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ELOMPUGI AS A SITE OF SOCIOLINGUISTIC RESISTANCE: LOCAL KNOWLEDGE, MODERNITY, AND THE RECLAIMING OF VOICE

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ABSTRACT

This study explores Elompugi, a Bugis oral tradition, as a living ecology of language that embodies moral reasoning, cultural identity, and civic participation. Using contemporary sociolinguistic and ecolinguistic frameworks, the research analyzes linguistic forms, discourse structures, and ideological functions that transform Elompugi from a narrative performance into an ethical and epistemic practice. Data were collected through textual analysis and in-depth interviews with storytellers and community elders in Bone and Soppeng, revealing that language in Elompugi serves as both moral act and social governance. The findings indicate that archaic diction, rhythmic repetition, and prosodic emphasis on siri', getteng, and lempu' encode collective values of dignity, persistence, and honesty. These linguistic features interact with discourse-level patterns—moral exposition, symbolic narration, and reflective closure—to reproduce Bugis cosmology as a decolonial moral framework. The integration of modern terms within local syntax illustrates a translingual adaptation that negotiates modernity without erasing cultural integrity. Moreover, the dialogic rhythm between storyteller and audience enacts a form of linguistic citizenship, where speech itself becomes moral participation and silence implies social withdrawal. In conclusion, Elompugi redefines language as an ethical ecology—an enduring system through which the Bugis people sustain their identity, knowledge, and moral continuity within the shifting landscape of modernity.

KEYWORDS: Elompugi; Linguistic Ecology; Moral Discourse; Bugis Identity.

1. INTRODUCTION

Globalization has transformed language use into a highly standardized practice dominated by national and global linguistic norms. This linguistic homogenization often results in the marginalization of regional languages and oral traditions that encapsulate indigenous wisdom and local identity [1]. In multilingual societies, such dominance creates asymmetrical power relations between official and community languages [2]. Within the Indonesian context, the spread of Bahasa Indonesia as a unifying language has simultaneously contributed to the erosion of regional linguistic diversity [3]. This tension reflects broader issues of linguistic hierarchy and cultural displacement within formal education systems. Many local oral traditions have become peripheral or entirely excluded from school curricula, leading to a gradual detachment of young learners from their linguistic heritage [4]. Addressing these challenges requires a sociolinguistic framework that views language as a form of social action and ideological negotiation rather than a mere tool of communication.

The emergence of **critical sociolinguistics** has provided a powerful lens to examine how language practices reflect, reproduce, or resist structures of power and ideology [5]. It foregrounds the idea that linguistic behavior is inherently political and intertwined with social inequality. Through this lens, language becomes an arena for contestation where speakers assert their agency in shaping meaning and identity [6]. The framework moves beyond descriptive accounts of variation to explore how linguistic choices embody resistance and solidarity. In educational settings, critical sociolinguistics encourages decolonial thinking and challenges the dominance of standardized norms that silence vernacular expressions [7]. This theoretical turn has opened pathways for analyzing how indigenous discourses reclaim epistemic authority in the modern world. One such discourse in Indonesia that offers deep insights into resistance and identity is *Elompugi*, the oral tradition of the Bugis people.

Elompugi is a traditional narrative performance in Bugis culture that conveys moral, philosophical, and ecological values through poetic and dialogic storytelling. It functions as a medium for transmitting ethical principles such as *getteng* (integrity), *lempu* (truthfulness), and *siri'* (dignity), which are central to Bugis social life [8-10]. Historically, it has served as a mechanism for intergenerational knowledge transfer, shaping communal norms and collective identity. However, in the modern education system, *Elompugi* and other oral forms

have been sidelined by the dominance of national curricula and literacy models focused on global competencies [11]. This exclusion diminishes students' exposure to local epistemologies and erases the dialogic essence of traditional learning. The result is a widening cultural gap between formal education and the lived linguistic realities of local communities. Revitalizing *Elompugi* thus becomes crucial to reconnecting students with their linguistic and moral heritage.

Viewed from a sociolinguistic perspective, *Elompugi* represents a site of linguistic resistance where local voices negotiate identity, power, and modernity. Its oral performance embodies both continuity and resistance by preserving indigenous forms of expression within shifting social contexts [13]. The narrative strategies employed in *Elompugi*—including metaphor, repetition, and moral allegory—serve as subtle acts of defiance against cultural homogenization. Such forms of discourse challenge the assumption that progress requires linguistic conformity or Western literacy paradigms. Through this resistance, *Elompugi* performs a symbolic reclamation of cultural agency and collective memory [14]. Its adaptability across generations demonstrates the dynamic resilience of Bugis orature in responding to modern pressures. Understanding *Elompugi* as a living linguistic practice opens possibilities for reimagining pedagogy as an act of cultural resistance.

