

Buginese Communication Heritage in Educational Contexts: An Overview of Literacy Contributions within the Diaspora

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Abstract

The preservation of Buginese heritage is crucial for the cultural landscape of the Buginese community. The Buginese language is a vital aspect of this heritage, but its use, especially among younger generations, is in decline. Consequently, this study was undertaken to explore the perspectives of previous researchers on the issues surrounding Buginese communication heritage. Two primary objectives were established: first, to investigate the views of past researchers regarding the factors contributing to the decline in the use of the Buginese language, and second, to assess their recommendations for raising awareness about the preservation of the Buginese language. The study also incorporates several relevant communication theories for practical application, including the Communication Theory of Identity (CTI), Relationship Theory, Intercultural Communication Theory, and Face Theory. Employing a critical analysis approach, the research utilizes a systematic review of existing literature. The findings reveal four primary factors that contribute to the decline of Buginese communication heritage: disruption of language identity, challenges in communication adaptation, difficulties with assimilation, and limitations in Buginese language education. To raise awareness of the Buginese language heritage, four key actions are proposed: presentations featuring songs and poems, utilising media platforms, producing Buginese films, and incorporating the Buginese language into educational institutions. It is hoped that these findings will enhance the sustainability of Buginese communication heritage and indirectly contribute to Sustainable Development Goal 11.4, which aims to protect the world's cultural and natural heritage.

1. Introduction: History of the Buginese Community

The Buginese community is one of the groups originating from South Sulawesi, Indonesia. Typically, the Buginese community has a long history of navigation and trade (Basri, Zakiyah, & Arifin, 2025). They are known as nomads or sea people who prefer to migrate from one place to another. Early history reveals that the formation of maritime cultural identity in the archipelago is closely tied to the Buginese community. According to Zainuddin, Masruddin, and Thayyib (2024), the distinctiveness of the Buginese community can be attributed to their remarkable ability to assimilate and integrate with other groups. Their friendliness and open communication make them approachable to various communities, tribes, and ethnicities. The adherence to traditional values and the wisdom inherent in their regional interactions have allowed the Buginese community to establish social and economic networks since the 14th century.

The Buginese community is also known as the Ship Community or the Sea Community. In addition to the Buginese community, there are other community groups in South Sulawesi, including those from Makassar, Mandar, and Toraja (Amat et al., 2024). The situation in Indonesia reveals that the Buginese community is not a single, homogeneous entity, but instead consists of several main groups, each rooted in a distinct region of South Sulawesi. Other groups include the Bone Ugis, Buginese Wajo, Buginese Soppeng, Buginese Sidrap, and Buginese Pinrang (Mastanning et al., 2024). Each of these groups exhibits distinct differences in dialect, social structure, and cultural customs. However, despite these variations, all groups maintain a strong ethnolinguistic connection with one another. Indirectly, this diversity not only enhances the Buginese identity but also demonstrates cultural resilience in the face of changing times.

The tradition of wandering among the Buginese community is not just a migration movement. The Buginese community is renowned for its bravery, strength, and unwavering nature. Therefore, they consider the tradition of wandering as a manifestation. The Buginese community is synonymous with a culture that is closely intertwined with the spirit of freedom, courage, and the desire to build their own destiny outside their homeland (Hamka, Imansari & Suherman, 2024). Therefore, they may be known for their fearlessness with others. Therefore, migration is done to seek sustenance and experience and is considered an honour. According to Agustina, Iqbal, and Ismail (2024), the Buginese community adheres to the principle of "Resopa Temmangingi, Namalomo Naletei Pammase Dewata", which carries an implicit meaning. The meaning of the sentence is "Only with Hard Work, God's Grace Will Be Achieved". Therefore, this community is indeed a skilled sailor and brave trader. In addition, the migration phenomenon is also known as 'sompe', which is a cultural concept that encourages Buginese individuals to travel, trade, and adapt to various socioeconomic landscapes. In fact, it has been written in history that many Buginese people left their homeland due to civil wars in South Sulawesi in the 17th and 18th centuries (Mastanning et al., 2024). Indirectly, the Buginese' migration has led them to be known as active cultural agents abroad, not only in Indonesia but throughout the archipelago.

2. Literature Review

2.1 Buginese Community Identity

The uniqueness of the Buginese is that they are very friendly with each other. Their ukwah nature is strong even in a land that does not belong to them. This is observed when families or acquaintances establish a new network after their settlement location has been collectively explored (Salman et al., 2024). Indirectly, it clearly strengthens the identity of the Buginese diaspora outside of Sulawesi. The mobility of the Buginese community across geographical borders has formed a vast diaspora network (Rue & Zhang, 2020). These include the Malay Peninsula, Sabah and Sarawak, Kalimantan, North Sulawesi, Mindanao in the Philippines, and the Riau Islands. In fact, the Buginese community also lives in Singapore, Australia, Saudi Arabia, and some Middle Eastern countries. This existence forms the cultural values, family system, and work ethic that are the core of the Buginese identity (Rifayanti, Susanto, & Nur, 2023). Travelling not only expands their economic space but also makes the Buginese an active agent of cultural dissemination on the archipelago and global stages.

The migration of the Buginese people eventually led them to Malaya, particularly beginning in the 17th century, when extensive maritime migration enabled them to establish communities in coastal regions such as Johor, Selangor, Melaka, and Sabah. This movement was primarily driven by civil war and political conflict in South Sulawesi. Among the famous Buginese figures are Daeng Parani, Daeng Marewa, Daeng Chelak, and Daeng Menambun (Agustina, Iqbal & Ismail, 2024). The arrival of the Buginese was not only based on economic and political opportunities. However, it was also accompanied by the transfer of cultural values, social structures, and family networks that remained sustainable (Nur, Wildan & Komariah, 2023). In Malaysia, the Buginese community not only formed a strong minority entity but also contributed significantly to aspects of administration, agriculture, and regional development, thereby making their presence an integral part of the national historical narrative (Saleh, Rosli, & Syamsuri, 2022). The primary significant settlement of the Buginese

is in the State of Johor, encompassing several districts such as Batu Pahat, Pontian, and Muar. This area represents the earliest Buginese settlement. The selection of this site is closely linked to the economic potential, historical ties to the local government, and coastal geographical features by all of which were impacted by the Buginese, especially through their war and administrative systems.

