

Contraction is a phonological process that occurs when two or more words are shortened or combined to produce a more concise form of speech. This process is generally characterized by the elimination of some sound elements to make it easier and faster to pronounce in speech.

Meanwhile, assimilation is the process of changing sounds that occurs when a phoneme adjusts to other phonemes around it so that similarities or similarities appear in the way they are articulated. This happens because there is a tendency for speech devices to produce sounds that are easier to pronounce and more efficient in the flow of speech.

Dates 8

P 1: "**Are you ready** for the challenge?"

(Is there no charge?)

P 2: "**There is no fulfillment** of the warehouse in the Port"

(No, the warehouse at the port is full)

Speaker context: Informal situations

In this speech, the form "**nda ada**" is a variation of the standard form "**none**" which undergoes a contraction process through the elimination of part of the sound in the word "no", resulting in a shorter and easier to pronounce form. In the process, **the phoneme /t/** undergoes a weakening or elimination and adjusts to **the /nd/** sound, which indicates an assimilation process to make it easier to pronounce in spoken language.

From a sociolinguistic perspective, the use of **the form "nda exists"** reflects the variation of language commonly used in informal communication situations and is influenced by the language habits of the local community. This form shows that language can change and adapt to the needs of faster, practical, and more efficient communication, while showing the influence of regional dialects on the use of Indonesian in daily life.

i) *Removal of consonants /h/ and addition of particles /mi/ at the end of words*

The omission of the consonant /h/ at the end of the word and the addition of the particle /mi/ are two phonological phenomena that are often found in the spoken speech of the Bugis people when using Indonesian in daily communication. The removal of the consonant /h/ occurs as a form of phonological reduction, which is the process of simplifying sounds by eliminating or weakening phonemes at the end of a word to make it easier and faster to pronounce.

Meanwhile, the addition of the /mi/ particle is a characteristic of the Bugis language which functions as an affirmation of meaning, a marker of certain aspects, and provides a sense of familiarity in conversation. These two processes show the influence of regional language phonology systems on the use of Indonesian, resulting in speech variations that are more concise, natural, and in accordance with the speaker's communication habits in informal situations.

Dates 9

P 1: "**Mandre ki jolo**"

(Let's eat first)

P 2: "**Yes, I know**"

(Yes, I ate earlier)

Speaker Context: Informal Situations

In the pronunciation of **"sudami"** in the sentence *"iyee, sudami makang tadi"*, the root word **"already"** has the elimination of the consonant **/h/** at the end position of the word so that it becomes **"suda"**, then the particle **"mi"** is added which is a typical element in the Bugis dialect. The particles serve as an affirmer that indicates that an action has been completed. The process of sound removal and the addition of particles is a form of interference of regional languages to the use of Indonesian in daily communication.

From a sociolinguistic perspective, the use of **the form "sudami"** reflects the language habits of the Bugis people in relaxed and familiar conversational situations, where speakers tend to use a more concise form of language, easy to pronounce, and in accordance with regional speech patterns. This phenomenon shows that the use of Indonesian in bilingual societies is inseparable from the influence of regional languages, which also form language variations while reflecting the social and cultural identity of its speakers.

Date:

- P 1: *"Nda takuji ko ga ga ga go too far from your house"*
(You are not afraid to go all the way back to your home)
P 2: *"Ba nda nothing ordinary ma malang malang"*
(It's okay, I'm used to coming home at night.)

Speaker Context: Informal Situations

In the speech, **the word "takuji"** shows the addition of **the /ji/ particle** to the basic form of the word which is one of the characteristics of the use of spoken language influenced by the Bugis dialect. The **/ji/ particle** serves as an affirmer that puts pressure on the intent of speech without changing the basic meaning of the word, so that speech sounds clearer, more familiar, and expressive. From a sociolinguistic perspective, the use of the form **"takuji"** reflects the linguistic variations that arise due to the influence of regional languages in daily communication, especially in informal situations.

The presence of **the /ji/ particle** not only serves to strengthen the meaning of speech, but also shows social identity, language habits, and close relationships between the speaker and the opponent. This phenomenon shows that language is used not only as a means of communication, but also as a means of expressing attitudes, building familiarity, and adapting speech to the social context in which communication takes place.

j) Removal of consonants /p/ and addition of particles /mi/ at the end of words

The removal of the consonant /p/ and the addition of the /mi/ particle at the end of the word is a process of changing sounds in spoken language, especially in informal conversation situations that are heavily influenced by regional language customs. The elimination of the consonant /p/ occurs due to simplification in pronunciation, namely by eliminating certain sounds so that words are lighter and easier to pronounce when speaking quickly.

Meanwhile, the /mi/ particle added at the end of a word serves as a marker of affirmation or reinforcement of meaning in speech, so that speech sounds more assertive or emphasizes certain circumstances. Both of these processes show that in oral communication, speakers tend to choose simpler forms while adding certain elements to clarify the intended message.

Date:

P 1: "How much do we want?"

(How much are we willing to buy this?)

*P 2: "Kasi **cukumi** ten thousand, mega ladde' i"*

(Just ten thousand, a lot)

Speaker Context: Informal Situations

In the speech, the word "**cukumi**" comes from the standard word "**enough**" which has the elimination of the consonant /p/ at the end position of the word so that it becomes "**cuku**", then gets an additional "**mi**" particle that functions as an affirmer in speech. This process shows the simplification of sounds to facilitate pronunciation in daily oral communication, as well as the influence of regional language elements using "**mi**" particles.

