

Traditional Expressions: A Folklore Study of Banjar People's Communication Patterns Based on History and Local Wisdom

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Abstrak

Sebagai sebuah budaya kolektif yang diwariskan secara turun temurun melalui tradisi lisan, folklor masih belum banyak dikenal masyarakat. Meskipun istilah folklor sudah lama muncul bahkan jauh sebelum istilah kultur, folklor masih dianggap ilmu yang asing. Di Indonesia kajian folklor dan upaya inventarisasi berbagai folklor sudah cukup banyak dilakukan khususnya oleh James Danandjaya. Namun hingga saat ini folklor Banjar masih belum banyak yang melakukan. Penelitian ini menemukan bahwa pola komunikasi orang Banjar unik dan memiliki corak lokal. Ungkapan-ungkapan tradisional banyak mengandung fungsi dan nilai-nilai sosial, budaya, pendidikan, ekonomi, religiusitas, pandangan hidup, kepemimpinan dan bahkan nilai politik. Tulisan ini bertujuan untuk mendiskripsikan macam-macam bentuk dan fungsi ungkapan tradisional masyarakat atau orang Banjar berbasis sejarah dan kearifan lokal. Metode yang digunakan ialah diskriptif kualitatif, studi pustaka dan wawancara. Hasil analisis menunjukkan bahwa ungkapan tradisional orang Banjar memiliki fungsi untuk memperhalus kalimat dan sebagai media penyampaian kritik, nasehat, serta gurauan.

Kata kunci: folklor, ungkapan, banjar.

Abstract

As a collective culture passed down from generation to generation through oral tradition, folklore is still not widely known to the public. Even though the term folklore has been around for a long time, even long before the term culture, folklore is still considered a foreign science. In Indonesia, folklore studies and efforts to inventory various folklore have been carried out quite a lot, especially by James Danandjaya. However, until now there are still not many people doing Banjar folklore. This research found that the Banjar people's communication patterns are unique and have a local style. Traditional expressions contain many social, cultural, educational, economic, religious functions and values, outlook on life, leadership and even political values. This article aims to describe the various forms and functions of traditional expressions of the Banjar community or orang. The method used is descriptive qualitative, literature study and interviews. The results of the analysis show that the traditional expression orang Banjar has the function of softening sentences and as a medium for conveying criticism, advice and jokes.

Keywords: folklore, expression, banjar.

Indonesia is a country rich in culture, each region in Indonesia is unique with their own culture. The culture will become extinct if there are no efforts to preserve and inherit. Therefore, there needs to be an effort to preserve the traditional culture of the Indonesian people.

Traditional culture in the discipline of anthropology is generally equated with the term folklore.

Folklore as a discipline or branch of science that stands alone, in Indonesia has not long been developed (Danandjaya, 1997: 1). Folklore comes from the words

folk and lore. Folk is defined as a people, nation, or group of people who have physical, social and cultural identifying characteristics, while lore is a custom and treasure of knowledge passed down from generation to generation through speech, example or deed.

Folklore is a part of culture that is spread and practiced for generations by oral means or in the form of deeds (Sugono, 2003: 169). Purwadi (2009: 3) revealed that the essence of folklore is a local identity found in the lives of traditional communities. Winick (Purwadi, 2009: 1) wrote that folklore includes fairy tales, stories, stories, heroism, customs, songs, ordinances, literature, art, and regional culture.

Soejanto (Soedarsono, 1996: 426) argues that folklore is part of a form of culture, namely art, especially literary arts. Folklore originated from a pattern of community life that initially emphasized oral culture. Oral culture as a means of exchanging information gives a person the freedom to use it. In this case, oral culture provides space for the existence of folklore to be able to develop in society. This is in line with Ingemark's (2007: 281) opinion which states "Taking the oral traditions constituting ancient folklore as a point of departure, it is also possible to approach the social reality and mentality of the period from a slightly different angle, which is why we chose to emphasise these aspects in the present course".

