

TRANSLANGUAGING IN THE COMMUNICATIVE PRACTICE OF BUYERS AND SELLERS IN TRADITIONAL MARKET

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Abstract

The purpose of this research is to examine the translanguaging practice of buyers and sellers in a traditional market in Palopo, South Sulawesi, Indonesia. Translanguaging is a relatively new term in contemporary linguistics. Therefore, the present research offers a critical assessment of the theory of bilingualism proposed by Waring (2013) and Garcia and Otheguy (2014) by using empirical data at our disposal. It presents an alternative perspective to describe the existence of discrete languages and multilingualism by combining different language features. This study indicates some insightful characteristics of translanguaging practice performed by buyers and sellers. The empirical analysis drew on a corpus of 13 audio-recorded talks. This took place in a traditional market and was carried out with the following steps. Observations, categorized, develop the statements, analyzed, and combined the descriptions. It consists of types, forms, functions, and factors. Firstly, the types of translanguaging practices are internal, foreign words, and hybrid aspects. Secondly, this study managed to categorize the practice of translanguaging in buyers' and sellers' interactions in three features, namely basic word insertions, invented word insertions, loan word insertions, phrase insertions, reduplications, and regional language particle insertions. This study is not intended to challenge or reject code-switching analyses previously reported by other scholars. However, it challenges the way those scholars' view this real sociolinguistic language phenomenon through the theory of translanguaging. In summary, a multilingual community such as a traditional market in Palopo, South Sulawesi, represents the emergence of an awareness of language users to entertain social, cultural, and political entities in the practice of communication. Such awareness is reflected in people's translanguaging structural utterances in their exchanges.

Keywords: communication; community; multilingualism; translanguaging

INTRODUCTION

In recent years, research has increasingly focused on the concept of translanguaging. Garcia and Otheguy (2019) believe that the practice of translanguaging is related to the disruption of the concept of named languages and the power hierarchies. However, the practice of mixing language cannot be put in only social-communal interaction. Wilson (2021) has proved that parental ideologies also have evolved towards more positive attitudes towards language mixing. Moreover, the attitudes towards translanguaging do not necessarily result in the use of flexible language produced at home.

Comment [A1]: This abstract is missing one of the most pertinent components of an abstract, i.e. Method.

Comment [A2]: Fixed

Comment [A3]: You have to restructure or present the ideas presented here in a deductive manner, starting from generic concepts (the topic of your research: translanguaging) to a very specific aspect (the context of your research)

The practice of translinguaging performed by sellers and buyers in the market is an authentic sociolinguistic reality. It is essentially built on several components that are arranged in such a way to become meaningful grammatical units. The language produced by buyers and sellers in grammatical units of a particular language can be inserted with several forms of language, namely basic words, invented words, compound words, loan words, phrases, clauses, and reduplications (Coulmas, 2013; Holmes, 2013; Rahim et al., 2020; Vinansis, 2011). For example, an Indonesian sentence consists of a combination of several basic words, invented words, or other forms of language.

Generally, people perform the mixing of languages in an interaction with other people for certain purposes. It can be assumed as a significant role to support the achievement of communication goals of a speaker to an interlocutor. It is acknowledged that there are at least three functions of the practice in a communication setting (Aslinda, 2007; Chaer and Agustina, 2004, 2010; and Haryono, 2012). The functions include (1) as an argumentative means to further convince the speech partner; (2) as a persuasive tool to persuade or to instruct the speech partner; and (3) to emphasize certain intentions. Closely related to these three functions, the practice can be in the forms of linguistic and non-linguistic aspects. Linguistic factors include low frequency of word, pernicious homonymy, oversight, and end factor (purpose and goal). Non-linguistic factors include need for synonyms or the principle of politeness and politeness of speakers, social values or identification of the role or social status of speakers, development and introduction to new cultures, and speakers who need to interpret or to explain what they want (Campbell-Kibler 2010; Campbell-Kibler, 2010; Chambers, 2007; Holmes, 2013; Meyerhoff, 2018; Schiffrin, 1996; Spolsky, 1998; Wardhaugh, 2011). Therefore, people in the respective community should have performed supportive competency in different languages (Rowe, 2018). This is certainly challenging but it is also an exciting opportunity to draw upon the translinguaging abilities of people in traditional market community.

Based on online and offline searches, studies on the practice of translinguaging in a traditional market are fairly limited since most prior studies focuses on the translinguaging practices of young emergent bilinguals (Axelrod and Mikel, 2018) and multilingual in early childhood, kindergarten, and elementary education Bauer, Persiado, and Colomer, 2017; Gort and Sembiane, 2015; Martinez-Roldan, 2015; Pontier and Gort, 2016; Schwartz and Asli, 2014). Therefore, the present study is significant to fill the relative vacuum of research in display this a new area of translinguaging in traditional practical setting. This is precisely the research gap that the present study can fill.