2.2 Buginese Community in Malaysia

The Buginese Malaysian people possess a dynamic economic integration pattern. Since the time of their first entry, they have been engaged in agriculture, fisheries, and trade. Their economic activities depend on the main reasons for their formation in Malaysia, with heavy dependence on geographical and locality factors in deciding their economic activities. In Johor, for example, the Buginese community also excel at oil palm plantation and rice farming (Saleh, Rosli, & Syamsuri, 2022). The younger generation of the Buginese has begun to venture into the education, entrepreneurship, and public sectors in this new era. The shift in paradigm indicates that the Buginese community, particularly the younger generation, is increasingly progressive and innovative (Riswandi, 2024). It also illustrates indirectly their ability to adapt to the socioeconomic system. Strong identity values and family networks are the basis for their social survival in the foreign land (Suleman, Basri & Idayanti, 2024). However, the changes that have occurred have never diminished the sustainability of the Buginese community's heritage, culture, and customs.

According to Saleh, Rosli, and Syamsuri (2022), in Malaysia, the Buginese community continues to use the Buginese language, particularly among the older generation. The older generation remains fluent in the Buginese language, making it a daily part of conversation with friends, family, and the community. In fact, Rue and Zhang (2020) note that the Buginese language is also associated with family communication and traditional ceremonies. The process of social assimilation and national education has promoted the use of Malay as the primary medium in daily life. As the official language of the country, Malay holds significant importance in official affairs, education, and employment. This trend has resulted in bilingualism and a noticeable shift toward Malay among the younger generation. Nevertheless, efforts to preserve the Buginese language persist through community initiatives, heritage documentation, and its use in traditional ceremonies. This initiative also demonstrates that the language of efforts to preserve the Buginese language's heritage is still maintained, despite various challenges and limitations (Sulo & Abdollah, 2018; Baso, Yusring, & Andi, 2021). This maintenance also proves that the Buginese linguistic identity is being protected so that it is not lost. This retention must be done well and in line with the adaptation process in the Malaysian sociolinguistic landscape.

2.3 Buginese Language Sustainability Issues

According to Ulinsa et al. (2024), the Buginese community has its own traditional writing system. The Buginese writing system, known as Aksara Lontara, is a traditional syllabic script associated with the ancient writing culture of South Sulawesi. This script comprises 23 primary consonant letters and is typically written from right to left. Aksara Lontara has been employed for various purposes, including historical documentation, legal correspondence, poetry, official letters, and personal letters of affection. However, the Buginese script is reportedly less well-known among the younger generation, particularly within the Buginese community itself (Saleh, Rosli, & Syamsuri, 2022). In the past, Buginese script was a form of written communication and was actively used in writing books and hikayats; however, today it is primarily used in a purely cultural context. Among these cultural contexts are academic studies, heritage studies, and exhibitions (Novrianti, Anugrawati, & Junaid, 2023). In fact, many younger generations are unaware of the existence of the Buginese script.

In the context of language, the Buginese language in Malaysia faces several significant challenges (Saleh, Rosli, & Syamsuri, 2022). These effects have a significant impact on the sustainability of using the Buginese language as a medium of interaction, particularly across different communities. The primary contributing factor is generational transition, coupled with the increasing prevalence of other languages. In Malaysia, the younger generation predominantly opts for the Malay language, which serves as the official and primary language. Malay is the primary mode of communication in most sectors, including education, workplaces, and social media. Not only is it an important subject to study in school, but it is also a necessity for work communication and web use. As such, all forms of correspondence and documentation need to be carried out in Malay. While a portion of the younger population has familial links that allow them to communicate in Buginese, the influence of modernisation and shifting patterns of language use have caused a substantial decline in its use on a day-to-day basis. With changing cultural practices, the use of Buginese has declined, reflecting a generation gap that threatens the existence of this language. This shift leads to concerns regarding the protection of linguistic heritage, as the Buginese language becomes increasingly less central in daily conversation.

Language shift within the Buginese community in Malaysia has significant implications for the preservation of Buginese cultural identity. The relationship between generations and the intellectual heritage of the Buginese evolves because of generational transitions. This shift occurs when the heritage language is no

longer utilized in daily life and gradually fades away. Consequently, the younger generation not only loses familiarity with traditional vocabulary but also risks losing the Buginese proverbs that embody their cultural values (Yusmidah, Hadawiah, & Ahdan, 2022). Various heritages may not be maintained and are disconnected from historical narratives, customs, and collective memories that are transmitted orally. As a result, the communication gap between generations is widening. Many younger generations within the Buginese community are unaware of the existence of their ancestral language (Saleh, Rosli, & Syamsuri, 2022). Ultimately, many implicit cultural values can no longer be fully comprehended. Language loss is also due to the lack of a strong mechanism to maintain the uniqueness of the original culture.

Another reason is also due to the absence of a formal education system. The sustainability of the Buginese language is threatened due to the lack of programs and events that preserve it (Zainuddin, Masruddin, & Thayyib, 2024). Moreover, the absence of systematic documentation contributes to a diminishing transfer of Buginese communication knowledge to subsequent generations. The Buginese language lacks a formal education system, and there is no organized approach to teaching its grammar, vocabulary, or original writing. For example, the Buginese script, a valuable part of the Buginese's intellectual heritage, is difficult to maintain because it lacks reference sources and skilled personnel in the field of communication. In fact, the world is also placing greater emphasis on English as the primary language, rather than the language of the community's descendants (Ulinsa et al., 2024; Saleh et al., 2023). As a result, the potential of the Buginese script as a symbol of identity has not been developed and is even at risk of extinction without purification efforts.