Contemporary research in linguistic citizenship highlights how marginalized linguistic communities reclaim voice and agency in defining their communicative realities [15]. This concept reframes citizenship not as a legal category but as a linguistic practice grounded in participation, belonging, and self-representation. Through *Elompugi*, speakers enact this citizenship by expressing values, critique, and identity outside institutional hierarchies [14]. Simultaneously, perspectives from eco-sociolinguistics reveal the interdependence between language, ecology, and cultural sustainability [16]. Language preservation thus becomes integral to sustaining both environmental and cultural diversity [17]. Integrating *Elompugi* within educational frameworks can foster an ecological consciousness rooted in local ethics and relational thinking. This connection underscores how linguistic resistance contributes not only to cultural survival but also to social and ecological harmony.

This study positions *Elompugi* as a site of sociolinguistic resistance and a framework for reclaiming voice within contemporary language education. It examines how Bugis oral narratives

embody local knowledge and challenge linguistic domination in educational spaces. The research aims to illuminate how traditional discourse practices contribute to critical awareness and cultural empowerment among learners. Methodologically, it adopts Critical Discourse Analysis to interpret the linguistic and ideological layers within *Elompugi* performances. By linking discourse analysis with ethnographic observation, this study explores how local language use articulates resistance and renewal. The findings are expected to expand current debates on linguistic diversity, decolonial pedagogy, and the role of indigenous knowledge in education. Ultimately, this research aspires to demonstrate that revitalizing *Elompugi* within modern pedagogy strengthens both linguistic pluralism and cultural justice.

2. MATERIALS AND METHODS

2.1. Research Design

This study employed a qualitative critical discourse analysis (CDA) design integrated with ethnographic observation to explore *Elompugi* as a site of sociolinguistic resistance. CDA allows researchers to interpret how power, ideology, and cultural identity are constructed and contested through language use [18]. The approach was complemented by ethnographic sensibilities that capture the contextual, performative, and social meanings embedded in oral narratives [19]. Such a design enables a multidimensional understanding of *Elompugi* as both discourse and lived practice. The study focused not only on the linguistic structure of the texts but also on their pragmatic and ideological dimensions. This methodological synthesis aligns with critical sociolinguistics' goal of linking micro-

level language practices to macro-level social structures. The research thus integrates textual, contextual, and interpretive layers to uncover the role of *Elompugi* in reclaiming local voice and cultural agency.

2.2. Participant

The research was conducted in **Bone** and **Soppeng Regencies** of South Sulawesi, Indonesia – two regions recognized as historical and cultural centers of Bugis civilization. These areas were selected due to their active preservation of *Elompugi* as a living oral tradition, often performed during communal gatherings, literacy programs, and cultural festivals. In Bone, *Elompugi* is integrated into rural education initiatives, whereas in Soppeng, it is performed in traditional ceremonies (*mappalili*, *mappacci*, and *mappasuro*) (see Table 1). The choice of these sites aimed to capture variations in linguistic performance and moral transmission across educational and ritual contexts.

Participants were chosen using purposive sampling, focusing on individuals with demonstrated cultural fluency and linguistic competence in Bugis orature. The study involved *patturioloang* (traditional storytellers), local language teachers, students, and community cultural activists (see Table 2). This diverse composition allowed triangulation between traditional authenticity and modern pedagogical adaptation. Prior to fieldwork, ethical clearance was granted by the institutional review board, and all participants provided informed consent. Field observation, interviews, and audio recordings were conducted over a six-month period, ensuring longitudinal depth and ecological validity.

Table 1: Research Site Overview.

Research Site	Cultural Context	Language Vitality	Typical <i>Elompugi</i> Venues	Distinctive Features
Bone Regency	Historical seat of Bugis nobility (<i>Arung Palakka</i>) and intellectual tradition	High – Bugis language used in schools and family domains	School-based storytelling, rural education programs	Integration of <i>Elompugi</i> in character education curricula
Soppeng Regency	Known for ritual performances and ancestral ceremonies	Moderate – maintained in cultural and religious events	Cultural festivals, village gatherings, wedding rites	Strong oral preservation; adaptation into youth cultural forums

Table 2: Participant Demographics.