The use of the translinguaging concept in this area is potential to analyze the linguistic practice of mixing languages. The reason is that language phenomena should ideally be analyzed by employing recent developments of contemporary linguistic theories. The present study drew upon the new concept to investigate daily language practices using a more sophisticated analytical theory. It is a hope that the present research is expected to generates a new perspective in understanding the practice of mixing language upon a bilingual or multilingual language community.

Translinguaging is a relatively new term in contemporary linguistics. The conceptual spectrum of translinguaging is derived from the controversy of the existence of discrete languages (Blommaert, 2010; Davidson, 1986; Harris, 1981; Heller, 2007; Heller and Duchene, 2007; Kemp, 2009; Kravchenko, 2007; Makoni and Makoni, 2010; Makoni and Pennycook, 2007; Pennycook, 2006).

The fundamental reason of development of translinguaging is that existing terms such as code-mixing and code-switching are argued to be unable to portray the creative and critical issues of certain utterances. In formal discussion, translinguaging has no intention to entertain the dichotomy of indigenous-immigrant, majority-minority, artificial-ideological.

Comment [A4]: Use a more explicit referent, translinguaging. Where in the nearest sentence can the practice refer to anyway?

Comment [A5]: It actually means the practice communicating in general. The way we talk with each other

Comment [A6]: Same as above

Comment [A7]: The practice in a communicat

Comment [A8]: Why is a more traditional setting an advantage at all? What are we potentially missing if you do not investigate this particular context?

Comment [A9]: Because it will give new results between regional languages and other languages, mixed languages that have never been studied. we find out that this mixed language can also work in traditional settings. Especially in Palopo, South Sulawesi

Comment [A10]: I do not quite get what this sentence means.

Comment [A11]: Analyze the linguistic practice of mixing language with using this translinguaging concept

Comment [A12]: Yet, the purported newness of the concept has not yet been evidenced in your literature review.

Comment [A13]: This one is a bit broad and therefore it should come at the start of the section.

Comment [A14]: Fixed

Comment [A15]: If this domain is arguably new, why is the literature presented herein dominantly relatively old? The most recent one is 11 years ago

Comment [A16]: Briefly explain what these are and how code mixing and code switching are ineffectively addressing them.

Comment [A17]: Do not simply throw out technical terms and assume the readers can easily understand what you meant. Elaborate.

Translanguaging focuses more on the practice of transforming the power relations, meaning making process, enhancing experience, and developing identity on multilingual practices (Garcia, 2009, Creese and Blackedge, 2015). Therefore, it discusses beyond the linguistic structural phenomenon; it examines the practice and the process. By taking translanguaging concept, the practice of integrating different languages and varieties is dynamically and functionally understood as a process of knowledge construction.

It is actually still problematic to accept the practice mixing of languages by people who are from a monolingual background. However, it is a fact that the practice of translanguaging essentially shows dynamic and creative linguistic processes in using one's language mixed with other languages or varieties. In a multilingual area, the practice has also been to be common and, to some extent, has presented a cultural identity. Therefore, the progress of accepting different languages coexisting alongside each other should be started soon. It is a part of the spirit of accepting the existence of different language in daily practice of communication.

Thus, this study is not intended to replace the existing literature on codeswitching. It actually has a different perspective from codeswitching research. Codeswitching studies generally merely focus on the structural aspects of the mixing of languages such as the use of syntactic and morphological features in the mixing process. Like other translanguaging studies, this article aims to uncover the functional aspects or the pragmatic functions of the mixed linguistic features employed in exchanges among speakers beneath the structural features employed by speakers.

The phenomenon of the mixing of linguistic features from different languages also exists in a multilingual society as in Palopo, a city located the South Sulawesi, Indonesia. Accordingly, this study aims to examine the translanguaging practice of buyers and sellers in a traditional market in the city of Palopo, South Sulawesi in terms of pragmatic functions by considering the linguistic forms and the communicative contexts involved.

The phenomenon can also be found in Palopo, South Sulawesi, Indonesia. More specifically, in the traditional market, people with diverse ethnic and linguistic backgrounds interact and use their multilingual skills for various purposes such as making offers, convincing buyers, and attracting customers. As an initial observation of this study, it indicated that it is inevitable for the people, who are multilingual speakers, to use the mixing of languages during their intercultural interactions in the market. Various ethnic languages are massively spoken in the whole area, but the people use Buginese language as a language for their community.

Using empirical data from the Palopo market, this article presents a critical assessment of the theory of bilingualism proposed by Waring (2013) and Garcia and Otheguy (2014). This is an alternative angle to understand and analyze the existence of discrete languages and multilingualism by combining different language features. It is a fact that the Indonesian language is used primarily in national interaction settings. Regional languages are used in local or internal interactions of respective ethnic groups. The situation leads to intercultural and language contact making most Indonesians polyglots (knowing Indonesian and regional languages).

