



## Meaning and Value in the Proverb of the Bugis Dialect of Bone

Ali, \*Idris, Gusti Ketut Alit Suputra, Ardianto

Education Language Departement, Faculty of Teacher Training and Education, Tadulako University. Jl. Soekarno Hatta No.KM. 9, Tondo, Mantikulore, Kota Palu, Sulawesi Tengah 94148, Indonesia

\*Corresponding Author e-mail: [idris.patekkai@gmail.com](mailto:idris.patekkai@gmail.com)

Received: December 2021; Revised: January 2022; Published: January 2022

### Abstract

This study examines the meaning and value of the proverbial Bugis dialect of Bone in Koninis Village, Simpang Raya District, Banggai Regency. The purpose of this study was to describe the meanings and values contained in the proverb of the Bugis dialect of bone. The type of research used is a descriptive approach using qualitative methods so that it is easy to understand the data in this study in the form of written words. The research location was conducted in Koninis Village, Banggai Regency. The source of the data used in this study is the results of interviews obtained from informants regarding the Bugis dialect of the Bone dialect. Data collection techniques in this study used interview and recording techniques. Furthermore, the data analysis techniques used in this study were data collection, data reduction, data presentation, and conclusions and verification. The results of this study found that there were 5 types of meaning from 17 data on the proverbial Bugis dialect of bone that had been analyzed, namely; 1) connotative meaning, 2) denotative meaning, 3) proverb meaning, 4) affective meaning, 5) association meaning. Furthermore, it was found that there are 3 types of values contained in the proverb of the Bugis dialect of Bone, namely; 1) values related to human problems with themselves, 2) values related to human problems with God, 3) values related to human problems with fellow humans.

**Keywords:** meaning, value and proverb

**How to Cite:** Ali, A., Idris, I., Suputra, G., & Ardianto, A. (2022). Meaning and Value in the Proverb of the Bugis Dialect of Bone. *Prisma Sains : Jurnal Pengkajian Ilmu dan Pembelajaran Matematika dan IPA IKIP Mataram*, 10(1), 158-166. doi:<https://doi.org/10.33394/j-ps.v10i1.4880>



<https://doi.org/10.33394/j-ps.v10i1.4880>

Copyright© 2022, Ali et al

This is an open-access article under the [CC-BY](https://creativecommons.org/licenses/by/4.0/) License.



## INTRODUCTION

Every social interaction carried out by the community in their daily life definitely requires a tool to be able to communicate, so as to be able to connect humans with other humans. The existence of communication tools is certainly an important aspect for the creation of social relations in the community. With the existence of communication tools, humans can convey thoughts, ideas, concepts or feelings. This communication tool is then known as language. Language is a tool used to interact or communicate, in the sense of conveying thoughts, ideas, concepts, or feelings (Chaer & Agustina, 2004). The language used by a speech community will reflect the behavior, viewpoints, and beliefs of the speakers (Tenri Sua et al., 2020). In addition, the words used also always refer to objects, events, and everything that is symbolic and metaphorical.

Regional languages gives the characteristics of the life of the people of a nation through regional culture can be revealed various life experiences (Satriana, 2015). Likewise in regional languages, proverbs are also spoken to illustrate an intention so that the person who is the topic of conversation does not feel that he is the one being discussed. Proverbs and regional languages have a very close relationship. Because the regional language is a language that has a high politeness value. Therefore, people who use local languages often use expressions in communicating (Ulinsa, 2020)

The use of expressions in conveying messages to others can lead to positive or negative things depending on the recipient of the message in interpreting the message conveyed in the expression (Nurmiwati & Fahidah, 2019). Since ancient times, to reprimand or praise someone is not done directly, but uses expressions that have a figurative meaning such as a proverb. wise parents use proverbs to teach or advise others. Proverb is not only a pearl of language, the flower of language, but also a sentence that provides a deep, broad and precise understanding, conveyed subtly and figuratively (Marni, 2017). The prominent function of proverbs is advice. Advice conveyed using proverbs will give more results than advice delivered frankly because the sentence delivered frankly is not only harsh, it can also hurt the feelings of the person being advised.