Code	Role/Occupation	Gender	Age Range	Education Level	Linguistic Competence	Years Active in <i>Elompugi</i>	Notes
P1	<i>Patturioloang</i> (Storyteller)	M	55–60	Senior High	Native expert	35	Renowned for ritual performances
P2	<i>Patturioloang</i> (Storyteller)	F	48–52	Elementary	Native fluent	28	Specializes in moral-themed narratives
P3	Language Teacher	F	35–40	Bachelor (S.Pd.)	Advanced	10	Integrates <i>Elompugi</i> in school lessons

P4	Language Teacher	M	29–34	Master (M.Pd.)	Advanced	6	Conducts <i>Elompugi</i> translation workshops
P5	Student (University)	F	20–22	Undergraduate	Intermediate	3	Research assistant for data transcription
P6	Student (High School)	M	17–18	Secondary	Intermediate	2	Participant in youth storytelling competition
P7	Cultural Activist	F	41–45	Bachelor	Fluent	12	Coordinates <i>Elompugi</i> documentation project

The participant group represents an intergenerational spectrum of *Elompugi* practitioners—bridging the gap between traditional custodians and younger learners. Their linguistic diversity and varying educational backgrounds provided rich data for analyzing how Bugis moral discourse is preserved, adapted, and recontextualized across generations. This configuration strengthened both the ethnographic depth and the validity of the sociolinguistic interpretations in this study.

2.3. Data Collection Procedure

Data were collected through three primary techniques: (a) naturalistic observation of *Elompugi* performances, (b) semi-structured interviews, and (c) discourse documentation. Observations focused on linguistic styles, pragmatic cues, and audience interactions during live storytelling events in Bone and Soppeng. The naturalistic approach allowed the researcher to examine how moral and cultural meanings were co-constructed through speech, gesture, and prosody. Semi-structured interviews were conducted with storytellers, teachers, and community members to explore their perceptions of *Elompugi* as a vehicle for moral education and cultural resilience. Each interview lasted between 45 and 90 minutes and was audio-recorded to ensure accuracy of linguistic data. In addition, existing transcriptions and archival recordings of *Elompugi* were analyzed to trace thematic continuity and stylistic evolution across generations. Field notes and reflective memos were maintained throughout the process to capture contextual insights and reflexive interpretations. This multimethod approach combined linguistic ethnography and discourse analysis, providing both descriptive depth and interpretive validity. The triangulation of observation, interviews, and archival documentation ensured a comprehensive portrayal of *Elompugi* as a living sociolinguistic practice ^[20].

The final corpus consisted of five *Elompugi* performances and selected interview excerpts from

seven participants. This number was determined based on principles of qualitative saturation and analytic sufficiency rather than numerical representativeness. During analysis, recurring linguistic patterns—such as moral lexemes (*siri'*, *getteng*, *lempu'*), discourse stages, and prosodic strategies—emerged consistently across performances and interviews. Additional data did not introduce new analytical categories but reinforced existing patterns. Therefore, the selected performances and excerpts were considered information-rich cases that allowed in-depth, multilevel discourse analysis while maintaining methodological rigor and interpretive coherence.

2.4. Data Analysis

The data analysis followed a multi-layered qualitative approach integrating *linguistic ethnography*, *critical discourse analysis* (CDA), and *ecolinguistic interpretation*. The process began with transcription and segmentation of *Elompugi* performances into linguistic units—clauses, turns, and thematic sequences. Each utterance was coded for phonological, morphological, and syntactic features that indicated moral or pragmatic emphasis. At the micro-linguistic level, analysis focused on prosody, repetition, metaphor, and grammatical patterns such as the use of *ri*, *-na*, and reduplication that convey moral alignment and affective intensity.

At the macro-discursive level, performances and interviews were examined to identify recurring moral themes (*siri'*, *getteng*, *lempu'*) and narrative structures such as moral exposition, symbolic narration, and reflective closure. These discursive features were interpreted within their social and ecological contexts to reveal how *Elompugi* constructs moral order, resistance, and identity. A multiscalar analysis was applied to connect linguistic microstructures with broader ideological and ecological systems, allowing a holistic interpretation of how language mediates moral and civic values across generations. To ensure analytical rigor, triangulation was performed by cross-validating

observational data, interview transcripts, and archival texts. Researcher memos were reviewed iteratively to maintain reflexivity and transparency throughout the analytical process. The integration of ethnographic insight and discourse analysis provided interpretive depth, linking everyday speech to the moral cosmology embedded in Bugis orature [21].

