

The Lingual Unit of Batak Simalungun Traditional Wedding Ceremony in The Medan of Etnolinguistic Study

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Abstract

The purpose of this study were provided and explained the forms of lingual units and the meaning of lingual units contained in the Batak Simalungun traditional wedding ceremony in Medan. The data in this qualitative study were obtained using the method of listening and proficiency. The data analysis is used in the matching and distribution method with techniques for direct elements. The data analysis was carried out through two procedures, namely analysis during data collection and analysis after data collection. The results obtained are as follows. First, lingual unit forms include words, phrases, sentences, and speech. The lingual unit in the form of a word includes the word monomorfemis and the polymorphemic word form. Second, the cultural meaning of the lingual unit which includes (1) the meaning of human relations with God, (2) the meaning of human relations with the humans, and (3) the meaning of married life.

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INTRODUCTION

A language is a form of culture. Cultural elements do not only include language but include knowledge, beliefs, arts, morals, customs and other abilities and habits acquired by humans as members of society (Sibarani 2004). Even Mahsun (2015) states that language is one of human culture which is very important. Through language, humans not only express their thoughts but also interpret and conceptualize the world that surrounds them. In other words, in embodied language how humans relate not only to nature but also to the Creator of the universe itself.

This is in line with what Pastika said (Mardikantoro, 2012) that the role of language is very dominant in human life because language is not only a part of human culture but also a determinant of cultural development. One of the people who have a culture is the Simalungun Batak tribe. The Simalungun Batak is a part of six other Batak ethnic groups namely Toba Batak, Karo Batak, Pak-Pak Batak, Angkola Batak and Mandailing Batak, each of which has its own culture from the previous generation. In line with Rokhman (2003), Alwi, et al. (2003) states that every language user lives and moves in a society that has different customs or procedures.

When compared to the situation of Simalungun with other Batak sub-ethnic groups, the Simalungun tribe is already far different in the kinship system of dialect or language (Saragih 2008). Language occupies a very central position in human life because the language has multiple aspects, especially covering biological, psychological, social, and cultural aspects.

The Simalungun Batak ethnic has its unique cultural traditions. One of the traditions found in Simalungun culture, especially in Medan, is that they still carry out traditional ceremonies in accordance with the traditions that lead to Batak religion. One of the traditional ceremonies performed by the Simalungun community is the traditional wedding ceremony. Saragih (2008) says that according to the wisdom of the Simalungun Batak ancestral heritage, marriage is a very laudable and noble thing in family life. Agreements between men and

women, who will live with families, are bound to be bound and confirmed in a marriage in accordance with applicable traditional law.

This can be seen from the presence of several categories of lingual unit forms in a wedding ceremony. At the wedding ceremony, the presence of the lingual unit has a very important role. In essence the lingual unit contained in the Simalungun traditional wedding ceremony contains its own cultural significance and information that cannot be separated from the lives of the Simalungun people. In addition, the lingual unit reflects the behavior, thoughts or ideas of the people which are of the nature of politeness, upbringing, wisdom that must be carried out.

At the time of the wedding ceremony, the ceremonial equipment and offerings were not entirely used by the Simalungun community because some Simalungun people's understanding was limited to adat. Based on information from the Simalungun traditional leaders, equipment in the Batak Simalungun traditional wedding ceremony has now begun to be incomplete in use. According to Mr. Laetarman Purba as one of the traditional leaders, this is due to the development of modern times; traditional things have begun to be abandoned. As a result, now many young people do not know the Simalungun Batak culture. It is unfortunate if the forms of lingual units at wedding ceremonies are unknown, because the culture has noble values for the community.

Based on reality, it is necessary to document, study and search for the forms and meanings of existing lingual units. This study is provided and explained the shape and meaning of the lingual unit contained in the Batak Simalungun traditional wedding ceremony in Medan. Based on the context that has been described, there are two objectives revealed in this study, namely (1) describing the shape of lingual units in the Batak Simalungun traditional wedding ceremony and (2) describing the cultural meaning contained in the Batak Simalungun traditional wedding ceremony.

