

“Pappasang”: A Symbolic Interaction Between The Mandar And Environment, An Anthrop linguistics Study

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ABSTRACT:

Pappasang (message) is a symbolic interaction between humans and nature. The research objective is to examine the expression of “Pappasang” in The Mandar-Mamuju about a harmonious relationship between humans with nature and its implications in everyday life. The research methodology used was survey and observation. The survey method was used by examining the traditional expression of “Pappasang” in The Mandar-Mamuju from the traditional leader, officials, and cultural expertise. The observation method was used to observe the use of *pappasang* within the community. The research findings showed that the expression of *pappasang* creates a harmonious relationship between humans and The Mandar Mamuju as well as containing messages in the form of advice, prohibitions, and taboos. The Mandar Mamuju implements this *pappasang* in the field of education as a form of education, and in protecting the surrounding natural environment. The content of *pappasang* can become the concept of learning in preserving the environment.

Keywords: pappasang, advice, prohibitions and challenges, education, character

INTRODUCTION

Local wisdom in Indonesia is the result of Indonesian brilliant thoughts. Local wisdom is a form of communication within the local community used for interacting with their environment to well-manage it. Local wisdom can be defined as a local cultural wealth containing a policy of life, a way of life and wisdom of life [1]; [2].

Indonesia has local wisdom that does not only apply locally to specific cultures or ethnicities [3]. Local wisdom is cross-cultural or cross-race forming national cultural values [4]; [5]. Ethical values and moral values based on local wisdom are taught and handed down through generations by oral literature (proverbs, idioms and folklore). The local wisdom values in Indonesia contains messages of cooperation, tolerance, work ethic, environmental, and so on [6].

One of the local wisdom values that are almost owned by all ethnicities in Indonesia is a harmonious relationship between humans and the environment (nature). According to Vitasurya [7], a form of implementing local wisdom in a harmonious relationship between humans and the environment is selective logging. For example, timber is used to build homes and make boats.

The existing issue is the rampant illegal logging activities in the forest for commercial purposes and does not care about environmental conservation. Indonesia is a country that often experiences illegal logging. In 1998, there were indications of approximately 40% of the total logging was illegal logging. Based on the World Bank data, from 1985 to 1997, Indonesia had lost 1.5 million hectares of forests yearly. Based on the analysis from GFW and FWI, the vast areas of forest in Indonesia are decreasing, that is 40% within 50 years of the total forest area all over Indonesia [8]. Based on data from the Ministry of Forestry in 2006, there were more than 59 million hectares (out of 120.35 million hectares) of forest in Indonesia that had been destroyed and did not function optimally. The percentage is estimated at around 2.83 million hectares yearly [9].

The interesting topic to be discussed is first the rampant illegal logging, apart from, the ethnic groups in Indonesia have local wisdom values about a harmonious relationship between humans and the environment (nature). The Mandar Mamuju is an ethnic group in Indonesia that has local wisdom values about a harmonious relationship between humans and the environment (nature). The local wisdom values expressed in the form of *pappasang* (message) The expression of local wisdom *pappasang* about a harmonious relationship between humans and the environment by The Mandar Mamuju is interesting to be studied.

Pappasang is parents' will to their children and grandchildren (future generation) containing guidances, advises and mandates that must be obeyed and applied to live a good life [10]. *Pappasang* commonly contains Islamic moral values [11]; [12]. *Pappasang* is composed of beautiful language. *Pappasang* (message) uttered by the ancestors to their generation orally. *Pappasang* derives from the local language of Makassar which implies a message containing advice or wills [13]. *Pappasang* is moral values delivered using local language [14]. For example, the Mandar Mamuju Language.

The study focuses on a harmonious relationship between humans and the environment (nature) within the expression of local wisdom *Pappasang* (message) of The Mandar-Mamuju and its implementation in their everyday life. The research questions are how are the expressions of *Pappasang* of The Mandar-Mamuju related to a harmonious relationship between humans and nature? And How is the implementation of *pappasang* in the life of The Mandar-Mamuju related to a harmonious relationship between humans and nature? The study will examine the research questions using an anthropolinguistics approach.

THE MANDAR MAMUJU

The Mandar Mamuju lives in West Sulawesi Province, Indonesia. Its geographical location is very strategic since it is near the equator, located between 0° 45' 59" South Latitude to 03° 34' 0" South Latitude, and at 118° 48' 59" East Longitude to 119° 55' 06" East Longitude. Having a sea along the Makassar Strait which is an international shipping route. Located at the midpoint in connection with South Sulawesi Province, Central Sulawesi and East Kalimantan Provinces. The land area of West Sulawesi Province is 16,787.18 Km².