3. RESULTS

3.1. The Linguistic Construction of Resistance in *Elompugi*

The linguistic examination of five *Elompugi* performances collected in Bone and Soppeng shows

that resistance is expressed through a layered semiotic system operating simultaneously at micro and macro levels. At the micro-linguistic level, storytellers rely on archaic lexicon, rhythmic parallelism, and prosodic contour to reproduce ancestral authority. At the macro-linguistic level, the same texts reorganize Bugis moral codes—*siri'*, *getteng*, and *lempu'*—as counter-ideological discourse against linguistic homogenization and moral individualism. Each performance turns language into an ethical act (*mappangngurei nawarani ade'*), where speaking itself becomes moral reflection and cultural assertion. Hence, *Elompugi* operates as a decolonial communicative practice, reaffirming Bugis epistemology through linguistic artistry.

Table 3: Micro-Linguistic Features and Resistance Strategies.

Feature	Bugis Data	Linguistic Observation	Ideological Reading
Archaic Lexicon	<i>Tau mapparenta iya tau maccae; getteng ri ade'; lempu'na lino'</i>	Archaic forms (<i>mapparenta</i> , <i>getteng</i> , <i>lempu'</i>) use the possessive -na and preposition <i>ri</i> to express moral spatiality	Revives endangered lexemes as heritage codes; resists lexical standardization
Repetition & Parallelism	<i>Iya lempu', iya malempu', iya ri ade'na</i>	Nominal repetition [<i>iya</i> + adjective] creates rhythmic symmetry	Mnemonic solidarity; resists modern individualism
Ecological Metaphor	<i>Riangngi alebbirena lino', riangngi lempu'mu</i>	Metaphor linking <i>lino'</i> (world) and <i>lempu'</i> (honesty)	Constructs moral-ecological unity; opposes anthropocentric modernity
Rhetorical Question	<i>Narekko muangngi siri'mu?; Naiyya gettengmu?</i>	Interrogative with -mu (second-person) used for moral invitation	Turns listener into moral agent; resists vertical communication
Prosody and pause	Lower tone on <i>siri'</i> , pause after <i>lempu'na lino'</i>	Intonation indexes moral gravity	Embodied ethics through voice; challenges dispassionate rationalism

The micro-linguistic analysis in Table 3 reveals that every linguistic element in *Elompugi*—from morphology to prosody—embodies moral and ideological meaning. The preposition *ri* marks an ethical space, indicating that morality in Bugis thought is spatially grounded rather than abstract. The glottal stop in *siri'* creates a sense of firmness and finality, symbolizing dignity that cannot be

compromised. Meanwhile, rhetorical questions function as affective appeals that awaken *ininnawa* or inner awareness, turning the audience into active participants in moral reflection. Altogether, these features show that *Elompugi* transforms language from a descriptive medium into an act of moral performance and cultural resistance.

Table 4: Macro-Discourse Structure and Ideology.

Stage	Representative Utterance	Discursive Function	Ideological Meaning
Moral Exposition	<i>Tau mapparenta iya tau maccae</i>	Opening <i>pappaseng</i> declaring wisdom as authority	Replaces institutional with ancestral legitimacy
Symbolic Narration	<i>La Tenri Bali natemmangngi siri'na tau</i>	Mythic figure as moral allegory	Reclaims local history; resists national monologue
Ethical Resolution	<i>Narekko ta'getteng, ta'na tau</i>	Moral maxim linking action and humanity	Humanity equals moral steadfastness; counters moral relativism
Reflective Appeal	<i>Ininnawa ri nasaba tau Ugi, lempu'na siri'na!</i>	Imperative closing with descending tone	Collective awakening; language as civic ethics

The macro-discourse analysis shows that each *Elompugi* narrative follows a consistent four-stage moral structure that reflects both pedagogical intent and ideological stance (See Table 4). The moral exposition begins with the proverb *Tau mapparenta iya tau maccae*, establishing ancestral wisdom as the ultimate source of truth and moral authority. The symbolic narration then introduces legendary figures

such as *La Tenri Bali natemmangngi siri'na tau*, turning myth into a vehicle for social critique and reclaiming local history from the margins of national discourse. In the ethical resolution, maxims like *Narekko ta'getteng, ta'na tau* connect moral integrity with human identity, asserting that to be human is to act ethically. Finally, the reflective appeal, *Ininnawa ri nasaba tau Ugi, lempu'na siri'na!*, serves as a collective

call for ethical awareness and cultural solidarity. Together, these stages transform storytelling into ideological resistance—replacing external authority with local moral legitimacy and positioning the Bugis

language as an instrument of civic ethics. The two linguistic planes interact recursively: micro-features (sound, morphology, syntax) reinforce macro-ideology (moral order, cultural autonomy).

Table 5: Integrated Micro–Macro Linguistic Matrix.