Considering all the above-mentioned background, this study aims to examine the translanguaging practice of buyers and sellers in a traditional market in Palopo, South Sulawesi, Indonesia. In particular, it was designed to describe the forms, functions, and factors involved in such a realistic social communication setting.

METHOD

Comment [A18]: Why problematic?

Comment [A19]: Because some people from a monolingual background find that the word is hard to understand which can cause miscommunication.

Comment [A20]: What practice?

Comment [A21]: It's the practice of translanguaging. Fixed.

Comment [A22]: This is a very specific component of the Introduction, and therefore, it should appear at the very end of the section.

Comment [A23]: Fixed

Comment [A24]: Some as above

Comment [A25]: Very specific to your research. Hence, it should be placed at the end.

Comment [A26]: Justify this choice of market in the Method section.

Comment [A27]: Fixed

The empirical analysis drew on a corpus of 13 ~~audio-recorded~~ audio-recorded talks? OR audio recording. This took place in a traditional market ~~and~~. This study was carried out with the following steps. Firstly, observations were conducted several times to observe and record communication interactions between sellers and buyers. Secondly, the data collected were transcribed and categorized according to their patterns ~~focus~~, and presented as converted into ~~made~~ verbatim data.

Comment [A28]: Describe how consents were informed and gathered from your participants, the absence of which renders your data ineligible for further analysis.

Also, describe the demographic data of the sellers and buyers, e.g. what type of product(s), perhaps gender, age.

Table 1. Audio-recorded Data

| No | Code | Duration of Recorded Conversation |
|----|--------|-----------------------------------|
| 1 | JCK01 | 00:10:15 |
| 2 | BBCK01 | 00:08:17 |
| 3 | BBCK02 | 00:11:23 |
| 4 | BBCK03 | 00:07:41 |
| 5 | BBCK04 | 00:14:21 |
| 6 | BBCK05 | 00:09:35 |
| 7 | BBCK06 | 00:11:46 |
| 8 | FCK01 | 00:13:16 |
| 9 | FCK02 | 00:10:15 |
| 10 | FCK03 | 00:10:28 |
| 11 | FTCK01 | 00:12:17 |
| 12 | FTCK02 | 00:08:03 |
| 13 | FTCK03 | 00:12:39 |

For the purpose of this research, the present study in some aspects adopted a case study approach by focusing the analysis on how communities interacted in a traditional market in Palopo, South Sulawesi, Indonesia (see Waring, 2013). The analysis began with a thorough description of the subject's experience and knowledge related to the phenomenon. This was an attempt to put aside the personal experience of the researchers so that the focus on analyzing this data can be objectively displayed.

Comment [A29]: Justify this choice of market the Method section.

Comment [A30]: Fixed

Comment [A31]: What's this?

Comment [A32]: The steps needed to obtain research results where the experience comes from the data in Table 1

The next step was to develop a list of key statements of the respondents. Statements from interview data and other data sources about how the respondents experienced a topic were documented into a list of important statements. This process, called as horizontalizing the data, aimed to avoid repeating or making overlapping statements.

The next process was called as developing 'meaningful units'. In this process, important statements generated from the horizontalizing process were combined into meaningful units. Based on these units, the respondents' experiences about the phenomenon were recorded as 'textual description' that contained verbatim examples and text explanation. These experiences were then analyzed in 'structural description' stage, where the background and state of the phenomenon experienced by the subject were described and reflected.

Comment [A33]: What's this? Another type of recording akin to an interview to clarify?

Comment [A34]: It's the same recording in Table 1

Comment [A35]: How did you identify and verify these? Via an interview or merely through observations?

Finally, the 'composite description' combined two descriptions from the previous stage were written, consisting of the textural description and the structural description. This final stage included the essence of respondents' experiences and described the pinnacle aspect of phenomenological research. This stage took the form of a long paragraph that tells the reader "what" experiences with the phenomenon that the respondents had and "how" they experienced the phenomenon.

Comment [A36]: Through observations, as shown in Findings section

FINDINGS

The findings begin with the general type of translanguaging practices identified in buying and selling interactions. It is related to internal differentiation of specific codes.

Excerpt 1: JCK01

Buyer : *Tabé, bisa lihat yang itu*
? can see which that
Can I see that one (pointing to the hanging clothes)

Seller : *Tabé, coba maki dulu,*
? try ? before
Excuse me (while giving the clothes to the buyer),

kalau cocok bisa ji nego.
if suitable can ? negotiate
you can try it first. If it fits you, we can negotiate)

It can be seen that the dialogue displayed internal language features. Both participants used inner codes of language such as in *Tabé, bisa lihat yang itu* (Excuse me, can I see that one) and *Tabé* (Here it is), *coba maki dulu, kalau cocok bisa ji nego* (just try it first. If it fits, we can negotiate). The words *tabé* and *maki* are Buginese words that are inserted in an Indonesian sentence.