This tribe is very rich in local wisdom values that can be used as a way of life and maintain the sustainability of the surrounding natural ecosystem. A form of local wisdom in The

Mandar Mamuju is *pappasang*, a term defines as ancestral messages composed of deep thoughts and shaped by experiences.

AN ANTHROPOLINGUISTICS STUDY

An anthropolinguistics study is an interdisciplinary study of the merger of language and culture. Although the merging of two disciplines, namely language and culture, the object of the study is language. The study of language in anthro-po-linguistics is associated with the role of language in the intricacies of life [15]. In the implementation in studies of regional customs, an ethnic group always uses language as a means of communication in the ceremony. For instance, the *Rambu Solo* and *Rambu Tuka* ceremony for Torajan use language as a medium.

Anthropolinguistics examines the cultural, ideological, social and situation context of oral traditions or cultural traditions within the framework of the linguistic or language used in these oral traditions. In addition, anthropolinguistic studies find the use of language, text structure, values, and local wisdom such as the discussion of oral traditions.

Culture is the most basic aspect of human life. The anthropolinguistic approach can be a revitalization pattern in the context of preserving oral traditions generally found in Indonesia. Folley [16] said that anthropolinguistics is exploring the meaning, function, value, norm, and local wisdom of an oral tradition. The excavation of the ancestral values of ethnic groups in Indonesia can be used in anthropolinguistic studies.

The use of everyday language in society as a means of communication among human beings in all their actions. Thus, language is a very vital tool in human life. Therefore, humans as cultured creatures cannot be separated from language

Anthropolinguistics examines the cultural, ideological, social and situational contexts of oral traditions or cultural traditions within a linguistic framework and investigates other aspects of human life through oral traditions, such as aspects of religion, politics, communication, law, management, and marketing within a joint framework for linguistics and anthropology. Other than aiming to find a formula formulated from the structure of the text, the co-text, and the context (form) of the oral tradition, anthropolinguistics also seeks to explore the values, norms, and local wisdom (content) of the oral tradition or cultural tradition.

RESEARCH METHODOLOGY

The data collection technique used in this study was the observation method combined with the survey method. The observation method [17]; [18] is an observation of the use of language that existed within society. The use of the method is compatible with the research characteristics that *pappasang* or messages of The Mandar-Mamuju observed from competent people in delivering *pappasang*, for example, parents, traditional leaders, and other clever people respected in The Mandar-Mamuju community.

The survey method is research conducted to obtain facts through the existing phenomena and seeks factual information [19]; [20]. The survey method analyzes and identifies issues as well as obtains justification for the current conditions and practices [21]; [22]. The data collection

technique performed by the researcher was according to Creswell, namely A Data Collection Circle [23]. Activities performed by the Creswell model shows that others are intertwined.

FINDINGS AND DISCUSSION

Pappasang as Advice

The word advice in the Indonesian Dictionary [24] means suggestion or recommendation. Thus, advice is giving a suggestion or recommendation to a person or group. The following is *pappasang* in the form of advice in The Mandar-Mamuju community related to a relationship between humans and nature.

The below *pappasang* is a message delivered from traditional leaders to the community.

Example 1

Muaq temmaccacroko manu, temmemborobemo pinanngangang, temmemmonimo pa'lungang, temmesambaqmo bombang''alamaq sangsara nasubbe. (If the rooster doesn't crow again when the betel nut tree doesn't grow, even when the mortar doesn't sound anymore, and the waves in the ocean don't sizzle anymore, it's a sign of misery).

The *pappasang* above indicates that nature is no longer able to give bestow something to humans. It indicates that we must be conscious that humans have destroyed nature. The animals represented by *temmaccacroko manu* (the rooster doesn't crow) the melodious crowing sound means that their habitat has been disturbed. The plants are represented by *temmemborobemo pinanngangang* (the betel nut tree no longer provide sap), extracting *mayang* (bunches of palm flowers that have not yet bloomed) implies no more sap that can be extracted into brown sugar. It indicates that there is rampant illegal logging. Human activities in terms of pounding rice in the mortar which is represented by the phrase *temmemmonimo pa'lungang* (it doesn't sound like the mortar for pounding rice anymore). It indicates means that the yields are no longer existed. Likewise, nature in this case is the ocean represented by *temmesambaqmo bombang* (the ocean no longer provides powerful waves) which culturally means the ocean no longer provides its contents in the form of fish, shrimp, and other contents of the ocean. Therefore, humans should be more conscious of this natural phenomenon. It is important to save the environment as soon as possible so that the ecosystems can recover soon.