METHODS

In this research, a cultural-linguistic approach is used to study the forms of lingual units related to the culture of the community in finding these cultural meanings. The cultural-linguistic approach is an interdisciplinary field that studies the relationship between languages and cultures. R. Linton (1947) in his book "*The cultural background of personality*" said that culture is the configuration of learned behavior and the results of behavior whose constituent elements are supported and passed on by members of a particular society.

Language as a cultural tool can only be realized if the culture is understood, understood, and upheld by the language user community itself. In fact, it is often stated that culture can occur if there is a language, because of the language that enables the formation of culture. Furthermore, a new culture can be conveyed and understood if the cultural elements have a name or term. Therefore, the study of this problem will use ethnolinguistic theory to reveal lingual units related to the culture of the Simalungun people about the forms of lingual units in the Simalungun traditional ceremony. Semantic and morphological theories are realized in lingual units of words, phrases, sentences, and speeches.

The Simalungun Batak community in general still has a very strong traditional nature. All aspects of life are always related to the surrounding environment. Especially in traditional ceremonies, the forms of lingual units contained in the Simalungun traditional wedding ceremony contain their own cultural significance and information that are inseparable from the lives of the Simalungun people.

This research data was in the form of words, phrases, sentences, and umpasa. It contained cultural meaning in the Batak Simalungun traditional wedding ceremony. There are two types of data in this study, namely secondary data and primary data. Thus, there are two types of instruments used in data collection. The first is in the form of a data card for the use of lingual units used in the Batak Simalungun traditional wedding ceremony. The two interview

guides are to uncover secondary data about the lingual units used and the Cultural Meaning of the lingual units.

Data was collected using the reference to a method; with advanced techniques in the form of competent see involved, free engendered free techniques, record techniques, and note-taking techniques (Sudaryanto, 2015). In addition to the listening method, another method that supports the provision of data is a skilled method. The proficient method is assisted by the basic techniques of fishing with advanced techniques as advanced as possible. The technique of proficiency is done by going to and asking the informant directly based on a list of questions made so that phonetic utterances can be heard directly how the actual form.

Furthermore, prospective data that is raised in the basic fishing line technique is recorded, as documentation so that when there are doubts in the classification of the data can be checked on the recording. The process of collecting data uses the help of a tape recorder, cell phone and so on. In addition, the researcher also applied the interview method primarily to explore data on the cultural significance of the lingual units in the Batak Simalungun traditional wedding ceremony in Medan.

The analysis of the data in this study was used the method of matching and sharing with techniques for direct elements (Sudaryanto, 2015). In this study data analysis is done through two procedures, namely (1) analysis during the data collection process and (2) analysis after data collection (Miles and Hiberan, 2014). The first procedure is carried out by steps (a) data reduction, i.e. identifying lingual units in traditional wedding ceremonies; (b) presenting data with a matrix; (c) drawing conclusions/verification with data triangulation. The second procedure is carried out by steps (a) phonetic transcript of recorded data, (b) grouping of data from recording and recording of lingual units, (c) interpretation of the form of lingual units and cultural meaning of lingual units, (d) inference or compression of lingual units; the use of lingual units in the Batak

Simalungun traditional wedding ceremony in Medan.

RESULTS AND DISCUSSION

The Form and Cultural Meaning of Lingual Unit Simalungun Traditional Marriage Ceremony

The lingual unit in the Batak Simalungun traditional wedding ceremony in Medan takes the form of words, phrases, sentences, and umpasa. According to Chaer (2012), the word is the smallest unit, which hierarchically forms the components forming a larger syntactic unit, the phrase. The lingual unit in the form of a word contained in the Batak Simalungun traditional wedding ceremony includes the words monomorfemis and polymorfemis. The word monomorfemis is a word that stands alone is not bound by other morphemes and is a basic word and has meaning whereas polymorphism is a grammatical unit that consists of two or more morphemes. The word polymorphism can be called a word that has undergone a morphological process. The word monomorfemis is in the noun category and the word polymorphism is in the verb category. The lingual unit in the Simalungun Batak traditional wedding ceremony is in the form of the word monomorfemis, as shown in the table 1.