Level	Linguistic Focus	Sociocultural Practice	Resistance Dimension
Micro	Phonology of <i>siri'</i> (glottal stop), morphology (-na, ri), syntactic repetition	Rhythmic moral cadence in collective speech	Resistance to phonetic and syntactic homogenization
Macro	Four-stage discourse; ancestral figures; reflective closure	Public moral philosophy of Bugis society	Resistance to epistemic colonization
Inter-relation	Eco-metaphor <i>Riangngi alebbireнна lino', riangngi lempu'mu</i>	Merges human and natural morality	Resistance to exploitative modernity; formation of "linguistic ecology"

3.2. Negotiating Modernity and Local Identity Through Orality

The findings indicate that *Elompugi* serves as a site where the Bugis community negotiates the tensions between tradition and modernity, maintaining continuity while adapting to new realities. In the performances observed in Bone and Soppeng, storytellers incorporated contemporary references—education, migration, technology—while retaining the ethical core of *pappaseng* and *ade'*. This negotiation is linguistically mediated through code-mixing,

metaphorical updating, and stylistic hybridity, reflecting what Blommaert describes as *polycentric discourse practice*, where speakers navigate multiple ideological centers simultaneously. Rather than opposing modernity, *Elompugi* redefines it through Bugis moral grammar: progress is measured not by wealth or status but by the preservation of *siri'* and *lempu'* in social conduct. In this way, the oral narrative becomes a platform of cultural brokerage, aligning local ethics with modern experiences while resisting epistemic displacement.

Table 6: Micro-Linguistic Features of Negotiation in *Elompugi*.

Feature	Bugis Data	Linguistic Observation	Meaning of Negotiation
Code Alternation	" <i>Iyami guru, tapi iyana tau Ugi mappasitinaja.</i> "	Switch between Indonesian term <i>guru</i> and Bugis <i>tau Ugi</i> within a single clause	Hybrid identity that recognizes modern education but locates dignity in local identity.
Metaphorical Renewal	" <i>Lino' tello ri lalenna siri'</i> "	The metaphor of "world revolving around <i>siri'</i> " replaces older cosmological imagery	Reframing cosmology into modern ethical worldview; localizing universal morality.
Borrowed Lexeme Integration	" <i>Makessing attasik digital, tapi ta'lempu' tenni tau.</i> "	Incorporation of <i>digital</i> within Bugis syntax; stress on <i>lempu'</i>	Negotiation between technological adaptation and moral constancy.
Hybrid Sentence Pattern	" <i>Mappasitinaja inninawa, iyana sukses.</i> "	Combination of Bugis verb morphology with modern success discourse	Linguistic hybridism as a bridge between local virtue and global aspiration.
Pragmatic Humor	" <i>Tappura gau'ta, nakko siri'mu makanja?</i> "	Ironical tone with rhetorical question; prosodic rise at end	Soft resistance to arrogance; humor as polite criticism and social regulator.

At the micro level, *Elompugi* speakers creatively weave Indonesian modern lexicon into Bugis syntax, preserving rhythm and morphology while expanding semantic range. This stylistic fusion produces a linguistic hybridity that mediates identity across temporal boundaries. Humor and irony act as

pragmatic strategies to critique social change without confrontation. The alternation between registers mirrors social adaptation: *Elompugi* thus becomes a performative negotiation of modernity in the grammar of moral continuity.

Table 7: Macro-Discourse Themes and Ideological Framing.

Theme	Representative Utterance	Discourse Function	Ideological Reading
Education and Knowledge	" <i>Iyami guru, iyato mapparenta ri ade'.</i> "	Positions modern education within the ethical frame of <i>ade'</i>	Modern learning is valid only when rooted in local ethics.
Migration and Identity	" <i>Maelo riaseng, tapi siri'mu tenna maelo.</i> "	Contrasts physical mobility with moral steadfastness	Migration without ethics equals loss of personhood; resists identity dilution.
Technology and Morality	" <i>Mappatetong gau' ri lino' maburitta, tapi ta'lempu' tenni tau.</i> "	Juxtaposes digital skill with moral virtue	Redefines modern competence as ethical responsibility, not technical mastery
Collective Responsibility	" <i>Tau sipulung, iya mapparenta lino'.</i> "	Collective unity as world order principle	Asserts communal ethics over individual progress.

At the discourse level, *Elompugi* situates modernization within a moral cosmology that never detaches from the ancestral value system. By merging narratives of schooling, migration, and technology with the ethics of *siri'* and *getteng*, storytellers localize global modernity into Bugis

semiotics. The moral message is clear: modern life may expand space, but it should not displace *ade'*. Hence, *Elompugi* functions as a cultural translation of modernity, where ethical localization overrides imported ideologies of progress.

Table 8: Interaction Between Linguistic Features and Ideological Frames.

