The Use of Makassar Malay Dialect in Food Buying and Selling Interactions on Instagram Social Media

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ABSTRACT

The Makassar Malay dialect is a variation of Indonesian Language. The use of the Makassar Malay Dialect arose because of the contact of languages both in orality and also in social media. This dialect was found in situations of buying and selling food interactions through Instagram social media. This article aimed to described the characteristics of the use of the Makassar Malay Dialect and the factors of the use of code mixing the Indonesian Makassar Malay Dialect with other codes in the interaction of buying and selling food through Instagram social media carried out by netizens in Makassar City. The data of this qualitative research focused on speech interactions in of buying and selling food through Instagram social media. This speech was contained in the comments column for uploading food advertisements to culinary Instagram accounts. There were various language codes used by participants such as the Indonesian language with the Makassar Malay dialect, regional and foreign language codes. The use of Makassar Malay dialect was in the form of words and affixes. The use of these dialects was in the form of code mixing, namely internal code mixing and outer code mixing. The use of the Makassar Malay dialect because of language contact and as the result of language adaptation.

1. Introduction

The Makassar Malay dialect has colored the speech activities of the people in Makassar City and the people of South Sulawesi in general. The use of this dialect is not only in face-to-face communication that takes place in the office, on public transportation or in the market, but is also used by participants in speech interactions through Instagram social media. The use of the dialect is a variation in communication between participants. Language variations in speech interactions occur because of language-language contact. According to Thomason (2007: 24) that language contact has an impact on the birth of language variations and also language changes. The Makassar Malay dialect is a Trade Malay language due to language contact between participants from various regions who are not speakers of Indonesian or do not understand Makassar language well. The use of this dialect is now developing and is used by participants in Makassar City in the interaction of buying and selling food through Instagram social media (Andini et al., 2021; Syarifuddin et al., 2022).

The use of the Makassar Malay dialect on Instagram social media is a development of the Indonesian language. The presence of this dialect is a variation of Indonesian Language and has now become the lingua franca local for participants in South Sulawesi. On the other hand, the use of the dialect becomes a language and cultural phenomenon. Participants select the language and also mix certain codes, languages or styles. The choice of language is certainly not born out of nowhere. As mentioned by Sumarsono (2017: 199) that the language choice made by participants depends on several things including participant factors, atmosphere, topic, media used and so on. The choice of language is very closely related to sociolinguistic studies because there are factors other than language that affect the participants. According to Hymes (1974) that language choice in speech interactions at least fulfills the SPEAKING criteria. The SPEAKING acronyms are settings/ scenes, participants, ends, acts, sequences, keys, instrumentalists, norms, and genres. What Dell Hymes meant is still very relevant to the situation of choosing a language or using the Makassar Malay dialect on social media Instagram.

The use of language on social media is basically an oral conversation written through technology. Susilowati (2016) stated speech situation on social media is a tertiary orality situation. In this case the communicant tends to write

down what is usually spoken, but in practice there is shortening of sentences. In that situation that the participants use of language that seems informal and even very far from certain language rules. The use of the Makassar Malay dialect on Instagram social media is a new phenomenon in sociolinguistic studies. This phenomenon is also strongly related to the use of language online as previously discussed in language & the internet by Crystal (2006), the language of the Internet by Baron (1998), and language online by Lee (2017). The researcher assumed that the use of language online could enable language changes and the mixing of global languages with national languages and regional languages.

Language changes every year due to the use of communication technology media (Crystal, 2006; Weda et al., 2021). The increase of Instagram users and the interactions carried out by netizens have an impact on the use of language, so there are various uses of new language variations. As Junus (2019) stated that the use of informal language and the large number of language variations in communication on social media can no longer be stopped. New language variations will be born from time to time, old vocabulary will be replaced with new vocabulary, and in this case, language will keep up with developments in communication technology. Abbasova (2019) sees that the use of language on social media includes neologisms, numeronyms, abbreviations, logograms, and emoticons. Such language variations are the impact of online communication using global languages. Seargeant & Tagg (2014) and also Lee (2017) assumed that the potential for multilingualism in online communication to be very possible because of the diverse backgrounds of speakers who bring their own languages. With a high level of communication on Instagram, it will cause language contact, language adaptation and language modification. Due to language variations on social media, speakers can use various speech codes, both originating from internet languages (Crystal, 2011), as well as from language adaptations of global language contacts with regional languages.