Word

Monomorphic and polymorphic word forms that have cultural significance in the Batak Simalungun traditional wedding ceremony in Medan, as shown in table 1 and table 2.

Table 1. Lingual Units are Monomorphemic Words

Word	Gloss	Cultural meaning
Bulang [bulan]	Women's head coverings Men's head coverings	A form of respect for the culture
Gotong [goton]		

The word (a) *Bulang* 'Women's head coverings' [bulan]



Figure 1. *Bulang*

Source : <https://id.pinterest.com/siantarethnic>

The cultural meaning of *bulang* as a tribute to the cultural heritage of Simalungun. Where *bulang* is held above the head so that the Simalungun people continue to maintain their culture and tradition. In the Simalungun traditional wedding ceremony a kind of crown given to the bride and groom at a wedding with different colors (red, green, blue, yellow, orange, etc.).

Word (b) *Gotong* 'Men's head coverings' [goton]



Figure 2. *Gotong*

Source : <https://id.pinterest.com/siantarethnic>

Gotong has a conical shape with a sharp upper end and brown color with a mixture of typical Simalungun batik. The Simalungun people interpret the upper corner of the *gotong* as referring to the human relationship with God. The word *gotong* implies a cultural meaning that all life and activities in this world all lead to God. Besides that, it is seen as an expression of respect and respect for the kinship system of the Simalungun community.

The lingual unit is in the form of another monomorphic word contained in the Simalungun Batak traditional wedding ceremony in Medan: *demban, hiou, amak, bajud, lommet, balbahul, tapongan, boras, surisuri, huning, gori, buluh, bulung, gambir, hapur, pining, timbahou, nitak, dayok, pingan, tuhor, parombah, battal, losung, and sakkalan*. All lingual units in the form of nouns consist of one word. Based on the distribution, all

of the nouns are free morphemes because they can stand alone as words.

At the Batak Simalungun traditional wedding ceremony, a polymorphic lingual unit can be seen in the following table.

Table 2. The Lingual Unit is In The Form of A Polymorphic Word

Word	Gloss	Cultural meaning
mangulosi [majulosi]	To give ulos adevised	giving Batak woven cloth
marpodah [marpodah]		

Word (c) *Mangulosi* 'to give ulos' [majulos]



Figure 3. *Mangulosi*

Source : <https://www.youtube.com/watch?v=LGeIXIWtrFI>

Mangulosi is a ceremony to give a typical Batak Simalungun woven cloth called *Ulos*. *Ulos* contains cultural meaning as protection from all living conditions that are believed by the Simalungun tribe community. *Ulos* is considered to be able to give warmth to those who receive it. Usually, the *mangulosi* in a traditional wedding ceremony is *tondong* or people who are elder in the Batak Simalungun custom. Moreover, it can be seen from the context of the position of the giver or the recipient.

Word (d) *marpodah* 'to give advise' [marpodah]



Figure 4. *Marpodah*

Source : <https://www.youtube.com/watch?v=LGeIXIWtrFI>

In Simalungun *marpodah* wedding ceremonies are usually performed by parents and those who are elder to the bride and groom. The

cultural meaning of *marpodah* in the Simalungun community contains expressions that provide prayer, advice and good wishes to the bride and groom. Related to the traditional wedding ceremony, the function of the *marpodah* or expression is to give advice from anyone who is concerned about advising those who are important to be advised.

Other forms of lingual units found in the Simalungun Batak traditional wedding ceremony include: *marmusik*, *manortor*, *manombah*, *marsalam*, *mandoding*, *marsulang*, *manurduk*, *manjalo*, *mangaloalo*, *martonggo*, and *manghorasi*.

All of these words are lingual units in the form of polymorphic words because the lexicon is formed from several morphemes. Judging from the position attached to the basic form, the word above experiences the *prefix* 'affix at the beginning of the base form' and *confix* 'the beginning and at the end of the basic form'.

Phrase

The lingual unit in the Simalungun Batak traditional wedding ceremony next is the phrase. According to Koentjoro (in Baehaqie, 2008: 14). Phrases are grammatical units consisting of two or more words. The shape of a phrase that has cultural significance in the Batak Simalungun traditional wedding ceremony in Medan, as shown in the following table.