Furthermore, the practice of using foreign languages can also be identified. It happens in the dialogue when the seller says: **Thank you** *kak, datang ki lagi lain waktu nah* (Thank you, sis. Please come again next time). The phrase *thank you* is an English expression that is inserted in the Indonesian sentence. The hybrid practice can also be identified when the seller says *Di belakang rak itu ki' ada fitting room* (There is a fitting room behind the shelf). The phrase *fitting room* is an English term, which is used together with the Buginese particle *ki'*.

For the detailed classification, the present research has categorized the practice of translanguaging in buyers and sellers interactions in three features, namely basic word insertion, invented word insertion, loan word insertion, phrase insertion, reduplication, and regional language particle insertion. The [explanation of the findings is shown](#) as follows.

- Basic word insertion

The analysis revealed that there are 217 forms of insertion of basic words in the data. It consisted of words from Indonesian, Buginese, Javanese, Makassar, and Torajan. Excerpt 2 is a sample dialogue between a bicycle seller, who is Buginese, and a Javanese buyer. The words *aluminium* and *kuat* (strong) are basic words in Indonesian lexicons that are inserted in a Buginese sentence.

Excerpt 2: BBCK01

Buyer : *Tidak cepat kroyos ji besinya le ji?*
Does the iron not porous quickly?

Seller : *De' to, aluminium je ye. Kuat*
Yes, *it is aluminium. It is strong*

The data show that the speakers seem automatically without thinking to put Indonesian lexicon on their utterances. It can be assumed that they perform such utterances in daily communication or Indonesian lexicons have more sense to construct the intended meaning.

- Invented word insertion

Based on the analysis, there are 81 forms of insertion of invented words in Indonesian, Buginese, Torajan, Javanese, and Makassar languages. Excerpt 3 displays a dialogue between

Comment [A37]: You mean, "the practice of using foreign languages can also be identified."?

Comment [A38]: Yes. Fixed

Comment [A40]: Fixed

Comment [A39]: Insert morphemic glosses in the second line for each exchange.

a vegetable seller and a buyer who are both Javanese. It shows the practices of insertion of invented words.

Excerpt 3: BBCK02

Seller : *Ning ya duit setan dipangan dhemit*
 ? ? money satan (was) eaten devil
 The satan money was eaten by the devil.

buktine dheweke dhuwe omah didol, saiki aja
 evidence ? ? house ? ? ?
 The evidence is that his house was sold.

ndelok sepuluh jutane
 look ten million-(the)
 seeing the ten million

ning dheweke isa bertahan pirang tahun
 but they able last ? years
 but they can last for many years (ahead).

The example of the occurrence of invented word is when the seller says, “*Ning ya duit setan dipangan dhemit, buktine dheweke dhuwe omah didol, saiki aja ndelok sepuluh jutane, ning dheweke isa bertahan pirang tahun*” (The money was eaten by the devil. The evidence is that own house was sold. Look at ten millions, but they can last for many years). The word **bertahan** (lasting) is an Indonesian word that is formed by the prefix “ber-” and the basic word “tahan”. The word is inserted into Javanese sentence.

- **Loan word insertion**

The analysis of loan word insertion shows that there are 18 forms with loan word insertions and 31 insertions of cognate words. The following excerpt is a dialogue between a repair shop mechanic and a customer repairing a motorbike damaged by an accident. Both are Buginese.

Excerpt 4: BBCK03

Seller : *Pokoknya semua bagian depannya*
 The main all part front

kayaknya harus diganti.
 seem must (be)replaced
 All the front seems to be replaced.

Speedometernya bisa sampai pecah begini Pembalap
 The speedometer able until break like this what a racer
 The speedometer can break like this. What a racer

The loan word can be identified when the mechanic says: *Pokoknya semua bagian depannya kayaknya harus diganti. Speedometernya bisa sampai pecah begini. Pembalap* (The point is [that] all the front part seems to need replacement. The speedometer is broken

Comment [A41]: Who invented this? The participants of your research?

Comment [A42]: I apologize, my mistake. It's supposed to be "formed"

Comment [A43]: What's this?

Comment [A44]: I apologize. It's typo, my ba
 It's actually Buginese. It's a language that come from one of the ethnic groups of South Sulawesi.

Comment [A45]:

like this.... What a racer). The word **speedometer** is a foreign word that has been absorbed into the Indonesian language. It is inserted when the speaker speaks in Indonesian.

Comment [A46]: What do you mean by this? Codified into the standard dictionary?

Comment [A47]: Yes, correct. It's codified in the standard dictionary

- Phrase insertion

Based on the analysis, there were 47 code mixings with phrase insertions, either inner or outer code mixing. The following excerpt captures a dialogue between a repair shop mechanic and a customer repairing a damaged motorbike. Both the mechanic and the customer are Buginese.