In the proverbs of the Bugis dialect of Bone, there is a meaning and value that needs to be studied more deeply because there are still many young generations who do not know what the true benefits of the proverb are. Meaning itself is a concept, understanding, idea, or idea contained in an utterance unit, either in the form of a word, a combination of words, or an even larger unit. While values are things that are good and desirable, expected and done because they are considered important by a member of the community, something that is considered important and has value if it can be useful and valuable, beautiful, good and religious. In this day and age, not a few of the younger generation do not know the traditional expressions that exist in their area, especially for the Bugis community.

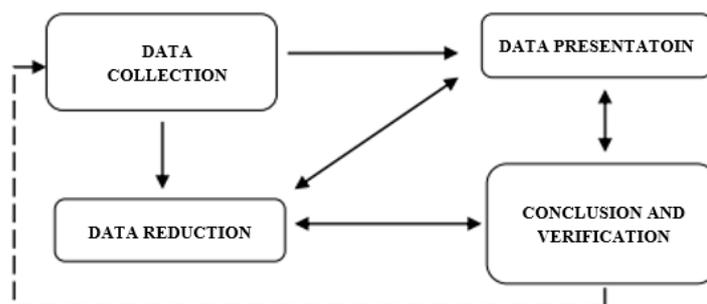
One of the causes of the fading of regional culture is the lack of interest in regional literature because the strength of regional literature lies in the oral aspect (Kasmin, 2016). Proverbs are not considered important anymore and began to be abandoned. Basically, a lot of advices contained in it. Value is an order that is used as a guide by individuals to weigh or choose alternative decisions in certain social situations (Harpriyanti & Komalasari, 2018). There are very useful meanings and values that can be applied properly in this life. The use of Bugis language expressions by the people of Bone is believed to have various comprehensive and noble values, classified into national cultural values that are local genius (Tenri Sua et al., 2020). Therefore, research on the meaning and value of the proverbial Bugis dialect of bone is needed to maintain its sustainability. This study aims to describe the meanings and values contained in the proverb of the Bugis dialect of Bone

## METHOD

The approach used in this study is a descriptive approach using qualitative methods. Bogdan and Taylor (in Moleong, 2018) state that "qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from the behavior of the people observed". The qualitative method was used because the data studied were words and sentences in the form of a proverb of the Bugis dialect of the bone. To describe the research data, of course, qualitative research will be used because it will make it easier for researchers to describe or draw conclusions from the proverb of the Bugis dialect of the Bone that will be studied. The data collected in this study are in the form of proverbs of the Bugis dialect of the Bone dialect. The data obtained were obtained through an interview process with informants who are believed to know the proverbs of the Bugis tribe dialect of Bone.

In this study, data analysis was carried out based on the opinion of Miles and Huberman (in Alimusa & Ikhwan, 2019) which divided it into four components, namely, 1) Data Collection; 2) Data Reduction; 3) Data Presentation; and 4) Conclusion and Verification. The process of collecting data was carried out by researchers from the beginning of the study using interview techniques and recording techniques. The data collection method was carried out to collect the proverbs that exist in the Bugis people of the Bone dialect, whose data sources were obtained from sources who had been previously interviewed. Data reduction is done to sharpen the analysis, categorize, classify, direct, discard unnecessary. The data that has been collected through interview techniques and recording techniques are then categorized or grouped again into a simpler form into two parts, namely the sound of the

proverb and the reason or purpose of proverb. The presentation of this data is carried out after the process of reducing the meaning and value data in the Bugis proverb with the Bone dialect is complete. This method is done by describing the data that has been reduced which can then be drawn conclusions from the data. The presentation of the data in this study can be in the form of a brief description or in the form of a chart. The data obtained are presented in descriptive form. Drawing conclusions is an attempt to find or understand the true meaning and value contained in the proverb of the Bugis dialect of Bone. Conclusions are drawn after the researcher has understood well the data that has been presented in tabular form. From this conclusion, it will be known the results of the research through all the data obtained, namely about the Meaning and Values in the Proverb of the Bone Dialect Tribe.