Table 3. Phrases in the Simalungun Batak traditional wedding ceremony in Medan.

Phrase	Gloss	Cultural meaning
dayok na binatur [dayok na binatur]	Stacking chicken	Simalungan typical food
amak bottar		Bridal mat

Phrase (1) *dayok na binatur* 'Stacking Chicken' [dayok na binatur]



Figure 5. *Dayok na binatur*

Source : <https://budaya-indonesia.org/Budaya-Manurduk-Dayok-Na-Binatur>

Dayok na binatur is a lingual unit included in the equipment in the form of food in the ceremonies of the Batak Simalungun traditional wedding. *Dayok na binatur* is a sign or language that gives a picture of life as a live chicken. *Dayok na binatur* contains lexical meaning, chicken which is cut with the existing rules, cooked and arranged. As traditional food, *Dayok na binatur* has a function in conveying messages, advice, or in the form of advice from certain family parties to the family to be given Dayok na Binatur. In the view of the Batak Simalungun community, *Dayok na binatur* contains cultural meaning as the order in life, meaning that our lives are also organized from now until forever, just like the arrangement of the *Dayok na binatur*.

Phrase (2) amak bottar 'white mat' [amak bottar]



Picture 6. Amak bottar

Source :

<http://gerakanlintasberita.blogspot.com/2016/05/apakah-orang-simalungun-dapat-disebut.html>

Amak bottar is a white-colored mat made of woven pandanus leaves. In the traditional wedding ceremony, Simalungun amak (*amak bottar*) is used as a layer or base for the bride. Because of the Simalungun community, Amak Bottar is devoted to the base of the bride and groom because at the ceremony the male/female remembers will begin to foster the household to be able to start the household with a kind, pure and sincere heart.

Another lingual unit in the form of a phrase contained in the Simalungun Batak traditional wedding ceremony is in the form: *dayok mirah*, *dayok bottar*, *hiou hatirongga*, *hiou ragihotang*, *bonang banalu*, *bulung taruk*, *bulung galoh*, *boras tenger*, *pinggan jarojak*, and *dekke omas*.

Based on the results of research on lingual units in the form of phrases in the Simalungun traditional wedding ceremony, all lingual units are in the form of phrases because the lingual unit is a combination of two or more words.

Sentence

The sentence form which has cultural significance in the Batak Simalungun traditional wedding ceremony in Medan is as follows:

Sentence (1):

Bali do utang saratus dua puluh ribu, ibahen demban sayur santasak

[bali do uttan saratus dua puluh ribu, Ibaen demban sayur santasak]

'one hundred twenty thousand rupiahs debt can be paid off by giving a handful of betel'.

The sentence above is spoken by the traditional leader 'protocol' in a traditional wedding ceremony containing a Cultural meaning about the importance of *demban* for the Simalungun people in several traditional ceremonies. Through *demban santasak* (a betel leaf) Simalungun community can use it as an antidote in communicating with fellow families. In Batak Simalungun society, *demban* is used as a symbol of honor in the interests of kinship or family.

Sentence (2) :

sai andohar ma songon paratur ni dayok na binatur on ma rumah tangga nasiam

[sai andohar ma songon paratur ni dayok na binatur on ma rumah tangga nassiam]. 'Hopefully like the regularity of the chickens that are set this is your household life both of you'.

The sentence above was conveyed by the traditional figure to the bride and groom. The sentence contains cultural meaning as advice and hope as well as prayers offered to the bride by submitting *dayok na binatur*. Apart from that, the fragment of the sentence contains meaning, hopefully, like the regularity of the chickens, it is arranged that both of your household life is a sentence that is the prayer of every family that is

offered to the bride and groom. The people of Simalungun believe that the *dayok na binatur* given up can bring good in the bridal household.

In the Batak Simalungun traditional wedding ceremony, lingual units besides words and phrases are sentences. The sentence is the smallest unit of language, in the form of oral and written expressing the whole mind (Alwi, 2003). In line with the opinion of Kridalaksana (2008) sentences are language units that are relatively independent, have a final intonation pattern and actually or potentially consist of clauses.