Ultimately, social stigma and the perceived value of the language are significant factors contributing to the underutilization of the Buginese language. Some community members may view the Buginese language as less relevant or lacking in economic and social value. This perception fosters a tendency toward 'language avoidance.' Consequently, the Buginese language is not openly spoken among its own generation. The stigma associated with the Buginese language in Malaysia is one of the psychosocial factors that prevents its continued use, especially among the younger generation (Andini, Yassi, & Sukmawaty, 202; Sriwahyuni & Ghazali, 2021). The perception that the Buginese language is not modern or has no economic value. As a result, it has caused many community members, especially teenagers and the educated class, to refuse to use or openly admit to being fluent in the language. As a result, a phenomenon of 'language avoidance' occurs, which ultimately affects the preservation of ethnolinguistic identity (Suhaimi, Mohamad Suhaizi & Nur Izza, 2024; Nur, Wildan & Komariah, 2023). The stigma attached to minority languages fosters a sense of cultural inferiority among their speakers, leading to a diminished confidence in their own values and heritage. If this issue remains unaddressed, it could catalyze the extinction of minority languages within Malaysia's sociolinguistic landscape.

In the current sociolinguistic landscape, a significant portion of the younger generation within the Buginese community in Malaysia appears to distance itself from its linguistic and ethnic heritage (Saleh, Rosli, & Syamsuri, 2022). This trend can be primarily attributed to the growing pressure individuals face to conform to widely accepted social norms. Many Buginese speakers experience a sense of shame or reluctance when it comes to openly embracing their language. This hesitation stems from the stigma associated with the Buginese language, which is often perceived as outdated or irrelevant in today's fast-paced, globalized world. Numerous individuals mistakenly believe that using Buginese offers few tangible benefits or practical applications, resulting in a detachment from their cultural roots and a preference for more dominant languages that are viewed as more relevant in contemporary life. This situation highlights the identity conflict faced by the younger generation, who must navigate the choice between preserving their cultural heritage and conforming to the modern identity linked to the prominence of national and global languages (Baso, Yusring, & Andi, 2021). Consequently, the Buginese language is becoming increasingly marginalised and primarily persists within the Buginese community, particularly among older speakers.

3. Research Objective

While this study is primarily a literature review, it concentrates on two key aspects:

- 3.1 Explore the perspectives of previous researchers regarding the factors that have led to the decline in the use of the Buginese language.
- 3.2 Identifying the viewpoints of past researchers on initiatives aimed at raising awareness for the preservation of the Buginese language.

4. Theoretical Approaches Related to Buginese Language Communication

Several communication theories have been explored to make connections with the sustainability of the Buginese Language in Malaysia. These theories are the Identity Theory of Communication and the Intercultural Communication Theory.

4.1 Communication Theory of Identity (CTI)

This study will draw on the Communication Theory of Identity (CTI) as one of the foundational theories for research related to communication within the Buginese community. Michael L. Hecht put forth the CTI theory in 1993 (Trinh & Faulkner, 2022). The theory gives a conceptual framework for describing individual and group identity. The research entails examining the communication process (Stewart, 2022). Hecht, as a communication scholar, was in a position to develop the CTI theory via an integration of research on minority community experiences in dealing with discrimination problems, stereotypes, and identity conflicts. Stewart et al. (2023) also made it clear that CTI rejects the view that identity in communicative communication is static. The theory under discussion is overtly mechanical, and this means that identity is itself dynamic, layered, and constructed through social interaction. The four primary layers in the CTI theory are personal identity, relational identity, group identity, and communicative identity. The model makes CTI play a role as a superordinate theory in explaining identity phenomena in multilingual and multicultural communities.

CTI is also an identity theory that emphasizes the formation of individual identity through communication (Trinh & Faulkner, 2022). There are four distinct domains of identity explained in the CTI section. First, personal identity focuses on self-identification, examining how individuals perceive themselves. Second, group identity highlights both individual and collective aspects, referring to how people view themselves as members of specific ethnic or cultural groups. Third, relational identity pertains to the dynamics of forming relationships. Ultimately, communicative identity explores the connection between identity and the utilisation of language and symbols. These four identities vary because they encompass language users (both individuals and groups), interactions among these users (particularly in group contexts), and the application of language and symbols in communication.

The application of CTI theory to Buginese communication studies holds significant importance, particularly in light of phenomena such as language shift, ethnolinguistic stigma, and the tension between heritage identity and modern identity. These elements are particularly relevant to the usage of Buginese communication among the younger generation of Buginese people. This may create constraints and obstacles for the younger generation to engage collectively with Buginese language users who are already older (Sriwahyuni & Ghazali, 2021). In fact, the younger generation's understanding of the Buginese language may be limited because they lack an understanding of the Buginese language and its written symbols, which may have never been seen or learned (Tanra & Amat, 2021). In general, CTI is widely used in the field of intercultural communication, enabling researchers to understand how individual and collective identities are formed and maintained (Jung & Hecht, 2004). CTI will finally be studying identity conflicts, language shift, linguistic discrimination, and how individuals accommodate or resist their identities within a majority culture. Buginese language is used less, especially in daily situations where Malay is dominant. CTI is needed in comprehending issues of the younger generation as they struggle to hold on to their heritage identity and shifting national and modern identities.