The use of various speech codes in Instagram communication cannot be separated from the language competence of speakers in multilingual situations (Franceschini, 2011). People in today's digital era are connected with various ethnic groups with different languages (Hamuddin et al., 2023). This phenomenon is a linguistic phenomenon that can be observed from internal language and external language. The external language in question is in the form of participants who are influenced by the surrounding culture and also the instruments used. Crystal (2006) stated that the use of media technology has an impact on changing the use of language which is then referred to as internet linguistics, while speech situations on social media are referred to as Netspeak phenomena, namely speakers trying to say something like face-to-face communication in written language.

In the case of communication made by netizens on Instagram on several culinary accounts in Makassar City, there is the use of the Makassar Malay speech code. The use of this language is like in face-to-face communication, but it is done in written form. Such a communication model exists in daily communication that takes place in Makassar City and several other district capitals in South Sulawesi which then has implications for communication in cyberspace. As in the interaction of culinary business account users or influencers who are then called speakers with other netizens who are then called interlucators. Culinary traders through Instagram media promote their food products in a straightforward and persuasive language to get closer to customers. Language variations and the use of various speech codes will emerge in every interaction and are not only influenced by language contact and Internet languages, but can also be influenced by the pandemic situation, the socio-cultural background of speakers and culinary developments. The use of speech codes with dialects or Makassar Malay is carried out in the form of code switching and code mixing. The mixing of English and Indonesian gave birth to the Makassar Malay dialect of English.

Research on the use of language on social media has generally been carried out by previous researchers with a variety of material objects and different approaches. The use of language in communication between multi-ethnic students in Semarang through social media was carried out by Maemunah (2016); Zakaria et al., (2021). She studied various social media used by students in Semarang and there were various language codes including Indonesian Langauge, Javanese, Betawi, Malay and English codes. The use of language on social media and its variations have been studied by Atmawati (2016); Junus (2019); Amri (2019); Sari et al. (2020); Ascalonicawati & Cholsy (2020); Afdhaliyah & Haq (2021); Rijal (2021); Rijal et al. (2022). In this research found that there were language variations and Indonesian code mixing with other languages. The study of French loanwords in Indonesian language in term of cullinary has been conducted by (Cholsy, 2014, 2016). Those previous studies above illustrates the urgency of sociolinguistics research on social media platforms in certain domains such as the culinary realm.

The focus in this study is on one language variation, namely the Makassar Malay dialect in the interaction of buying and selling food via Instagram. The Makassar Malay dialect is a language variation of Indonesian Language with the main characteristics of using the affixes –mi, -pi, -ji, -mo, -ko, -ki, -ta', -ji, -jeko, -miki/ moko, -meko/, -piki/ -peko, -to/ -toh and -na. Several previous studies related to the use of the Makassar Malay dialect, such as Hasyim (2008); Yassi

(2011); Putri (2017); Muthmainnah et al., (2018). Munira's research took the location of research on Makassar speakers in Gowa Regency, while Yassi's research only focused on elite code switching in Makassar City. So, the using of Makassar Malay dialect occurs on verbal communication both of code mixing or code-switching situation.