In the Simalungun traditional ceremony the lingual unit takes the form of another sentence in between: (1) *Anggo domma matua badan matua ma pakon uhur* 'If the body is old the mind is also mature'. (2) *Selamat mambina rumah tangga na baru ma bapaku sonai homa boruku. (andohar sai juppahan pasu-pasu maranak marboru)* 'Happy new life to my son and daughter, hope you get a baby soon', (3) *Dear- dear ma nasiam namarumah tangga, ulang maringori, sai pandei ma manempatkon diri, bani namarsimatua pakon namarorang tua, sonai homani bani namarsanina, ringgas huparmingguan, anggo domma Ibu, ihutma bani acarani Parinangon, anggo bapa ihut ma bani parbapaon. Ase lambin dear namarlingkungan anjaha dear marparlahou bani halak namabuei* 'Be well in a household, respect each other, both parents of men and women, as well as to other siblings, diligently attending events in the family, diligently attending events in neighborhood gatherings, and the Church'. (4) *Ringgas huparmingguan, ulang lupa martonggo, Sai roh dohorni ma hubani Tuhan* 'Be diligent in worship, and don't forget to pray, and always be close to God'. (5) *Sai marsiharganan ma nasian na marfamili, sai hormat ma nasiam mar orang tua* 'Respect each other and respect your parents', (6) *Ulang lupa bona, halani bani dasarni budaya ma namam bentuk haganup jolma* 'Don't forget about customs, because basically culture is what shapes one's habits'. (7) *Baen ma Podah on sebagai joloman bani parumahtanggan nasiam, ulang sai martinggili, sai marsiharganan masiam nadua bani mambangun rumah tangga, daoh ma paringoran, sai marpangharapan ma bai Tuhanta Naibata, sai horas horasma nasiam sadarion sampai maranak marboru* 'Make this advice as a guide in building your

household, there is no dispute, and always respect each other between you two in building a household, stay away from everything you don't want, and hope in God, today even until you have grandchildren' (8) *Horas hita ganupan* 'We are all blessed'.

The data is a lingual unit in the form of sentences used by the Simalungun community at the Simalungun Batak traditional wedding ceremony to express advice on building and maintaining a household. The data is categorized as a lingual unit which states a complete mind. In addition, these data also have final intonation.

Umpasa

The shape of umpasa which has cultural significance in the Batak Simalungun traditional wedding ceremony in Medan is as follows:

Umpasa (1) :

Pitta pitta sori mandapot, aha na iparsitta orang tua, sonai ge nassiam na dua, sonai ma holi dapot, ai ma tongon.

[pItta - pItta sorI mandapot aha na Iparsitta oranj tua sonaI houma holiI dapot.aIma tonjon] 'All hopes of parents and brides may be achieved!

The cultural meaning of the above mentioned above contains the prayers and hopes offered to God Almighty. Umpasa is a message from the parents of the bride and groom to their children to get happiness and become a prosperous family. Related to the Simalungun traditional ceremony, the Simalungun community or their families and guests convey their congratulations and offer prayers to the bride and groom *juppahan pasu-pasu maranak marboru* (so that they immediately have sons and daughters).

Umpasa (2) :

Boras ni par purbatua, iboan hu tiga balata. Horas ma hita sayur matua, i tumpak-tumpak naibatata.

[boras ni parhata, Iboan hu tIga balata. Horas ma hIta sayur matua, Itumpak-tumpak naibata ta] 'May we be given a long life and always be blessed by God Almighty'

The cultural meaning of that umpasa contains a prayer 'and the hope that is offered to God Almighty. The fragment that umpasa is spoken by the traditional leader to the bride, parents and all family relatives in the traditional ceremony. Related to the Simalungun traditional wedding ceremony this advice focuses on the bride and groom to live happily and prosperously. Lingual unit in oral form besides sentence is umpasa. Umpasa is a series of sentences that contain deep meaning that contains statements of blessing, advice, and prayer for those who hear it.