**Figure 1.** Research Flow

## RESULTS AND DISCUSSION

The results of the study were analyzed using a variety of semantic meanings to find out what meanings and values are contained in the proverbs of the Bugis dialect of Bone.

### First proverb

“Tellui unganna decengnge ri watakkale’e : (1) pisangkayengngi alena magau maja’e, (2) pisangkayengngi alena makkeda ada maja’e, (3) pisangkayengngi alena mannawa – nawa maja’e “.

“ There are three flowers of goodness in our bodies: (1) forbidding himself from doing bad, (2) forbidding himself from proverb bad words, (3) forbidding himself from thinking bad things.”.

The meaning contained in the above proverb is connotative meaning and denotative meaning. The word unganna (flower) in the sentence has the connotation of a good personality. Then followed by the actual meaning, namely the denotative meaning of the sentence " (1) banana kayengngi alena magau maja'e, (2) banana kayengngi alena makkeda no maja'e, (3) banana kayengngi alena mannawa - nawa maja'e ". Which means (1) forbidding himself from doing bad things, (2) forbidding himself from proverb bad words, (3) forbidding himself from thinking bad things.

The value contained in the proverb is a value related to the problem of the human self with himself. The adage above emphasizes how a human being is able to have good morals that can be applied in social life. As supported by the statement of Robert (2015) that every formation of words and even sentences in a language, including the language used in proverbs, can determine the nature or characteristics of thoughts in the culture of a nation.

There are three main things contained in the proverb, namely, forbidding himself to behave badly, say bad words, and think badly.

## Second Proverb

“ Tellui riyala sappo : (1) tau’e ri dewatae, (2) siri’e ri dewatakkale, (3) siri’e padata tau”. “ Tellui riyala sappo : (1) tau’e ri dewatae, (2) siri’e ri dewatakkale, (3) siri’e padata tau”.

“ There are three that are used as fence handles: (1) fear of God, (2) shame on yourself, (3) shame on fellow humans “.

The meaning contained in the sentence is connotative meaning and denotative meaning. The connotative meaning in the proverb is contained in the sentence "Tellui riyala sappo" which means there are three that are used as fences. The word fence here connotes a protector or shield from the bad things in life in this world. Then followed by the actual meaning, namely the denotative meaning in the sentence "(1) tau'e ri dewatae, (2) siri'e ri dewatakkale, (3) siri'e padata tau ".

The existence of proverbs cannot be separated from the context of human life itself (Sumanti, 2015). The values contained in the proverb are values related to human problems with their god, human problems with themselves and human problems with fellow humans. this can be proven in the sentence tau'e ri dewatae which means fear of God. The word fear in the proverb means always trying to make himself able to carry out all his commands and stay away from all his prohibitions. Then in the sentence *siri'e ri dewatakkale* which means to be ashamed of oneself, there are moral values. Being ashamed of yourself means always trying to keep yourself from doing bad deeds or proverb bad words.

## Third Proverb

“ *Aja' moppang, matei matu indo'mu* “.

“ *Jangan tengkurap, nanti meninggal ibumu* “.

In the above proverb there is a denotative meaning and the meaning of proverbs. Do not prone (*Aja' moppang*) here has the denotation of a prohibition to sleep in a prone or prone position. Then the sentence later your mother dies has the meaning of a proverb that bad things will happen if an order is not carried out. The values contained in the proverb are values related to human problems with themselves. The proverb means not to sleep on the stomach because it can cause shortness of breath. Maintaining health is an important message that proverb above wants to convey, especially in terms of sleeping in a good way. This is in line with Kulsum (2021) who concluded that the proverb is thick with community culture and moral values, one of which is the moral value of humans in themselves, such as health and quality of life.