Since folklore is part of culture, it must be viewed as a cultural product of a particular society. Of course, he also applies to the nature of the existence of culture in society. The character includes that it is dynamic, relative, adaptive, systemic, functional and rational. Therefore, a holistic approach to culture must also be applied to the understanding of the existence of folklore in the midst of its supporting collectives.

According to Brunvand (in Danandjaya, 1997: 21) Folklore can be classified into three broad categories based on its type: (1) Oral folklore, (2) partly verbal folklore, and (3) nonverbal folklore. Oral folklore is divided into several groups, among which are folk languages. One form of folk language that is interesting to research and still rare is traditional expression.

Dundes and Russell (Danandjaja, 1997: 28) explain that traditional expressions are short sentences extracted from long experiences. This means that traditional expressions contain advice or teachings from wise people who have experienced various life experiences. That traditional expression has value that benefits everyone, both personally and collectively. In traditional expressions, guidance is reflected that is useful for community members in organizing their lives.

Traditional expressions have three essential qualities, namely (1) that the

proverb must be one sentence, not just one traditional word; (2) the proverb exists in standard form; (3) the proverb must have vitality (vitality) (Brvand in Danandjaja, 1997: 28).

There are several concepts that are often associated with traditional expressions: proverbs, sayings, and parables. The saying according to Badudu (2009: 6-7) is a figure of speech expressed with a finished sentence. A sentence that seems to be broken or that is figuratively conveyed is something about a person's situation or behavior. The parable is a sentence that expresses a person's state by taking comparisons from the surrounding nature (Badudu, 2009: 62).

The purpose of using expressions or proverbs is to refine a statement (Sarman, 2017: 3). Traditional expressions are generally used to convey criticism, denounce, reject opinions, convey things and give advice to community members and it functions as a medium of advice, criticism, jokes, fostering social solidarity, strengthening attitudes of responsibility (Sarman, 2017: 4).

The most popular and widely referenced study related to expressions as part of folklore is Danandjaya's work (1997) entitled Indonesian Folklore: Science of Gossip, Fairy Tales, and others. This book examines folklore as a collective culture of a society passed down from generation to generation.

Meanwhile, more specific studies on traditional expressions have been carried out on various cultures, including the research of Lubis and Fatima M (2020) who conducted research on the function of traditional expressions in Kutai proverbs. Meanwhile, Sovia Wulandari and Mahdi Bahar (2020) through their research on traditional expressions of the Kerinci people. Nurmiwati and Fahidah (2018) conducted research on the meaning of traditional expressions in Bima society which have the meaning of advising, awakening, encouraging, motivating, reminding, complementing and providing support. Sihwatic (2017) conducted research on the form, function and meaning of traditional expressions in West Lombok society.

Meanwhile, Azizah, et al (2017) conducted research on traditional expressions (kramanisasi) of sexuality representation in bedtime tales of Javanese children. Rahima (2017) through her research on the interpretation of the symbolic meaning of traditional expressions seloko Jambi Malay customary law. The study found that the symbolic meaning of seloko is based on religious law, old traditions, justice, and deliberation. Syarifuddin (2009) conducted research on the value of time in traditional Bugis expressions in Lombok. Meanwhile, research on traditional expressions of the Buru people was conducted by Everhard Markiano Solissa

(2021) with the title "Traditional Expressions in Wenek as Expressions of Local Wisdom of the Buru Island People".

This research is different from the studies above because this research is more focused on the types and classifications of expressions that exist in Banjar culture and society. This paper aims to create a work that contains an annotated bibliography about Banjar culture, especially the folk language and more specifically elements of expression that have not been studied much. So for various reasons, researchers are interested in conducting research with the title *Traditional Expressions: A Folklore Study of Communication Patterns and Advice in Banjar Society*.