Nature, if its calmness disturbed, will also be made to us. As happened in several areas in Indonesia that were hit by disasters such as flash floods, earthquakes, and tsunamis. Flood disasters, for example, occur because humans destroy nature by illegal logging in the forest, causing erosion which later leads to flood.

In The Mandar-Mamuju community, the cultural system still believes in the existence of nature spirits. So, when they hold activities, they always salute when they start something in the area or location of the activity. It indicates that The Mandar-Mamuju still respects the natural surroundings and maintains the natural surroundings,

The function of the *pappasang* above is so that the Mandar-Mamuju community always protects the ecosystem. Thus, the ecosystem in the Mandar- Mamuju area is still preserved. This message is always echoed by traditional elders so that the rhythm of nature is as usual.

Example 2

Useq tau passombang punna mepelinoi, bombang kiiyya mampetandalabuang. (It's not a sailor if you wait for the waves to calm down, it's the waves that bring the big dipper to the ocean).

The *pappasang* above also describe the dynamics of the ocean, namely the waves. Waves are the swash. The message above is recommended to sailors not to wait for calm ocean when sailing to the ocean in the phrase *useq tau passombang punna mepelinoi* (not sailors if waiting for calm oceans). Instead, the waves take you to the pier. In the phrase *bombang kiiyya mampetanda labuang* (it's the waves that bring the big dipper to the ocean).

The message of example 2 above was addressed by the ancestors of The Mandar-Mamuju because the coastal area is the widest and longest area in the Mandar area compared to the interior. Most of The Mandar-Mamuju rely their lives on the ocean. The coastline of the West Sulawesi region is 752 km long. The length of this beach is certainly very beneficial for The Mandar-Mamuju community to work as fishermen.

The advice in the *pappasang* is the harmony of The Mandar and nature, in this case, the ocean is likened to a friend, the ocean is a place to make a living. So, don't wait for calm ocean waves, because the waves are not always calm but sometimes the strong waves occur during the west season around October-December. If you wait for three months without sailing to the ocean, the sailors' life will be miserable. The function of the *pappasang* of example 2 above is advice to sailors not to wait for the ocean waves to be calm to go to the ocean because the producer will decrease. Pappasang is also a spirit for The Mandar sailors.

Example 3

Muaq Mattudaq o bataq tuoi roppong, anna muaq mattudaq roppongMustahalei tua bataq. (If you plant corn, grass will grow, if you plant grass, it is impossible for corn to grow).

The *pappasang* above also indicates a harmonious relationship between humans and nature. The sentence "If you plant corn, grass will grow" is a parable of life, something is expected to increase the benefits of doing it. But in the next sentence, "if you plant grass, it is impossible for corn to grow, meaning don't do useless work. It indicates that don't do something that is not profitable. It is hoped that The Mandar-Mamuju community will always preserve nature, protect the environment to get maximum results.

The function of the Pappasang above is to advise the public that does not do useless work.

Example 4

Maui pole lembong tallu sitonda talipurrus, sumobala toa maqitai dalle iya hallal. (Although there are stormy waves (tsunami) I will still sail for halal sustenance.)

Pappasang above indicates the existence of a harmonious relationship between humans and nature. Even though nature is turbulent, The Mandar-Mamuju continues to sail the oceans for finding halal sustenance. The wildness of the waves did not prevent The Mandar- Mamuju sailors from sailing the ocean. Courage is the culture of The Mandar-Mamuju which has been engraved in their hearts. The harmony between the stunning nature and the courage of The Mandar-Mamuju is maintained.

The phrase *Maui pole lembong tallu sitonda talipurrus*. means that even though the waves come and are accompanied by a tornado, it does not stop The Mandar sailors from sailing to the ocean. The phrase *Sumobala toa maqitai dalle iya hallal* means that the courage of The Mandar-Mamuju sailors to go to the ocean even though the storm hit, they still go to the ocean for finding halal sustenance. The function of the *pappasang* above gives spirit to sailors so that they are not afraid even though the storm hits.