Level	Linguistic Focus	Cultural Manifestation	Negotiation Dimension
Micro	Code alternation, hybrid syntax, pragmatic humor	Daily adaptation of Bugis speech to modern domains	Negotiation of linguistic survival and authenticity
Macro	Moral discourse on education, migration, technology	Modernity reframed within <i>siri'</i> and <i>lempu'</i> ethics	Negotiation of global and local moral paradigms
Interrelation	Hybrid expressions: “ <i>Mappatetong gau' ri lino' maburitta, tapi ta'lempu' tenni tau.</i> ”	Ethical mediation between progress and purity	Linguistic hybridity as symbolic reconciliation of tradition and modernity

The micro-linguistic innovations enable macro-discursive reconfiguration. Code alternation signals linguistic adaptability; moral discourse ensures ideological stability. Through this interaction, *Elompugi* achieves what Pennycook calls critical cosmopolitanism—openness to global influences without surrendering local epistemology. The oral performance thus becomes both a space of negotiation and a grammar of coexistence.

The socio-ideological dimension of *Elompugi* demonstrates how local speakers perform modernity through cultural continuity rather than rupture. Language here acts as a mediating force that translates change into moral coherence. The blending of Bugis and Indonesian lexicon reveals an active process of cultural editing—modern terms are indigenized through syntax and rhythm, allowing the community to inhabit two worlds without losing integrity. Narratives about education and digital life function as moral commentaries, reminding that *lempu'* (truthfulness) must guide progress. This linguistic negotiation is not resistance through exclusion but resistance through redefinition,

asserting that modern identity is valid only when spoken in the moral grammar of *tau Ugi*. Through this dynamic orality, *Elompugi* sustains cultural sovereignty in an era of linguistic convergence.

3.3. Linguistic Citizenship and the Reclaiming of Voice

Data from participants in Table 9 demonstrate that *Elompugi* performances and the oral tradition surrounding them are perceived not only as cultural heritage but as a medium for civic expression and ethical participation. Participants consistently describe storytelling and public speech as acts of moral courage (*getteng*) and collective responsibility (*sitinaja*). For the Bugis community, to speak (*massuro*) is to take part in ethical life, while silence (*ta'suro*) is viewed as withdrawal from social duty. This perspective aligns with the notion of *linguistic citizenship*, where citizenship is realized through *voice, truth, and participation* rather than institutional membership.

Tabel 9: Interview Excerpts and Key Linguistic Observation.

Code	Verbatim Excerpt (Bugis)	English Gloss	Key Linguistic Observation
P1	“ <i>Narekko ta'suro, ta'na tau; nakko mu massuro, mu lempu'.</i> ”	“If you do not speak, you are not a person; if you speak truthfully, you are righteous.”	Parallel conditional form (<i>narekko... nakko...</i>) equates speech with moral existence.
P2	“ <i>Suro na ade', gau'na lempu' – iyato mapparenta tau.</i> ”	“Words must follow ethics; actions must follow honesty – that is what makes a leader.”	Collocation <i>suro na ade'</i> (“speech and order”) constructs linguistic ethics.
P3	“ <i>Tau sipulung ta' massuro tenni siri'.</i> ”	“A gathered community that keeps silent loses its dignity.”	Speech act as collective moral duty; silence as symbolic absence.
P4	“ <i>Mupogau' sitinaja, mupogau' ri padammu.</i> ”	“Act with fairness, act with your fellow.”	Repetition (<i>mupogau'</i>) expresses rhythmic moral reciprocity.
P5	“ <i>Ri Elompugi, nasaba tau mapparenta iyaregga lempu'.</i> ”	“In <i>Elompugi</i> , those who speak wisely are those who carry honesty.”	Wisdom (<i>mapparenta</i>) linked with virtue; reinforces oral legitimacy.
P6	“ <i>Anjo siri' massuro – mappoji lino'.</i> ”	“That dignity speaks – it enlightens the world.”	Metaphor of light; conceptualizes speech as moral illumination.
P7	“ <i>Iyato anak mappasitinaja, nasaba iyaregga suro lempu'.</i> ”	“A good child speaks rightly, for truthful words guide him.”	Embedding of moral grammar in kinship discourse; oral education of ethics.

Table 10: Micro Features in Interview Discourse.