Excerpt 5: BBCK04

| | | | | | | | |
|--------|---|---------------|----------------|------------|-------------|----------------|-------------|
| Seller | : | <i>Double</i> | <i>starter</i> | <i>ki</i> | <i>saja</i> | <i>seperti</i> | <i>ini.</i> |
| | | double | starter | ? | just | like | this |
| | | <i>Bagus</i> | <i>mi</i> | <i>itu</i> | | | |
| | | good | ? | that | | | |

Comment [A48]: How is this example any different from your above case with speedometer? Both are phrases and loanwords.

Comment [A49]: This word is not officially registered in the standard dictionary but is always spoken in Indonesian conversation

Just double starter [the motorcycle] like this. It will be good again

The phrase insertion found when the mechanic says: *Double starter ki saja seperti ini. Bagus mi itu* ([You] just double starter it like this. It will be good again). The words **double** and **starter** are foreign words that form a phrase.

- Reduplication

The analysis reveals that there are 71 forms of reduplication. The following excerpt is a dialogue between a Torajan seller and a Javanese buyer.

Excerpt 6: BBCK05

| | | | | | | |
|--------|---|----------------------|-----------------------|---------------|--------------|-------------|
| Seller | : | <i>Pasar</i> | <i>disini</i> | <i>kurang</i> | <i>bagus</i> | <i>mas,</i> |
| | | market | here | less | good | ? |
| | | <i>mandet-mandet</i> | <i>pengelolaannya</i> | | | |
| | | ? | (the)management | | | |

The market here is not that good. The management is stagnant.

The insertion of reduplication can be identified when the seller says: *Pasar disini kurang bagus mas, mandet-mandet pengelolaannya* (The market here is not really good. The management is stagnant). The word **mandet** (stagnation) is a Javanese word that is inserted into Indonesian sentence in the form of reduplication becoming **mandet-mandet** (stagnant). In addition, this study found the form of translanguaging practice. It is the insertion of particles of regional languages. The findings are presented below.

Comment [A50]: Well, in "language mixing", such a phenomenon has long been researched (see for example Fadlur Rahman et al. (2013) Word internal language mixing: borrowing, code mixing, register switching?)

Comment [A51]: Correct. It's the same as word internal language mixing. Which in this study is the insertion of particles of regional language.

- Regional language particle insertion

Based on the analysis, there are 217 code mixings with insertion of regional language particles. The following excerpt displays a dialogue between a Buginese seller and a Torajan buyer.

Excerpt 6: BBCK06

Seller : *Masuk ki'' liat-liat barang-nya*
 Come-in ? look item-(the)
 Please come in and take a look at our items.

Buyer : *Coba warna toskahnya, ukurannya kayak ini ji.*
 try color tosca size-(the) like this ?
 I need the tosca one with the same size like this one.

It can be seen that there are some parts containing insertion of particles of Buginese and Torajan languages, such as “*ki*” (Buginese), “*ji*” (Buginese), “*ta*” (Buginese or Torajan), “*mi*” (Buginese), “*mo*” (Makassar), “*le*” (Torajan), “*bah*” (Buginese or Makassar), “*be*” (Torajan), “*ha*” (Buginese), “*sa*” (Buginese) and “*toh*” (Buginese).

Moreover, the analysis of functions of translanguaging in buyers and sellers interaction shows that there are three functions of code-mixing in the interactions between sellers and buyers. They are (1) as an argumentative means to convince a speech partner; (2) to strengthen the function of persuasive and directive to speech partner; and (3) to emphasize certain intentions.

- Argumentative means to convince a speech partner

As revealed by the analysis, there were 28 code mixings that were intended to convince the speech partners. The following excerpt displays a dialogue between a Buginese seller and a Torajan buyer.

Excerpt 7: FCK01

| | | | | | | | |
|-------|---|-----------------|---------------|--------------|----------------|-------------|------------------|
| Buyer | : | <i>be...</i> | <i>kenapa</i> | <i>mahal</i> | <i>sekali</i> | <i>Bu</i> | <i>Aji,</i> |
| | | ? | why | expensive | very | ma'am | ? |
| | | <i>tokoh</i> | <i>di</i> | <i>sana</i> | <i>tadi</i> | <i>agak</i> | <i>murah ji,</i> |
| | | booth | at | there | before | less | cheap ? |
| | | <i>pasempoi</i> | <i>Bu</i> | <i>Aji</i> | <i>sedikit</i> | <i>oh..</i> | |
| | | ? | ma'am | ? | slightly | ? | |

Comment [A53]:

Why is it so-expensive, Ma'am? The booth there, is cheap-er. Low-er it more a bit, Ma'am.

