

Deixis in Folklore Collections and Implications for Learning Indonesian Language and Literature in Senior High School

Siti Setiawati

Universitas Bhayangkara Jakarta Raya

Corresponding Author: Siti Setiawati siti.setiawati@dsn.ubharajaya.ac.id

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ABSTRACT

In ten collections of folklore, the singular first person deixis appears most often in story II (Sawunggaling), while the plural first person deixis occurs most frequently in story III (The Faithfulness of a Wife). The total number of singular first person deixis is 86, while the plural first person deixis is 4. Furthermore, the second singular persona deixis appears most often in story II (Sawunggaling), while the second plural persona deixis appears most often in story II (Sawunggaling). The total number of singular second persona deixis in the story is 60 pieces, while the second plural persona deixis is 3 pieces. Then the singular third person deixis appears the most in story IV (The Game of Calamity), while the third person plural deixis appears the most in story X (Fire Stone). The total number of singular third person deixis in the story is 408, while the plural third person deixis is 95. Spatial deixis appears most often in story II (Sawunggaling). The total number of spatial deixis in the story is 84 pieces. Finally, time deixis, out of 10 folklore discourse deixis, time deixis appears the most in story III (The Faithfulness of a Wife). So of the three types of deixis, namely persona, space, and time deixis, only the second-plural persona deixis is very rarely found in stories. This means that the use of the second plural person deixis is rarely used in sentences.

INTRODUCTION

Humans need language as a means of communication. Language as a means of communication, plays a very important role in human life because with language humans can interact and human life because with language humans can interact and talk about anything (Mailani et al., 2022). Language allows humans to communicate messages, ideas, or feelings to their interlocutors or interlocutors, both in formal and formal situations (Mailani et al., 2022). Interlocutors or interlocutors, both in formal situations and in everyday language (Nursalim et al., 2022). Everyday language (Nursalim & Alam, 2019). Language is at the heart of every communication, therefore language must be preserved and maintained its integrity. Because with language, humans can socialize, exchange ideas and interact easily, convey ideas and interact easily. Language is an important element in human life (Arisandy et al., 2019). Humans and language are two components that cannot be separated.

Language is a means of communication that can bind interactions between with other humans in society. Language can be used as a direct or oral communication tool and as an indirect or written communication tool. Indirect or written communication. As an indirect communication tool or written, language can be realized in prose literary works such as short stories, novels, fables, and folktales (Maharani & Suyata, 2019). Tool of communication means that language is a series of sounds that are system, in the form of symbols, arbitrary, meaningful, confessional, unique, universal, productive, varied, dynamic, humanized, and a tool of social interaction that replaces individuals in expressing something or doing something. which replaces the individual in stating something or expressing something to the interlocutor in a social group as a social group. To the interlocutor in a social group as a tools for communication and the identity of the speaker (No. 1). Communicate and the identity of its speakers (Noermanzah, 2019).

Indonesia is a country rich in ethnic and cultural diversity culture. With the many tribes and cultures that exist in society, Indonesia is rich in diverse folklore in various languages. Indonesian folklore is taught in various ways, one of which is storytelling. Storytelling. People usually tell tales that contain past events both real and fictional and are passed down from generation to generation to all subsequent generations in the region. It is also believed that passing down old fairy tales to the next generation of children helps develop good character and character traits from childhood (Primadata & Biroli, 2020). The rapid advancement of science and technology progress in science and technology and the influences of storybooks from other countries cause folklore in the country to be less attractive to students today.

The flood of imported folklore has caused Indonesian folklore to sink into oblivion. Drowned in the earth. Just look at stories like Cinderella,

Pocahontas, Aladdin, Snow White, Doraemon, Sailormoon, and many other stories that are so familiar with Indonesian children. The flood of stories above has caused Indonesian folklore to be almost forgotten by students in the country. Whereas Indonesian folklore is no less interesting than imported folklore, look at the Indonesian folklore is no less interesting than imported folklore, just look at the folklore of Si Pitung that teaches readers to have a brave spirit to fight against falsehood, then Malin Kundang, which teaches readers not to disobey their parents, Bawang Merah Bawang Putih, Bawang Merah Bawang Putih, Bawang Merah Bawang Putih, and Bawang Merah Bawang Putih, Parents, Bawang Merah Bawang Putih, Jaka Tingkir and other folktales.

Seeing the above phenomenon, researchers are very interested in researching it because folklore is very good for teaching language and literature at school. As stated in the 1994 GBPP curriculum for public secondary schools, among them is the study of literature. Activities to appreciate literary works literary works, literary appreciation activities are closely related to training sharpening feelings, reasoning, and imagination, as well as sensitivity to society, culture, and the environment. society, culture, and the environment. To understand and appreciate literary works, students are expected to directly read literary works and not read the summary.