METHOD

This research is a field research, which is research conducted directly in the field to obtain the necessary data (Sugiono, 2014). This research uses a qualitative approach. Qualitative research in addition to being able to uncover and describe real events in the field, can also reveal the hidden values of this research. In addition, this research is also sensitive to descriptive information and tries to maintain the integrity of the object under study. Qualitative research is also an approach that prioritizes the sharpness of analysis of data found in the field (Moleong, 2005: 5).

In this study, researchers are in a position as a key instrument. The selection of informants is based on subjects who master the problem, have data and are willing to provide data that is really relevant and competent to the research problem. In the research, the informants were Banjar people who were quite numerous and long known and studied Banjar culture (Banjar culture) and in their daily lives used Banjar language. In addition, informants were also taken from Banjar figures or needs, people who were old enough to experience the use of Banjar language.

Data collection was conducted through interviews and observations. The interview was conducted in a semi-structured manner using interview guidelines which was then followed by an in-depth interview to obtain comprehensive information (Sugiyono, 2014). The observation according to Hadi (2002: 136) is a method of collecting data by making systemic observations and recordings of the phenomena investigated in this case observing various events that use many expressions such as in traditional ceremonies and religious ceremonies.

RESULTS AND DISCUSSION

1. Types and Classification of Banjar Expressions

a. Adab

The phrase Banjar is used to give a picture of behavior to others. Either behave to

older people, or fellow friends. Here are some examples:

- 1) *Nang tuha, dituhakan*. This sentence is usually said by parents to their children or older people to younger ones. The meaning of this sentence is that older people we should appreciate, listen to and obey. Meanwhile, even someone who is young must be respected.
- 2) *Jangan kada tahu dibasa*: this sentence is usually said by parents to their children or older people to younger ones. The situation when saying this sentence is usually when a father or mother wants to advise his child as a provision for him before going out to face many people. The meaning of this sentence is that one's attitude should understand how the rules of behavior apply in society, how to respect one's elders. This sentence intends to encourage someone to learn more about how to behave in order to finally know with adab or know dibasa.
- 3) *Jangan biasa mahinding*: this phrase is usually said by a parent to his child or an older person to a younger one. The situation when saying this phrase is usually when a child wants to sit near a group of parents who are talking about something. The meaning of this sentence is that life as a child does not like to listen to

parents' talk. There is concern among speakers that if a child listens to adult speech prematurely, he has not been able to filter the speech properly and correctly. This sentence means asking children to associate with their peers or to stay away from the group of adults so that what they receive is still appropriate for their age.

- 4) *Urang madam kada timbul lagi*: this sentence is usually said by parents to their children as advice, or spoken by others as satire. The situation of this sentence is spoken when someone has only come from a certain place for many years without news. The meaning of the sentence is like a person who dwells in water and does not surface. Sometimes someone like this is thought to have died by family and residents of the surrounding village because there has been no news for several years. This sentence encourages someone to always give news to parents when abroad. This sentence also encourages a person to remember the hometown even if it goes far away.

b. Education

This expression related to education is usually used to make someone want to continue learning and never stop waiting for knowledge, be it religious science or

world science. Here are some examples of Banjar expressions related to Education:

- 1) *kalau kada manuntut lawan guru, sampai liang lahat kada dapat*: This sentence, usually spoken by parents to their children as advice. The situation of this sentence is spoken when a child begins to enter the age of education. The meaning of this sentence is that if we do not study with a teacher, we will not know anything properly and correctly. This phrase encourages to always study with a teacher so that the knowledge can not be misleading.
- 2) *Amun kawa duduk di tawing halat, why kada?*: this phrase is usually said by parents to their children as advice. The situation of this sentence is spoken during the preparation of children to face the world of education. The meaning of this expression refers to *tawing halat* (boundary wall) as a place usually devoted to teachers, scholars, prayer readers or priests who all include prominent people in society. So this expression encourages someone to follow in the footsteps of the prominent person through studying.

