# Broadening the Study of Ethnolinguistic Vitality: Interethnic Marriage and Language Shift in the Bugis Migrant Community in Bali

Fitrawahyudi – Gusnawaty – Lukman – Ery Iswary

DOI: 10.18355/XL.2026.19.02.14

**Abstract**
The Bugis community in Bali's ability to maintain their ethnic identity and cultural heritage does not align with the condition of their language, which is undergoing a shift. This study aims to analyze the state of language vitality and the ethnolinguistic factors contributing to the language shift. The expansion of Ethnolinguistic Vitality Indicators (EVI) considers interethnic marriage a key factor in interrupting intergenerational language transmission. A qualitative approach using ethnographic methods was chosen to better understand sociocultural behavior and practices, including the dynamics of language use within the community. Data collection used non-participatory observation methods in Bugis communities across Buleleng, Badun, Jembrana, and Denpasar, while semi-structured interviews involved eight informants, including community leaders and representatives of the Bugis community. The results of EVI observations show that the Bugis language has lost its domain of use, even though they strongly identify themselves as the Bugis community through social and cultural practices; harmonious cross-cultural dynamics do not guarantee language maintenance due to fragmented community networks, low language prestige and the absence of institutional support; high levels of inter-ethnic marriages accelerate the cessation of intergenerational language transmission. The main findings show that inter-ethnic marriages play a role as a micro-structural factor, significantly shaping family language policies and accelerating language shift.
**Key words:** ethnolinguistic vitality, language shift, interethnic marriage, bugis community

## Introduction

The Bugis tribe is known for being skilled sailors and has a maritime tradition that dates back centuries. Experience and knowledge in the maritime field are passed down from generation to generation through the ability to build and navigate pinisi ships (Akhmar et al., 2024). They are equipped with in-depth knowledge of star navigation and wind patterns for accurate long-distance voyages. Apart from that, they also have an extensive trade network. Various historical records of European trade acknowledge the expertise of Bugis seafarers in expanding trade networks (Alamsyah et al., 2021). They are known for their honesty, which builds trust and good social relations, and for their ability in business propaganda tactics, so they are highly respected by their competitors (Rosmiza & Jaafar, 2022).

The extensive trading tradition built through intercontinental maritime exploration has left enduring principles and ways of life for its descendants. In subsequent generations, this legacy gave rise to the concept of '*sompe'*, a tradition of leaving one's homeland to pursue improved socioeconomic conditions. The practice of migration is also shaped by several factors, including political circumstances. They hold the principle that if leadership becomes arbitrary or oppressive, they must leave their homeland as an expression of '*siriq'* (Sritimuryati & Suryaningsi, 2021). Additionally, historical factors such as internal civil wars, known as '*sianre bale'* (Hendraswati et al., 2017), and the fall of the Gowa Kingdom to the VOC in 1667 contributed to the departure of parts of the population from their region (Haj et al., 2024).

The presence of Bugis migrant groups across various regions of Indonesia is still clearly evident today. The establishment of Bugis settlements provides strong

evidence that their presence is not merely characteristic of a nomadic community but also reflects a territorial orientation that underlies community identity. This is evident from the wide distribution of Bugis settlements across many Indonesian provinces, such as in Bali (Haj et al., 2024; Simatupang et al., 2024); Kalimantan (Ramadini & Rahman, 2023; Suryanti et al., 2020); West Nusa Tenggara Barat (Murcahyaningrum et al., 2023); Jambi (Syuhada et al., 2019); Lombok (Indaryani & Sokarina, 2024) Papua (Hasmar et al., 2023) Beyond Indonesia, Bugis communities can also be found in Johor, Malaysia (Rosmiza & Jaafar, 2022; Tanra & Amat, 2021); dan Singapura (Benjamin, 2021).

The Bugis ethnic community in Bali is known for its resilience, strong character, and steadfast self-perception as a free people. Historical records indicate that this migrant group has been present in Bali since around the 16th–17th centuries CE (Simatupang et al., 2024), and the current generation generally falls within the fourth or fifth generation. Given their long intergenerational presence and continuous adaptation to local practices, cultural and linguistic acculturation with other ethnic groups is highly likely.

In a context where the community has long settled in the host region, established harmonious relations with various ethnic groups, and experienced socioeconomic developments in Bali that continue to attract incoming migrant communities, population density has increased, blurring the boundaries of group self-identification. Consequently, intermarriage has become unavoidable and is now regarded as a normative social practice.

Although the Bugis diaspora has been extensively studied from historical, maritime economic, and sociocultural perspectives, a key issue that has not received adequate attention in the available literature is how long-term migration and cross-ethnic integration have affected the sustainability of intergenerational language transmission in communities settled for centuries. In the context of Bali, which is multi ethnic and economically attractive, the Bugis community faces a situation of intensive language contact, institutionalized majority language dominance, and increasing interethnic marriage practices that have direct implications for family language policies.

Based on this background, the present study aims to describe the condition of language vitality within the Bugis ethnic community in Bali. A community that continues to use its language across all linguistic domains and among all generational levels demonstrates strong language vitality. Conversely, low language vitality is indicated when community members increasingly prefer another language over their heritage language as their primary choice across domains and generations, a condition that also reflects language shift.

From the perspective of ethnolinguistic vitality, this study's findings are also expected to identify the factors that contribute to the maintenance or shift in language use within the community. The assessment of factors influencing ethnolinguistic vitality is grounded in the Ethnolinguistic Vitality Indicators framework, which emphasizes key sociolinguistic principles such as *potential for contact, the domains in which the target language is used, the frequency and type of code-switching, population and group dynamics, social networks, social outlook, language prestige, and access to a stable and acceptable economic base.*

As part of the study's novel contribution, the phenomenon of interethnic marriage within the Bugis migrant community in Bali is considered a relevant factor that expands the central concepts of the Ethnolinguistic Vitality Indicators. Studies on the vitality of the Bugis language in Bali, particularly those that treat micro-family dynamics and mixed marriages as analytical variables, remain relatively limited and have not been systematically integrated into academic discourse. This gap is the main rationale for this study, which aims to comprehensively explain how the interaction

among structural, social, and domestic factors shapes the actual vitality of the Bugis language in Bali and to expand the analytical scope of IEV in the context of migrant communities.

## Literature Review

### *Internal migration in Indonesian context*

Indonesians commonly use the term "rantau" to refer to the practice of leaving one's region to seek a livelihood. This social term is an extended meaning of its original Malay usage, which denotes a coastline or riverbank (Jappie, 2022). In contrast, the Bugis use the term '*sompe*' to refer to migration, and '*pasompe'* to describe those who migrate (Pardede & Venhorst, 2024). In addition to these terms, several scholarly works employ the concept of internal migration to describe 'the rantau phenomenon' (Ahlin et al., 2025; Susilo et al., 2024).

Internal migration, or 'rantau', is generally driven by socioeconomic motivations, in which individuals or groups seek improved social status and better livelihood opportunities. Tirtosudarmo (2021) explains that migration reflects human agency in responding to socioeconomic changes, motivating individuals to leave their place of origin in pursuit of improved living conditions. Within this framework, mobility is not merely understood as a demographic process but also as a deliberate strategy shaped by structural constraints and individual aspirations. In line with this view, itu, Wang & Charles-Edwards (2025) conceptualize migration as a livelihood strategy, emphasizing its role as an adaptive mechanism for individuals facing economic uncertainties and striving for social mobility. Thus, 'rantau' can be understood as an adaptive strategy that utilizes internal mobility, often temporary and typically circular, to enhance well-being.

In the Indonesian context, internal migration is shaped by complex interactions among sociocultural, historical, and spatial factors. Pardede & Venhorst (2024) identify four general principles that link ethnicity to migration patterns: migration as a culturally embedded practice; the role of ethnicity-based migration networks within a segmented labor market; the enduring influence of colonial legacies in shaping mobility patterns; and the geographical distribution of ethnic groups. Conceptually, internal migration in Indonesia is a form of mobility socially and historically structured, in which economic factors interact with cultural norms and ethnic networks.

In addition to socioeconomic and cultural factors, internal migration is also shaped by conditions of risk and insecurity. Arafah et al. (2020) argue that migration may be undertaken to attain safety, particularly in response to natural disasters or to escape security threats such as armed conflict and violence. Similarly, Auwalin (2020) emphasizes that migration can also be triggered by the burden of historical darkness, in which collective memories of trauma, marginalization, or prolonged instability continue to influence mobility decisions across generations. Taken together, this perspective underscores that migration serves as both a protective and adaptive response to environmental hazards, security threats, and vulnerabilities rooted in historical experience.

### *Ethnolinguistic vitality indicators*

Giles et al. (1977) argue that ethnolinguistic vitality is associated with the strength of a language community within a multilingual environment, as determined by sociostructural variables such as demography, institutional support, and status. This concept was later developed by Bourhis et al. (1981), who introduced the distinction between subjective and objective vitality. Giles & Johnson (1987) further expanded these ideas by formulating ethnolinguistic identity theory, which integrates principles from social identity theory with the framework of ethnolinguistic vitality.

Ethnolinguistic identity theory posits that a high level of subjective vitality

strengthens members' identification with their group and increases their desire to maintain their language in intergroup communication. Conversely, when speakers perceive their group's vitality as low and view intergroup relations as stable, with minimal boundaries and opportunities for social mobility, they tend to accommodate the majority language, which, over time, leads to language shift (Giles & Johnson, 1987).

