



## The Agriculture Ecological Discourse: Eco-linguistics Case of Waijewa Ethnic in Sumba-Indonesia



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### Abstract

This paper discusses the ideology of agriculture ecological discourse of Waijewa ethnic. In this research, the writer used descriptive qualitative method. The data of this research are the 260 lexicons of the agricultural environment which consist of phrases and texts spoken about the environment in the form of folk tales, legends about an environment commonly found and used by the Waijewa speakers. The instruments or tools used to gain the data were observation and interview. After getting the data, they were analyzed in descriptive based on the theory of ecolinguistics in Bang & door version and the theory of social semiotic combines it in Barthes version. The result showed that the ideology underlying all agricultural activities of the Waijewa community is that there is faith in Marapu (the Waijewa ethnic belief) which dominates the life of Waijewa community. Furthermore, the community of Waijewa collectively depends on the survival of nature according to Marapu's doctrine.

### 1. Introduction

The Waijewa language speech community is still a traditional farming community live up to the present agricultural ritual. Even though modern farming tools have become part of their current agricultural activities, the community is still maintaining rituals agriculture. The rituals are inseparable from their belief in tribal traditions and religions, namely Marapu belief. In everyday

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life, the Weijewa language community has spoken embracing the official religions, namely Christianity and Islam, but the reasons for this belief remain held and still live in their daily activities. One form of trust of Marapu is reflected in various traditional rituals that are carried out at every stage of their life. This community believes in the interference of other forces outside themselves, which are more powerful. Based on their opinion, the forces need to be respected so that the community may get the balance of life.

## 2. Material and Method

In this writing, the researchers used descriptive qualitative method. It was used to describe the ideology of agriculture ecological discourse in Waijewa ethnic of Sumba (Patton, 2005). Observation and interview became the primary data sources of the research; meanwhile, the secondary data sources of this research were books and documents whose content related to the problems of research (Lexi, 2002; Bowen, 2009). The theory applied in the current research is the theory of meaning, proposed by Barthes (2007). The theory is essential, especially in revealing ideology (Latupeirissa et al., 2019; Langkameng & Latupeirissa, 2020).

### *Instruments*

The instruments or tools used to gain the data are observation and interview. In observation, the writer used the recording technique. In this case, he used handy cam to record and to take the picture when in direct observation. The second instrument is the interview. It used to get the detail information from informants. In doing the interview, the writer used open interview or unstructured interview and close interview or structured interview.

The topics included in this questionnaire demonstrate the concepts of the role of L1 in language teaching, the correction of mistakes, the form and time of evaluation, the needs of pupils, policy on educational problems, the action and practice of classrooms and teaching materials.

### *Methods*

There were some techniques used by the writer in collecting the data, namely: (1) Elicitation (inducement). This technique aims to allow the interviewees to tell all the information in detail; (2) non participate observation or uninvolved. This technique means that the researcher does not involve in conversation. Then, the technique is used by listening narrative in the speech event of the Waijewa language-speaking community, for both informal situations and formal situation; (3) face to face observation. In this technique, the researcher conducts the conversation directly with the informants; (4) recording technique. This technique was done simultaneously with non-participate or uninvolved observation and (5) lexical competency test. This technique was done in order to get the language shift data between the generations. There were 260 words related to the context of agriculture were tested on young generation respondents to calculate the level of knowledge of Waijewa language so that the level of intimacy of the speaker's relationship with the environment can be measured naturally (Reis & Shaver, 1988; Pennebaker et al., 2003; Mahsun, 2011).