Linguistic Element	Observation	Moral-Civic Function
Conditional Constructions (<i>narekko... nakko...</i>)	Establish binary between silence and dignity	Speech as moral ontology: to speak is to exist.
Parallelism and Repetition (<i>mupogau'... mupogau'...</i>)	Rhythmic reinforcement of ethical duty	Linguistic rhythm as mnemonic pedagogy.
Nominal Compounds (<i>suro na ade', gau'na lempu'</i>)	Fusion of speech and morality into a single concept	Language as the site of ethics.
Metaphor of Light (<i>mappoji lino'</i>)	Links speech to enlightenment	Voice as moral and intellectual illumination.
Kinship Vocatives (<i>anak, padammu</i>)	Index solidarity and responsibility	Moral citizenship embedded in familial speech.

The micro-features in Table 10 reveal that everyday Bugis discourse embeds **ethical epistemology** within linguistic structure itself. The repetition and conditionality create not just rhythm

but moral reasoning. Prosodic emphasis on *siri'* and *lempu'* turns phonology into ethics – tone, pause, and repetition all carry civic significance.

Table 11: Thematic Discourses of Citizenship.

Theme	Data Reference	Discursive Pattern	Ideological Reading
Moral Accountability	P2, P5	Speech linked to action (<i>suro na ade' – gau'na lempu'</i>)	Ethical language legitimizes leadership.
Communal Participation	P3, P4	Collective plural forms (<i>tau sipulung, ri padammu</i>)	Citizenship as dialogic interdependence.
Voice and Dignity	P1, P6	<i>Siri'</i> <i>massuro</i> and <i>ta'suro ta'na tau</i>	Speaking truth equals preserving dignity.
Pedagogy of Speech	P7	Intergenerational advice (<i>anak mappasitinaja</i>)	Oral transmission as civic education.

At the discourse level, participants conceptualize speaking (*massuro*) as an **ethical right and duty**. The expressions *ta'suro ta'na tau* and *suro na ade'* codify an indigenous moral philosophy in which silence

equates to social absence. Speech, therefore, becomes a civic mechanism of belonging – a means through which community defines itself morally and politically.

Table 12: Linking Linguistic Form, Discourse Theme, And Citizenship.

Level	Linguistic Evidence	Discursive Function	Reclamation Dimension
Micro	<i>narekko... nakko...</i> (conditional), <i>suro na ade'</i> (nominal fusion)	Establish moral logic and causality in grammar	Voice as ethical reasoning
Macro	Collective moral metaphors (<i>tau sipulung, mappoji lino'</i>)	Public articulation of shared responsibility	Voice as social participation
Interlink	Repetitive rhythm and prosodic emphasis on <i>siri'</i>	Creates collective resonance during performance	Voice as communal echo of dignity.

Micro forms (conditional, repetition, prosody) are not decorative – they generate the macro ideology of *moral collectivism*. The grammar of *Elompugi* encodes an epistemology of participation: to speak is to belong, to listen is to co-govern. Through linguistic repetition and dialogic response, *Elompugi* transforms oral tradition into a **participatory civic discourse**, where authority circulates among speakers rather than resting on one.

The interviews affirm that for Bugis communities, voice (*suro*) represents moral presence, while silence (*ta'suro*) symbolizes civic exclusion. Every utterance carries the dual burden of truth (*lempu'*) and dignity (*siri'*). The storyteller (*patturioloang*) acts as a moral mediator, guiding listeners toward ethical participation, while the audience affirms and reproduces meaning through response and

repetition. Such interaction materializes what Stroud terms *linguistic citizenship* – the act of creating belonging and authority through language.

In this sense, *Elompugi* is not just an artifact of tradition but a living democratic practice: it sustains a citizenship of voice, where power resides in ethical articulation and shared resonance rather than in political structure. By maintaining *siri'*, *getteng*, and *lempu'* in public speech, the Bugis people reclaim their right to define truth, justice, and community through their own linguistic worldview.

4. DISCUSSION

The findings demonstrate that *Elompugi* operates as a living linguistic ecosystem where speech, morality, and cultural identity are interdependent processes that construct social meaning. Within this

ecology, language functions not merely as a communicative code but as a moral practice that defines human dignity and collective responsibility [22-24]. The repeated invocation of *siri'*, *getteng*, and *lempu'* encodes an ethical ontology, transforming words into instruments of conscience and virtue. Morphological features such as *ri* and *-na*, combined with prosodic closure in *siri'*, transform phonetic articulation into moral enactment, showing that sound and ethics are mutually reinforcing. Such interaction between form and meaning affirms that *Elompugi* is not only a verbal art but a moral epistemology that sustains ethical awareness through everyday speech.