Landry & Allard (1994) proposed a macro-level model to explain the development of bilingualism among minority-group members in intergroup environments. Harwood et al. (1994) further developed a key hypothesis within ethnolinguistic vitality theory, namely that minority-group members' subjective evaluations of their group's internal and external conditions play a central role in shaping their sociolinguistic and interethnic behaviors, alongside the group's objective vitality. In addition, Bourhis (2024) introduced an intergroup acculturation model that illustrates the competition between majority and minority ethnic groups across vitality domains such as institutional support and the maintenance and use of language in public spheres. Through this model, linguistic acculturation can be assessed by examining language policies implemented in multilingual countries.

Ehala (2015) views ethnolinguistic vitality theory as an interdisciplinary research framework that incorporates the sociology of language, social psychology of language, sociolinguistics, media studies, political science, and anthropology. Accordingly, Landweer (2016) introduced the concept of Ethnolinguistic Vitality Indicators (EVI) as a set of factors that guide ethnic groups in understanding language maintenance and language shift based on sociolinguistic indicators. Eight indicators serve as the benchmarks of EVI, namely:

*Indicator 1: Potential for Contact*

This indicator emphasizes examining factors such as distance and accessibility to locations where individuals from the target community may be influenced and may use languages other than their local language. Shirindzi (2025) defines language contact as a process of interaction between speakers and different communities through daily activities. Meanwhile, the Ethnolinguistic Vitality Indicators (EVI) focus on assessing the potential for language contact within population centers such as government offices, schools, industrial sites, tourism areas, and culturally defined population hubs. The principle underlying the EVI contact-potential indicator is that the greater the distance from contact with other languages, the more favorable it is for the vitality of the target language.

*Indicator 2: Domains in which the target language is used*

According to Landweer (2016), the survival of a language is determined by the number and variety of domains in which it is used; the greater the range of domains, the stronger its reinforcement and maintenance. Fishman classifies language-use domains into five categories: family, friendship, religion, education, work, and media (Yasmeen et al., 2025). The family domain refers to language used among family members; the friendship domain includes informal personal conversations used with peers within the same social environment; the educational domain encompasses language used in teaching and learning activities within educational institutions; the work domain refers to language used in professional settings such as offices and workplaces; the religious domain includes language used in religious activities, including sacred texts; and the media domain covers language used in newspapers, magazines, websites, television, radio, and social media platforms.

*Indicator 3: Frequency and Type of Code Switching*

Code-switching in multilingual contexts occurs when a speaker inserts elements

of one language into an utterance that is primarily produced in another language. Code-mixing refers to the blending of different linguistic units (affixes, words, phrases, and clauses) from two distinct grammatical systems within the same sentence and speech (Tariq & Zahid, 2024). Landweer (2016) views code-switching as an indicator of ethnolinguistic ambivalence, as language choice reflects group identification. This EVI indicator is based on the sociolinguistic principle that the fewer instances of code-switching occur, the better it is for the vitality of the target language.

*Indicator 4: Population and Group Dynamics*

The speaker population is a key factor in determining a language's potential for survival. Fishman (in Alyami, 2023) explains the importance of having a substantial number of fluent speakers for language continuity, which requires intergenerational language transmission. Wickström (2021) views group dynamics as the behavior of individuals in bilingual societies in relation to intergenerational language transmission within families. Individual attitudes toward language use are shaped by their perceptions of both minority and majority languages, which are reflected in their language-transmission behavior. Landweer (2016) further adds that the weakening or strengthening of a language can be observed through the migration patterns of its speakers. The EVI principle states that the greater the number of speakers of the target language, the better its vitality.

*Indicator 5: Social Networks*

A social network is considered dense when every individual connected to the ego in a relationship is also connected to one another. Bourhis and Landry (2014) refer to this as "social proximity," emphasizing the importance of optimal territorial concentration in creating domains of "in-group solidarity." Institutional support also reinforces these social networks.

Zahir & Zahir (2023) argue that the analysis of social networks should move away from assessing speaking proficiency and instead focus on the social interactions among members of the language community. Therefore, EVI establishes the principle that the denser the social networks within a language community, the more favorable it is for language maintenance.

*Indicator 6: Social Outlook*

Social outlook reflects the perceived differences held by a group based on the strength of its identity. Groups that perceive themselves as having a strong identity will strive to maintain that identity through language, and the reverse is also true (Landweer, 2016). In line with this, Lindell et al. (2025) argue that the linguistic climate is influenced by perceptions of social and ethnic identity, which help explain how a group views itself as part of a collective and how it relates to other individuals or groups.

Ehala et al. (2016) state that several factors influence intergroup communication, including emotional attachment to group identity, boundary uncertainty, ethnocentrism, perceived vitality, illegitimacy of intergroup relations, and perceived intergroup distrust. Consequently, the social-outlook indicator is grounded in the sociolinguistic principle that the stronger a group's internal identity, its external recognition, and its cultural distinctiveness, the more favorable it is for the maintenance of the target language.

*Indicator 7: Language Prestige*

Schroedler et al. (2024) argue that language prestige emerges from internal motivations, including a sense of belonging, group identity, pride, and fear of social exclusion. In line with this view, Yang et al. (2025) state that communities with low

language prestige tend to remain under pressure from languages with higher prestige. From the perspective of ethnolinguistic vitality, groups with high prestige are generally more successful and exert influence on demographic factors related to population characteristics and behavior.

Landweer (2016) further notes that language prestige is manifested through speakers' pride and respect, which become evident when they interact; through expectations that incoming immigrants will fully adopt the prestige language; through language instruction; and through the selection of local languages as the medium of education in multilingual regions. Thus, within the EVI framework, the higher a group's language prestige, the greater the potential for the language to be maintained.

*Indicator 8: Access to a Stable and Acceptable Economic Base*

Several perspectives suggest that economic factors drive language shift. . Lykke & Rocker (2025) note that when members of a community increasingly depend on employment outside their local area, this may contribute to a shift toward languages that are more widely accepted in public domains. Bonner et al. (2025 conclude from their observations that workplace selection plays a crucial role in supporting language maintenance, as do government policies that create socioeconomic conditions beneficial to minority language communities.

Language shift or loss can also result from socioeconomic inequality and the community's overall well-being(Sallabank & Austin, 2023). When a community has adequate resources, its language is more likely to coexist alongside other languages. This outcome depends greatly on parental attitudes regarding economic prosperity and perceived linguistic needs (Landweer, 2016). Based on these perspectives, the EVI principle asserts that language maintenance is strengthened when income sources are stable and widely accepted, allowing the community's daily language to remain the preferred choice.

***Interethnic marriage and its contribution to language shift***

Interethnic marriage has become a sustained topic of academic interest in Indonesia. As a nation characterized by extensive ethnic diversity across multiple islands, patterns of internal migration facilitate sustained interaction among ethnic groups, making interethnic marriage a prominent outcome. In this context, interethnic marriage does not arise solely from individual choice but also reflects the structural dynamics of spatial mobility, demographic heterogeneity, and prolonged intergroup contact, shaped by internal migration processes.

Research on interethnic marriage in Indonesia has produced various important findings. For instance, Yulianto & Lestari (2025) examine interethnic marriage through historical, geopolitical, and sociocultural structures, as well as relational philosophical factors that motivate such marriages and the lived experiences of those involved. Utomo & McDonald (2021) analyze interethnic marriage as shaped by differing characteristics, statuses, and migration histories, as well as variations in Indonesia's ethno-religious composition.

In addition, studies have explored communication strategies within interethnic marriages, such as those in Sundanese–Minangkabau families in Bandung (Novianti, 2025). From the perspective of global migration in Singkawang, interethnic marriage is viewed as a normative practice shaped by cultural, socio-political, and economic conditions (Sandel & Lie Owens, 2025), reflecting sociocultural activities characterized by tolerance, harmony, and interethnic communication (Ida et al., 2025).

The researcher observes that there is still a limited number of studies in Indonesia that examine the relationship between interethnic mixed marriage practices and language maintenance or shift. Therefore, an in-depth investigation of interethnic

marriage patterns and behaviors in Bali is expected to contribute new empirical insights that enrich the understanding of ethnolinguistic community behavior.

Research on language vitality in relation to interethnic marriage is not new within the field of linguistic studies. Et-Bozkurt & Yağmur (2022), for example, found that intermarriage among Turkish migrant families in Australia significantly disrupts the transmission of the mother tongue to children. Similarly, Curdt-Christiansen et al. (2023) report that transnational families in the United Kingdom tend to abandon their heritage languages in everyday practice. However, within the context of Indonesia's cross-cultural dynamics and the strong potential for internal migration, further investigation is expected to reveal the key factors driving interethnic marriage and its implications for language maintenance.

## Methods

### *Research design*

This study employs a qualitative approach. Bogdan & Biklen (In Rüzgar, 2024) classify several characteristics of qualitative research, including the use of verbal data sourced from informants; research problems that are not operationalized into variables but instead are structured around complex topics to understand participant behavior; a strong emphasis on data collection; findings that are presented based on direct data gathering; and the fact that such research typically requires an extended period of time. Cariolano et al. (2022) similarly argue that qualitative research aims to understand the meanings and interpretations that shape participants' subjectivities in relation to their social contexts.

This study also employs ethnographic procedures as a technical framework. The ethnographic model is carried out by directly and naturalistically observing the practices and behaviors of a group (Bresler, 2022). De Costa et al. (2022) argue that ethnographic research is characterized by an emic perspective, in which the ethnographer positions themselves within the community being studied. As a result, researchers do not rely primarily on theoretical foundations as guiding frameworks; instead, they develop categories to interpret the meanings of observed phenomena.

Based on these perspectives, the qualitative approach combined with ethnographic procedures is considered the most appropriate methodological framework for addressing the research problem. This method was selected because the study aims to obtain an in-depth understanding of the behaviors and practices of Bugis migrant communities in Bali, particularly in their efforts to maintain the Bugis language. In addition, the research focuses on uncovering cultural practices expressed through traditions, belief systems, cultural heritage, and the dynamics of language use. Therefore, the ethnographic orientation is expected to more accurately reveal the phenomena under investigation.