Comment [A52]: Add morphemic glosses

The buyer performed a translanguaging practice by saying “*be...kenapa mahal sekali Bu Aji, tokoh di sana tadi agak murah ji, pasempoi Bu Aji sedikit*” (oh... why is it so expensive Bu Aji? The shop there puts a cheaper price. please make it less a bit Bu Aji). The practice is in the form of phrase insertion of an Indonesian expression “mahal sekali” (very expensive) into the Buginese sentence; and, vice versa, a Buginese word “pasempoi” (reduce) was inserted into an Indonesian sentence. The function is to put forward a convincing argument to the seller to sell with a lower price, like other sellers.

- **Strengthening the functions of persuasive and directive to speech partner**

The result of the analysis shows that there were 28 forms that are intended to strengthen persuasion and directives to the speech partner. The following excerpt displays a dialogue between a seller and a buyer, who are both Buginese.

Excerpt 8: FCK02

(Two buyers were discussing with the shop owner's wife about the banking problems they were facing. The discussion was held in a cosmetic shop)

Seller : *akkutanai banni pihak banknge,*
? ? ? ?

masa mappada yaro pelayaanna?
? ? ? ?
Just ask the bank, why is the service like that?

The buyer performed a translanguaging practice by saying *akkutanai banni the banknge, the mappada yaro pelayaanna?* (Just ask the bank, why is the service like that?). It is in the form of phrase insertion of an Indonesian expression "*pihak bank*" (the bank) into the Buginese sentence. The insertion has two functions. Firstly, it is to be more persuasive to influence and to convince the actions or attitudes of the speech partner. Secondly, it is to persuade or to instruct the speech partner to ask or to report to the bank.

- **Emphasizing certain intentions**

Based on the analysis, there are 42 code mixing events that function to emphasize certain intentions. The following excerpt presents a dialogue between a Buginese seller and a Javanese buyer.

Excerpt 9: FCK03

Seller : *Awe, gampang sekali ji. Matu engka untung riptawa pole pesanatta umpama kita membeli lima ribu, sepuluh ribu mi kita jualkan. Jadi dapat maki untung lima ribu. Tapi idi' sa mauki jual berapa. Contoh ji tadi itu saya kasiki*
Well, it is so easy. Later they will be obtained from the order. For instance, you buy it for five thousand rupiahs, then you sell it for ten thousand rupiahs. Therefore, you can make a profit of five thousand rupiahs. However, it is up to you to determine the price. That is just an example.

The buyer performed a translanguaging practice by saying *Awe, gampang sekali ji. Matu engka untung riptawa pole pesanatta umpama kita membeli lima ribu, sepuluh ribu mi kita jualkan. Jadi dapat maki untung lima ribu. Tapi idi' sa mauki jual berapa. Contoh ji tadi itu saya kasiki* ([Translation:](#) Well, it is so easy. Later, it can be obtained from the order. For example, you buy it for five thousand rupiah, then you sell it for ten thousand rupiah. Therefore, you can generate profit for five thousand rupiah. However, the selling price is up to you. I just propose an example). It is in the form of a phrase insertion of an Indonesian

expression *mauki jual berapa* (how much [do you] sell) into the Indonesian sentence. The insertion has the intention to reaffirm the previous explanation to make the speech partner better understanding. Therefore, the function is to emphasize certain meaning.

By doing further analysis, the factors that cause the use of translanguaging features are related to some distinctive aspects. The aspects are related to the identification of the role or social status of the speaker, the principle of politeness and politeness of the speaker, and the intention of the performer to interpret or to explain something.

- **The identification of the role or social status of the speaker**

As shown by the analysis, there were 113 translanguaging forms that refer to role or social status factors. The following excerpt is a dialogue between a seller and a buyer, who are Buginese.

Excerpt 10: FTCK01

Seller : *Iye bu insyaAllah, semoga kodong nanti ada juga anak ku yang bisa kayak anak ta. Tabe bu, duduk maki dulu saya carikan ki yang kita cari.*
 Yes ma'am, Insya Allah, hopefully, my children can be like yours. Excuse me ma'am, just sit down first I will look for the goods that you are looking for.

The seller performed a translanguaging practice by saying “*Iye bu insyaAllah, semoga kodong nanti ada juga anak ku yang bisa kayak anak ta. Tabe bu, duduk maki dulu saya carikan ki yang kita cari.* (Yes ma'am, By God willing, I hope my child can be like yours. Excuse me, Ma'am, please sit down, I'll look for the goods that you are looking for). The word *kodong* is a Buginese word that is inserted into Indonesian sentence. **Kodong** in the speech shows the expectation of the speaker, which is not in a better condition than the partner. The speaker hopes that in the future his condition will be as good as the speech partner. In other words, the word *kodong* was used by the speaker to identify [a higher social status or role](#). [e what social status? Low, mid high economy? Respected? Or otherwise?.](#)