c. Culture

Expressions related to culture are usually used so that someone loves their culture more and is not influenced by other cultures. Here are some examples of

Banjar expressions related to maintaining culture:

- 1) *Lebih baik maangkat batang tinggalam*: this phrase is used generally both by parents to their children, and to the speaker's peers. The situation when uttering this is when one begins to be carried away by the flow of an unknown foreign culture. The meaning of this sentence is that we better lift something that has been abandoned even though it is difficult and heavy. *Batang Tinggalam* is analogous to a culture that has been abandoned. So this expression encourages more love of culture and revives that love.
- 2) *Dalas Balangsar Dada*: this phrase is used generally both by parents to their children, and to the speaker's peers. The situation when saying this is when encouraging someone who is struggling to revive culture or work. *Dalas balangsar dada* has a meaning, although it must be until his chest falls to the ground he will finish what his work is and strengthen his stance on a culture. This sentence encourages a person to be strong in his attitude and culture. So sometimes this sentence is also juxtaposed with the word "Haram Manyarah Waja Sampai Kaputing". When these two expressions are juxtaposed, it shows a firm unity

that "never gives up even to the end of the road/end of life".

d. Socialization

- 1) *Amun ditinggal mahamputi, amun dibawa malenggang jukung*: this phrase is used generally both by parents to their children, and to the speaker's peers. This sentence situation is used when you want to advise others who seem to choose the wrong friend. The meaning of this expression is that nothing good can be taken away from existing friends. It is not profitable to be friends with the person even harmful because it will make us wretched. So it is analogous to someone who wants to travel in a jukung / small boat "if the friend is left behind he will throw stones at us until we finally fall into the river or jukung shipwrecked, if carried he will shake his hips so that the jukung can capsize and then sink. This phrase encourages a person to be careful in choosing friends. Because friends are like someone who will continue to take us through the flow of life.
- 2) *Amun cacing bapadah cacing, amun tadung bapadah tadung*: this expression is used by a person to his peers or co-workers. The situation to utter this expression when a friend lies about the results of his work, when there is no intention on the part of the speaker to ask for a

share. The meaning of this sentence is that if it is small, just mention it small, if it is big, just mention it big. There is no need to cover anything up. This phrase encourages a person to be more honest with others.

- 3) *Panjang tali, Panjang lagi muntung manusia*: this expression is used by a person to his peers. The situation for saying this phrase is when someone wants to reprimand a certain group when talking about the disgrace of others whose truth is not yet clear. The meaning of this expression is that if the rope is measured, there is a clear measure, but human speech cannot be measured where it ends so it cannot be accounted for where the truth lies. Whether something was added or not is sometimes hard to know. This expression is also addressed to someone who talks a lot. So this expression encourages someone to be more silent and careful in hearing information from anyone when gathering.
- 4) *Kada Titik Banyu Diganggam*: This expression is used by a person to his peers. It is very rare for this expression to be used by a child to his parents. The situation to say this sentence is usually when you are gathering with peers. The meaning of this sentence is that if the water that could fall from the grasp can not fall on his hand it means that a

person's hand is really difficult to open and there is no gap in between, it implies that his hand rarely gives. This phrase is also usually said when someone feels that they have been friends with their friend for a long time but never once received help or food from that friend. While his friend often asked him for help or food. This phrase encourages a person not to be stingy to others and prefer to share.

- 5) *Jangan buruk sikuan*: this expression is used by a person to his peers or parents to his child. The situation to say this phrase is usually when gathering with peers or when parents are teaching their children about sharing. Eating this expression is when someone gives then the gift is taken back for certain reasons. This is considered rude by the Banjar people so it becomes a ban. This phrase encourages a person to sincerely give, and forget what has been given.

The expressions of the Banjar people are many and varied. This is because the Malay race is known as a race that likes to speak. This becomes quite difficult to interpret one by one because there are many so that it is chosen that is easy to classify. The difficulty of classifying is not because of the large number but also because each resource person encountered is able to interpret different

meanings. Not to mention that the interviewee sometimes feels confused to explain the meaning of an expression because the expression depends on what context the expression is said.