From a sociolinguistic perspective, the form of "**cukumi**" reflects the linguistic variations that arise in informal situations and are influenced by the Bugis dialect, where speakers tend to use more concise, familiar, and easy-to-pronounce forms. The use of this form also shows the interference of regional languages with the Indonesian language and describes the social identity and language habits of the community in daily interactions.

k) Removal of consonants /k/ and addition of /ji/ particles at the End of Words

The omission of the consonant /k/ and the addition of the /ji/ particle at the end of the word are forms of language variation that appear in oral speech, especially in informal varieties that are heavily influenced by regional dialects such as Bugis-Makassar. The process of eliminating the consonant /k/ occurs as a form of simplifying sounds in speech, where speakers tend to reduce or eliminate sounds that are at the end of words because they are considered weak and not very clear to be heard in quick conversations. This is done to facilitate and speed up the pronunciation process.

Meanwhile, the /ji/ particle added at the end of the word serves as a marker of affirmation, limiting meaning, or also as a form of softening speech to sound more familiar and polite in social interactions. These two symptoms indicate that in the use of everyday language, the speaker considers not only the structure of the language, but also the practical factors of pronunciation as well as the social relations between the speakers in communication.

Date:

Q1: "Are you ready for the next one?"

(A lot of people came earlier)

P 2: "Yes, **it's** a new map"

(Yes, a lot, even though it's just a proposal)

Speaker Context: Informal Situations

In this speech, the word "**banyaji**" is a form of verbal variation of the word "**banya**" (many) which has the addition of **the /ji/ particle** at the end of the word. These particles do not change the basic meaning of words, but serve as an affirmer that reinforces the meaning of speech so that the number of people in question is really considered large by the speaker. The use of **the form "banyaji"** is a characteristic of spoken language influenced by the Bugis dialect, where the final particle is often used to provide emphasis while making speech sound more natural and familiar.

From a sociolinguistic perspective, the form reflects the linguistic variations that arise in informal communication situations and shows the influence of regional languages on the use of Bahasa Indonesia. In addition to the function of conveying information, the use of "**banyaji**" also describes social identity, language habits, and close relationships between speakers in daily life.

1) *Simplification of Consonant Clusters*

Consonant cluster simplification is a process in phonology when two or more consonants in a row in a word are simplified to a simpler form. This happens because speakers tend to adjust the way they speak to be more efficient, so that speech becomes easier and faster to be produced in daily communication. In the study of phonology and sociolinguistics, this process is seen as a form of adaptation of the linguistic sound system to practical needs in interaction, where the arrangement of consonant clusters can be reduced or changed without fundamentally changing the meaning of words.

This symptom usually appears in spoken language that is informal and is influenced by various factors such as the speed of speech, the habits of the speaker, and the influence of the dialect used in the spoken community.

Dates 13:

Q1: "*Why do you **want to go to school** here?*"

(Why don't you go to school)

P 2: "*A 2nd grader's **school** is on holiday, do you want to take someone's exam*"

(Not in school, 2nd grade children are on holiday because they want to take people's exams)

Speaker Context: Informal Situations

In this speech, the word "*sikola*" is a form of variation of the standard word "*school*" which undergoes phonological changes in the form of changing the vowel /e/ to /i/ in the first syllable and the elimination of the consonant /h/ at the final position of the word. This change occurred due to the adjustment of pronunciation to sound patterns that are easier and more commonly used in the Bugis dialect, resulting in a simpler and lighter form to be pronounced in everyday conversation. From a sociolinguistic perspective, the use of the word "*sikola*" indicates the interference of regional languages with the use of Indonesian in bilingual communities.

This form reflects the influence of the speaker's first language that is still carried away when using Bahasa Indonesia, especially in non-formal communication situations. In addition, the use of "*sikola*" also describes language habits, social identity, and characteristics of the oral variety of people who tend to use a more relaxed, practical, and appropriate form of language in accordance with their social environment.

4. Conclusion

Based on the results of the research and discussion that has been described, it can be concluded that the phonological interference of the Bugis dialect with the Indonesian language in the Bambiloka community, Baras District, is manifested in thirteen patterns of change that occur in the context of informal communication.

These patterns include: (1) changing the phoneme /m/ to /ng/ at the end of the word, such as *borrowing* to *borrowing*; (2) changing the phoneme /n/ to /ng/ at the end position of the word, such as *eating* to *makang*; (3) change the vowel /a/ to /o/ at the end of the word, such as *yes* to *iyoy*; (4) the addition of the /na/ sound accompanied by a change in the vowel at the end of the word, as in the *iyena form*; (5) the omission of phonemes in the middle of a word, such as *who* becomes *a greeting*; (6) changes in phonemes in the middle of words, such as *quickly* becoming *capat*; (7) changes in the liquid phoneme /r/, such as *going* to *pigi*; (8) contraction and assimilation, such as *non-existence* becomes *non-existent*; (9) the removal of the consonant /h/ accompanied by the addition of the /mi/ particle, as *it has become* *sudami*; (10) the removal of the consonant /t/ accompanied by the addition of the /ji/ particle, such as *fear* of becoming *takuji*; (11) the removal of the consonant /p/ accompanied by the addition of the particle /mi/, as *if it were*

enough to be a *cukumi*; (12) the elimination of the consonant /k/ accompanied by the addition of the /ji/ particle, such as *many* becoming *banyaji*; and (13) the simplification of consonant clusters, such as *schools* becoming *sikola*.

The phenomenon of phonological interference occurs because the Bambaloka people are a bilingual community that actively uses Indonesian and Bugis dialects in their daily lives. The habit of reciting sounds in the Bugis dialect is systematically carried over into the use of the Indonesian language, thus causing deviations from the standard phonological rules of the Indonesian language. This proves that regional languages, especially the Bugis dialect, still have a significant influence on the use of Indonesian in multilingual communities. From a sociolinguistic perspective, this interference also functions as a marker of the social and cultural identity of its speakers which is reflected in the pattern of daily communication interactions.

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