- **The principle of politeness and politeness of the speaker**

Excerpt 11: FTCK02

| | | | |
|--------|---|--|--|
| Buyer | : | Ada yang lengannya tiga perempat? Is there any of them who has ¾ sleeves? | Formatted: Font: Bold |
| Seller | : | Tunggu saya cek dulu kak. Semoga masih ada. Mauki warna apa biar sekalian mi? Wait a minute, I'll check it first. I hope there is. What color do you want as well? | Formatted: Font: Bold Formatted: Font: Italic Formatted: Font: Bold Formatted: Font: Italic |
| Buyer | : | Iye, coba warna hitam sama warna abu-abu. Yes, black and grey please. | Formatted: Font: Italic Formatted: Font: Bold |
| Seller | : | Tunggu di' Please wait | Formatted: Font: Bold Formatted: Font: Italic |

Both the seller and the buyer are Buginese. The translanguaging happened in the form of insertion of basic words and regional language particles, such as *tabe*, *iyé*, *ki'*, and *di'*. The basic words and the particles of the Buginese are inserted into an Indonesian sentence. The words *tabe* and *iyé*, and the particles *ki'* and *di'* are used naturally to give highest appreciation to the speech partner. In the context of the dialogue, the words and the particles are mixed into Indonesian sentence as an effort of the speaker to adhere to the principles of politeness.

- **The intention of the performer to interpret or to explain something**

As shown by the analysis, there are forms that refer to the intention to interpret or to explain something. The following excerpt is a dialogue between a seller and a buyer, who are Buginese and Javanese.

Excerpt 12: FTCK02

- Seller : *Siaga pale idi melo?*
So, how much do you want?
- Buyer : *(silent without answering)*
- Seller : *Siaga? Berapa kita mau pale na ndi?*
How much? How much do you want then, sis?
- Buyer : *Kasi pas mi harganya 100 om*
Can I have it for one hundred thousand rupiah, uncle?

In the dialogue, the seller repeated the questions addressed to the Buyer. First, the seller said, *Siaga pale idi melo?* (So, how much do you want?). However, the buyer did not respond to the question. Therefore, the seller asked again, *Siaga? Berapa kita mau pale na ndi?* (How much? How much do you want then, sis?). The seller performed inner code mixing by inserting Indonesian phrases into a Buginese sentence. In other words, the seller mixed the code on the second question because the seller had understood that the buyer did not understand the question due to language differences. The buyer who is a Javanese did not understand the question in a full Buginese sentence. Therefore, to make it easier for the buyer, the seller mixed the code by inserting the Indonesian phrases.

DISCUSSION

~~Therefore, the analysis on the present research attempts to describe each form of translanguaging performed by buyers and sellers.~~

The speakers indeed have a single linguistic repertoire from which they drew linguistic features strategically. However, the mental grammars of the speakers retain some level of internal differentiation reflective of distinct codes (MacSwan, 2017, p. 172). It must be noted that the term “translanguaging” was not originally intended as a theoretical concept, but a descriptive label for a specific language practice. ~~Therefore, the analysis on the present research attempts to describe each form of translanguaging performed by buyers and sellers.~~

The analysis results have shown that the language choice would be reversed when the sellers or buyers would understand or be aware of specific information from their interlocutors. Such practices were by no means unique to the context of interaction. However, instead of viewing them negatively as tended to be the case in interaction of bilingual

Comment [A54]: How did make sure of this? all the differing ‘codes’ they employed arguable stem from a single linguistic repertoire? Which language then?

learners, the analysis shows that it is more suitable for speakers to maximize their own linguistic resources from regional, national, or global languages. It confirms the prior studies that show a fact that translanguaging has proven to be an effective way to communicate in specific situation namely indigenous versus immigrant, majority versus minority, and target versus mother tongue languages since translanguaging empowers both the buyer and the seller, and transforms the power relations, (Garcia 2009; Creese and Blackledge 2015).

The practices of translanguaging emphasize the interconnectedness between traditional and conventional norms of languages. The point is about the understood languages in human communication systems. The analysis results show that buyers and sellers' knowledge of language cannot be separated from their knowledge of human relations and human social interaction. The value is bound by the history, the context of usage, and the emotional and symbolic values of specific socially constructed languages. Therefore, the present study shows that it is never too old to follow Pinker (1994) that used 'language instinct metaphor' to describe human beings' innate capacity for acquiring languages.

It can be said that buyers and sellers interact in everyday life by using their more naturalistic and pragmatic processes, multisensory and multimodal processes of language use. Therefore, their production of languages sometimes goes beyond linguistic cues or rules. It is not merely about the boundaries of grammatical accuracy, it is about achieving effective communication. The results of analysis challenge the elegance of the principles of economy in linguistic theories such as the Minimalist Program in human communication in real-life social contexts.

In a traditional market setting, multiple cues are present simultaneously in producing an effective interaction of languages. It is reasonable as they are in attempt to transfer, interpret, and achieve the meaning intentions. The variation of translanguaging tools performed by buyers and sellers has sought to underpin the concept.