### *Data collection*

Ethnographic research generally employs observation and interviews as its primary methods of data collection (De Costa et al., 2022). Accordingly, this study adopts observation and interviews as the main procedures for generating empirical data. Within ethnographic inquiry, observation involves systematic monitoring of social practices as well as direct engagement with the research setting (Krause, 2021). In this study, observation was carried out non-participatively, with the researcher positioned as an external observer rather than an active participant in the interactions being examined. As noted by Busetto et al. (2020), non-participant observation allows for the documentation of naturally occurring practices while minimizing researcher intervention, thereby enabling the analysis of social phenomena within the context of participants' everyday experiences.

In this study, observation was used to examine the social practices and interaction patterns of the Bugis community in Bali in their natural setting. Social practices refer

to a wide range of everyday community activities, including those within the domains of family, friendship, religion, work, education, and cultural life. Meanwhile, interaction focuses on the manifestation of language use within these social practices across various linguistic domains. Through this approach, observation enables the researcher to capture the relationship between social activities and the language choices made by community members in their daily lives.

Interviews in qualitative research aim to capture participants' perspectives on their lived experiences and to obtain in-depth information, typically involving a relatively small number of respondents (Renjith et al., 2021). In this study, semi-structured interviews were employed, positioning participants as the primary narrators while the researcher guided the flow of the interview. Semi-structured interviews generally use open-ended questions and rely on an interview guide (Busetto et al., 2020). The interview guide contains a list of questions and prompts designed to direct the conversation in a focused yet flexible manner, allowing adjustments based on situational dynamics. The interview questions were developed with reference to the Ethnolinguistic Vitality Indicators.

This study involved eight informants distributed across four observation sites in Bali: Buleleng Regency, Badung, Jembrana, and Denpasar City. The research locations were selected based on the geographical distribution of Bugis communities, commonly referred to as Kampung Bugis. Informants were selected using purposive sampling with the following criteria: (1) individuals who are descendants of Bugis families; (2) individuals who represent the Bugis community, such as community leaders, traditional leaders, neighborhood heads, or similar figures; and (3) individuals who were born and raised in Bugis settlements in Bali. These criteria were established to ensure that informants possess a relevant understanding and experience, enabling them to provide rich, meaningful data on the phenomena under study.

***Data analysis***

Data analysis in qualitative research is iterative, meaning that the analytical process may occur repeatedly and simultaneously with data collection (Busetto et al., 2020). This approach allows the researcher to identify preliminary patterns and behavioral tendencies of community members from the early stages of the study. However, to ensure an orderly research process, it is necessary to establish a systematic approach to data analysis. These steps consist of data reduction, data display, and conclusion drawing.

The data reduction stage aims to manage the complexity of the data effectively by simplifying it without eliminating essential characteristics or information relevant to the research objectives (Rani et al., 2022). This simplification process is carried out through coding, grouping, and selecting primary data in order to achieve coherence and organization within the qualitative dataset (Mezmir, 2020). Data obtained through observation and interviews are filtered to identify the most relevant information and subsequently categorized according to the indicators of ethnolinguistic vitality.

The next stage is data display. Mezmir (2020) explains that this stage aims to organize raw data into a clear conceptual scheme, making the researcher's ability to present textual representations crucial for illustrating meaningful segments of information. At this stage, the researcher interprets descriptive data and transforms it into comprehensive notes that serve as the basis for drawing conclusions. Data interpretation is conducted in accordance with the research focus, analytical perspectives, and the theoretical frameworks relevant to this study.

The final stage is conclusion drawing, which involves formulating statements that represent the core of the research topic, what Miles and Huberman refer to as "drawing meaning from displayed data" (Payao & Sosas, 2025). The conclusions in this study consist of final statements regarding the condition of language vitality

within the Bugis ethnic community in Bali, along with other conceptual assertions relevant to the development of ethnolinguistic vitality studies.

**Results**

The findings of this study are presented using the Ethnolinguistic Vitality Indicators (EVI) as the analytical framework. This set of indicators emphasizes a sociolinguistic perspective in assessing the conditions of an ethnic community with regard to language maintenance and language shift. The measurement consists of eight indicators, which are presented as follows.

***Indicator 1: Potential for Contact***

The Bugis community in Bali is generally concentrated in settlements known as 'Kampung Bugis'. These settlements are predominantly located in coastal areas and are distributed across several regions, namely Denpasar City, Jembrana, Badung, and Buleleng. Most of these settlements are in urban areas, except for the Bugis community in Serangan. All of these areas have undergone rapid development, particularly in the coastal tourism sector, which has long been one of the defining characteristics of the Province of Bali.

Language use across all major interaction domains is predominantly dominated by the Balinese language. This occurs not only because Balinese carries high prestige, which encourages its use, but also due to educational policies that promote strong proficiency in Balinese, even among long-term migrant communities. These social and institutional configurations reduce opportunities for the use of the Bugis language. This finding is also consistent with the interview data collected in the study.

| | | |
|---|---|---|
| Informant 5 | : | Everyone uses Balinese, including children who are taught Balinese from an early age at school. As a result, using the Bugis language is no longer a necessity. |
| Informant 6 | : | We live in an urban area dominated by Balinese people and other ethnic groups. Using the Bugis language is no longer relevant to the demands of work. |

This statement is reinforced by information from Bugis community leaders in Badung and Buleleng, who noted that the use of the Bugis language has long been in decline and is increasingly being abandoned by most community members. They explained that social interaction pressures, educational demands, and economic needs have encouraged the Bugis community to use Balinese more frequently. As a result, opportunities for using Bugis in daily life have become limited and gradually diminished. At present, communication practices within the Bugis community in these areas are predominantly conducted in Balinese and Indonesian.

| | | |
|---|---|---|
| Informant 1 | : | In Buleleng, people come from various ethnic groups. Because they have long mixed and interacted, everyone tends to use Balinese and Indonesian. Moreover, we were taught Balinese at school, so everyone knows how to use it. |
| Informant 5 | : | In the past, it was very easy to find people speaking Bugis, but after mixing with other migrant groups, the language has gradually been abandoned. This also happens because interethnic marriages occur frequently. |

Some segments of the Bugis community in Bali reside in geographically isolated areas. They live on Serangan Island, which is separated from the main island of Bali. Although this location is not in an urban center, the growth of the tourism sector has attracted other ethnic groups and increased the intensity of intergroup interaction. The

openness of the Bugis community in welcoming newcomers as part of their kinship networks is also correlated with the rise of interethnic marriages. The combination of these factors has gradually reduced the space for using Bugis, as the resulting language contact tends to favor Balinese.

***Indicator 2: Domains in which the target language is used***

This indicator is used to assess language resilience based on patterns of language use across various communicative domains. The findings indicate that all domains of language use within the Bugis community have been dominated by Balinese, particularly in Bugis communities in Buleleng, Badung, and Denpasar. The high proficiency of community members in Balinese, along with its greater relevance in social interactions, has made Balinese the primary choice in a wide range of communicative contexts. This dominance even extends to private domains such as the family. These conditions demonstrate that the shift away from the Bugis language has occurred comprehensively across almost all domains, and intergenerational transmission of the Bugis language is no longer functioning effectively.

Informant 3 : No one uses the Bugis language anymore. Even when I was younger, people here were already able to speak Balinese, so we tended to use Balinese more often.

Informant 7 : All sectors use Balinese, including within the family. The last time I heard the Bugis language being spoken was by my grandmother when I was a child.

In the Bugis Loloan community in Jembrana Regency, the use of Malay-Indonesian is more dominant across all domains of communication. This situation is influenced by the presence of large migrant Malay communities originating from Malaysia and Sumatra. In this context, the Bugis Loloan community tends to use Indonesian as the primary language across various domains. Meanwhile, Balinese generally functions as a secondary option, particularly for interactions with the Balinese population and within certain institutional settings.

Informant 4 : The Bugis language has long stopped being used… We live side by side with many other ethnic groups, so Indonesian is used more often than our respective regional languages… We also use Balinese, because we have lived here for a long time, so we already understand how to speak it.

In contrast, within the Bugis Serangan community, informants described conditions that differ from those in other areas.

Informant 5 : The Bugis language is still used, but only one or two words; the rest is dominated by Balinese and Indonesian. Even then, it is only used among the older generation.

The Bugis Serangan community still uses the Bugis language, but only to a limited extent and in a form that is heavily mixed with other languages. Although its use is restricted to a few identifiable words, these elements can still be recognized as originating from the Bugis language. This limited use occurs primarily among older community members and is confined to the domains of family, social interactions (friendship networks), and religious activities. Meanwhile, younger speakers, although they still understand Bugis, prefer to use Indonesian and Balinese across all

domains. This pattern indicates that intergenerational language transmission has ceased, accelerating the loss of Bugis language domains.

***Indicator 3: Frequency and Type of Code Switching***

Balinese society can be categorized as a strongly multilingual community. Indonesian serves as the national language, while Balinese serves as a marker of local identity, alongside other robust ethnic languages such as Javanese, Sasak, and Madurese. This linguistic configuration results in a high frequency of code-switching across interactions, with such shifts occurring regardless of situation or domain. Within the Bugis community, the most dominant forms of code-switching and code-mixing occur between Indonesian and Balinese, a pattern consistently observed across all research sites in this study.

Informant 3 : All of us here in Bali are proficient in both Balinese and Indonesian, and we use them simultaneously in everyday communication.

The use of the Bugis language no longer holds a place within the communicative practices of the Bugis community. The dominance of Indonesian and Balinese across all linguistic domains has compelled community members to abandon Bugis, even though a small number of older speakers still understand and use it in a highly limited form, often heavily mixed with Balinese, as observed in Serangan Island.