4.2 Compatibility of Communication Identity Theory (CTI) with Buginese Community Communication Studies

Communication Identity Theory (CIT) closely relates to studies of communication among the Buginese people because it offers a detailed analytical framework. The framework is multi-dimensional in nature as it accounts for ethnic and linguistic identity phenomena. Both concepts are relational in the sense that they contextualize everyday life practices, which in turn emerge as forms of everyday communication. This exercise is central in maintaining the Buginese Language, particularly in addressing the issues that arise from its decline. The language is also facing increasing marginalization due to other languages taking over and the social stigma associated with it. CIT employs four spheres: personal, relational, group, and communicative identity (Hecht, 1993). Implicatively, CTI aids scholars in examining how the younger generation forms its self-perception and accommodates various social groups. In addition to this, CTI offers opportunities for youth to learn the Buginese Language along with important aspects of other language acquisition. It cannot be refuted that many youths feel pressured to learn the Buginese Language due to aspects of the education system, media, and national language policy (Qadrianti, 2019). This study utilizes a critical analysis strategy, with the use of rigorous library research methodology that entails a systematic examination of appropriate literature for the collection of required secondary data. Although they have Buginese ancestry, the constraints in applying the language mean that they are not used to speaking, listening to, or practising their mother tongue (Sulo & Abdollah, 2018). Therefore, CTI is not only appropriate but also important for holistically examining the issues of communication and identity continuity in ethnic minority communities, such as the Buginese in Malaysia.

4.3 Relationship Theory Intercultural Communication Theory

According to Permatasari (2023), Intercultural Communication Theory is regarded as one of the theories that focuses on individuals interacting with diverse backgrounds and cultures. This theory emphasises that individuals interact, understand meaning, and adapt in various communication situations (Xu, 2024). In the context of studying the Buginese community in Malaysia, this theory is particularly relevant because this community faces the need to adapt its identity and form of communication when interacting with the majority community. In fact, language shift, ethnic identity conflict, cultural stigma, and avoidance of the mother tongue are important elements in intercultural communication (Rustan & Cangara, 2016; Nurdiansyah et al., 2022). This theory also enables researchers to understand how the younger Buginese generation strives to balance its cultural heritage by assimilating the values and norms of the dominant culture. Thus, Buginese community communication not only occurs intra-culturally (within their own community) but also involves the process of adapting, reinforcing, or rejecting identity when in a more expansive intercultural communication space (Noviyanti, 2024).

4.4 Face Theory

Face Theory emphasises the importance of maintaining one's image and social interaction (Nuraini, 2021; Lin, Tan, & Chang, 2022). The application of this theory is significantly related to the concept of *siri* in Buginese culture. According to Nur, Wildan Komariah (2023), *Siri* refers to dignity, self-esteem, and honour, which are priorities that need to be maintained by the Buginese community. *Siri* is a symbol of honour and dignity that needs to be maintained. If the Buginese community does not adhere to the *Siri* principle, it clearly shows that they do not respect the central Buginese tenet of upholding high dignity (Nurdiansyah et al., 2022). Losing *Siri* is considered a loss of identity and social position (Baso, Yusring & Andi, 2021). According to Dewi et al. (2021), Face Theory also emphasises the aspect of face, which is a perception that needs to be maintained and preserved among the Buginese community. The face in question refers to the two parties of individuals who communicate (Vasilyeva, Bultseva, & Lebedeva, 2023). The first party refers to the giver of the message. The second party is the recipient of the message. This theory aligns with the concept of the Buginese community, which emphasises that the sender of a message must maintain good manners and speech when communicating. This is because, according to Saleh et al. (2023), the Buginese people are orderly and do not offend the recipient of the message. Likewise, conflict also needs to be avoided, and emotional control needs to be maintained even if we receive negative feedback (if we are the recipient of the message).

Andini, Yassi, and Sukmawaty (2021) assert that the Buginese community tends to communicate with great caution, avoiding open conflict and choosing words and actions that do not tarnish the '*siri*'. In fact, the avoidance of using the Buginese language in external audiences, especially by the younger generation, can be interpreted as an effort to maintain 'negative face' to avoid stigma, or to maintain 'positive face' by adapting to the majority culture (Asmiaty, 2012). This stance is a hereditary heritage that symbolises the politeness of the Buginese people in their everyday interactions. This view aligns with the study by Nur, Wildan, and Komariah (2023), which suggests that speech is typically structured, organised, and free from harmful elements. In addition to reducing conflict, it can prevent debate and avoid hostility. Therefore, the integration between the concept of '*siri*' and Face Theory provides a deeper understanding of how the Buginese adapt their communication strategies in a complex and multicultural social context.

5. Research Methodology

The secondary data provides the foundation for the conceptualization of a sound conceptual framework and the proposed research model. The author has conducted a thorough examination of various scholarly journals that examine the intricate communication tradition of Buginese society, with particular reference to the concerns involving matters of diaspora experience and the exceedingly crucial preservation of cultural identity among its members. Through a critical review of these studies, it is the researcher's aim to identify some prominent thematic findings, map existing research gaps, and ascertain the applicability of these findings in the context of the overall objectives of this study.

6. Findings

One of the studies on communication patterns of the Malaysian diaspora community of Buginese recognizes some of the challenges encountered in maintaining their linguistic and cultural identity. Displacement and migration are two of the key drivers that impact the maintenance of the Buginese language. Researchers have demonstrated that migration of the young generations to cities, in addition to intermarriage, has greatly contributed to the loss of the Buginese language in everyday interactions (Basri, Zakiyah, & Arifin, 2025; Zainudin, Masruddin, &

Thayyib, 2024). In most situations, individuals are content to communicate in a language that both know. On top of that, the presence of misconceptions and stereotypes pertaining to ethnic identity within multicultural societies may actually affect the communication process. This is particularly the case for the younger generation, who favor a mainstream language, such as Malay or English, in order to gain better integration into their surroundings (Amat et al, 2024; Hamka, Imansari, & Suherman, 2024). This leads to cultural isolation and weakening of relationships between generations within the Buginese community itself.