The idea of the translanguaging instinct of buyers and sellers has implications for sociolinguistic studies. The combination of all available cognitive, semiotic, sensory, and modal resources in daily communication relies on different resources differentially across culture. The resources are crucial to form a sustainable and effective communication in different culture of language.

Since buyers and sellers will be involved in complex communicative settings, the natural tendency to combine multiple resources drives them to look for more cues and exploit different resources. Therefore, Cook (1992) and Cook and Li (2016) believe that it is not always about formal study on literacy to combining different linguistic resources (e.g. accent, writing) and between linguistic and other cognitive and semiotic resources. In practical setting, the innate capacity to use all resources and to functionally differentiate each language feature will happen simultaneously. Therefore, the discussion about translanguaging actually goes beyond the hybridity theory. It is more about practical issues in combining multiple resources in varied cultures. In the practice of communication, ethnicity can be defined as geographical imagination (Soja, 1996). However, the speakers can use it in wider contexts to broaden their perspectives on how to produce certain language structures to convey pragmatic meanings.

CONCLUSION

The study has revealed some characteristics of translanguaging practice performed by buyers and sellers. It consists of types, forms, functions, and factors. Firstly, the types of translanguaging practices are internal, foreign words, and hybrid aspects. Secondly, the present research has categorized the practice of translanguaging in buyers and sellers interactions in

Comment [A55]: Who said this? Why deemed negative?

Comment [A56]: Are these relevant at all in the cultural context of your data?

Comment [A57]: Yes

Comment [A58]: This goes beyond the context of your data, though.

Comment [A59]: It's a mistake. Fixed

Comment [A60]: Power between sellers and buyers?

Comment [A61]: Yes

Comment [A62]: grammar

Comment [A63]:

Comment [A64]: Did you also investigate the variables: human relations and social interaction?

Comment [A65]: Bounded or bound?

Comment [A66]: Which part(s) of your data would bolster this claim?

Comment [A67]: Yet, your data prove otherwise. Your respondents exploit all linguistic resources available to them to communicate, right? What do you even mean by **beyond linguistic cues or rules**?

Comment [A68]: Really? What does the principle of economy say? Doesn't the principle refer to **economy in derivation**, not **economy in communications**? Which Chomskyan literature does argue for the interplay between communication and grammatical accuracy?

Comment [A69]: How are you even sure that capacity is innate?

Comment [A70]: Why?

three features, namely basic word insertion, invented word insertion, loan word insertion, phrase insertion, reduplication, and regional language particle insertion.

The regional language particle insertion consists of “*ki*” (Buginese), “*ji*” (Buginese), “*ta*” (Buginese or Torajan), “*mi*” (Buginese), and “*mo*” (Makassar). In addition, study found the particles “*le*” (Torajan), “*bah*” (Buginese or Makassar), “*be*” (Toraja), “*ha*” (Buginese), “*sa*” (Buginese) and “*toh*” (Buginese). Thirdly, there are three functions of translanguaging practices for buyers and sellers, namely (1) as an argumentative means to further convince the speech partner; (2) to strengthen the function of persuasive and directive to the speech partner; and (3) to emphasize certain intentions. Fourthly, the factors that cause the code mixing are (1) the identification of the role or social status of the speaker; (2) the principle of politeness and politeness of the speaker; and (3) the intention of the performer to interpret or to explain something.

It has been common to say that the labeling of languages is largely arbitrary and can be politically and ideologically charged. Moreover, there is often a relation between identity, ethnicity, and national identity. However, in daily social interaction, buyers and sellers as language users move dynamically between the so-called languages, varieties, styles, registers, and grammar, to reach communicative functions. The present research indicates that translanguaging is a very common feature of human social interaction.

The present research is not intended to challenge or reject code-switching or any other similar terms. The present research challenges the way researchers’ perspective of real language phenomena in a communication setting where people who speak more than one language are involved. Therefore, future studies should be directed more towards researching more linguistic patterns in terms of An ethnic language is important, but their pragmatic use of language in realistic social interactions -which includes an understanding of historical, political, ideological, aspects and social harmony. In summary, multilingual community such as a traditional market in Palopo, South Sulawesi, represents anthe awareness of language users to entertain social, cultural, and political entities in the practice of communication. This awareness is displayed in their translanguaging practice of structural utterances.

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Comment [A71]: Referring to “translanguaging”?

Comment [A72]: Yes

Comment [A73]: Which scholars?

Comment [A74]: Researchers who are against Fixed

Comment [A75]: grammar

Comment [A76]: Fixed

Comment [A77]: Please consistently use the APA referencing system.

Comment [A78]: Fixed

Comment [A79]: City

Comment [A80]: City, publisher

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Comment [A81]: &

Comment [A82]: City

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