The phrase prohibition is difficult to include in the classification because it always depends on the pairing word, namely "pamali" so it is necessary to make a new, more detailed discussion because of the different sentence patterns: there is a beginning of expressions, the word pamali, and sanctions from ignoring what is prohibited. While expressions for advice and sarcasm generally do not have the same pattern. Phrases for advice are generally like rhyming, using certain analogies, and there is no threat behind it. Even so, satirical expressions use certain analogies, rarely rhyme, and shorter than expressions of advice such as: *muha batu* (someone who is shameless), *landap muntung* (someone who speaks harshly) and so on).

2. Banjar Expression Function

Expressions in general can mean the words that make up a sentence, the meaning of each word is considered regardless of its true meaning when it has formed a phraseological sentence. Expressions generally have special meanings or connotations to indicate a particular context. Expressions not only talk about context but also the function and background of an event. Through folklore

studies about expressions become like books that are able to bring readers to understand how the attitude of life, nature and daily life of the Banjar people as speakers of the expression. The use of expressions can be used as an effort to refine the language as expressed by Mr. Mukhlis Maman (60 years old):

The sensitivity level of people who are not of the same blood is high. That's the reason why Banjar people love to use expressions to soften their words. The reason is so that someone is not offended or angry.

From this statement, it can be seen how Banjar people behave towards others who are not of the same blood. Incestuous sentences are emphasized because it is basically difficult to find an expression not directly used in the household. According to Mukhlis Maman (60 years old):

The expression is used for people who are not of the same blood, because basically I rarely meet a family who when in their house uses an expression to their family to convey something, because generally if they are inbred, they use a more overtly direct expression, or directly to the practice of the expression, such as this expression "if you can sit ditawing halat. Why not?" It means that if we can become important people in society, why not? But to be able to achieve it we must be honest, to be honest we must be educated. That's why my parents didn't reveal that phrase, but immediately put me in a religious school.

Finally the purpose of the expression was still achieved. This is because I am of the same blood. If it is not inbred, then the expression is used so that someone is not offended. So approx.

The above statement illustrates that basically the more distant a person's blood relationship is, the more often the expression will be used. However, if the closer a person's relationship is, the expression will change to a direct meaning of an expression or a direct statement (frontal). This shows how Banjar people are very careful in building relationships with others. In addition, this also shows that expressions are increasingly rarely used in close family because there is a feeling of attachment to each other so that the sense of offense can be minimized and not prioritized.

What's even more interesting is that the way a person expresses the phrase differs depending on who is being faced. If to people who are not of the same blood, the expression can be said immediately. Unlike the case with people whose blood relationship is close, conjunctions are usually used. "*Nang kaya* (like) or *nang kaya said urang tu* (as people say)... (mention status in the family: wife, children, grandchildren, etc.)" only then followed by the phrase. This was again explained by Mr. Mukhlis Maman (60 years old) according to him:

It depends on who we're talking to. If with family usually there are words first

before expressing the expression, can, usually it is like *this "nang kaya kata urang tu (nak lah, umanya lah, cu lah) 'sapuluh batang batindah, bilungka jua nang linyaknya'. Well, I added a sentence in front of him so that he felt more near with who I was talk.*

The expression Banjar has a different meaning from expressions in general. Traditional expressions consist of proverbs, *petitih*, *seloka* (*seloko*), *petuah* (*pituah*), and *kias* (Karim, 2015). If in general understanding expressions are figurative language, then according to Mukhlis Maman (60 Years) expressions are the language of diplomacy, he stated:

Phrases are words that are refined to give advice or give someone innuendo so that no one is offended. Banjar people advise or mention someone's character not to be blatant. The phrase seems to me to have mixed with political elements because in the expression usually inserts the goal to be achieved "want to be heard or followed" that is because the language of the expression is called the language of diplomacy. Because in it there is a lobbying process. However, in the past people did not know the term diplomacy, so it was called a proverb or expression. Because this political term was better known recently when Suharto stepped down. If referring to that the philosophy of the Banjar people is also political, but politics is with rules, this expression is the rule. Why is it called a rule? Since the rule means "civilized" so soften the

words with the expression civilized.