This study has consulted several journals that discuss communication within the Buginese community. The previous details have covered various studies on communication. The study by Basri, Zakiyah, and Arifin (2025) found that language plays a crucial role in shaping identity. This is linked to social concepts. Social deviations of family institutions have a propensity to emerge through variations in communication. This is most likely due to different family background factors. The study by Zainuddin, Masruddin, and Thayyib (2024) also identifies the threats to the sustainability of Buginese language. Other contributing factors to challenges of sustainability are other determinants of language. This is also due to the sense of discrimination against the Buginese language by the young generation. Therefore, Amat et al. (2024) explain that upholding the Buginese language is extremely important in ensuring the sustainability of the Buginese people's linguistic heritage.

Hamka, Imansari, and Suherman's (2024) research explored the issue of sustainability of the Buginese language, which is its decline in usage. The loss of the Buginese language's usage can be attributed to the decreasing number of speakers, particularly among the younger population. Ways for this trend are the increased diversity and mixing of various communities, which made most youths consider a more acceptable language. Due to the low rate of Buginese speakers, a number of measures have been taken to cure the condition. One example is Buginese community creativity and sustainability that is increasingly robust with attempts at media development. The production of films, fiction, songs, and other common elements is basis for sustaining the Buginese language, so that it would not be obsolete along with the times (Salman et al, 2024; Ulinsa et al, 2024).

In relation to the survival of Buginese language and culture, several research findings explain that the role of family and local community institutions is significant in ensuring continuity of cultural heritage (Agustina, Iqbal & Ismail, 2024). Natural acquisition of the Buginese language, cultural practice, and oral documentation are mentioned as effective ways of supporting the identity of the younger generation. However, without the backing of the community, it can hinder the sustainability of the Buginese language (Mastanning et al, 2024). This research has been carried out with a view to knowing in deeper ways the measures employed by the Buginese community in Malaysia in bridging communication gaps. It also attempts to explore various methods of cultural preservation that remain vital even in the contemporary era of globalization.

Agustina, Iqbal, and Ismail (2024) view the concept of communication as involving a team and collective spirit. This collective refers to the high spirit of brotherhood among the Buginese community. The Buginese community, especially the elderly, is very concerned about the sustainability of the Buginese language. This study aligns with Riswandi (2024), which emphasises communication as a tool for promoting harmony within the family. From another perspective, the study by Mastanning et al. (2024) emphasises the use of the Buginese language as a symbol and custom. The study found that symbols and customs are elements that are emphasised in communication. Communication is often associated with customs that involve symbolic items conveying important messages about values and culture. In fact, there are also taboos in the Buginese community that must be obeyed. This study is related to Suleman, Basri, and Idayanti (2024), who, in addition to custom and culture, also emphasise the importance of religious values in the sustainability of the Buginese language.

The Buginese language is not a complex language of communication, provided it is applied well in daily life. Novrianti, Anugrawati, and Junaid (2023) found that the Buginese language has a unique pronunciation that can often be difficult to pronounce, especially when not applied correctly in daily life. With close observation, the study hopes to uncover the unique practices, customs, and beliefs maintained by the Buginese people such that their cultural identity continues to endure in a rapidly changing global world. This may be attributed to the younger generation, who do not usually keep the use of their ethnic language. Therefore, the assimilation process must be conducted to enable effective and efficient communication (Yusmidah, Hadawiah, and Ahdan, 2022). Other than language, there are other barriers to communication that include values of culture, and even non-verbal communication, in defining others' interactions with the Buginese. Buginese culture is tradition-rich in respects to the elderly, and it is at times portrayed through titles that are used such as "Daeng" and "Andi," among traditional distinction holders. They are utilized to define an embedded system of communication with deep cultural significance. The practice is, however, increasingly isolated from the younger generation due to lack of formal exposure and embrace of new living styles. Over time, this sort of disconnection can weaken cultural identity as well as diminish the practice of the Buginese language among its young people.

Advances in digital technologies have created new possibilities for the preservation of Buginese language and culture. Grassroots groups are utilizing social media, YouTube channels, and online forums to share folk songs, traditional practices, and popular Buginese phrases. This platform not only aids in documentation of heritage but also engages younger generations in an active exercise. However, research on these channels of widest potential is so far scanty and is invoked for closer scrutiny in current research. Table 1 shows a literature

review analysis of Buginese communication heritage in the diaspora setting. Outcomes of the literature review are summarized in Table 1, as noted in the findings section based on previous studies.

Table 1 Analysis of Literature Review on Buginese Communication Heritage

Year	Author	Title	Research Findings
2025	Basri et al.	To Ugi' In The Buginese-Wajo Kinship System: Language, Culture, And The Shaping Of Social Identity.	Buginese Language and Family Systems, Such as "To Ugi," Play a Significant Role in Shaping Identity and Social Communication.
2024	Zainuddin et al.	Multilingualism In Buginese Language Context: A Case Study On English Language Teaching Interactions	Study Shows Clash of Multiple Languages Triggers Communication Challenges for Young Buginese Generation. This Reflects Communication Problems in Multilingual Contexts and Triggers the Need to Preserve Buginese Linguistic Identity.
2024	Amat et al.	Pemupukan Nilai Budaya Buginese Dalam Kalangan Guru Buginese Membentuk Nilai Murni Dalam Kalangan Pelajar: Satu Kajian Rintis.	Buginese Cultural Values Taught by Buginese Teachers to Students Influence the Formation of Ethical Communication. Supporting the Preservation of Culture Through Education and Emphasising Cultural Communication as a Value-Building Tool.
2024	Hamka et al.	The Preservation Of Buginese Language In Sinjai City: A Sociolinguistic Perspective.	The decline in the use of this language indicates problems with internal communication within society and the need to preserve the language.
2024	Agustina & Iqbal	Antropologi Suku Buginese	Buginese Anthropology Shows a Unique Communication Culture Rooted in a Collective Value System. It provides an Important Foundation for the Context of cultural preservation in the Diaspora.
2024	Riswandi	Sipakalebbi As An Intercultural Communication Model Between The Buginese And Konjo Ethnic Groups In South Sulawesi, Indonesia.	This study emphasises intercultural communication as a harmonisation tool and a mechanism to preserve traditional values.
2024	Mastanning et al.	Nilai-Nilai Budaya Buginese Sebagai Media Komunikasi Budaya. <i>Tumanurung:</i>	Buginese culture serves as a communication medium, utilising symbols and customs. This Strengthens Traditional Communication Channels and Highlights the Need for Depreciation.
2024	Suleman et al.	Bahasa Buginese Dalam Perspektif Islam Pada Mahasiswa Sulawesi Di D.I. Yogyakarta.	The Use of Buginese Language Among Students Reveals the Dimension of Islam in Communication. This study also describes cultural continuity through higher education.
2024	Salman et al.	Discourse Analysis Of Buginese Makassar Culture In Tarung Sarung Movie.	Analysis of Films Depicting Buginese-Makassar Communication Through Popular Media. Reflecting Buginese Culture in Film Helps Preserve Cultural Values.
2024	Ulinsa et al.	Flashforward Language Style Analysis In Buginese Song Lyrics By Selfie Yamma.	Buginese Song Lyrics Reflect Traditional Language Styles and Values. This shows a form of popular cultural communication that preserves heritage.