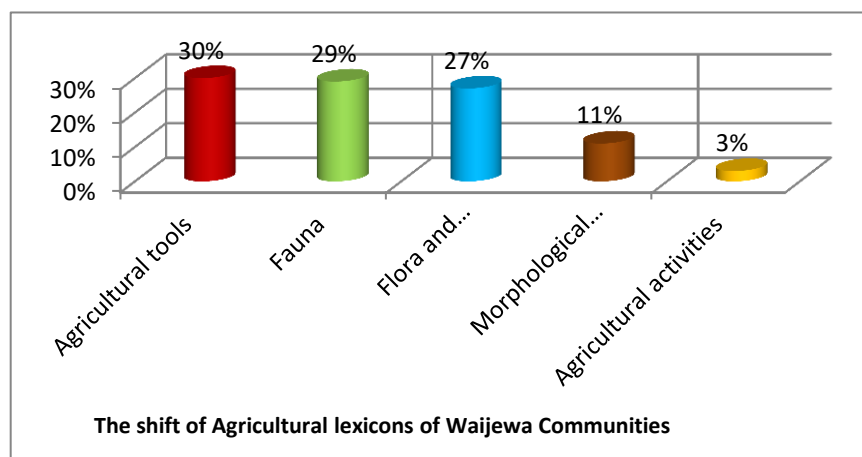
### *Technique of Analysis*

There are some procedures used by the researcher in analyzing the data, namely: (1) data reduction, (2) data coding, (3) understanding or testing data, and (4) interpretation. Then, the data were presented in formal and informal. Informal presentation technique is a way of presenting the

results data analysis employing descriptions of words or narrative, whereas formally presentation of research results presented in the form of tables and diagram.

### 3. Results and Discussion

In this part, the researchers present the chart of the lexicons related to the context of agriculture were tested between generation respondents to calculate the level of knowledge of Waijewa language.



Based on data analysis, it can be underlined that by the high percentage level of understanding obtained by the Waijewa community, it can be ascertained that the survival of Waijewa language will be maintained. However, there is a challenge for the Waijewa community in the future. The fact shows that most of the young generation for Waijewa communities only have 9% who understand the agricultural lexicons competence. So, it should be realized by the speech community of Waijewa language in order to maintain their language and culture.

By looking at the Chart 1 above, it indicates to the shift of agricultural lexicons of Waijewa communities which were categorized into five categories, namely: (a) agricultural tools, (b) fauna, (c) flora and agricultural product, (d) morphological plants of rice, and (e) agricultural activities. The agricultural tools got the highest presentation of the shift agricultural lexicons. It was about 30%. Then, it was followed by 29% of agricultural lexicons of fauna, 27% lexicon categorized as flora and agricultural product, 11% lexicon categorized as the morphological plant of rice, and 3% lexicon categorized as agricultural activities.

The term ideology can be understood descriptively as a system of thinking, beliefs, symbolic practices associated with social action and politics. The ideology relating to the study of language is meant to express theoretical views relating to the extent where meanings or ideas are conveyed to influence conception and activity individual or group. The ideological analysis is closely related to language because language is the primary medium of meaning (meaning) which tends to maintain domination relations—in essence, talking about a meaningful language a way of acting.

In this section, it will be described lingual forms of agricultural language found in the rituals speech performed by language communities of Waijewa language. The analysis of ideology underlying the changing agricultural lexicon of the language communities of Waijewa language (GTBW) was based on the combination of ecolinguistics and social semiotic theory.

In ecolinguistics theory, ideology is the highest abstraction from the ecological dimension. Thus, the ideology of the shift of agricultural lexicon of Waijewa communities can be identified based on biological meaning, sociological meaning, and ideological meaning.

### *Biological Meaning*

Based on the ecolinguistic perspective, the biological dimension provides direction to explore the competence of Waijewa communities in seeing the world or cosmology. Thus, the level of Waijewa communities competence of the natural environment, whether biotic or abiotic; shows the level of intimate (interrelation) and interdependence. Based on the results of data analysis, it was found that the shift of the agricultural lexicon of the young generation was categorized into five categories, namely agricultural tools, fauna, flora and agricultural products, the morphological plant of rice, and agricultural activities.

The first category is the agricultural lexicons categorized as agricultural tools. This category has the highest percentage level, which is about 30%. The agricultural lexicons categorized as agricultural tools can be seen at the following data.