Informant 8 : The Bugis language has become mixed with Balinese, but children prefer to speak Indonesian. They still understand Bugis, but they are no longer able to use it in communication.

The high frequency of code-mixing, primarily between Indonesian and Balinese, indicates that the Bugis language has lost a substantial portion of its speakers. Although the limited Bugis vocabulary is still used in Serangan Island, this does not reflect genuine proficiency in the Bugis language. This condition is further exacerbated by the cessation of intergenerational language transmission, leading to the conclusion that the Bugis language in Bali has undergone a significant shift and is at high risk of losing its remaining speakers within the next decade.

***Indicator 4: Population and Group Dynamics***

The Bugis community, as migrants in Bali, occupies the position of a minority group. However, historically, they are recognized for having made important contributions to several events aimed at defending Bali against external threats. The Bugis community is also known for its strong capacity for social adaptation. This combination of historical factors and adaptive capability has contributed to a high level of social acceptance of the Bugis community within Balinese society.

Informant 3 : Balinese people greatly respect us (the Bugis). Even during their major religious ceremonies, we are honored guests and seated alongside the Balinese royalty.

Informant 7 : We have lived alongside the Balinese for a long time. Although both groups are known for having strong character and firm principles, they never impose their will on us, even though we (the Bugis) are a minority.

The presence of other ethnic groups within Bugis communities also indicates a strong pattern of inward migration. This occurs because the Bugis uphold an open

attitude toward the arrival of other ethnic groups. Although several areas in Bali were originally inhabited by Bugis settlers, these locations are now populated by diverse groups such as Javanese, Madurese, Sasak (Lombok), and Bimanese communities. This situation can be understood as a manifestation of social openness and a perception of relatively equal status among migrant groups sharing the same social space.

| | | |
|---|---|---|
| Informan 1 | : | Here (in Buleleng, Bali), almost all ethnic groups are present. Although the Bugis were the first to settle here, once the area grew as a port and commercial center, other groups began arriving to work and trade. |
| Informan 3 | : | We (the Bugis) were the first to clear land here (in Petan, Bali), and as the area developed, many others came and cleared their own land… It's not a problem, as long as they are willing to work and do not take over our land. |

Based on the population and group dynamics indicator, the Bugis community, although migrants, has been generally well accepted by the Balinese population. At the same time, as the earliest settlers in Kampung Bugis, they have remained open to the presence of other ethnic groups. This configuration has fostered long-standing harmonious interethnic relations, which in turn have blurred ethnic identity boundaries and contributed to an increase in interethnic marriages.

***Indicator 5: Social Networks***

Based on observations, the Bugis community in Bali tends to have fragmented social networks. As previously described, the Bugis are dispersed across four regencies in the Province of Bali, and within each regency, they are further divided into several community areas, where they have also mixed with other ethnic groups. This territorial dispersion has weakened group solidarity and contributed to the absence of a collective ethnic identity.

In many cases, Bugis communities carry out their social and cultural activities in relatively separate settings. As a result, although the traditions they celebrate are similar, variations appear in the forms of rituals, naming practices, and interpretations across different community locations. For example, during the Maulid celebration, Bugis communities typically decorate eggs mounted on banana stems. However, the names for this tradition vary by location: sintu (Serangan, Denpasar), sokok taluah (Buleleng), sokok base (Pangayaman, Buleleng), bale suji (Kepaon, Denpasar), and male (Loloan). These variations indicate weak normative bonds governing social and cultural practices uniformly across the broader Bugis community in Bali.

The most significant impact of weak internal social cohesion is the strengthening of intra-group social boundaries. Several Bugis communities in one location perceive Bugis groups in other areas as separate entities, even viewing them as different groups merely claiming a Bugis identity. This dynamic gives rise to internal dichotomies, often centered on debates about who is considered "authentic Bugis" and who is regarded as having arrived or settled in Bali earlier. This condition is further reinforced by the limited historical documentation that clearly outlines the origins, migration waves, and chronology of the Bugis presence in Bali.

| | | |
|---|---|---|
| Informant 1 | : | The Bugis were the first to clear land here. They helped the Balinese king in wars against other kingdoms, and as a result, they were granted their own territory known as Kampung Bugis. Later, several groups separated and spread to other areas of Bali. |

Informant 2 : The Bugis first arrived in Loloan; the traditional houses are still there, and the history is well documented.

Informant 7 : The Bugis in Serangan do have Bugis ancestry, but they have mixed with the Lombok community, and their language is no longer Bugis. The original Bugis descendants are here. This is the birthplace of the Bugis presence in Bali.

In terms of institutional support, the Bugis community in Bali does not yet have any formal bodies or organizations that effectively accommodate the group's collective needs. The role of the 'Kerukunan Keluarga Sulawesi Selatan' (KKSS) in strengthening Bugis identity is considered relatively limited, and no customary institutions have been established to serve as a structured platform for sociocultural consolidation. These limitations indicate the narrowing space for identity consolidation and the strengthening of collective community capacity. This condition reflects a community with relatively low social capital, characterized by limited social trust, weak cooperative networks, and minimal collective participation in social and cultural activities.

Informant 1 : KKSS is only present during political moments, and as for efforts to strengthen the community, there are no clear programs.

***Indicator 6: Social Outlook***

This indicator assesses the strength of ethnic identity expressed by the community, including the extent to which members value and uphold their own identity. The findings show that the Bugis community possesses a strong social outlook in maintaining its ethnic identity. Although the previous indicator revealed internally fragmented social networks, each community still asserts itself as part of the "authentic Bugis." These claims, despite reflecting intra-group competition, indirectly demonstrate a strong sense of self-identification at the local community level. This robust ethnic identification is further reflected in their ability to preserve elements of Bugis culture through traditions, the safeguarding of cultural heritage, and the naming of places that represent Bugis identity.

The Bugis community in Bali is also known for its strong adherence to Bugis cultural values. This awareness is reflected in their continued practice of religious and cultural rituals such as the Maulid celebration with decorated eggs, wedding ceremonies that still include the *mappaccing* tradition, circumcision rituals, orally transmitted folktales, traditional foods and clothing, and other beliefs originating from their ancestral homeland. In several areas, such as Jembrana and Buleleng, Bugis martial arts traditions are still performed during certain community events.

Informant 1 : The Maulid celebration is usually accompanied by performances of Bugis martial arts. Some community members also create phinisi decorations that are paraded together with sokok taluah (decorated Maulid eggs).

Informant 2 : During cultural celebrations, our elders perform Bugis martial arts accompanied by traditional Bugis drum rhythms.

Informant 3 : We celebrate Maulid by decorating eggs placed inside miniature phinisi ships. Every year the government holds a competition for this, and even participants from outside take part.

Informant 5 : Maulid is celebrated by decorating s*intu*, which we make

together and then bring to the mosque.

The identity of the Bugis community is also reflected in the naming of areas within administrative structures and in social recognition. In Buleleng, for example, there is a region historically associated with land granted by the Balinese kingdom in the past, which is now officially recorded administratively as *'Kelurahan Kampung Bugis'*. In other locations, although not formally recognized as administrative units, the public still refers to these settlement areas as *'Kampung Bugis'*. This reflects broader social acknowledgment of the community's presence. In addition, markers of Bugis identity are visible in the naming of religious and social facilities, such as mosques and burial grounds that explicitly bear Bugis identifiers.




Figure 1 : Official Information Board of Kampung Bugis Urban Village




Figure 2 : Information Board of the Bugis Cemetery Complex, Suwung




Figure 3 : Signage of Assyuhada Mosque, Kampung Bugis, Serangan.

Efforts to maintain Bugis identity are also reflected in the preservation of cultural heritage, such as traditional houses, traditional weapons, and war flags associated with Bugis warriors of the past. One notable example is the presence of Bugis traditional houses that still remain in Kampung Loloan, Jembrana, and in Serangan, Denpasar. The landscape of traditional Bugis houses stretches from East Loloan to West Loloan, and some residents still use these houses as their homes. In Serangan, however, the traditional houses serve primarily as symbols of cultural pride and are no longer inhabited. The local government has also designated Bugis traditional houses as cultural heritage that must be preserved.



Figure 4 : Traditional Bugis House on Serangan Island, Denpasar, Bali



Figure 5 : Traditional Bugis House in Loloan, Jembrana

The findings of this study indicate that the Bugis community in Bali maintains a strong sense of identity as an ethnic group, as reflected in the preservation of various elements of Bugis cultural heritage. However, at the same time, the use of the Bugis language appears weak across nearly all domains of communication. This configuration reveals an inconsistency between cultural maintenance practices and

language-maintenance behavior. Therefore, this study centers on the argument that cultural preservation does not necessarily correlate with language vitality.

***Indicator 7: Language Prestige***

The findings indicate that most members of the Bugis community no longer learn the Bugis language because it is perceived as no longer relevant to their everyday communicative needs. Instead, the use of Balinese and Indonesian is considered more functional for facilitating interaction with the wider society, particularly within the economic, educational, and governmental service domains.

Informant 4 : We cannot speak Bugis because no one uses it anymore; even our grandmothers have shifted to speaking Malay.

Informant 6 : Our parents used to speak Bugis, but for some reason they chose to teach us Balinese instead. Perhaps they wanted us to find it easier to socialize with others in Bali.

Informant 7 : When we use the Bugis language, people often laugh at us… Using Bugis also leads to misunderstandings because others do not understand it.