2023	Rifayanti, Susanto, & Nur	Pemaknaan Identitas Budaya Buginese-Makassar Dalam Film Tarung Sarung Karya Archie Hekagery: Suatu Pendekatan Semiotika.	Films can highlight identity within the Buginese community, as well as introduce Buginese culture to other communities, particularly in the context of communication. At the same time, the Buginese language will be recognized.
2023	Novrianti et al.	An Analysis Of The Impact Of Buginese Accent On Students' Speaking Skill At The Second Semester Of English Education Department At Unismuh Makassar.	Buginese Dialect Affects Students' Pronunciation in English Teaching. There is a Communication Problem Between Linguistic Standards and Identity.
2023	Nur, Wildan & Komariah	Kekuatan Budaya Lokal: Menjelajahi 3S (Sipakatau, Sipakalebbi, dan Sipakainge') sebagai Simbol Kearifan Lokal.	The symbol of local wisdom among the Buginese ethnic group emphasizes the elements of value, shame, and cooperation in explaining communication.
2023	Saleh, Firman, Nadir La Djamudi, Sam Hermansyah, Rudy Yusuf, and Ibrahim Ibrahim	Problems Of Learning Local Content In The Buginese Language Learning Process In Sidrap District.	Communication requires a learning process, especially among the younger generation. It may not be the primary language in daily life, especially among the Buginese.
2022	Yusmidah et al.	Adaptasi Komunikasi Budaya Suku Buginese Terhadap Suku Tidung Di Kalimantan Utara (Studi Pada Masyarakat Kelurahan Gunung Lingkas, Kota Tarakan).	Buginese Communication Adaptation Shows Willingness to Adapt. This Study Reveals Issues of Assimilation in the Diaspora Context.
2022	Nurdiansyah, Jamalulail, Sigit, & Atmaja,	Representasi Budaya Buginese Makassar Dalam Film Tarung Sarung (Analisis Semiotika Roland Barthes).	Communication among Buginese people can be shown to other communities, thus increasing the dignity and sustainability of the Buginese language.
2022	Sulaimi & Ahmad	<i>Analisis Deiksis Perorangan Dalam Bahasa Buginese Di Kampung Simpang Empat, Kunak, Sabah = Analysis Of Personal Deixis In Buginese Language In Kampung Simpang Empat, Kunak, Sabah.</i>	Analysis of the study illustrates the variation in communication and the use of self-reference. Showing the continuity of language in diaspora communities.
2022	Saleh et al.	Budaya Masyarakat Buginese Dalam Aspek Perkahwinan, Komunikasi Dan Makanan Warisan.	A study of Buginese marriage, food, and communication culture in Malaysia. This study also examines the assimilation process and the challenges of maintaining cultural identity in an international setting.
2021	Sriwahyuni & Samad	Interferensi Bahasa Buginese Terhadap Penggunaan Bahasa Indonesia Siswa SMP Dalam	There is interference from the Buginese language with the use of Indonesian among students, indicating the impact of bilingualism on understanding and formal

		Berkomunikasi.	communication.
2021	Baso, Yusring Sanusi & Andi Agussalim	“Computerization of Local Language Characters An Innovative Model for Language Maintenance in South Sulawesi, Indonesia.”	The Buginese communication system needs to be preserved through the intervention of technological elements. It is an innovative and creative method in preserving the Buginese language.
2021	Andini, Yassi & Sukmawaty	The use of honorifics in English and Buginese with special reference to bone language: A comparative study.	Comparisons between languages among the Buginese tribe reveal specific dimensions, such as dialects, Lenggok, and specialisation, within the Buginese community.
2021	Tanra & Amat	Siri' Dalam Elong Masyarakat Buginese Di Daerah Tawau, Sabah: 'Siri' In The Oral Tradition Of Buginese 'Elong' In Tawau, Sabah.	The Concept of Siri' in the Buginese Community Illustrates How the Value of Traditional Communication Still Survives Among the Diaspora.
2020	Rue & Zhang	The Role Of Buginese Cultural Value To Leader-Member Exchange And Organizational Citizenship Behavior Of Buginese Nurses In Makassar	Buginese Cultural Values Have a Positive Effect on Organizational Communication and Show the Influence of Ethnic Values on Professional Communication.
2019	Qadrianti	Geographic Innovation Of Buginese Language And Makassar Language (Indonesian Geographic Variation).	A Study Investigating the Geographical Variations of Buginese and Makassar Languages. It also has implications for cross-regional communication and the preservation of language heritage.
2018	Sulo & Abdollah	The Meaning Of Sipakatau Sipakalebbi Sipakaiinge In Wajo (A Semantical Analysis).	Analysis of the Three Main Buginese Concepts: Sipakatau, Sipakalebbi, Sipakaiinge. These Three Concepts Become the Values of Interpersonal Communication and Demonstrate Traits That Can Be Sustained for the younger generation.
2016	Rustan & Cangara	Perilaku Komunikasi Orang Buginese Dari Perspektif Islam.	This Study Examines Buginese Communication from An Islamic Perspective. Religious Values Influence the Way They Communicate. Showing the Value of Shame and Politeness as an Important Element in Cultural Preservation.
2012	Asmiaty Amat Amat	Syair Buginese dan pengkalan siri dalam adat perkahwinan Buginese.	Syair is one form of poetry that is maintained, especially in conveying messages regarding Buginese customs.