The use of the Makassar Malay dialect on Instagram social media is a language and cultural phenomenon in the current digital era. There is language contact and Indonesian code mixing with other languages. The choice of speech code is a linguistic phenomenon that is increasingly developing both in daily verbal communication in society and in communication on Instagram social media. Communication on Instagram social media is evidence of the development of certain languages, the dynamics of language communities and the development of communication technology which also influences the use of language by the community. Dell Hymes looks at code selection based on various "SPEAKING" factors. The selection of the code is of course influenced by developments in communication technology and the internet so that online communication occurs (Crystal, 2006; Weda et al., 2022). Departing from these problems, it is important to describe the form of the Makassar Malay dialect code and code mixing of the Indonesian Language by Makassar Malay dialect code with other codes in the interaction of buying and selling food through Instagram social media.

2. Methodology

This research was qualitative research. The speech data in this study were utterances that use the Indonesian speech code with the Makassar Malay dialect. The utterances were participant speech data on Instagram social media in the realm of buying and selling food. Participants in this case, namely advertisers/ admins, were referred to as speakers (O1) and consumers were referred to as interlucators (O2). Speech data was taken in the comments column for uploading food advertisements to the culinary business manager's Instagram account. The selected culinary business account data was a culinary account that is domiciled in Makassar City.

The data collection step was carried out by observation and documentation. Determination of data was done by observation, namely by looking at food advertising activities on Instagram media which have comments from netizens so that speech activity occurs. Data collection was carried out from April 2020 to April 2021, in the sense that during large-scale social restrictions due to the corona virus outbreak. While the non-participant observation technique was carried out to observe conversation data and retrieve the conversation data freely and objectively. Where researchers as observers were not directly involved in communication on social media. The documentation technique was copying or rewriting the story in comments column in a culinary account on Instagram. This speech was a speech in the realm of buying and selling food because there are food advertisers and consumers.

After the data was collected, it was then analyzed and presented. The analysis was carried out using a sociolinguistic approach and the results of the analysis were presented descriptively. The qualitative descriptive method in this study was intended as an attempt to present facts about the use of language on social media. Researchers try to express the phenomenon of language in the form of written text data in the form of language. So theoretically this study used a sociolinguistic approach, in a more in-depth study and analysis of linguistic data it requires several other theoretical aspects such as aspects of language and social media. Presentation of data from the results of the analysis was in the form of descriptions in the form of words, phrases and sentences not in the form of numbers, graphics, symbols and other symbols because this form of research was a qualitative descriptive study (Mahsun, 2017).

3. Result and Discussion

The use of the Makassar Malay dialect in the interaction of buying and selling food through Instagram social media carried out by netizens in Makassar City is in the form of particle/ affixes and words. The Makassar Malay dialect is one of language choice among the partisipant in online interaction through Instagram. There are inner and outer code mixing found among the interaction. The inner code mixing is the Indonesian Language by the Makassar Malay dialect with regional language in South Sulawesi such as Buginese and Makassar Language. the outer code-mixing is the Indonesian Language by Makassar Malay dialect with English Language.

The use of the Makassar Malay dialects in the form of words and affixes can be seen in the speech data below;

Table 1 Data 1; Speech on @taichanunclekatsu, Oct 20th 2020

Partisipant	:	Speech Code
taichanunclekatsu (O1)	:	Selamat menikmati libur panjang SAHABAT TAICHANERS.

nenengdewis (O2a)	:	Rinduku mo gengsss @hamkaandikaa
hamka22tulo_(O2b)	:	@nenengdewis pulangpulang hahahaa
nenengdewis (o2a)	:	@hamkaandikaa pulang pko? Ayomi pale, kutungguko pulang
hamka22tulo_(O2b)	:	@nenengdewis hahaha kau pulang
nenengdewis (O2a)	:	@hamkaandikaa pulanga kalo sudahma di ajak lagi kesini, astaga 1bulanma BM taichan
hamka22tulo_(O2b)	:	@nenengdewis iyokah? Hahahahaa
taichanunclekatsu (O1)	:	@nenengdewis singgah ki kak.
taichanunclekatsu (O1)	:	@nenengdewis stay dmnq kak
hamka22tulo_(O2b)	:	@taichanunclekatsu wkwkwkw otww
nenengdewis (O2a)	:	@taichanunclekatsu dekat sekali dari taichan dong, minasa upa. Peka mko cepat, ajakka @hamkaandikaa
hamka22tulo_(O2b)	:	@nenengdewis nakkee yang jauh ahhaa
alifahoctaviaa (O2c)	:	Ayo nanti kesini @irmazkyy @_fia16 @amrainifrl
Irmarizkyy (O2d)	:	@alifahrizkyoctavia otw kalo ada yang jemputt wkwk
taichanunclekatsu (O1)	:	@irmazkyy singgah ki kak
montanafandy (O2e)	:	Deh mau ta suhu