## Fourth Proverb

“ *Aja' mulewu ri tanae, konalekkaiko manu – manu, matei matu indo'mu* ‘.

“ *Jangan tidur di atas tanah, kalau dilangkahi ayam, nanti meninggal ibumu* “.

The meaning contained in the proverb above is the denotative meaning and the meaning of the proverb. The sentence "*Aja' mulewu ri tanae, konalekkaiko manu - manu, matei matu indo'mu*" which means don't sleep on the ground, if you step on a chicken your mother will die. In the sentence do not sleep on the ground has a denotative meaning in it. The sentence if you step on a chicken later your mother dies has the meaning of a proverb that bad things will happen if an order is not carried out.

The value contained in the proverb is a value related to human problems with social rules in society. This proverb tries to explain that if we do not carry out the rules or orders

given we will get consequences or punishments that will harm ourselves and society. As we can understand that proverbs contain social values, culture, economy, religiosity, outlook on life, leadership, and even political values (Maneechukate, 2018)

### **Fifth Proverb**

“ Aja muala aju pura rette wali’e, nakotenna iko rette’i, aja’ to muala aju ri pasanrae, kotenna iko pasanrei “.” Aja muala aju pura rette wali’e, nakotenna iko rette’i, aja’ to muala aju ri pasanrae, kotenna iko pasanrei “.” Aja muala aju pura rette wali’e, nakotenna iko rette’i, aja’ to muala aju ri pasanrae, kotenna iko pasanrei “.”

“ Don't take wood that has been cut off at the ends and at the base, if you don't cut it, and don't take wood that's leaning on it, if you don't lean it. “.

The meaning contained in the proverb above is the connotative meaning and the meaning of association. The connotative meaning is the meaning that is not real, this meaning is contained in the word wood (wood) which connotes goods or rights. The leaning phrase (pasanrae) has the meaning that the association has an owner.

The values contained in the proverb are values related to human problems with themselves. Proverb means don't take other people's rights that don't belong to us. As the principle of life, honesty is an important point contained in the proverb above. Proverbs, among other things, also work as advice, criticism, principles of life, or rules of conduct. (Maneechukate, 2018)

### **Sixth Proverb**

“ Komuturisiwi nafesummu, padaitu mutonanginna lopi masebbo’e “.

"If you follow your lust, it's the same as riding a leaky boat."

The meaning contained in the proverb that contains advice has a lot to do with the reflection of character values (Kustina & Simatupang, 2014). The meaning contained in the above proverb is the meaning of denotation and the meaning of connotation. The word lust in this sentence has the meaning of a strong heart's desire (tendency, impulse). Furthermore, in the phrase lopi masebbo'e (leaking boat) it connotes the purpose of life which will eventually destroy it slowly. The values contained in the proverb are values related to human problems with themselves. Controlling lust is an important thing contained in the proverb. By controlling their passions, of course, humans will no longer act according to their desires. However, the human has been able to properly consider an action to be taken.

### **Seventh Proverb**

“ Engkatu ada matarengngi na gajangnge “.

"There are words that are sharper than a dagger".

In the above proverb there is a denotative meaning and a connotative meaning. The word there (words) here has the denotation of something being said. Then the connotative meaning is contained in the word gajang (kris) which has the connotation of being able to offend other people's feelings. The values contained in the proverb are values related to human problems with themselves. Manners are the key words in the message contained in the proverb. As it shows proverbs are cultural wealth and the existence of proverbs is caused by the presence of manner in society (Kulsum, 2021)

### **Eighth Proverb**

“ *Rekko muppakalebbi’i tauwe, alemutu muppakalebbi “.*

*"If you glorify others, it means that you are glorifying yourself."*

The proverb also contains the values of wisdom, for example: humility, courtesy, selflessness, not giving up, maintaining honor, and the value of mutual cooperation. (Maneechukate, 2018). The meaning contained in the above proverb is denotative meaning and affective meaning. The word muppakalebbi'i (glorifying) has the denotation of considering (looking at) noble; (very) respectfully; uphold: we are obliged - the name of our parents; - God's command. The affective meaning can be seen in the proverb which reflects a good personality by glorifying others. The values contained in the maxim above are values related to human problems with themselves. By honoring others, it's the same as glorifying yourself.