Figure 1 Factors of the Decline of Buginese Communication Heritage

Figure 1 summarizes past studies regarding the communication heritage of the Buginese community within the diaspora context. It signals four primary causes of Buginese communication deterioration: disruption in language identity, reluctance to incorporate communication, assimilation issues, and limitations in the teaching of Buginese language. Such issues are linked to disruption in language identity across situations, geographical, as well as dialect disparities that create a generational gap in communication (Ulinsa et al., 2024; Asmiaty, 2012; Andini, Yassi & Sukmawaty, 2021). Additionally, the lack of formal education of the Buginese language, by itself, undermines the sustainability of the language, even if there is its own script. To that extent, studies emphasize the role of education, media, and cultural symbols as spheres of preserving Buginese identity among future generations (Saleh et al., 2023; Baso, Yusring, & Andi, 2021). Buginese people are increasingly and gradually willing to communicate less in Buginese due to intermarriage and urbanization (Saleh, Rosli & Syamsuri, 2022; Mastanning et al., 2024). It leads to a tremendous decline in the use of Buginese, particularly among youths and official settings.

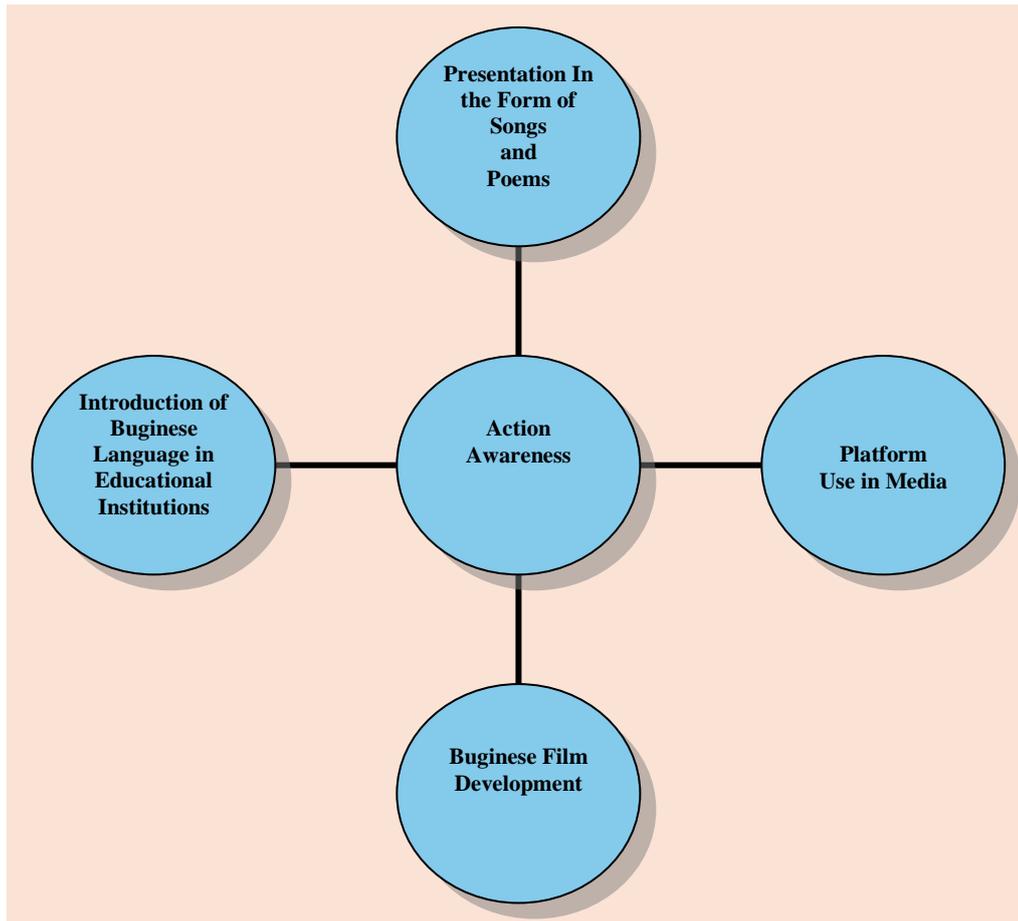


Figure 2: Buginese Communication Heritage Awareness Action

Figure 2 is a summary of efforts to increase awareness of maintaining the Buginese language among the diaspora. The commitment to the preservation of the Buginese language encompasses four primary goals: the spread of the language in terms of songs and poems, its utilization across media sources, making a film in Buginese, and the introduction of the language into schools (Rifayanti, Susanto & Nur, 2023; Nurdiansyah et al., 2022; Ulisa et al., 2024). Applying media, music, education, and poetry as forms of cultural heritage is required to strengthen the Buginese language in institutions of higher learning and in diaspora communities. It must be emphasized, as Tanra and Amat point out, that Buginese communicative culture is vibrant and well-grounded in customary values and morals. For instance, despite the change in language, Buginese communication ethics of 'siri' (self-respect), 'pappaseng', and 'sipakatau' continue to hold, particularly at the indigenous community and family level. These ethics constitute the pillar of interpersonal, organizational, and social communication ethics. Traditional media and contemporary media are significant platforms for cultural heritage transmission. The Buginese cultural story is narrated through song words, poetry, Also significant is the deployment of the Buginese language in university life, albeit a micro-level. This kind of behavior indicates a flexible adaptation of communication while maintaining Buginese identity. films, and social media, effectively instilling ethnic identity in a way that appeals to the younger generation (Tandra & Amat, 2021). Further, the use of the Buginese language in tertiary education, though micro-level, continues to be significant. These are signs of a flexible shift in communication while still preserving Buginese identity.