The use of the Makassar Malay dialect in the speech above is carried out by speakers and interlucators. The speaker uses Indonesian Language in a relaxed manner in providing descriptions of the pictures. Furthermore, the interlucator @nenengdewis (O2a) tags and invites the interlucator @hamka22tulo_(O2b) in IndonesianLangauge by Makassar Malay dialect. Interlucator @nenengdewis (O2a) "Rinduku mo gengsss @hamkaandikaa". The Makassar Malay dialect element in the sentence is marked by the use of the affix -ku in the word longing which means rindu. Furthermore, the affix -mo is just an affirmation and the word gengsss refers to the word gang/ agang in Makassar Language which means friend. So that sentence means I really miss to taste it, my friend. Then the interlucator @nenengdewis (O2a) uses the Makassar Malay dialect with the sentence "@hamkaandikaa pulang pko? Ayomi pale, kutungguko pulang . The sentences means that when you come back? I'll wait for you to come home ". The Makassar Malay dialect element is pko which stands for the affixes -pi, -ko/ -po, -ko, the affix does not have a special meaning but means an affirmation of the basic word. The next word is "Ayomi pale, kutungguko pulang ". Affix -mi in the word of ayo means come on/ and the term pale is the same as other affixes which only mean affirmation. The word pale in certain contexts means it turns out, for example di sini pale (it turns out here). Next is the affix -ko which means you. So that sentence means after you go home? Come on, I'm waiting for you to come home.

The article –mi in the data above is an affix word that has different meanings depending on the base word and the context in which it is used. For example, in the sentence "makan-mi" the particle -mi means to welcome. In the sentence "besar-mi" the particle -mi changes its function as an affirmation that the person/ object in question is big (adult). The -mi particle can be translated as "just, already, already or -lah" depending on the situation and how to use the -mi particle. The article –mi can be added with particle –ki or –ko to emphasize imperative sentences, for example –mi + -ki becomes the ending -miki and –mi/ mo + -ko becomes the affixes –meko/-moko. The -miki is used for the interlocutor who is older than the speaker and the -meko/ moko for the interlocutor of the same age or younger. Affix -miki can be written as -mki but the reading is still -miki and -meko/ moko can be written as-mko but the reading is still -meko/ -moko.

The next speech come from interlucators and use the Makassar Malay dialect. As in the sentence "pulanga kalo sudahma di ajak lagi kesini, astaga 1bulanma BM taichan". The sentences means that I will go home when you are

invited here again, one month old was not eaten yet Taichan. In this sentence there are elements of the Makassar Malay dialect, namely -nga in the word pulang (go home), -ma in the word sudah (already) and in the word month. Next is the word iyyokah (Its allright /yes?), the affix -ki in the word singgah ki (please stop by) and the word dmq/ di mana (where), the affix -ko in the phrase peka mko (you shoud be sensitive), and the affix -ka in the word ajak (invite). The use of the Makassar Malay dialect in the above discourse is in the form of words and affixes. The Makassar Malay dialect is used by participants in the form of code mixing, namely inner code mixing and outer code mixing.