### **Ninth Proverb**

*"Resopa temmangingi namalomo, nalette'i pammase dewata'e "*

*"Only with hard work and perseverance it will be easy to get God's pleasure"*

In the above proverb there is a denotative meaning and an affective meaning. The sentence Resopa temmangingi (hard work and perseverance) has a denotative meaning of work that is done seriously and does not give up easily. The affective meaning can be seen from the word resopa temmangingi which means a persistent attitude, never give up and remain optimistic. The values contained in the maxim above are values related to human problems with themselves. Hard work and perseverance are important points contained in the proverb. Kodariah (2015) also explained that local language proverbs often reveal the values of perseverance and hard work which are noble values inherent in a nation.

### **Tenth Proverb**

*" Mappada canggoreng nalupai uli'na "*

*"Like a nut that forgets its shell"*

The meaning contained in the proverb above is a connotative meaning. The sentence canggoreng nalupai uli'na (peanuts that forget their skin) connotes a man who has been successful or rich who forgets where he came from, the degree of his previous life and people who have helped him when he was hit by a disaster. The values contained in the maxim above are values related to human problems with themselves. Don't let wealth or success make people forget themselves and turn their good qualities into bad ones. The meaning contained in the proverb that contains advice has a lot to do with the reflection of character values (Kustina & Simatupang, 2014)

### **Eleventh Proverb**

*" Iyyapa tauwe nakulle mabbene, narekko nulleni natuliiwi dapurengnge wekka pitu "*

*"Only a person can get married, if he is able to circle the kitchen seven times".*

The meaning contained in the above proverb is denotative meaning and connotative meaning. The word married has the denotation of doing marriage; marrying. Then the connotative meaning is found in the sentence natuliiwi kitchenengnge wekka pitu "which means going around the kitchen seven times. The sentence around the kitchen seven times has the connotative meaning of living life with all the household affairs that will arise throughout his life. The values contained in the maxim above are values related to human

problems with themselves. This proverb explains that if a man wants to get married soon, he must be able to fulfill his responsibilities as a husband. The attitude of responsibility is an important point contained in the proverb above. Moral messages in proverbs tend to have a positive image which, when associated with today's needs, will make us good role models, be responsible, and care for others. (Hartati, 2017)

### **Thirteenth Proverb**

“Naiya balibolae, padai selessurengnge “

"As for the neighbor, it is the same as brother"

In the above proverb there is a denotative meaning and a connotative meaning. The word *balibolae* (neighbor) has the denotation of a person (house) whose house is close to or next to each other. The connotative meaning is found in the sentence *padai selessurengnge* which means the same as brother. The word *brother* here connotes a person who always tries to help or help when we are in trouble. The values contained in the above proverb are values related to human problems with fellow humans. Getting along with neighbors is something that must be done. Maintaining the ties of friendship is an important message contained in the above proverb. Ramadan (2018) also reveals that the issue of tolerance or mutual respect has long been actualized by the Bugis community which is shown in a series of many strands of proverbs that exist in society.