Attitudes of openness and interethnic tolerance are consistently maintained as part of efforts to strengthen national cohesion and promote religious moderation. The Bugis community does not impose its language preferences on other ethnic groups who migrate to and interact within their environment. In the educational domain, the Bugis language is also not perceived as functionally relevant, as it is not included in the curriculum nor required institutionally. Conversely, the Bugis community perceives Balinese as having higher social prestige, particularly because of its dominant role in social interaction, education, and public life in Bali.

Informant 5 : At school they are taught Balinese, and parents also want their children to speak Balinese, because using Balinese helps them be more accepted in the wider community.

Informant 7 : Since long ago, many of our parents married Balinese people. They did not mind if their families changed religion… and it is more common for Balinese women to marry Bugis men, so the children usually end up using Balinese.

***Indicator* 8: Access to a Stable and Acceptable Economic Base**

In their early settlement period, the Bugis community in Bali tended to be concentrated in a single residential area known as 'Kampung Bugis'. However, over time, the need to open new land, differences in livelihood orientation, and lifestyle patterns encouraged the community to disperse across various locations. For example, in Buleleng, the Bugis community initially settled predominantly in coastal areas. However, some later moved to the mountainous region because they had a tradition of gardening in their homeland and therefore chose environments they considered more suitable for such activities.

Informant 1 : Originally, the Bugis group in Pangayaman lived together in 'Kampung Bugis', but because of their habits of gardening and farming, they preferred to move to the mountainous areas of Buleleng.

In contrast, the Bugis Serangan community resides on an island separated from the center of Denpasar City. Initially, most members of the Bugis Serangan

community depended on the fisheries sector for their livelihoods, working as fishers and turtle catchers, which once provided a relatively adequate level of prosperity. However, changes in government regulations restricting turtle harvesting, along with declining fish catches, have reduced the stability of this fisheries-based economy. As a result, younger generations tend to seek employment in urban areas, while others migrate to regions perceived to offer better economic opportunities.

Informant 5 : The children are now highly educated, so it would be a waste for them to return to work as fishermen. That is why many prefer to live in the city, either just for work or to settle there permanently.

Informant 8 : The growth of tourism in major cities in Bali has made young people prefer to look for jobs there. Besides offering better economic security, it also brings pride to the family when they achieve a good economic status.

This condition indicates that the tendency of younger generations to seek employment and even to settle in urban areas reflects the limited economic opportunities available in their place of origin. Such outward migration increases the intensity of encounters and interactions with other ethnic groups, thereby encouraging the use of socially dominant languages and further reducing the space for ethnic-language use. Meanwhile, the communities of origin risk experiencing a decline in the number of young speakers, which can weaken intergenerational transmission and diminish opportunities for language revitalization.

**Discussion**

This study illustrates the fate of the Bugis language in migrant settings in Bali, a context that is highly competitive from a sociolinguistic perspective. The findings show that the Bugis language is experiencing a clear shift, marked by the cessation of active use among its speakers. Referring to the EVI framework, the factors contributing to the weakened vitality of the Bugis language are outlined as follows.

In the indicator of language-contact potential, the situation shows a dead-end position for the Bugis language. It has neither space nor functional relevance within the prevailing patterns of language contact. This is evident from the fact that Bugis settlements are concentrated in coastal urban areas characterized by rapid tourism development, a multicultural population structure, the strong dominance of Balinese across all sectors, and the mandatory use and instruction of Balinese in schools.

The combination of social, economic, and educational policy factors has further expanded the extent to which the Bugis language is being substituted by Balinese. The findings of this study reinforce the view that socioeconomic influences, particularly through tourism development, drive mobility and community integration in ways that reduce contact opportunities for minority languages (Lonardi, 2022). This includes institutional pressures such as mandatory language instruction in schools, which reflects the loss of institutional legitimacy for minority languages (Curdt-Christiansen et al., 2023).

In the context of the Bugis community on Serangan Island, the findings illustrate that a relatively isolated setting does not guarantee language maintenance. This study shows that territorial concentration or geographic isolation cannot be treated as a protective indicator of ethnolinguistic vitality. This is supported by Bromham et al. (2024), who argue that geographic isolation does not have a linear relationship with language survival. Similarly, Gerfer et al. (2025), in their observations of communities on the island of Dominica, demonstrate that geographic constraints alone are insufficient to maintain a local language without institutional legitimacy,

educational support, and social prestige. A similar situation is found in the Bugis community, which lacks these supporting structures. Therefore, a distinction can be proposed between geographic isolation and sociolinguistic isolation: a community may appear spatially isolated, yet remain strongly connected to networks that reproduce the dominance of majority languages.

A more critical condition is seen in the loss of functional domains for the Bugis language, including those that are most private. The community's high proficiency in Balinese positions it as the primary choice across all language domains. In bilingual contexts such as Bali, code-switching functions as an effective communicative strategy; however, this dynamic further diminishes the functional space of the Bugis language.

This condition is also influenced by the long-established presence of the Bugis community in Bali, which has undergone an extended process of adaptation since the 15th–16th centuries. Length of residence has been shown to be a significant indicator of declining heritage-language ability and use (Kim & Kim, 2022), including the breakdown of heritage-language transmission (Chondrogianni & Daskalaki, 2023) and the impact of migrant family language policies (Pagé & Noels, 2024), which often result in the loss of migrant languages by the third generation (Ozers, 2025). These conceptual statements accurately represent the condition of the Bugis community, which in Bali has now reached the 4th–5th generational layer.

The community's social dynamics reflect harmonious relations shaped by the cross-cultural ethnic interactions typical of Bali. The Bugis are well accepted due to historical ties, strong adaptive capacity, openness, mutual respect for differences, and long-standing kinship relations. Such harmonious relations and social acceptance reflect perceptions of a positive linguistic climate and can enhance subjective vitality within the EVI framework (Lindell et al., 2025). This aligns with Zabrodskaja (2025) view, which emphasizes that broad societal recognition and support are essential for ensuring long-term community sustainability.

However, in the long term, this openness and mutual respect also create greater access for other ethnic groups to integrate within Bugis communities. As a result, interethnic marriages have increased, and in a multiethnic environment, the density of the original ethnic group decreases. This condition weakens normative control over family language policies (Lindell et al., 2025; Shen & Jiang, 2023; Torsh, 2022). Harmonious interethnic relations also reduce group egocentric boundaries, leading to unrestricted social interaction, and without strong maintenance infrastructure, migrant languages are more vulnerable to disappearance (Damayon et al., 2022). Therefore, the findings of this study affirm that harmonious social integration can, paradoxically, accelerate the shift of minority languages.

Harmonious interethnic relations stand in paradoxical contrast to the fragmented intragroup social networks of the Bugis community. The lack of territorial concentration, weak internal solidarity, and the absence of institutional mechanisms to reinforce group cohesion have resulted in a diminished sense of collective ethnic identity. From the perspective of ethnolinguistic vitality, territorial dispersion reduces the density of intra-group social networks, ultimately narrowing the domains in which the heritage language can be used (Bilgory-Fazakas & Armon-Lotem, 2025; Chowdhury, 2025) and weakening normative language control (Inan & Harris, 2025). Internal identity fragmentation expressed through the dichotomy of the "authentic Bugis" creates counterproductive internal social boundaries that undermine ethnolinguistic solidarity. Such conditions can affect group belonging and social acceptance (Augustyniak, 2021), generate social frictions (Hornsby et al., 2022), and even lead to internal contestation (Nance & Moran, 2022).

In terms of social outlook and practice, the Bugis community can still be identified as a strong ethnic group. The fragmentation of "authentic Bugis" identity reflects competing claims of ownership; however, despite the resulting internal

contestation, these claims also show each group's determination to maintain its Bugis identity. They also view maintaining ethnic identity as very important; this is reflected in social practices through traditions, religious rituals, and the naming of areas, as well as in the preservation of cultural heritage, which is still maintained across generations.

However, the community's ability to preserve its culture does not align with its loyalty to the Bugis language. The findings reinforce the argument that cultural practices should not be assumed to predict language maintenance. This parallels the observations of Remennick & Prashizky (2024), who found that Russian cultural identity remains strong across generations in Israel, even as the Russian language has lost its primary functions. Similarly, Hinton, et al. (2018) argue that in migrant communities, the loss of an ethnic language does not necessarily indicate weak cultural identity; rather, it reflects the diminishing instrumental value of the language.

Regarding the indicator of language prestige, Bugis speakers perceive that the Bugis language no longer holds instrumental or symbolic value in their social life in Bali. This condition is shaped by the presence of other languages viewed as having higher social prestige (Hinton et al., 2018). In the Bugis community in Bali, proficiency in Balinese is perceived as highly prestigious.

Low-prestige languages may be affected by social pressures experienced by ethnic groups (M. Li et al., 2024), or even by discrimination and negative social experiences (Schroedler et al., 2024). However, because intergenerational transmission of the Bugis language has long ceased, it is difficult to gauge the community's true attitudes toward it. Nonetheless, community perceptions highlight that the high prestige of Balinese has reduced motivation to learn the ancestral language, thereby limiting possibilities for revitalization (Et-Bozkurt & Yağmur, 2022; Gavriilidou et al., 2023).

Access to a stable economic base also plays a significant role in accelerating the decline of Bugis language use. The economic mobility of young Bugis generations who choose to work and settle in Bali's economic centers illustrates a shift in social space that demands behavioral adjustment, including linguistic adaptation. Lykke & Rocker (2025) argue that, from the perspective of verticalization, individuals move toward stratified social structures, which encourages linguistic movement toward higher-level languages such as the majority or national language. Moreover, outward mobility creates linguistic distance from the origin community, reducing the number of young speakers in Bugis settlements and limiting opportunities for language revitalization. This aligns with (Bonner et al., 2025), whose observations of the Welsh case in Wales demonstrate a strong relationship between economic policy and the vitality of minority languages.