The use of internal code mixing is an event of code mixing between Indonesian Language and regional languages. In this case the use of the Makassar Melay dialect is part of a variation of Indonesian Language which is mixed with other regional languages. As in the sentence "Rinduku mo gengsss". In this sentence there is an element of Makassar language, namely the word gangs/ gang/ agang which means friends. So that the sentence can be categorized as internal code mixing into the pattern of Indonesian Language /Makassar Malay dialect with Makassar language. The outer code mixing is found in the sentence "stay dmnq kak" the sentence uses elements of English, namely the word "stay" which means stay and the word dmnq or where -ki is an element of the Makassar Malay dialect, and kak is a part of the word kak. So that the sentence means "where do you stay brother?". The sentence has two language elements, namely English and Indonesian in the Makassar Malay dialect. Therefore, the sentence can be categorized as an outer form of code mixing because it uses a language code outside the Indonesian part, namely a foreign language (in this case English).

The using of internal code mixing like the data above can be found on the speech of interlucator @euyxz_(O2b) on @sogogi.sulawesi account 30 November 2020. Interlucator @euyxz_(O2b) used Makassar Malay dialect and Makassar Language on the sentence "ksni mki rong". There are two compond of affixes on mki, the are -ma/-mi and -ki. They are only affirmation from the basic word before. Next is the word Makassar Langauhe "rong", it means that okay or first. The sentences means that "You can here first". The data above shows the inner and outer code mixing. The inner code mixing aove is different between the data inner code mixing in the speech event on @ruuzkebuli 7 July 2020. The speaker and interlucator use Buginese and Makassar Language in one sentence.

Table 2 Data 2; speech event on @ruuzkebuli, July 7th 2020

Partisipant	:	Speech Code
@ruuzkebuli (O1)	:	Mibul mau kasi tahu nih gaes, kalau Irisan2 bawang bombay yg selalu ada di Menu Mabar/ Family nya @ruuzkebuli bukan hanya sekedar hiasan, tapi bisa dinikmati jg loh
@nasheern(O2a)	:	@alfianasmar lain kali makan juga bawang bombaynya
@alfianasmar (O2b)	:	@nasheern wih ternyata, pantas mumakan semuai bombaynya kemarin
@nasheern(O2a)	:	@alfianasmar sy stabilji jantungku krn adami doiku, nt kan mash sering dumba2 jantungnya
alfianasmar(O2b)	:	@nasheern smbrg tong
@therealfadhel (O2c)	:	Mauja sya pesan , tapi bnyaki bawang bombanya min @ruuzkebuli bisaji
@ruuzkebuli (O1)	:	@therealfadhel iye' bisaji kak, atau gantimi nasinya jd bawang semua?
@therealfadhel (O2c)	:	@ruuzkebuli dehh ka bawangji itu dimanakan, Nasi kebuli nya mi itu intinya min.
@ruuzkebuli (O1)	:	@therealfadhel bcanda ji kak, request mki pas mau pesan bisaji insyaAllah demi kepuasan pembeli

The using of Makassar Melayu dialect on the data above occurs between speaker and interlucator. The interlucator @nasheern (O2a) combine Indonesian Language by Makassar Malay dialect with Buginese and Makassar Language. The phrase of doiku is from word doi and affix -ku. The word doi in Buginese Language means that money

and affix -ku refers to my mine. So, the phrase means that my money. The word dumba2/ dumba-dumba in Makassar Language means that pound. The sentences from interlucator @nasheern (O2a) "sy stabil-ji jantungku krn ada-mi doiku, nt kan mash sering dumba2 jantungnya" means that My heart is stable because I have money, I'll still have frequent heart palpitations. The sentence indicated the inner code mixing of Melayu Makassar dialect (Indonesian language) with Buginese and Makassar Language. The next is the sentences from @therealfadhel (O2c) that "Mau-ja sya pesan, tapi bnya-ki bawang bombanya min @ruuzkebuli bisa-ji ". The affixes of -ja, -ji, -ki are characteristics of Makassar Malay dialect. They have no specific meaning but they are affirmation of the basic words before affixation. So, the sentence meaning that I want to order, but add more onions, how about admin @ruuzkebuli, can you do that? Then, the sentence replies by speaker @ruuzkebuli said iye' bisa-ji kak, atau ganti-mi nasinya jd bawang semua? the affixes in the sentence is the same others Makassar Malay dialect that they have no specific meaning. So, the sentence means that yes' it can be sister, or replace your rice with all the onions?