### **Fourteenth Proverb**

“Olakku kuassukeki, olakmu muassukeki “

"I'll make your measurements, you'll make your measurements"

The meaning contained in the proverb *di* is connotative meaning. The key words in the proverb are in the words *measure* and *measure* which have connotative meanings. The word *olak* (measurement) here connotes the principle or foundation of thinking. Then the word *size* does not mean the result of measuring like its denotative meaning. The word *size* here means a benchmark or guide in living life. The values contained in the maxim above are values related to human problems with themselves. The proverb explains that everyone has their own life principles or beliefs. Therefore, there is no prohibition or coercion to follow an undesirable principle of life or belief. Tolerance is an important message contained in the proverb above. This is in line with Kulsum (2021) which concludes that the proverb is thick with community culture and moral values, one of which is the moral value of humans to God.

### **Fifteenth proverb**

“De' nalabu essoe ri tengngana bitara'e”. “De' nalabu essoe ri tengngana bitara'e”.

"The sun will not set in the middle of the sky".

In the above proverb there is a connotative meaning. The word *nalabu esso'e* (sun sinking) which connotes someone's death. Based on the proverb *De' nalabu essoe ri tengngana bitara'e* which means that the sun does not sink in the middle of the sky, there is something that is impossible if the sun will set in the middle of the sky or during the day. This means that a person will not die if his death has not yet arrived. The values contained in the maxim above are values related to human problems with themselves. Tolerance is an important message contained in the proverb above. This can be proven in the proverb *Olakku*

brushsukeki, olakmu muassukeki, which means I make my measure as a measure, I make your measure as a measure. Tolerance is certainly needed to maintain peace and harmony in social life. This is in line with Kulsum (2021) which concludes that the proverb is thick with community culture and moral values, one of which is the moral value of humans to God.

### Sixteenth Proverb

“ Narekko mueloriwi atinna padammu rupa tau, a’bereangtoi atimmu “

"If you want someone else's heart, give your heart too"

The meaning contained in the above proverb is a connotative meaning. The word *ati* (heart) here connotes a sense of affection. Likewise in the sentence *a'bereangtoi atimmu* which means to give your heart too. The heart in the proverb also connotes a sense of affection. The value contained in the proverb is a value related to human with fellow human beings. The proverb also contains the values of wisdom, for example: humility, courtesy, selflessness, not giving up, maintaining honor, and the value of mutual cooperation (Maneechukate, 2018).

### Seventeenth Proverb

“ Aja’ mulao cemme narekko de’ melo marica “

"Don't go to the bathroom if you don't want to get wet"

The word *cemme* (bathing) in the sentence connotes bad behavior. Furthermore, the word *marica* (wet) connotes a negative impact or impact.

The value contained in the proverb is a value related to human problems with fellow human beings. The proverb explains that if we want to be liked and friendly with other people, then we must first like or do good to the other person. Someone or society will be easier to like and accept us if previously liked and did good to them. In line with Kulsum (2021) which concludes that the proverb is thick with community culture and moral values, one of which is the moral value of humans with the other humans.

### CONCLUSION

This study uses the Bugis dialect of Bone as the object of study which is analyzed using a variety of semantic meanings. In addition to analyzing the meaning, this study also examines the values contained in the proverb of the Bugis dialect of the Bone dialect. Based on 17 data of the Bugis proverbs in the Bone dialect that have been analyzed, there are 5 types of meanings in these proverbs. The 5 types of meaning are connotative meaning in 13 proverbs, denotative meaning in 7 proverbs, proverb meaning in 2 proverbs, affective meaning in 2 proverbs, and deep association meaning in 1 Bugis proverb, dialect of Bone. . Furthermore, from the 17 data in this study that have been analyzed, there are 3 values contained in these proverbs. The 3 types of values are values related to human problems with themselves, there are 14 proverbs, values related to human issues with God, there are 2 proverbs and values related to human problems with fellow humans, there are 3 proverbs of the Bugis tribe, dialect of Bone..

### RECOMMENDATION

The recommendation to be conveyed in this research is that it is necessary to do similar research with different places and characteristics and hope that the next research will examine proverbs in depth and broadly. The researcher hopes that this research will become a reference for research on proverbs in other places..