1	Pamula "planting the rice using buffalo power"	become	mesin pamula "planting rice using a rice planting machine"
2	Manairo "weed the grass"	become	mesin manairo "weed machine"
3	Mbai pare "to pound the rice plant"	become	gelo pare "grind the rice plant using the machine"
4	makeni pare "harvest the rice plant using knife as a tool"	become	rotoko pare "harvest the rice plant using machine"
5	Manamo "separating the grains from the stalks by trampling"	become	Gelo pare "separating the grains from the stalks by machine"
6	Luku "to plow the fields with the help of buffalo"	become	Traktor "to plow the fields using tractor"
7	Pare koni, pare dima "kinds of rice plant"	become	Pare ""rice plant in general" (IR 10.CR9,dll)

Data number 1-7 show that the new entry lexicon from Indonesian into Waijewa language. Lexically, it can be interpreted that the entry of a new lexicon into Waijewa language only changes the form of the lexicon (lexicalization), but it does not fundamentally change its meaning. The absorption of the lexicon "machine" into Waijewa language indicates the changing of traditional farming's technique into modern ones. Moreover, in terms of the workers' quantity, noticeably from efficient and effective point of view outward changing, the addition of new lexicon "machine" means that the use of „machine" reduces the number of workers involved and saving time to complete the work. Based on the data above, the connotation meaning illustrated by the changing of the lexicon refers to the classification in social strata, (i.e. poor versus rich, ancient versus modern, village versus city, and education versus illiteracy).

The second is the lexicons categorized as fauna. This category is 29%. The lexicons categorized as fauna can be explained in the following data.

- 8 keila tana "weasel"
- 9 kayara giku bara/kaila Marapu "kind of ritual bird like a dove"
- 10 keila pare "sparrows"
- 11 nipelelo "kind of snake live in the rice field"
- 12 teke "gecko"

- 13 ka“donggu “grasshopper”
- 14 kewi “grub”
- 15 loso “worm”
- 16 karata “ant”

Lexically, data no. 8-16 above can be interpreted as the types of animals that are in the agricultural environment. The low level of the younger generation (adolescents)’s understanding of towards the agricultural lexicon categorized as fauna indicates a lack of interaction between Waijewa speech community and the agricultural environment in which fauna or agricultural animals.

Lexicon of keila tana “weasel” which presented in data number 8 has a denotative meaning as a kind of carnivorous animal that looks like a cat, it has the habit of going out at night to look for prey and to eat the fruit. The connotative meaning of the keila tana “weasel” is a sign that the harvest time has come (fruits).

Lexicon of kayara giku bara/kaila Marapu “kind of ritual bird like a dove” which presented in data number 9 has a denotative meaning as a kind of bird like a dove, but with a long tail. The connotation meaning of lexicon *kayara giku bara/kaila Marapu* is “kind of ritual bird like a dove” is a sign of the presence of the spirits of the ancestors (marapu) who bless the land to be cultivated.

Lexicon keila pare “sparrows”, which presented in data number 10 has a denotative meaning as a kind of small bird which eating seed. The lexicon ka“donggu “grasshopper”, which presented in data number 13, has a denotative meaning as a type of pest on rice plants; lexicon of karata “ant” which presented in data number 16 has a denotative meaning as a type of insect. The connotation meaning of the three types of lexicons is a sign of a disaster or pest that befell the farmer as a result of mistakes made to his ancestors.

Lexicon of nipelelo “kind of snake live in the rice field” which presented in data number 11 has a denotative meaning as a legless and long-body reptile group. The connotative meaning of the nipelelo “kind of snake live in the rice field” is as a guardian of plants, in this case as a rat predator.

Lexicon of teke “gecko” which presented in data number 12 has a denotative meaning as a type of reptile group similar to a lizard. The connotation meaning of teke “gecko” is considered to represent the ancestors who were present in a discussion of the citizens.