Raising the discourse of folklore to be researched is one of the ways to preserve the love of culture. In order to preserve the love for national culture. Discourse the discourse of folklore assumes the existence of the addresser and the addressee. In folklore in this folklore, the addresser is the writer, while the addressee is the reader. Society discourse involving writer-reader has a relationship with pragmatics pragmatics. One of the studies of discourse pragmatics is deixis.

Deixis is a word that has a referent or reference that changes depending on the speaker depending on the speaker when expressing the utterance (Aisah & Chairunisa, 2021). According to language, the definition of deixis is a designation, designations that often appear in everyday life, such as conversations, books, newspapers, and other readings, but conceptually deixis is a word that has no fixed reference. A word can be directly known if the reference is known in the context of the speech (Dwiyan Sebastian, Irma Diani, 2019).

The context of the utterance and the event of the utterance can be found in. A discourse is the clearest story to illustrate the relationship between language and context within the structure of the language itself. Deixis itself can be in the form of location, identification of persons, objects, events, processes or referred to in relation to the dimensions of space and time when

spoken by the speaker or interlocutor or interlocutor. In addition, deixis basically discusses the problem about words whose referents are not fixed or move.

The use of deixis words or phrases aims to avoid repetition of a word or phrase that has been used before. Like above, deixis is not only found in spoken discourse but also in written discourse but also in written discourse. Like folklore, folklore is a written discourse formed by interconnected sentences that form a unity that form a unity. Folklore aims to communicate ideas from the writer to the reader. That idea the author conveys through sentences that do not stand alone and not all sentences used in folklore are in the form of words all sentences used in folklore are in the form of words whose the referent is fixed.

The use of words whose referents are not fixed in written discourse can make it difficult for readers to understand the content of a discourse, can make it difficult for readers to understand the content of a discourse. Therefore, mastery of deixis is needed but unfortunately there are still many people who think that to understand a written discourse people think that to understand a written discourse such as a folktale, they only need to pay attention to the intrinsic aspects only need to pay attention to its intrinsic aspects, even though there are still things outside of that aspect still. There is a connection with the discourse that helps readers understand the communication content of written discourse.

It is because of this situation that the author is interested in conducting research about written discourse, namely deixis in folklore. The writer wants to know whether the use of deixis can make it easier for readers understand the content of a written discourse, whether there is a way that can be used by the writer to help the readers understand the deixis in the written discourse can be used by the writer to help the reader understand the deixis in the folklore. Can be used by the writer to help readers understand the deixis contained in it. In relation to this background, the writer is interested in analyzing the deixis contained in a folktale.

THEORETICAL REVIEW

The Nature of Pragmatics

Deixis is one of the areas that pragmatics explores. By Therefore, before stepping into deixis, the researcher will discuss a little about pragmatics theory. theory of pragmatics because if we examine deixis in language, the role of pragmatic knowledge in the effort to understand the meaning of speech. the role of pragmatic knowledge in an effort to understand the true meaning of speech is clearly very helpful. is clearly very helpful. Pragmatics is always connected with context and the circumstances behind the utterance of the sentence, in other words In other words, pragmatics examines the meaning according to the listener's interpretation.

Pragmatics is the study of the relationship between linguistic forms and their use and the use of those forms. There are four essential areas of pragmatics. First, pragmatics is the study of speaker intent. Second, pragmatics is the study of contextual meaning. Third, pragmatics is the study of how to say more than what is said. Fourth, pragmatics is the study of the expression of long-distance relationships (Bala, 2022). Speech does not escape from human life because an utterance has a certain purpose and intention about the message that is conveyed has a specific purpose and intention about the message to be conveyed. This is in accordance with the function of language, which is as a tool to communicate with certain signs so that it is easily understood (Adelaide, 2022). with certain signs so that it is easily understood (Aditia et al., 2022).

Speech action is an element of pragmatics in which speakers, listeners or writers, readers as well as those spoken about. In the application of speech acts is used by several disciplines. A literary critic considers speech act theory to explain subtle (difficult) texts or to understand the nature of genres. Texts or to understand the nature of literary genres (types), anthropologists will be interested in the theory of speech acts. Anthropologists will be interested in the theory of speech acts can consider magical incantations and rituals, philosophers see the potential applications between things, the status of ethical statements, whereas linguists see the notion of speech act theory as a theory that can be applied to a variety of issues in the sentence (syntax), semantics, second language learners, and others. In linguistic pragmatic speech acts remain presumptions with special implicatures (Bawamenewi, 2020).