From his statement, it can be concluded that an expression is a sentence that is *refined* or assembled in such a way as to give advice or give satire to others to avoid offense. Expressions are basically words that contain certain goals of the speaker so that someone who hears them can follow the direction of the goal to be achieved. Expressions can be closely related to diplomatic language because of their nature that contains a certain purpose behind a sentence. Expressions become a kind of rule to reprimand or advise someone, because saying an expression can be interpreted as someone civilized. The expression is expressed as something civilized because it returns to its original nature of being able to soften words so that no offense occurs. This is in line with the understanding of the expression as stated by Danandjaya (1991), which is a short sentence that contains wisdom.

In a more in-depth interview, Mr. Mukhlis Maman (60 years old) again added:

The phrase is close to that political term, we can also see it from the term *Pamali*. *Pamali* is also political. Because if we have heard that word, we can immediately hurt it. Because now we seem to both know behind the *pamali* there are sanctions. So for example: *Don't be based at night, Pamali*. It's just like our parents said long ago. Hearing that, we immediately stopped.

Even though our parents mentioned the phrase so as not to disturb people who are sleeping. however, if we still pay attention then it is called the sanction, Pamali said earlier immediately changed "don't base at night, far sustenance" now hear far away sustenance who wants it? That's why we stop.

Talking about the expression Banjar in a folklore perspective is certainly not just talking about the meaning of an expression, but also involves the function of the expression. Therefore the function of an expression should be more deepened because the content will be different from just *translating* the language. according to Novriyandi Saputra (29 years old):

The expression in my opinion functions to advise or satirize. Therefore, there is a term ancients, if someone advises good things with that expression, it is called "Pamantik" who usually advises with "Mantik", teachers or religious scholars, so they do not dare to call him "panyindiran" but call him "Pamantik". Meanwhile, if an ordinary person uses the expression to advise or be alone with others, it can be called "Panyindiran".

Through this statement it can be seen that there is a function behind the expression. The term *mantik* or *pamantik* used for *alim ulama* when using expressions as a way of giving advice to others can be categorized as expressions that function as prevention not to do

something that is not in accordance with the behavior that exists in society. While the term *manyindir* which is used for ordinary people when using expressions serves as a process of returning a person for a deviation that has been committed. This action is currently commonly referred to as preventive and persuasive action.

Meanwhile Mani (62 years old) in his interview added the following:

Banjar's phrase is usually to tell adab, tell how it should be with friends, what about parents. It was taught since I was a child, since my parents, our datu-datu. However, it is now rarely used.

From his statement shows that the function of Banjar expressions is more specific as a rule in the code of behavior, a system of behavior towards friends and parents. Thus, it can be said that traditional expressions in Banjar society have a function as advice as well as social control.

CONCLUSION

Traditional expressions contain advice or teachings from wise men who have experienced various life experiences. That traditional expression has value that benefits everyone, both personally and collectively. In traditional expressions, guidance is reflected that is useful for community members in organizing their lives. The purpose of using expressions or proverbs is to refine a statement. Traditional expressions are generally used

to convey criticism, denounce, reject opinions, convey things and give advice to others or members of society.

There are several functions of traditional expressions, namely as a medium of advice, a medium of satire or criticism, a media of joking, a media of social solidarity, a media of strengthening attitudes of responsibility. The results of this study show that there are four types, namely: civil, educational, cultural and socialization. The function contained in the traditional expression *urang* Banjar has a function to smooth sentences and as a medium for delivering criticism, advice and jokes.

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