In the Batak Simalungun traditional wedding ceremony there are other words, namely as follows: (1) *Boras sabur-saburan, iboan ni pinggan pasu horas hita ganupan, sai jumpahan pasu-pasu* 'May we all rejoice and be blessed'. (2) *Ijon hita marpesta, tanda malas paruhuran, Sanina tondong, boru sirsir be marsiurupan* 'here we party as a sign of joy, we all have families to help each other', (3) *Asok-asok mandurung, dohor parlakkitangan, Asok-asok maruhur dohor dalam parsirangan* 'Be careful when making decisions, because they can cause separation', (4) *Dohor parlangkitangan, dohoran paransuguhan Dohoran pe parsirangan, dohoran do pardomuan* 'Closer to meeting than separation', (5) *Mardalani ma Bapa tua iboan buku agenda, Bujur ma ho mar'simatua, sonai homa mar'eda'*

Have a good relationship with in-laws as well as with brother-in-law', lingual units in the form of umpasa in the Batak Simalungun traditional wedding ceremony contain cultural meaning. And each use of umpasa is based on context.

The second discussion in this research is cultural meaning which is divided based on several meanings. The meaning is the meaning of human relations with God, the meaning of human relations with humans, and the meaning of married life.

The meaning of human relations with God contained in the Simalungun traditional wedding ceremony, among others, as follows: The form of lingual unit in the form of word '*gotong*'; phrase '*dayok na binatur*', sentence '*Congratulations fostering the household na baru ma bapaku sonai homa boruku. (andohar juppahan pasu-pasu maranak*

marboru, Naibata ma mamasu-masu) and umpasa *Boras sabur-saburan, iboan ni pinggan pasu. Horas hita ganupan, sai jumpahan pasu-pasu. Horas... horas.. horass..*

The meaning of human relations with humans in traditional ceremonies of Simalungun wedding, namely: The form of lingual unit in the form of word '*demban*', phrase '*ulos hatirongga*', sentence '*Bali do utang saratus dua puluh ribu, ibahen demban sayur santasak* dan umpasa *Ijon hita marpesta, tanda malas paruhuran sanina tondong, boru sirsir be marsiurupan.*

And the meaning associated with married life, among others, namely: Lingual word unit '*bulang*', phrase *dekke omas*, sentence *Biakni buluh na sakambona do marsiogoesan* and umpasa *asok-asok mandurung, asok-asok maruhur dohor do dalam parsirangan.*

CONCLUSION

The Simalungun Batak community has many traditions that are still carried out today, one of which is the traditional wedding ceremony (*marhajabuan party*). Simalungun Batak's traditional wedding ceremony is a series of ceremonies that radiate the greatness of a traditional tradition challenge and social life of the Simalungun people down and down. In addition, the Simalungun Batak community believes that in traditional ceremonial activities there is a cultural significance that contains noble messages and advice that are considered important.

Related to the Batak Simalungun traditional wedding ceremony, there were many pieces of equipment used by the community in conducting traditional ceremonies. Equipment includes the forms of lingual units and the cultural meaning of lingual units.

The form of lingual units contained in the Batak Simalungun traditional wedding ceremony in Medan includes (1) lingual units in the form of words, (2) lingual units in the form of phrases, (3) lingual units in sentence form and (4) lingual units in the form of *umpasa*. Based on the results of the analysis, lingual units in the form of words

found at the Simalungun Batak traditional wedding ceremony in Medan included lingual units in the form of monomorfemis words and lingual units in the form of polymorphisms. The lingual unit is in the form of a monomorfemis word in the noun category (noun) and a lingual unit in the form of a polymorphic word in the verb category (verb).

The cultural meaning of the lingual unit of the Simalungun Batak traditional wedding ceremony in Medan, includes: (a) cultural meaning in the form of words, (b) cultural meaning in the form of phrases, (c) cultural meaning in sentence form and (d) cultural meaning in form of *Umpasa*. Then the cultural meaning is divided based on several meanings. The meaning is the meaning of human relations with God, social meaning or human relations with humans, and the meaning of married life. Research on the lingual unit in the Batak Simalungun traditional wedding ceremony is expected to provide benefits both theoretically and practically.

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