The ocean has provided life to The Mandar-Mamuju. The culture of The Mandar-Mamuju always synchronizes so that they considered the ocean as a friend who needs to be preserved and not destroyed, even if there are parties who want to destroy it, The Mandar-Mamuju community will protect it.

Pappasang as Prohibitions

The base word of prohibition is prohibit in Indonesian Dictionary [24] which means prohibition not to do something. The form of prohibition is to give a warning to The Mandar-Mamuju community not to do things that destroy nature or ecosystems.

Example 5:

Dako mantabbang pokok kaju punna mimbuah (Don't cut down trees that bear fruit)

The *pappasang* above is a prohibition against humans not cutting down trees when they are still bearing fruit. Cutting down a tree that is currently bearing fruit is a painful act for the tree. From the human side, the owner of the tree will lose the fruit and does not have time to enjoy or sell it. If you want to cut down the tree, wait until the tree finishes bearing the fruit.

The word *dako* (don't) implies the *mattabbang* (cut down) prohibition means cutting down. The prohibition of cutting down trees that are still bearing fruit is following The Mandar-Mamuju culture which is loving each other among God's creatures. There is a term *magula* in the Mandar-Mamuju which means wasted, dear. A tree that bears fruit and then it has not taken much and is cut down, then the fruit that should be picked is lost, this is what is called *magula* in The Mandar-Mamuju.

The function of this *pappasang* suggests that humans need to protect the environment. Protecting the environment is an act that can bring many benefits. Meanwhile, Radcliffe-Brown [25] states that the complex principle of the elements of society lies in the social structure underlying the behaviour of human interaction with others and nature in real daily life, both direct and indirect reciprocity. So, the relationship between humans and nature with friendly behaviour, likened nature to a human being who deserves attention from humans.

Example 6

Dako mantabbang pokok kaju punna uddeko memparamisi. (Don't cut down trees without salutations and permissions).

The *pappasang* in example 6 above show a harmonious relationship between humans and nature, namely plants. Plants are creatures of God that deserve respect and good treatment from humans. The Mandar-Mamuju highly respects each other even though it is a tree, there is a reciprocal relationship.

Providing a lot of benefits to humans, for example, timber can be made a house, the fruit can be eaten. In addition, humans benefit from plants in the form of treatment. The *papasang* above is a notice that is required by the community that humans and nature have a close relationship that cannot harm each other. There is a word *dako* which means not or prohibited and the word *paramisi* means asking permissions when cutting down trees. Anthropologically speaking, language and culture in the *papasang* are interconnected. According to Saussure [26], the basic elements of language are linguistic signs whose form is nothing but words. The words in the *pappasang* are a cultural practice that existed in society

Example 7

Muaq mittekeq ko pokok kaju ampe mulambiq do buanna, dako pindai lolo. (If you climb a tree, when you have gotten the fruit, don't climb it anymore).

The *pappasang* in example 7 above suggests not to take too much of what nature provides. Nature in this case the tree will be made by not providing its fruit. The *Pappasang* above tells humans in the form of a prohibition to live in harmony with nature. Don't over-treat plants by taking their fruit. The phrase *dako pendaiq lolo* is a prohibition not to take too much from nature, in this case, trees. The function of the *pappasang* above tells humans to not over-treat plants.

Pappasang as Taboos

The word taboo in Indonesian Dictionary [24] means prohibition according to custom or belief. Many taboos in The Mandar-Mamuju cultures that are following customs and beliefs can be seen in their daily lives. The following is an example of a *pappasang* in the form of taboos related to harmony with nature.

Example 8:

Dako mambasoi pinggang ampe kuringmu di lelo ampe di lebbo, nakandekotudiwai nena. (Don't wash your dishes and pots in the rivers and seas, or you will be eaten by crocodiles).

The *Papapasang* in example 8 above implies that according to the belief of The Mandar-Mamuju, washing kitchen utensils in the rivers or the seas will bring disaster. The disaster that will come to the community is represented by the appearance of crocodiles. The word *dako* means don't, the word *mambasoi* means washes. The *pappasang* prohibits us to wash

dishes and dirty pots in rivers or the seas, indicating environmental care. If it is done it will pollute the environment of rivers and seas. The word *nakandeko tudiuwai* is a form of bluffing or scaring so that it is not done. Since Pappasang above existed, The Mandar-Mamuju has abstained from washing pots or eating utensils that have been used. Of course, the cutleries that has been used must be dirty with food leftovers and it will then pollute the environment. They are very afraid that it will happen as stated in the *pappasang*. This once happened when people were washing dishes in the river, then a crocodile approached. This happens because crocodiles come to eat the food leftovers.