- 17 wungnga “ types of plants whose flowers can be processed as a food” (it is a sign of winter)
- 18 Buntis “kinds of beans”
- 19 kambe kaboko manu “kinds of beans”
- 20 lona rara “onion”
- 21 lona kaka “garlic”
- 22 karere “cucumber”
- 23 Karobo “pumpkin”
- 24 karabbo dawa “Chayote”

Lexicon of wungnga “ types of plants whose flowers can be processed as a food” (it is a sign of winter) which presented in data number 17 has a denotative meaning as a kind of legume plant; the lexicon Buntis “kinds of beans” which presented in data number has a denotative meaning as beans; lexicon of kambe kaboko manu “kinds of beans” which presented in data number 19 has a denotative meaning as kinds of beans which processed as a vegetable; lexicon of lona rara “onion” which presented in data number 20 has a denotative meaning as one of the seasoning; lexicon of lona kaka “garlic” which presented in data number 21 has a lexical meaning as one of the seasoning;

lexicon of karere “cucumber” which presented in data number 22 has a lexical meaning as plants that produce fruit, which can be made into vegetables; lexicon of Karobo “pumpkin” which presented in data number 23 has a lexical meaning as the pumpkin group which can be made into vegetables; lexicon of karabbo dawa “chayote” which presented in data number 24 has a lexical meaning as the pumpkin group which can be made into vegetables. The connotative meaning of these are one of the organs (stomach) of pare koni “the wet rice plant” or in another word can be said that it likes a woman (the rice myth according to Waijewa communities).

The fourth, is the agricultural lexicon which categorized as morphological rice plant. The presentation of this category is about 11%. It can be explained that Waijewa community have the lowest intensity relationship with crops. The agricultural lexicons categorized as morphological rice plant can be explained in the following data.

25	Karobo “pumpkin”
26	karabbo dawa “Chayote”
27	langgigira “the shoot of rice plant”
28	natambula “the mature rice plant ( ready to bear fruit)”
29	pare Woka “kind of rice plant”
30	wulli pare “grain of rice plant”

Lexicon of basa “kinds of wheat”, which presented in data number 25, has a denotative meaning as the group of cereal plants from the grain. The lexicon kalarita pare “root of rice plant ” which presented in data number 26 has a denotative meaning as part of the rice plant that spreads into the soil. Next, lexicon langgigira “the shoot of rice plant”, which presented in data number 27 has a denotative meaning as the vegetative phase of planting, which is about 35-40 days after planting. Moreover, lexicon natambula “the mature rice plant (ready to bear fruit)” which presented in data number 28, has a denotative meaning as growth phase, which is about 14-15 weeks. The lexicon pare woka “kind of rice plant”, which presented in data number 29, has a denotative meaning as a type of rice plant that produces rice that has a red colour. The lexicon wulli pare “grain of rice plant”, which presented in data number 30, has a denotative meaning as rice seeds that found on the stalk. The connotative meanings of these are types of plant that grows from the genitals of pare koni “kind of a wet rice plant” or in another word can be said that it likes a woman (the rice myth according to Waijewa communities).

The fifth is the agricultural lexicon which categorized as agricultural activities. The presentation of this category is about 3%. It can be explained that the young generation of Waijewa community has the lowest participation in farming activities. They focused more on education or another field than farmers. The agricultural lexicons categorized as agricultural activities can be explained in the following data.

31	Caal ngaa “the process of scooping the rice using a wooden spoon in a ritual of Marapu”
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Lexicon of caal ngaa “the process of scooping the rice using a wooden spoon in a ritual of Marapu” which presented in data number 31 has a denotative meaning as the process of scooping the rice using a wooden spoon in a ritual of Marapu. The connotative meaning of these is one of the ritual stages in providing offerings after harvest.

### *Sociological meaning*

The sociological meaning emphasizes the aspects of the relationship between humans and others. The communities of Waijewa have a culture of dry and wetland agricultural, which are worked as the primary economic source. The dependency of the life on food sources, produced by the wet and dry rice plant, are believed to be gifts from the creator that needs to be cared for and maintained for the survival of the Waijewa communities. For this reason, the communities of Waijewa always carries out various traditional rituals related to agricultural activities starting from the planting preparation period, planting period and post-planting period. The communities of Waijewa usually inform the Rato (the leader of Marapu) before planting the rice plant in order to prepare the ritual. They beg to God (ancestors) for blessing them in the period of planting. The social meaning can be explained in the following data.