This study also highlights the tendency toward language loss due to inter-ethnic marriages, which are often overlooked in the Ethnolinguistic Vitality Indicator. The high rate of inter-ethnic intermarriage in the Bugis community in Bali can be seen as a normative practice, as the Bugis community has inhabited Bali since the 16th-17th centuries CE and has undergone a long adaptation process. The Bugis population is shrinking as the elderly disappear, and young people tend to prefer out-migration due to socioeconomic factors, as well as high levels of internal migration from other ethnic groups due to transmigration policies and the expansion of tourism areas. As a result, without strict regulations, it can encourage the rate of inter-ethnic marriage practices in the Bugis community.

Although considered a normative social practice, from the perspective of language vitality, inter-ethnic intermarriage is a factor in the loss of a community's primary-language speakers. In the context of the Bugis Balinese community, the inter-ethnic intermarriage situation places the parents in two parent languages. However, in a weak linguistic position and short-term communication needs, they choose to use

Indonesian as their national language. Meanwhile, in the context of parents who are proficient in Balinese, they continue to use Balinese as their primary language.

When these families have children, both parental source languages lose the family domain as the most essential domain for language maintenance. This reflects the collapse of intergenerational transmission as a long-term consequence of multiethnic family structures. The findings of Et-Bozkurt & Yağmur (2022) illustrate how intermarriage halted mother-tongue transmission among Turkish migrant families in Australia, while Peter et al. (2024) show similar patterns among Malay–Melanau interethnic families in Sarawak, Malaysia. Likewise, research by Kadir (2021) on interracial marriages involving Indonesian women in Canada demonstrates comparable outcomes. The present study aligns with these earlier findings and further contributes by proposing that Ethnolinguistic Vitality Indicators should be expanded to include interethnic marriage as a central variable for understanding language loss.

This study offers a theoretical contribution by proposing that interethnic marriage should be considered a micro-structural indicator that can expand the Ethnolinguistic Vitality Indicator framework (Landweer, 2016). Accordingly, future research is encouraged to conduct more in-depth investigations across a broader population of interethnic families, potentially using survey-based methods to yield more reliable insights.

**Conclusion**

This study concludes that a complex configuration of structural, social, and micro-familial factors contributes to Bugis language shift and indicates the weakening of ethnolinguistic vitality in the Bugis diaspora community in Bali. Although Bugis ethnic identity and cultural practices persist, the most significant erosion occurs in the domains of language use and intergenerational language transmission, key indicators within the framework of ethnolinguistic vitality.

Research findings indicate that factors previously considered protective of language vitality, such as territorial concentration, harmonious social relations, and cultural strength, do not automatically guarantee the survival of minority languages. In the context of the Bugis community in Bali, socioeconomic pressures, the institutionally legitimized dominance of the majority language, the low instrumental prestige of Bugis, and the fragmentation of intragroup social networks contribute to narrowing the target language's domain of use and to the interruption of intergenerational transmission.

The study's primary contribution lies in revealing the central role of interethnic marriage as a microstructural mechanism accelerating language shift. Interethnic marriage significantly impacts family language policy, shifting language use to the family sphere as the primary domain for language maintenance, and encouraging the use of the national and majority languages. In the long term, this will result in the loss of new generations of speakers and narrow opportunities for language revitalization.

Based on these findings, this study proposes expanding the ethnolinguistic vitality framework by incorporating interethnic marriage and family-based transmission dynamics as essential indicators for understanding language shift in migrant communities. Thus, ethnolinguistic vitality must be understood not only through demographic indicators, language attitudes, and institutional support, but also through micro-social processes that occur within domestic spaces and family relations. It is hoped that this study will encourage further, more in-depth and comparative research, particularly through intergenerational analysis and methodological approaches that encompass a broader population of multiethnic families.

Based on these findings, this study has significant theoretical and practical implications in the field of linguistics, particularly for the development of ethnolinguistic vitality studies in migrant communities. Theoretically, the results of this study confirm the need to reconstruct the framework of ethnolinguistic vitality by

integrating micro-social dimensions, particularly interethnic marriage practices and family language policies, as analytical indicators equivalent to demographic factors, institutional support, and language attitudes. In practice, these findings imply that strategies for the preservation and revitalization of minority languages in migrant communities should focus on strengthening the family domain through multiethnic family-based interventions, increasing the instrumental prestige of regional languages, and creating social spaces that encourage the functional and symbolic use of heritage languages. Thus, effective language policies should not rely solely on cultural recognition and ethnic identity representation, but must also target the family's internal dynamics as the primary locus of language reproduction.

**Acknowledgments**
The authors express their sincere gratitude to the Indonesian Education Scholarship (BPI) program, the Center for Higher Education Funding and Assessment (PPATK), and the Indonesian Endowment Fund for Education (LPDP), Republic of Indonesia, for their financial support of this research. The authors also appreciate the trust and support provided by all parties throughout the completion of this academic endeavor.

**Declaration of AI Use**
Artificial intelligence (AI), in the form of ChatGPT and Grammarly, is used only in a limited capacity to assist with language editing and improve clarity in certain parts of the manuscript. We ensure that substantial intellectual contributions come from the authors, and no part is generated by AI without strict supervision and critical review. Authors are fully responsible for the integrity, accuracy, and originality of the content submitted.

**Bibliographic references**
Ahlin, K., McAlpine, A., & Fuller-Thomson, E. (2025). Does a healthy immigrant effect exist for internal migrants? Findings from a representative sample of 5.4 million older Americans. Journal of Ethnic and Migration Studies. https://doi.org/https://doi.org/10.1080/1369183X.2025.2560577
Akhmar, A. M., Rahman, F., & Yunus, H. (2024). Budaya maritim orang Bugis Makassar dan arah transformasinya. Jurnal Ilmu Budaya, 12(1), 146-160. https://doi.org/10.34050/JIB.V12I1.35629
Alamsyah, Mualimin, M., & Supriyono, A. (2021). The Sea as Life Support for Bugis People in Colonial Period. E3S Web of Conferences, 317. https://doi.org/10.1051/E3SCONF/202131704003
Arafah, B., Wahyuddin, W., & Kaharuddin, A. (2020). Preserving Local Wisdom: Cultural Strategies of Buginese-Pagatan Ethnic Group Living in a Multicultural Society. Palarch's Journal of Archaeology of Egypt/Egyptology, 17(6), 10038–10053.
Augustyniak, A. (2021). Migrant Learners of Basque as New Speakers: Language Authenticity and Belonging. Languages, 6(3), 116. https://doi.org/10.3390/languages6030116
Auwalin, I. (2020). Ethnic identity and internal migration decision in Indonesia. Journal of Ethnic and Migration Studies, 46(13), 2841-2861. https://doi.org/10.1080/1369183X.2018.1561252
Benjamin, G. (2021). Singapore's other Austronesian languages. In R. Jain (Ed.), Multilingual Singapore: Language Policies and Linguistic Realities (1st ed., pp. 105-123). Routledge. https://doi.org/https://doi.org/10.4324/9780429280146
Bilgory-Fazakas, O., & Armon-Lotem, S. (2025). Resilient heritage language maintenance: the interplay of family, culture, and pragmatic choices. Frontiers in Psychology, 16. https://doi.org/10.3389/fpsyg.2025.1550704

Bonner, E., Prys, C., Mitchelmore, S., & Hodges, R. S. (2025). Defining economic impact on minority languages: the case of Wales. Journal of Multilingual and Multicultural Development, 46(9), 3135-3151. https://doi.org/10.1080/01434632.2024.2329200
Bourhis, R. Y. (2024). Bilingual Health Care in Quebec: Public Policy, Vitality, and Acculturation Issues. In D. Marie, B. Pier, & S. Jacinthe (Eds.), Accessibility and Active Offer: Health Care and Social Services in Linguistic Minority Communities.. University of Ottawa Press. 349-396 https://doi.org/10.1515/9780776625645-017/HTML
Bourhis, R. Y., Giles, H., & Rosenthal, D. (1981). Notes on the construction of a 'subjective vitality questionnaire' for ethnolinguistic groups. Journal of Multilingual and Multicultural Development, 2(2), 145-155. https://doi.org/10.1080/01434632.1981.9994047
Bourhis, R. Y., & Landry, R. (2014). Group Vitality, Cultural Autonomy and the Wellness of Language Minorities. In Y. B. Richard (Ed.), Decline and prospects of the English-speaking communities of Quebec. 23-69. Canadian Heritage.
Bresler, L. (2022). Ethnography, Phenomenology And Action Research in Music Education. Visions of Research in Music Education, 16(6). https://digitalcommons.lib.uconn.edu/vrme/vol16/iss6/17
Bromham, L., Yaxley, K. J., & Cardillo, M. (2024). Islands are engines of language diversity. Nature Ecology & Evolution, 8(10), 1991-2002. https://doi.org/10.1038/s41559-024-02488-4
Busetto, L., Wick, W., & Gumbinger, C. (2020). How to use and assess qualitative research methods. Neurological Research and Practice 2020 2:1, 2(14), 1-10. https://doi.org/10.1186/S42466-020-00059-Z
Cariolano, D., Silva, D. A., Ranulfo, F., Martins Júnior, F., Batista, J., & Nunes, C. (2022). The Characteristics of Qualitative Research: A Study With Theses from a Postgraduate Program in Education. Educação Em Revista, 38, e26895. https://doi.org/10.1590/0102-469826895
Chondrogianni, V., & Daskalaki, E. (2023). Heritage language use in the country of residence matters for language maintenance, but short visits to the homeland can boost heritage language outcomes. Frontiers in Language Sciences, 2. https://doi.org/10.3389/flang.2023.1230408
Chowdhury, F. Y. (2025). The role of social networks in language maintenance among Bangladeshi migrants in Southeast Queensland, Australia. Sociolinguistica. https://doi.org/10.1515/soci-2024-0039
Curdt-Christiansen, X. L., Wei, L., & Hua, Z. (2023a). Pride, prejudice and pragmatism: family language policies in the UK. Language Policy, 22(4), 391-411. https://doi.org/10.1007/s10993-023-09669-0
Curdt-Christiansen, X. L., Wei, L., & Hua, Z. (2023b). Pride, prejudice and pragmatism: family language policies in the UK. Language Policy, 22(4), 391-411. https://doi.org/10.1007/s10993-023-09669-0
Damayon, S. B., Via, P., Coballes, S., & Ildefonso, L. L. (2022). Outgroup Marriage, the Demise of Native Language and Cultural Differentiation: The Case of Ifugao Migrants in Northern Philippines. World Journal of Social Sciences and Humanities, Vol. 8, 2022, Pages 14-25, 8(1), 14-25. https://doi.org/10.12691/WJSSH-8-1-3
De Costa, P. I., Kessler, M., & Gajasinghe, K. (2022). Ethnographi. In S. Li, P. Hiver, & M. Papi (Eds.), The Routledge Handbook of Second Language Acquisition and Individual Differences (1st ed., pp. 427-440). Routledge. https://doi.org/https://doi.org/10.4324/9781003270546
Ehala, M. (2015). Ethnolinguistic Vitality. The International Encyclopedia of Language and Social Interaction, 1-7. https://doi.org/10.1002/9781118611463.WBIELSI046