Clean culture needs to be taught to children. Following the above *pappasang*, there is an education for children to always maintain the cleanliness of the surrounding environment, not to destroy it so that the surrounding nature can be used by humans. For example, river water can be used for bathing and drinking water.

Example 9:

Dako mampalamus buriki ampe belle di uwai, nasubbe itu urang matambaq sitonde kilaq ampe guntur. (Don't drown cats and goats in water, there will be heavy rain, strong winds, lightning and thunder).

The Mandar-Mamuju obeys these taboos. According to the ancestral experience, if a cat and a goat are drowned in water, there will be strong winds accompanied by lightning flashes of thunder, as if the world is about to end. The Mamuju still obey the taboo. The word *dako* is a form of taboo in order not to drown animals that are afraid of water such as cats and goats. The function of the *pappasang* above is to provide an example of the taboos of The Mandar-Mamuju so as not to do something against nature. Cats and goats are very afraid of water. If this thing is violated, of course, torturing animals will bring damage to the natural surroundings, especially the fauna.

Example 10:

Dako makande kande tituali, apaq uddediang jari jama-jamammu. (Don't eat the food leftovers, later all your work and intentions will not be achieved).

The above Pappasang indicates about the actions of the Mandar-Mamuju tribal community should not do. If it is done, it means breaking the customs. If you bring food to a place, it must be predicted as well as possible so that there is no leftover. If the food that was brought is left over, it should be given to people around so that there is no excess or the customary term of The Mamuju, namely *magula* or excessive.

The word *dako* means don't or prohibition, and taboo, *mangkande* means eating, *tituali* means returning. The meaning of the *pappasang* above is not to bring back the leftovers. If there is excess, it is better to give it to the people. The function of the *pappasang* above is to abstain from eating food again. This *pappasang* teaches a lesson so that we should bring enough food, not excessive ones.

The Implementation Pappasang a Harmonious Relationship between Humans and Nature within the life of The Mandar-Mamuju

a. Pappasang as a Source of Education

The Indonesian people have educational resources to be a guide for the life of the younger generation and the Indonesian nation. One of them is local wisdom in the form of Pappasang in The Mandar-Mamuju. Pappasang related to environmental care can be a source of learning for children at school. Pappasang can also become local content in schools ranging from elementary to high school. Although it is not a subject, the material can be integrated into related subjects, such as Indonesian language and literature, social sciences, and religion.

b. Pappasang as Means of Character Building

Pappasang is a form of communication in the past and that is still used today. The values in it are important to build the society's character. It can be seen through advices, prohibitions, and taboos contain in *pappasang*.

Dako mantabbang pokok kaju punna uddeko memparamisi (Don't cut down trees without salutations and permissions).

In the above *pappasang* contains values of loving and caring to others to care for the surrounding natural environment. By the existence of *pappasang* in the life of The Mandar-Mamuju, it will build care and loving character for others and the environment.

c. Pappasang as Means of Protecting the Environment

Pappasang for The Mandar-Mamuju is a means of protecting the environment such as the balance of nature (environment and nature). An example of the above *pappasang* is; *Dako mambasoi pinggang ampe kuringmu di lelo ampe di lebbo, nakandeko tudiwai nena*. This *pappasang* indicates the way to preserve the environment. The meaning of this *pappasang* is Don't wash your dishes and pots in the rivers and oceans, or you will be eaten by crocodiles. This *pappasang* encourages society to not wash dishes in the rivers and oceans, it implies protecting the environment. By washing dishes in the rivers and oceans, the environment will be fouled by food waste.

CONCLUSION

Pappasang a harmonious relationship between humans and the environment by The Mandar Mamuju contains 3 messages, namely advices, prohibitions, and taboos. Pappasang with 3 elements of local wisdom conveyed in the form of expression in Mandar Language. The expression of a harmonious relationship and environment (natural) becomes an utterance used within the Mandar community and implements in everyday life. Pappasang a harmonious relationship with the environment shows how is the process of symbolic interaction between humans and nature using *pappasang* by The Manda Mamuju. Of course, these local wisdom values can be moral values for the modern community about the significance of maintaining human health using local wisdom as a way of life.

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