- 32 mai yo“u inna ama, inna kaweda ama ama kaweda, mai yo“u ama umba inna waika “datanglah dewa ibu bapak kakek dan nenek serta leluhur dan datuk” (come over the gods and the spirit of ancestors)
- 33 Mai ama tawora, ama karaki a gollu kangali mai kabu linde kambu lara, mai a debara ngaba, a rukku puu wasu „datanglah kamu bala tentara datanglah kamu para pelindung dan datanglah engkau guntur dan kilat yang dapat menghancurkan tebing dan mematahkan kayu“. (come over, you are the troops..come over, you are the protectors..come over, you are the thunder and lightning which can crush cliffs and break the wood”

Lexicon of inna ama “Gods” which presented in data number 32 has a denotative meaning as parents. The connotative meaning of these data is request the presence of the ancestors, where it is the way to appreciate the ancestors. Lexicon of ama tawora, ama karaki “troops” which presented in data number 33 has a denotative meaning as armed forces. Then, lexicon of kabu linde kambu lara “protectors” has a denotative meaning as as a person who has the power to protect the weak, and lexicon of a debara ngaba “thunder and lightning” has a denotative meaning as a part of natural phenomenon. The connotation meaning the data above is begging to ancestors who have the power and are believed to be able to protect them from various threats during the planting process.

- 34 Kata kako ole lolo kata ndede ole pera  
“kita berjalan bersama-sama kita berdiri merapatkan barisan”  
(we walk together we stand close in the line)
- 35 Kata idu kapouta, kata opaka ndara  
“kita berdendang bersama-sama, dan melangkah bersama pantang mundur”  
(we sing together, and walk together never back down)
- 36 Koka bana dalakange tana, kawa’a wa kouba ello inda byata  
(we were together carrying ello wooden whose unbroken)
- 37 Koka bana wanggarana lodo, nakawi koba ritta inda mbera  
“kita bersama-sama memegang tempurung kayu ritta yang tidak pecah”  
(together we hold the Ritta wooden whose unbreakable)

The phrase of kata kako ole lolo “walk together” which presented in data number 34, the phrase of kata idu kapouta “we sing together” which presented in data number 35, the phrase of koka bana wanggarana lodo “we hold the Ritta wooden whose unbreakable” which presented in data 37 has a denotative meaning as a togetherness in doing the activities. The connotative meaning of the above data is the Waijewa communities believe that the ancestors have the power who take part in the agricultural activities.

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- 38 Inna a paloda ama a pa pada  
ibu bapak pemilik lahan  
(the mother and father whose own the land)
- 39 Tullara palenggadi, weitaka pamarrondi  
“tolong mengusir jauh-jauh atau menghalau sejauh mungkin pengahalang  
(Please move the barrier)

The clause presented in data number 38 has a denotative meaning as a person whose owns a piece of land to work on. Then, the clause presented in data number 39 has a denotative meaning as to hold up all obstacles during agricultural activities. The connotative meaning of the above data is the recognition of a power outside of himself that make them depend on that power.

- 40 ama wolo ama rawi atakarawe tanah rarawawo, a kolakawi tongo kelokaka  
“yang menciptakan dan yang mengadakan, yang menakarkan tanah yang merah  
dan yang mengunggulkan/menimbun batu yang putih”  
(who created and who made, who measured the red soil and who heaped up the  
white stones)
- 41 a kaladana mata na, a belleka katilluna  
“yang besar matanya dan yang lebar telinganya”  
(who has big eyes and wide ears)
- 42 a kalada na ngandana, a mandekkana wiwi na  
“yang besar mulutnya, dan yang tebal bibirnya”  
(who has big mouth and thick lips)
- 43 ndapa tekki ngara, ndapa zuma tamu  
“yang tidak di sebutkan namanya dan yang tidak di ucap gelarnya”  
(who unmention the name and unspoken the title)

The data number 40-43 have a denotative meaning as a form of description of a person who as the creator. The connotative meaning of the above data is the highest form of respect to God as the creator of the universe in which it is believed to exist.