Ehala, M., Howard, G., & Harwood, J. (2016). Conceptualizing the diversity of intergroup settings: The Web Model. In G. Howard & A. Maass (Eds.), Advances in Intergroup Communication Peter Lang US. 301–316. https://doi.org/10.3726/B10467
Et-Bozkurt, T., & Yağmur, K. (2022). Family language policy among second- and third-generation Turkish parents in Melbourne, Australia. Journal of Multilingual and Multicultural Development, 43(9), 821-832. https://doi.org/10.1080/01434632.2022.2044832
Gavriilidou, Z., Mitsiaki, M., & Mitits, L. (2023). Strengthening Heritage Greek Vitality in the United States through a Community-Based Curriculum. Heritage Language Journal, 20(1), 1-28. https://doi.org/10.1163/15507076-bja10021
Gerfer, A., Jansen, L., & Deuber, D. (2025). Small island, diverse languages; Teachers' and students' language attitudes in multilingual Dominica. Journal of Pidgin and Creole Languages. https://doi.org/10.1075/jpcl.24020.ger
Giles, H., & Johnson, P. (1987). Ethnolinguistic identity theory: a social psychological approach to language maintenance. International Journal of the Sociology of Language, 1987(68), 99. https://doi.org/10.1515/IJSL.1987.68.69
Giles, H., Taylor, D. M., & Bourhis, R. Y. (1977). Dimensions of welsh identity. European Journal of Social Psychology, 7(2), 165-174. https://doi.org/10.1002/EJSP.2420070205
Haj, A. F. H. I., Pageh, I. M., & Maryati, T. (2024). Maintaining Bugis-Bajo Identity In Sumberkima, Gerokgak, Buleleng, Bali Villages And Its Potential As A Source Of History Learning. Widya Winayata : Jurnal Pendidikan Sejarah, 12(1), 39-51. https://doi.org/10.23887/JJPS.V12I1.64235
Harwood, J., Giles, H., & Bourhis, R. Y. (1994). The genesis of vitality theory: historical patterns and discoursal dimensions. International Journal of the Sociology of Language, 1994(108), 167-206. https://doi.org/10.1515/IJSL.1994.108.167
Hasmar, I., Fatimah, J. M., & Farid, M. (2023). Intercultural Communication: Barriers to Adaptation Between Ethnic Bugis and Ethnic Papuans in Jayapura City. In M. Hasyim (Ed.), Proceedings of the 3rd International Conference on Linguistics and Cultural. 756, 218-224. https://books.google.co.id/books?hl=en&lr=&id=SwfHEAAAQBAJ&oi=fnd&pg=PA218&dq=Buginese+in+Papua&ots=d7Ond7L79p&sig=ndQqefWDE1yF8YloJIncidGwwKs&redir_esc=y#v=onepage&q=Buginese%20in%20Papua&f=false
Hendraswati, J., Dalle Zulfa, & Jamalie. (2017). Diaspora dan Ketahanan Budaya Orang Bugis di Pagatan Tanah Bumbu. Kepel Press.
Hinton, L., Florey, M., Gessner, S., & Manatowa-Bailey, J. (2018). The Master-Apprentice Language Learning Program. In H. Leanne, H. Leena, & R. Gerald (Eds.), The Routledge Handbook of Language Revitalization (1st ed., pp. 179-187). Routledge. https://doi.org/https://doi.org/10.4324/9781315561271
Hornsby, M., Dołowy-Rybińska, N., Chojnicka, J., & Toutous, J. (2022). The ideological foundations of Breton and Lower Sorbian language revitalization through education and their consequences for new speakers. International Journal of Bilingual Education and Bilingualism, 25(8), 2991-3004. https://doi.org/10.1080/13670050.2021.1999900
Ida, R., Wahyudi, I., Kinasih, S. E., & Romadhona, M. K. (2025). Multiculturalism in Singkawang: tolerance and inter-ethnic communications practices among the diasporic communities. Globalisation, Societies and Education, 1-17. https://doi.org/10.1080/14767724.2025.2523360
Inan, S., & Harris, Y. R. (2025). Beyond the home: rethinking heritage language maintenance as a collective responsibility. Frontiers in Psychology, 16. https://doi.org/10.3389/fpsyg.2025.1616510

Indaryani, T., & Sokarina, A. (2024). Accounting of Bugis Tribe Marriages in Labuhan Lombok Village: Ethnographic Study. Formosa Journal of Multidisciplinary Research (FJMR), 3(3), 313. https://doi.org/10.55927/fjmr.v3i3.8588
Jappie, S. (2022). Rantau. In D. M. Menon (Ed.), Changing Theory. 219-233. Routledge India. https://doi.org/10.4324/9781003273530-19
Kadir, R. (2021). Language maintenance in an interracial marriage: the case of Indonesian females' language choice in Canada. Indonesian Journal of Applied Linguistics, 11(1), 146-156. https://doi.org/10.17509/ijal.v11i1.34589
Kim, K., & Kim, H. (2022). Sequential bilingual heritage children's L1 attrition in lexical retrieval: Age of acquisition versus language experience. Bilingualism: Language and Cognition, 25(4), 537-547. https://doi.org/10.1017/S1366728921001139
Krause, J. (2021). The ethics of ethnographic methods in conflict zones. Journal of Peace Research, 58(3), 329-341. https://doi.org/10.1177/0022343320971021
Landry, R., & Allard, R. (1994). Diglossia, ethnolinguistic vitality, and language behavior. International Journal of the Sociology of Language, 108(1), 15-42. https://doi.org/10.1515/IJSL.1994.108.15/XML
Landweer, M. L. (2016). Indicators of Ethnolinguistic Vitality. GIALens, 10(1), 1-11.
Li, M., Croucher, S. M., & Shen, L. (2024). Language endangerment and the linguistic vitality of Miao in China: cultural shifts and revitalisation strategies. Journal of Multilingual and Multicultural Development, 1-16. https://doi.org/10.1080/01434632.2024.2411006
Lindell, M., Näsman, M., Nyqvist, F., Björklund, S., Nygård, M., & Hemberg, J. (2025). The role of ethnolinguistic identity, vitality and trust in perceived language climate change: the case of Swedish speakers in Finland. Journal of Multilingual and Multicultural Development, 46(4), 1157-1175. https://doi.org/10.1080/01434632.2023.2227141
Lonardi, S. (2022). Minority languages and tourism: a literature review. Journal of Heritage Tourism, 17(3), 342-356. https://doi.org/10.1080/1743873X.2021.2012183
Lykke, A. K., & Rocker, M. H. (2025). A Comparative Perspective on Language Shift and Language Change: Norwegian and German Heritage Varieties in North America. Languages, 10(10), 256. https://doi.org/10.3390/languages10100256
Mezmir, A. E. (2020). Qualitative Data Analysis: An Overview of Data Reduction, Data Display and Interpretation. Research on Humanities and Social Sciences , 10(21), 15-27. https://doi.org/10.7176/RHSS/10-21-02
Murcahyaningrum, S. R. S. M., Suyanto, E., & Widyastuti, T. R. (2023). Social Interaction between Bugis and Sasak Communities on Maringkik Island. IJE : Interdisciplinary Journal of Education, 1(1), 77-89. https://doi.org/10.61277/IJE.V1I1.13
Nance, C. L., & Moran, D. (2022). Place identity and authenticity in minority language revitalisation: Scottish Gaelic in Glasgow. International Journal of Bilingualism, 26(5), 542-563. https://doi.org/10.1177/13670069221110382
Novianti, E. (2025). Ethnographic communication study on interethnic marriages: the case of Sundanese-Minangkabau families in Bandung. Asian Anthropology, 24(4), 374-378. https://doi.org/10.1080/1683478X.2025.2481552
Ozers, L. (2025). Maintaining ethnic identity and heritage language through community involvement: a case study of third-generation Australian-Latvians. Journal of Baltic Studies, 56(3), 599-620. https://doi.org/10.1080/01629778.2024.2407872
Pagé, L. L., & Noels, K. A. (2024). Family language policy retention across generations: childhood language policies, multilingualism experiences, and future language policies in multilingual emerging Canadian adults. Frontiers in Psychology, 15. https://doi.org/10.3389/fpsyg.2024.1394027