The narrative architecture of *Elompugi* embodies a cyclical moral order that integrates ethics, identity, and ecology into a unified worldview. The structural recurrence of moral exposition, symbolic narration, and reflective closure transforms each performance into a moral reconstruction of social life. This cyclical rhythm reaffirms the principle that linguistic vitality and moral ecology are inseparable dimensions of cultural survival [25-27]. Through this discursive cycle, *Elompugi* operates as an ecolinguistic system of justice—one that resists homogenizing cultural forces while maintaining harmony between humans, tradition, and the environment. Therefore, its linguistic form functions as moral infrastructure, linking ancestral wisdom to contemporary ethical reflection.

Elompugi also mediates the intersection between tradition and modernity through its hybrid linguistic design. Expressions such as "*Mappatettong gau' ri lino' maburitta, tapi ta'lempu' tenni tau*" exemplify how global vocabulary is absorbed within local moral syntax, illustrating linguistic adaptability without cultural erosion. This translingual negotiation transforms linguistic hybridity into a space of moral continuity, demonstrating that modern discourse can coexist with indigenous ethics when articulated through the moral grammar of *ade'*. In this way, hybridity becomes not a symptom of loss but a mechanism of ethical innovation that renews local voice within global modernity [28-30].

The performative aspect of *Elompugi* situates speech as both civic participation and moral accountability. The inclusive morphology (*mu-*, *ta-*) linguistically encodes cooperation, while the dialogic rhythm between storyteller and audience transforms narration into participatory governance. Speaking truth (*massuro lempu'*) functions as a civic virtue, whereas silence (*ta'suro*) symbolizes moral absence, thereby equating speech with ethical presence. This dynamic establishes *Elompugi* as a linguistic

democracy where authority circulates through collective voice rather than institutional command [31-32]. By transforming storytelling into an ethical forum, *Elompugi* exemplifies how linguistic participation constructs social belonging and moral legitimacy simultaneously.

From a socio-ecological perspective, *Elompugi* reveals that language, ethics, and environment operate as interdependent moral ecologies. The recurring metaphor "*Riangngi alebbireнна lino', riangngi lempu'mu*" ("Preserve the world, preserve your virtue") fuses ecological stewardship with ethical discipline, showing that care for nature is inseparable from moral integrity. The rhythm of repetition and the collective response of the audience generate an acoustic ecology where moral values are sonically embodied and socially reinforced [33-35]. Through this performance, *Elompugi* enacts what may be termed *ecological ethics of voice*—a mode of speaking that sustains both environmental balance and cultural dignity. Ultimately, *Elompugi* represents a posthumanist model of linguistic vitality in which every utterance performs cultural, ethical, and ecological work simultaneously. Its archaic diction preserves collective memory; its translingual hybridity affirms adaptability; and its participatory rhythm enacts social solidarity. The interplay between micro-linguistic structure and macro-ideological vision demonstrates that resistance in Bugis orature emerges not through opposition but through regeneration. In this sense, *Elompugi* transforms language into an act of ethical continuity—reanimating ancestral principles within the moral and ecological consciousness of modern society. It affirms that to speak with virtue is to sustain humanity itself, ensuring that voice remains the foundation of both moral order and cultural survival.

5. CONCLUSION

Empirically, this study demonstrates that *Elompugi* operates through identifiable micro- and macro-linguistic mechanisms that function as moral and civic discourse within Bugis society. At the micro-linguistic level, features such as archaic lexicon, rhythmic repetition, prosodic emphasis, and morphological markers (*ri*, *-na*, *mu-*, *ta-*) encode ethical values and position speech as a form of moral action. At the macro-discursive level, *Elompugi* performances consistently follow a four-stage structure—moral exposition, symbolic narration, ethical resolution, and reflective appeal—through which the core Bugis values of *siri'*, *getteng*, and *lempu'* are reproduced, negotiated, and transmitted

across generations. Interview data further corroborate these findings by revealing a shared perception that speaking (massuro) constitutes ethical participation, whereas silence (ta'suro) signifies moral withdrawal from communal life.

Theoretically, these findings position Elompugi as a living ecology of language in which moral reasoning, linguistic form, and social participation are inseparably intertwined. Rather than functioning solely as an oral literary tradition, Elompugi emerges as a model of linguistic citizenship, wherein voice constitutes ethical presence, civic belonging, and collective responsibility. Language, in this framework, operates not merely as a representational

medium but as an enactment of moral and social order grounded in local epistemology.

Ultimately, this study illustrates that sociolinguistic resistance in Elompugi does not operate through overt confrontation but through processes of ethical regeneration. By sustaining local moral grammar while simultaneously engaging with contemporary discourse, Elompugi affirms that cultural continuity, ecological awareness, and human dignity can be preserved through the ethical use of language. In this sense, Elompugi exemplifies how indigenous orality remains a resilient and transformative resource for negotiating modernity without relinquishing moral integrity.

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