The use of the Makassar Malay dialect in the interaction of netizens through Instagram social media is not only in the form of an affixation but also in the form of words such as the word gang. In another form of words, it is in the speech between interlucators @ifha.fhasyah58 (O2n) and @widhyegan (O2o) in @auce_kongkow account "berapa hari mami inie ". The word mami in the Makassar Malay dialect is interpreted "again" so this sentence means how many more days will it be.

Table 3 Data 3; speech code on @thebolurampah

Dengan keadaan seperti ini, susah sekalimi menuntaskan rindu dengan bertemu, tapi Alhamdulillah adaji dibilang internet jadi masih bisa ki sapa-sapa orang-orang kesayanganta' secara virtual. Nah, biasanya kita lebih sukaki pake apa vcall sama teman ta, Zoom atau WhatsApp? Open order The Bolu Rampah untuk teman-teman sediakan di hari lebaran nanti Only Avalaible on: GoFood GrabFood Whatsapp: 085240400024 CALL: 085240400024 The Bolu Rampah "Bring Back Your Memory"

There are Makassar Malay dialect in the data above in the picture and in the capotion. The first is in the sentence "kalau vcall ki' sama temanta lebih suka pake". The affix -ki (vcall/ video call), -ta on the word teman (friends), and -e on the word pake/ pakai (use). Those affixes indicate the Makassar Malay dialect. The second in the discorse of caption. There are some affixes indicate the Makassar Malay dialect such as -ji in the word ada (exist), -ki in the words of bisa (can), -ta in the words of kesayangan (honey) and -teman (friend). The using of Makassar Malay dialect on the discourse are in the form of affixes. The data above show the using of Makassar Malay dialect in the picture of advertisement and in the caption. In menas that th using of Makassar Malay dialect not only use in the speech event but also in the advertise of food through Instagram.

The use of language is not only limited to oral or face-to-face communication. Along with the development of communication technology, language is used in written communications such as social media. The presence of this communication technology is also a factor in the phenomenon of language use that is currently developing. There are various language variations and mixing of language codes with one another.

In online communication through Instagram social media, participants use language like in face-to-face conversation situations. Indonesian, the Makassar Malay dialect, is one of the languages or dialects used by people in South Sulawesi. The use of language variations in online communication by netizens is basically a mixture of global languages with national languages and regional languages of speakers (Lee, 2017). So that it can be ascertained that netizens are bilingual as well as multilingual people.

The data also found the use of Makassar Malay dialect in most of @auce_kongkow post. One of them is the using of afiix -ki in the word of baca -ki (read it) and word or term of iyye means yes. The term of iyye refers the honorific in Buginese and Makassere. The Makassar Malay dialect is one of the dialects/ languages which has now become the local lingua franca for the people of Makassar. Where initially the dialect was used by immigrant communities who did not understand Makassar language.

In using the Makassar Malay dialect both on social media and in direct communication, there are several phrases that are unacceptable to other speakers. Like the phrase jammoko (jangan + -moko) means don't or don't have to. Acceptable phrase for the context is Janganmaki (jangan + -miki) means don't or don't need to. Both of them are

Makassar Malay dialects, but the difference in the use of affixes -moko and -miki and they will give a different meaning. The use of pko as in the first data above is basically more commonly used by participants in the form of the phrase pulangpako. The word is written separately between pulang + pako. Even though it is written separately or even written in the form of a phrase it is also not acceptable to certain speakers because it is considered rude and impolite. For more polite writing, use the affixes -ki, mi, -pi, -piki, and -miki. As in the context of jammiki (jangan + -miki) means don't. According to Rusdiah (2016) that the use of Eupemism in the form of code mixing is common in bargaining on the market. In the context of buying and selling food on Instagram carried out by netizens in the city of Makassar, basically there is the use of euphemisms in terms of speech especially between speakers and interlucators. However, in speech situations fellow interlocutors sometimes use words or phrases that are harsh or unacceptable due to socio-cultural influences or friendship factors. It is possible that the participants in the real world know each other so that the use of phrases in the Makassar Malay dialect that are considered unacceptable is common.