Pardede, E. L., & Venhorst, V. A. (2024). Does Ethnicity Affect Ever Migrating and the Number of Migrations? The Case of Indonesia. European Journal of Population, 40(1), 6-. https://doi.org/10.1007/S10680-023-09694-Z
Payao, J. L. S., & Sosas, R. V. (2025). Intergenerational analysis of Cebuano language in Kidapawan City. Advance Journal of Education and Social Sciences, 10(5), 168-191. https://aspjournals.net/ajess/index.php/ajess/article/view/237
Peter, G., John, D. S., Abell, F. A., & Yusuf, K. M. (2024). Language Choices in Interracial Marriage: An Insight into Malay-Melanau Families in Sarikei, East Malaysia. Langkawi: Journal of The Association for Arabic and English, 10(1), 14-26. https://doi.org/10.31332/LKW.V0I0.6500
Ramadini, P. P., & Rahman, A. (2023). Modal Sosial Sebagai Basis Ekonomi Masyarakat Suku Bugis Di Kabupaten Nunukan, Kalimantan Utara. Jurnal Ekonomi Dan Riset Pembangunan, 1(4), 31-42. https://jurnalprofau.com/index.php/JERP/article/view/34
Rani, R., Khurana, M., Kumar, A., & Kumar, N. (2022). Big data dimensionality reduction techniques in IoT: review, applications and open research challenges. Cluster Computing 2022 25:6, 25(6), 4027-4049. https://doi.org/10.1007/S10586-022-03634-Y
Remennick, L., & Prashizky, A. (2024). Contextualising the Russian to Hebrew language shift in three generations of Russian Israelis. Journal of Multilingual and Multicultural Development, 45(8), 2925-2939. https://doi.org/10.1080/01434632.2022.2049281
Renjith, V., Yesodharan, R., Noronha, J., Ladd, E., & George, A. (2021). Qualitative methods in health care research. International Journal of Preventive Medicine, 12(1). https://doi.org/10.4103/IJPVM.IJPVM_321_19
Rosmiza, M. Z., & Jaafar, S. R. S. (2022). The Impact of Migration on The Assimilation of The Customs and Traditions of The Bugis Community in The Fisheries Activity. International Journal of Academic Research in Business and Social Sciences, 12(11), 593-607. https://doi.org/10.6007/IJARBSS/V12-I11/15179
Rüzgar, M. E. (2024). Exploring Qualitative Research with Bogdan and Biklen. Turkish Journal of Qualitative Research, 4(1), 22-26. https://www.nitelarastirma.org
Sallabank, J., & Austin, P. K. (2023). Endangered languages. The Routledge Handbook of Applied Linguistics, 362-373. https://doi.org/10.4324/9781003082637-31
Sandel, T. L., & Lie Owens, S. (2025). 'Marriage is like Gambling': Interpreting and Narrating Stories of Hakka Chinese Indonesians' Marriage Migration. Asian Studies Review, 49(2), 272-291. https://doi.org/https://doi.org/10.1080/10357823.2024.2393210
Schroedler, T., Purkarthofer, J., & Cantone, K. F. (2024). The prestige and perceived value of home languages. Insights from an exploratory study on multilingual speakers' own perceptions and experiences of linguistic discrimination. Journal of Multilingual and Multicultural Development, 45(9), 3762-3779. https://doi.org/10.1080/01434632.2022.2121402
Shen, C., & Jiang, W. (2023). Parents' planning, children's agency and heritage language education: Re-storying the language experiences of three Chinese immigrant families in Australia. Frontiers in Psychology, 13. https://doi.org/10.3389/fpsyg.2022.1083813
Shirindzi, L. (2025). The Impact of Language Contact on Terminology Development and Orthography in Xitsonga. Language Matters, 56(3), 109-127. https://doi.org/https://doi.org/10.1080/10228195.2025.2566823
Simatupang, G. A. R., Arta, K. S., & Pardi, I. W. (2024). Bugis Tribe Migration as the Foundation of Multicultural Values in Bugis Village, Buleleng, Bali and Its Potential

as a Source of History Learning in High School. Widya Winayata : Jurnal Pendidikan Sejarah, 12(2), 85-97. https://doi.org/10.23887/JJPS.V12I2.67123
Sritimuryati, S., & Suryaningsi, T. (2021). Maritime trade in Makassar in the XVI-IVII century. Walasuji : Jurnal Sejarah Dan Budaya, 12(2), 317-329. https://doi.org/10.36869/WJSB.V12I2.232
Suryanti, Ihsan, M., & Rahmah, S. (2020). Sejarah Diaspora Suku Bugis-Makassar di Kalimantan Tengah. Rihlah: Jurnal Sejarah Dan Kebudayaan, 8(2), 100-112. https://doi.org/10.24252/RIHLAH.V8I2.15707
Susilo, Khoiruddin, M. A., Pratomo, D. S., & Al Ayyubi, M. S. (2024). Does internal parental migration affect child school participation and work in Indonesia? Cogent Social Sciences, 10(1), 236-3037. https://doi.org/10.1080/23311886.2024.2363037
Syuhada, S., Apdelmi, A., & Rahman, A. (2019). Adat perkawinan suku Bugis di kota Jambi: studi tentang perubahan sosial. Titian: Jurnal Ilmu Humaniora, 3(1), 124-133. https://doi.org/10.22437/titian.v3i1.7023
Tanra, M., & Amat, A. A. (2021). Siri' dalam elong masyarakat Bugis di daerah Tawawu, Sabah. Jurnal Pengajian Melayu (JOMAS), 32(1), 29-48. https://jupidi.um.edu.my/index.php/JPM/article/view/29654
Tariq, A., & Zahid, Z. (2024). Language Vitality and Impetus behind Code-Switching in English Language in Pakistan: A Study at EFL Teachers and Learners in District Rahim Yar Khan. Pakistan Languages and Humanities Review, 8(2), 712-723. https://doi.org/10.47205/PLHR.2024(8-II)62
Tirtosudarmo, R. (2021). Internal–International Migration Divide? From Colonization to Nation-State, 165-177. https://doi.org/10.1007/978-981-16-6437-3_9
Torsh, H. I. (2022). 'Maybe if you talk to her about it': intensive mothering expectations and heritage language maintenance. Multilingua, 41(5), 611-628. https://doi.org/10.1515/multi-2021-0105
Utomo, A. J., & McDonald, P. F. (2021). Internal migration, group size, and ethnic endogamy in Indonesia. Geographical Research, 59(1), 56-77. https://doi.org/https://doi.org/10.1111/1745-5871.12433
Wang, Y., & Charles-Edwards, E. (2025). The ontology, measurement, and features of temporary internal migration in selected countries of Asia. Asian Population Studies, 21(2), 176-195. https://doi.org/https://doi.org/10.1080/17441730.2024.2363024
Wickström, B. (2021). Dynamics, Costs, and Survival of Minorities: Optimal Language Policies for Increasing the Vitality of Minority Languages. Minorités Linguistiques et Société, 17, 221-239. https://doi.org/10.7202/1084706AR
Yang, S., Ye, T., Bi, S., Jin, L., Zheng, Y., & Zhang, M. (2025). Bayesian parametric estimation shows the effects of social prestige and bilingualism on reshaping language competition. Proceedings of the Royal Society B: Biological Sciences, 292(2057). https://doi.org/10.1098/rspb.2025.1451
Yasmeen, I., Nazeer, M., Tehseem, T., & Rehman, A. (2025). Language shift in multilingual Pakistan: examining Punjabi's ethnolinguistic vitality throug Fishman's domain theoryh. Contemporary Journal of Social Science Review, 3(4), 369-386. https://doi.org/10.63878/CJSSR.V3I4.1379
Yulianto, J. E., & Lestari, M. D. (2025). Inter-ethnic relationships and marriages in Indonesia. In R. Shivon, M. Roy, & K. Kelley (Eds.), The Routledge International Handbook of Interracial and Intercultural Relationships and Mental Health (1st ed., pp. 233-244). Routledge. https://doi.org/https://doi.org/10.4324/9781003385547
Zabrodskaja, A. (2025). Introduction to the special issue 'exploring language dynamics across (migrant) communities.' Journal of Multilingual and Multicultural Development, 46(6), 1543-1554. https://doi.org/10.1080/01434632.2025.2509790
Zahir, J., & Zahir, Z. (2023). A network analysis approach to evaluating community language vitality. Living Languages, 2(1), 1-24. https://doi.org/10.7275/2PZ2-RF73

*Words: 12664*
*Characters: 78 867 (26 standard page)*

Fitrawahyudi, S.Pd.,M.Hum.
Universitas Hasanuddin
Jl. Perintis Kemerdekaan Km. 10, Makassar
Indonesia
fitrawahyudi23f@student.unhas.ac.id
ORCID : 0009-0001-0187-6069

Prof. Dr. Gusnawaty, M.Hum. (Corresponding author)
Fakultas Ilmu Budaya
Universitas Hasanuddin
Jl. Perintis Kemerdekaan Km. 10, Makassar
Indonesia
gusnawaty@unhas.ac.id
ORCID : 0000-0003-0054-9194

Prof. Dr. Lukman, M.Hum.
Fakultas Ilmu Budaya
Universitas Hasanuddin
Jl. Perintis Kemerdekaan Km. 10, Makassar
Indonesia
lukman_1212@yahoo.co.id
ORCID : 0000-0001-6734-0411

Dr. Ery Iswary, M.Hum.
Fakultas Ilmu Budaya
Universitas Hasanuddin
Jl. Perintis Kemerdekaan Km. 10, Makassar
Indonesia
ery.iswary@unhas.ac.id
ORCID : 0000-0001-8193-3029