7. Discussion

7.1 Objective 1: Explore the perspectives of previous researchers regarding the factors that have led to the decline in the use of the Buginese language.

Suggestion from research shows that the Buginese society in Malaysia looks some communication problems. Among the significant problems is that the Buginese language must be improved to suitable into the official language requirement and the main language used in their society (Saleh, Rosli & Syamsuri, 2022). Additionally, a

number of variables linked with formal education, alongside the dynamics of intercultural contact, persist in weakening the viability and continuity of the Buginese language. Among the most concerning trends is the insidious reduction of Buginese language use among the younger generations. This erosion not only endangers their linguistic identity but also jeopardizes the transmission of valuable cultural values received throughout the centuries.

The shift in language use can be understood in terms of several factors, from assimilation processes in the broader Malaysian society, social pressures for conformity to the mainstream culture, and the absence of supportive policies for minority ethnic language maintenance. The relevance of Intercultural Communication Theory and Face Theory can be seen in this case in that it describes how the Buginese community would adapt its communication style. This accommodation is driven less by the desire to communicate and more by the imperative to maintain 'social face' and prevent possible stigma, particularly in the cities where cultural diversity presents both opportunity and danger (Zainudin, Masruddin & Thayyib, 2024; Hamka, Imansari & Suherman, 2024). It is these theories that account for the complex processes of language choice and identity maintenance in the face of modernization and urbanization pressures.

7.2 Objective 2: Identifying the viewpoints of past researchers on initiatives aimed at raising awareness for the preservation of the Buginese language.

Despite the danger of language loss, the Buginese are actively endeavoring to preserve their culture through symbolic interaction in varying modes (Amat et al., 2024). There are the most apparent practices of preservation including the use of traditional words, spoken art, electronic media, and cultural events. It is discovered that dignity, respect for each other, and collaboration are engaged in this practice (Sriwahyuni & Ghazali, 2021). These value elements are essential to making Buginese community cultural and communicative identity sustainable, according to a research study conducted by Basri, Zakiyah, and Arifin (2025). Although language shift does not automatically imply loss of identity, it requires conscious and creative communication efforts to preserve culture. Past studies have proven that Buginese communication navigates a subtle geography of retention and change (Mastanning et al., 2024; Ulinsa et al., 2024). Whereas educational pressures and societal pressures are inducing language change, the Buginese are determined to retain their cultural orientation through symbols and traditional values. The conclusions of such research concur that communication is an appreciated asset for Buginese identity maintenance and expression. Diaspora circumstances' dilemmas challenge traditional communication theories; however, the community wishes to learn without causing harm to cultural values (Suleman, Basri & Idayanti, 2024). Intercultural Communication Theory, Face Theory, and Communicative Identity Theory principles are crucial in understanding how the Buginese community reconstruct their identity through language, cultural values, and cross-cultural communication (Zhu & Breshnahan, 2021).

Overall, research on communication between the Buginese people has shown a notable lack of longitudinal research systematically recording changes in Buginese communication from one generation to the next. This gap together with the lack of a construction framework for ethnic language instruction has stifled promotion of the use of the formal and mass Buginese language (Rue & Zhang, 2020; Sriwahyuni & Ghazali, 2021). Besides, recent studies primarily focus on language with minimal concern for the overall elements of communication. Fundamental fields, such as non-verbal communication, technology, and symbols in culture, are not addressed thoroughly. In an effort to offset these gaps, certain efforts can be sketched out within the school setting. For instance, the revival of the Buginese language through school co-curricular activities or community workshops can be fruitful (Novrianti, Anugrawati & Junaid, 2023). In addition, applying a digital ethnographic approach to examine Buginese communication in the virtual world, as the role of the digital diaspora, would also be fruitful (Salman et al., 2024; Suhaimi et al., 2024). Lastly, communication theory and linguistic anthropology combined might produce a broader and more descriptive model for understanding cultural preservation in the midst of diaspora.

8. Conclusion

This, with the backdrop of globalization and harsh cultural collisions, ethnic communication transcends words, as it is the bedrock to upholding the heritage and identity of a country and its society as well (Agustina, Iqbal & Ismail, 2024). The present research highlights the fact that Malaysia's Buginese community is treading on thin ice in balancing tradition and adaptation to modernity. Not only is the Buginese language experiencing semantic degradation, but there are also psychosocial problems due to stigma, marginalization, and lack of institutional support for its maintenance. In spite of all these obstacles, determination of the people to keep speaking, writing, and preserving their cultural heritage is evident. Included in the movements towards preservation are activities likened to music, modest but sharp (Riswandi, 2024). Face theory and theory of intercultural communication provide valuable insights into Buginese identity, since it is constantly negotiated and redefined within every conversation and social encounter (Yusmidah, Hadawiah, & Ahdan, 2022). This study concludes that preserving

Buginese communication encompasses not just the protection of the language itself, but also the restoration of the dignity inherent in that language, which is compromised not solely by the loss of words but also by the disappearance of the world that once thrived within it.

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Conflict of Interest

The authors declare that they have no conflicts of interest related to the publication of this paper.

Author Contribution

This journal proudly features a diverse group of authors. The primary author plays a central role in crafting the writing and shaping the main content, contributing significant expertise to the project. The second author adds valuable insights within the educational context. Additionally, the third and fourth authors, who are members of the Bugis community, enhance the journal's academic rigor with their expertise as lecturers at their respective institutions.

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