The term pragmatics refers to the semiotic term of Chales Morris. At in semiotics Moriss distinguishes three branches, namely syntax (the study of linear formal relations between speech acts) and pragmatics of the formal, linear relationship between signs and each other). Semantics (the study of the relationship between the sign and the thing referred to by the sign), pragmatics (the study of the relationship between the sign and the thing referred to by the sign), pragmatics (the study of the relationship between language signs and their use. Its use language users can also be speakers or speech partners.

(Wekke, Ismail & Dkk, 2019). Pragmatics examines special utterances in specific situations and focuses on the various social contexts of language performance that can affect the social context of language performance that can affect interpretation. Pragmatics is a general study of how context affects the way we interpret sentences affects the way we interpret sentences (Aziz & Nasution, 2022). That pragmatics is the science of human language that is basically determined by the context that accommodates and backgrounds the speech (Syahid, 2019).

According to him, sentences that have formed meaning are studied according to the listener's interpretation. According to the listener's interpretation. In other words, the meaning of the utterance is studied according to the meaning intended by the listener and according to the context. So context is the main footing in pragmatics. What is meant by context here includes the details of who is saying to whom, place and time of the utterance of a sentence, as well as assumptions about those involved in the act of uttering a sentence assumptions about those involved in the act of expressing the sentence.

Based on the description of the theory of pragmatics from the experts above, it can be concluded that pragmatics is the study of pragmatics it can be concluded that pragmatics is the study of symbols and interpretation where the meaning of the utterance is studied according to the intended meaning of the speaker by looking at the context of the sentence look at the context of the sentence. So a language user must be able to connect and harmonize sentences and contexts clearly so that the meaning of speech can be received clearly the meaning of the utterance can be received clearly. The arena that pragmatics explores there are four, namely: (i) deixis, (ii) presupposition, (iii) speech acts, and (iv) implication. (iii) speech acts, and (iv) conversational implicature.

The Nature of Deixis

A form of language can be said to be deixis if the reference or reference or referent moves or changes depending on who is the speaker and also depends on the time and place where the word is spoken. So, deixis are words that do not have a fixed referent. Deixis is defined as an expression that is bound by its context. Deixis belongs to the realm of pragmatics because deixis directly refers to the relationship between language structure and the context in which it is used. So, the only real way that can show the relationship between language and context reflected in the structure of language is through deixis symptoms (Irpa Anggriani wiharja, Soleh Ibrahim, 2022).

In the pragmatics component, there is also the term deixis. The term deixis comes from Ancient Greek, namely *deiktos*, which means "direct designation, shifting or alternating" depending on the reference of the words. So it can be said that a deixis occurs when the word refers to something that is influenced by the speaker's situation. Deixis is closely related to how to programmatize the characteristics of the context of speech or speech events which are also related to the interpretation of speech which is very dependent on the context of the speech itself (Listyarini & Nafarin, 2020). Deixis can describe the relationship between the context of the language structure and the language itself. I, he, she, later, it, this are examples of deixis words because they have referents that are not fixed and their meaning can be known if it is also explained where, who, and when the word is spoken. There are several

kinds of deixis including persona deixis, place deixis, time deixis, discourse deixis, and social deixis (Manurung & Yuhdi, 2022).

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METHODOLOGY

In conducting this research, the author used a descriptive qualitative method qualitative method with content analysis techniques. This research focuses on the use of deixis which includes persona deixis, space deixis, and time deixis contained in the folklore collection contained in the collection of folktales.

The object of this research is a collection of folktales. The title data used the title data used consisted of 30 stories, the researcher took 30% of the number of stories to be 10 stories, and ten stories to be 10 stories, and the ten stories were taken randomly. At among the ten stories are: Kerbau Jejadian (story from North Sumatra), Sawunggaling (East Java), Kesetiaan Seorang Istri (Bali). Permainan Membawa Malapetaka (Jambi), Asal Mula Banjarmasin (Banjarmasin), Asal Mula Kota Cianjur (West Java), Serakah Terbawa Bencana (KALBAR), Melawan Raksasa (SULUT), Pengorbanan Ibu (Maluku), and Batu Api (Irian Jaya).

Research Instruments

The instrument of this research is the researcher himself who is assisted by a table of analysis.