- 44 kana uara limma deta, kanna kassaka tumba dana  
“supaya dia bertambah di tangan dan berbunga di bola (tempat nasi)”  
(so that he increases more)
- 45 Kana kokkora paole, kana lalaka papasso  
“mengalir bersama temannya serta kental dalam berkasnya”  
(increases more and more)
- 46 Kapawawre mei kambola ni, kappaoke laingo mate ni  
“supaya di garuk seperti gumpalan garam, dan supaya divedok seperti unggukan pasir”  
(so that there will be abundance)

The data number 44-46 has a denotative meaning as an enhancement (double increase). The connotative meaning of the above data is a hope to get an overflowing harvest.

- 47 Tarindi ranyo-ranyo, tarindi roukalama



- “bersuka cita dan bergembira ria di atas ketinggian dan di bawah perlindungan”  
(rejoice and be delighted on highest and under protection)
- 48 Nda youma nikko-nikko, nda youma nikkolango  
“engkau sungguh elok dan tau segalanya”  
(you are omniscient)
- 49 Nda youma ngadi-ngadi, da youma ngadi ngara  
“sungguh engkau pandai dan memikul nama besar” (you are great)

The data number 47-49 have a denotative meaning as a song of joy. The connotative meaning of the above data is the expression of gratitude for getting the overflowing harvest.

- 50 Dukki kona mboro, toma kona ponda  
“sampailah di lumbung gewang, dan tibalah di sokal pandan”  
(arrived at the place where the crops are stored)
- 51 Dukki na katonga tikki lele, tomana umma rara naba  
“tibalah dan duduklah di balai-balai gading di rumah mera jingga”  
(got to its place)
- 52 Dukki na patenga kazu, tomana malaro potto  
“duduklah di balok kayu gaharu, dan bersemayam lah di loteng bambu”  
(put it on its place)
- 53 Katto katua kona, mara kombukako  
“kuatlah engkau dan keringlah kamu”  
(become the quality seeds)

The data number 50-53 have a denotative meaning as harvest storage process. The connotative meaning of the above data is a form of expression that refers to the harvest (rice), which is considered as a living entity and is treated with special care.

### *Ideological Meaning*

Based on the results of data analysis from the biological and sociological meanings, it can be found that the ideological meaning underlying the sustainability agricultural ecolexicons of the Waijewa communities.

The meanings that are reflected in the whole data, both agricultural lexicons and the forms of ritual speech, which are recorded in the knowledge between generations of Waijewa communities can be described as follows.

- a) The communities of Waijewa position their self as a subordinate of Marapu’s ancestors,
- b) The communities of Waijewa consider rice plant as the source of their life, and it is a form of appreciation for the sacrifice of *pare koni* for the generation’s sustainability,
- c) The communities of Waijewa have highly respected nature as an essential factor that can determine the success of agricultural products, which will ensure the survival of the next generation,
- d) The communities of Waijewa consider nature as an entity that has power. Thus, a good relationship is needed that is continuously maintained,
- e) The communities of Waijewa positions Rato as the only mediator between the visible and the invisible,
- f) Agricultural rituals as a way to maintain relationships between the communities of Waijewa,

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- g) The existence of solidarity in the Waijewa communities is manifested through agricultural activities together from pre-planting to harvest.

#### **4. Conclusion**

Based on the findings and the analysis presented before, the researchers conclude that ideology underlying all agricultural activities of the Waijewa community is that there is faith in Marapu (the Waijewa ethnic belief) which dominates the life of Waijewa community. Furthermore, the community of Waijewa collectively depends on the survival of nature according to Marapu's doctrine.

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