## REFERENCES

- Alimusa, S., & Ikhwan, I. (2019). Nilai-Nilai Sosial Dalam Hubungan Kerja Petani Gambir Dengan Toke Di Kenagarian Gantiang Mudiak Utara Surantih. *Culture & Society: Journal Of Anthropological Research*, 1(1), 110–117. <https://doi.org/10.24036/culture/vol1-iss1/21>
- Chaer, A., & Agustina. (2004). Pragmatik Peristiwa Tutur. In *Rineka Cipta*. Rineka Cipta.
- Harpriyanti, H., & Komalasari, I. (2018). Makna Dan Nilai Pendidikan Pamali dalam Masyarakat Banjar di Desa Barikin Kabupaten Hulu Sungai Tengah. *STILISTIKA: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 3(2), 242–252. <https://doi.org/10.33654/sti.v3i2.962>
- Kasmin, S. (2016). Nilai - nilai Ungkapan Tradisional Masyarakat Ciacia di Kabupaten Buton. *Jurnal Bastra (Bahasa Dan Sastra)*, 1(2).
- Kodariah dan Gugun Gunardi, S. (2015). Nilai Kearifan Lokal Dalam Peribahasa Sunda: Kajian Semiotika. *Patanjala: Jurnal Penelitian Sejarah Dan Budaya*, 7(1), 113. <https://doi.org/10.30959/patanjala.v7i1.88>
- Kulsum, U. (2021). Peribahasa Sumber Nilai Moral Sebagai Pembentuk Karakter. *Caraka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia Serta Bahasa Daerah*, 10(2), 46–52.
- Kustina, R., & Simatupang, Y. J. (2014). Analisis Nilai Karakter Dalam Peribahasa Pada Buku Satu Tiket Ke Surga Jilid 2 Karya Zabrina A. Bakar. *Metamorfosa*, 2, 53–60.
- Maneechukate, S. (2018). Karakter Masyarakat Indonesia Berdasarkan Peribahasa. *Indonesian Language Education and Literature*, 4(1), 91. <https://doi.org/10.24235/ileal.v4i1.2628>
- Marni. (2017). Nilai, Fungsi, Dan Makna Katangari Dalam Bahasa Muna Di Kecamatan Barangka Kabupaten Muna Barat. *Bastra*, 1(4), 33–35.
- Moleong, L. J. (2018). Metodologi penelitian kualitatif. In *PT Remaja Rosdakarya*.
- Nurmiwati, N., & Fahidah, F. (2019). Makna Ungkapan Tradisional Dalam Masyarakat Bima. *Jurnal Ilmiah Telaah*, 3(2), 123. <https://doi.org/10.31764/telaah.v3i2.1229>
- Robert, S. (2015). Pendekatan Antropolinguistik Terhadap Kajian Tradisi Lisan. *RETORIKA: Jurnal Ilmu Bahasa*, 1(1), 94–107. <https://doi.org/10.22225/jr.1.1.105.1-17>
- Satriana, E. (2015). Makna Ungkapan Pada Upacara Perkawinan Adat Bulukumba Di Desa Buhung Bundang Kec. Bontotiro Kab. Bulukumba. *Jurnal Humanika*, 3(15).
- Sumanti. (2015). Analisis Wacana Novel Supernova: Akar Karya Dee Lestari Sebuah Tinjauan Referensi. *ILEAL: Indonesia Language Education and Literature*, 1(1).
- Tenri Sua, A., Anshari, A., & Maman, M. (2020). Bentuk, Fungsi, dan Nilai Ungkapan Bugis Masyarakat Bone. *Edumaspul: Jurnal Pendidikan*, 4(1), 288–295. <https://doi.org/10.33487/edumaspul.v4i1.368>
- Ulinsa. (2020). Representation Of Verbal Meanings And Functions Of Kaili Language Adages In Rai Dialect At Central Sulawesi. *SEMIOTIKA*, 21, 82–92.