Tabel : Recapitulation of Deixis Data

Story Title	No. Sentence	Category Deixis						Desc .		
		Persona							space	time
		I		II		II I				
		T	J	T	J	T	J			

	total									

Description :

I : First Persona

II : Second Persona

III : Third Persona

T : Single

J : Plural

Data Analysis Techniques

To find out the existing data, the researcher uses the following techniques: (i) Collecting sentences containing deixis from folklore discourse. (ii) Numbering the sentences. (iii) Analyzing the sentences based on the types of deixis, namely persona, space, and time deixis and (iv) Counting each thing analyzed based on the type and number

RESULT AND DISCUSSION

Deixis is formulated as a word whose referent can move. Deixis words can be taken into account if they take into account who is the speaker, when, and where the conversation takes place. Deixis is a form of language in the form of words or others that function as a pointer to certain things or functions outside the language (Veronika Genua and Elisa Saiman, 2022). Deixis contained in a discourse can be classified into three types, namely (1) persona deixis is a pronomina used to refer to oneself, refer to the person being spoken to, or refer to the person being talked about (Maharani & Suyata, 2019), (2) spatial deixis discusses the designation of place, demonstrative words and also circumstances (Rahayu, 2022), and (3) time deixis discusses the designation of time when speech occurs (Anjani & Amral, 2021). Persona deixis consists of three forms, namely first persona deixis, second persona deixis, and third persona deixis.

Tabel : Deixis in Folklore

Title Story	No. Sentenc e	Category Deixis					Desc.
		Perso na			Spa ce	Time	
		I	I I	II I			

		T	J	T	J	T	J			
1. Kerbau Jejadian	1-51	-	-	-	-	33	16	-	-	51 Senten ce
2. Sawunggaling	52-127	23	-	20	2	50	10	22	-	75 Senten ce
3. Kesehatan Seorang Istri	127-188	17	2	13	-	40	6	11	6	60 Senten ce
4. Permainan Pembawa Petaka	189-273	14	1	5	-	65	9	7	-	84 Senten ce
5. Asal Mula Banjarmasin	274-340	-	-	-	-	44	9	14	-	66 Senten ce
6. Asal Mula Cianjur	341-401	11	1	8	1	34	9	7	-	60 Senten ce
7. Serakah Terbawa Bencana	402-465	4	-	-	-	37	1	6	-	63 Senten ce
8. Melawan Raksasa	466-537	13	-	12	-	55	7	12	2	71 Senten ce
9. Pengorbanan Ibu	538-573	4	-	2	-	27	5	1	-	35 Senten ce
10. Batu Api	574-630	-	-	-	-	23	18	4	-	56 Senten ce
Total		8 6	4	6 0	3	40 8	9 5	84	8	

Description :

- I : First Persona
- II : Second Persona
- III : Third Persona
- T : Single

J : Plural

Based on the table above, the information obtained is that the deixis contained in a discourse can be classified into three types, namely persona deixis, space deixis and time deixis. Deixis of persona consists of three forms, namely: first persona, second persona, third persona.

In 10 collections of folktales, first person singular deixis appears most in story II (Sawunggaling), while first person plural deixis appears most in story III (Loyalty of a Wife). The total number of first person singular deixis is 86 pieces, while the first person plural deixis is 4 pieces. Furthermore, the most singular second person deixis appears in story II (Sawunggaling), while the most plural second person deixis appears in story II (Sawunggaling). The total number of singular second person deixis in the story is 60 pieces, while the plural second person deixis is 3 pieces. Then the third person singular deixis, this deixis appears most in story IV (Game of Doom), while the third person plural deixis appears most in story X (Batu Api). The total number of singular third person deixis in the story is 408, while the plural third person deixis is 95. While space deixis from 10 discourses of folklore, this deixis appears the most in story II (Sawunggaling). The total number of space deixis in the story is 84 pieces. Lastly, time deixis, out of 10 folklore discourses, the most time deixis appears in story Ili (A Wife's Loyalty). The total number of space deixis in the story is 8 deixis. So of the three types of deixis, namely deixis of persona, space, and time, only the second person plural deixis is very rarely found in the story. This means that the use of second person plural deixis is rarely used in sentences.

CONCLUSIONS

Based on the results of the data analysis that has been explained, it can be concluded that in ten collections of folktales, the first person singular deixis appears most in story II (Sawunggaling), while the first person plural deixis appears most in story III (Loyalty of a Wife). The total number of first person singular deixis is 86 pieces, while the first person plural deixis is 4 pieces. Furthermore, the singular second person deixis appears the most in story II (Sawunggaling), while the plural second person deixis appears the most in story II (Sawunggaling). The total number of singular second person deixis in the story is 60 pieces, while the plural second person deixis is 3 pieces. Then the singular third person deixis appears most in story IV (The Game of Doom), while the plural third person deixis appears most in story X (Batu Api). The total number of singular third person deixis in the story is 408, while the plural third person deixis is 95. Space deixis appears the most in story II (Sawunggaling). The total number of space deixis in the story is 84 pieces. Finally, time deixis, out of 10 deixis discourses in folklore, the most time deixis

appears in story III (A Wife's Loyalty). So of the three types of deixis, namely deixis of persona, space, and time, only the second person plural deixis is very rarely found in the story. This means that the use of second person plural deixis is rarely used in sentences.

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