In daily conversations using the Makassar Malay dialect, there are particles/additions, words and terms. Usage in the form of words other than the above data such as. Usage in the form of terms such as use of do. The speech that takes place on social media is the same as the communication that takes place every day when viewed from the sociolinguistic and cultural aspects. Participants still try to show cultural identity through the language they use, such as the use of the Makassar Malay dialect which is mixed with Bugis and Makassar languages. As exemplified by Suhandano (2020) in the context of speech in the Zamin community, there is an ideology and cultural identity shown by speakers. This context is reflected in the use of the local language, namely Javanese. Likewise, Rusdiah (2016), Bachriani et al., (2018), Yassi, (2018), Rijal & Putri (2019), and Rijal et al. (2021) studies regarding the use of code-mixing or code-switching in the context of society in South Sulawesi also show a system of manners, namely the use of honorific language and ephemerism. Like the use of the word iyye which is considered more polite than iyyo. The particle -ki is more polite than -ko, and -miki is more polite than -moko. In the context of communication that takes place in speech through social media Instagram in the realm of buying and selling food basically shows ethics in communicating what else between speakers, in this case advertisers and interlocutors. However, in the context of speech between interlocutors, fellow interlocutors are sometimes impolite.

The use of the Makassar Malay dialect in the form of mixed exit codes illustrates that the influence of foreign languages still dominates speech on Instagram social media. As the thesis of David Crystal and Baron states that there is a mixture of global languages, in this case the language of the Internet in communication through technological media. In this context, it also illustrates the influence of several factors on the participant's choice of language. What was conveyed by Dell Hymes that speakers use language are influenced by several factors that are still relevant in the context of communication on social media.

4. Conclusion

This study provides an overview of the use of the Makassar Malay dialect by participants in interacting through social media. As previously mentioned, this study focuses on the interaction of buying and selling food to participants in culinary Instagram accounts located in Makassar City. Therefore, in general, participants can be categorized as online speech communities who are currently or enjoying culinary delights in Makassar City, but interactions are carried out through Instagram social media. The use of Makassar Malay dialect in this case is a variation of Indonesian. The use of Makassar Malay dialect in the form of particles or affixes and in the form of words. Use in the form of particles such as -ki, -ko, ji, -ma, -mo, ta, -toh and so on. These particles have no specific meaning but they become affirmation on the basic words. The use in the form of words such as iye (yes), agang (friends), mami (only), pale (only), and bedeng (I think). Some of the use of particles or affixes and words are unacceptable for some speakers who do not know each other but understand the language. Like the particle -ko or -moko, there's a phrase jammoko should be used jangan miki that you shouldn't have, so the word iyyo should be used iyye.

The use of Makassar Malay dialect in speech activities through social media Instagram in the form of code mixing is the choice of language made by the participants. The choice of language does not just happen but is influenced by several factors such as participant factors (who speak to whom), what language is used, the area of use, the speech situation, the media used, and so on. Factors causing the use of the language used by participants are still relevant to the SPEAKING DELL HYMES conception. Furthermore, in the use of the language used by the participants, there is a mixing of internal and external languages. This situation occurred because of the cultural background of the participants and also because of the influence of the Internet language (according to what David Crystal said earlier).

The use of the Makassar Malay dialect in speech through social media is the use of a relaxed variety of Indonesian. The use of these dialects is inseparable from the results of language contact and partly is an adaptation of the participant's language. But more than that, the use of this language is a reflection of the cultural identity of online communities.

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