

## REVEALING THE LOCAL WISDOM OF MADURA IN THE FOLK SONGS *PAJJHÂR LAGGHU* AND *TONDU' MAJHÂNG*: AN ETHNOLINGUISTIC STUDY

Santuso SANTUSO<sup>1</sup>, Ikwana SETIAWAN<sup>2</sup>, Ali BADRUDIN<sup>3</sup>

<sup>1,2,3</sup> Master of Linguistics Department, Faculty of Humanities, Jember University, Indonesia

### Abstract

Folk songs are not merely a form of entertainment but also serve as a medium to understand the local wisdom embedded within a community. This study aims to uncover the local wisdom of Madura through the folk songs *Pajjhâr Lagghu* and *Tondu' Majhâng*. The research employs a qualitative descriptive method with an ethnolinguistic approach. The data consists of words, phrases, and clauses found in the two songs. Data sources include internet sites, YouTube, and textbooks. Data collection was conducted by downloading song videos from YouTube and reviewing song lyrics from websites and books. The collected data were analyzed using an extra lingual matching method. The findings reveal that the local wisdom in *Pajjhâr Lagghu* encompasses (a) values such as hope, high optimism, hard work, perseverance, resilience, independence, fighting spirit, courage, responsibility, dedication, and strong commitment; (b) knowledge and skills in agrarian enterprises; and (c) patriotism, including the willingness to sacrifice everything for the prosperity and glory of the homeland. Meanwhile, the local wisdom in *Tondu' Majhâng* includes (a) values such as courage, resilience, perseverance, hard work, togetherness, solidarity, hope, supportiveness, gratitude, and a strong work ethic; and (b) knowledge and skills related to maritime sciences.

### Keywords:

Ethnolinguistics, Folk Songs, Madura, Local Wisdom, Culture

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Corresponding Author\*

[santuso@yahoo.com](mailto:santuso@yahoo.com)



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## INTRODUCTION

Language and culture are closely interrelated. Language serves as a communication tool, enabling humans to interact and convey messages to one another (Hasbullah, 2020; Hasim, 2018; Mailani et al., 2022). Behind the language used lies the culture that surrounds it. Culture encompasses values, norms, traditions, and arts inherent to a particular community (Darmana, 2020; Noviana, 2018; Setyaningrum, 2018). Through language, culture can be preserved and passed down from generation to generation.

One form of cultural expression often connected to language is folk songs. Folk songs are vocal art forms originating from specific regions, employing local languages (Harpad et al., 2019). Typically, the creators of these folk songs remain anonymous (Jannah et al., 2022). Nevertheless, these songs are valuable cultural assets that enrich the diversity of musical arts in Indonesia. In the context of folk songs, language serves as a powerful medium for conveying cultural messages. The lyrics of folk songs encapsulate values of life, morals, elements of social unity, and harmony with the surrounding environment (Safiuddin et al., 2023; Setiowati, 2020).

Folk songs play a significant role in introducing and promoting a region's culture to a broader audience (Njatrijani, 2018). Therefore, folk songs not only function as entertainment but also serve as a medium to explore Indonesia's cultural diversity (Priyatna et al., 2019). Communities can learn and understand local wisdom through the lyrics of folk songs. Through these songs, the local wisdom of a region or ethnicity can be beautifully depicted.

Local wisdom reflects the lives of communities with cultural heritage, encompassing knowledge, ideas, values, skills, experiences, behaviors, and customary practices handed down from generation to generation, becoming communal property (Helmon, 2018; Wiradharma & Yusari, 2017). Many Indonesian folk songs contain elements of local wisdom. The Madurese ethnic community also possesses such wisdom, as exemplified in the songs *Pajjhâr Lagghu* and *Tondu' Majhâng*. These two folk songs portray the livelihoods of the Madurese people on Madura Island, East Java.

The song *Pajjhâr Lagghu* depicts the lives of Madurese farmers, while *Tondu' Majhâng* describes the lives of Madurese fishermen. The former is of unknown authorship, whereas the latter was composed by R. Amiruddin Tjitraprawira. Each word and phrase in these folk songs carries profound

meaning and contains local knowledge accumulated over the years. Therefore, these songs are essential to be preserved and passed down to future generations.

In reality, in this era of globalization, folk songs are increasingly marginalized by contemporary pop songs. Many young people are more drawn to modern music, neglecting folk songs (Tatilu et al., 2018; Ulandari et al., 2018). Through this article, the authors aim to study *Pajjhâr Lagghu* and *Tondu' Majhâng* to uncover the local wisdom embedded in them. The findings of this research are expected to provide additional insights, particularly for the younger generation, regarding Madurese local wisdom so it can be studied and applied in today's life.

This research falls under the ethnolinguistic field. Ethnolinguistics is an interdisciplinary field combining ethnology and linguistics. It examines the complex relationship between language use and cultural patterns within a specific community (Setiani et al., 2018). Ethnolinguistics also seeks to discover the links between language, its usage, and culture in general. The primary focus of ethnolinguistic studies is language, which serves as the object of investigation. Language is intrinsically linked to culture, as it reflects a community's culture, and culture, in turn, can influence language (Puspita, 2018). Ethnolinguistics, also known as anthropolinguistics, strives to understand how language reflects and shapes human life within broader social, cultural, and historical contexts.

Several researchers have conducted previous studies that explore local wisdom using linguistic approaches in relation to culture and ethnicity. Among these studies are those by Fadhilah et al. (2019), Hasibuan et al. (2019), Imbang et al. (2020), Manurung & Bismala (2021), Muhyidin (2017), Sitompul & Simaremar (2017), and Situmorang & Sibarani (2021).

The study by Fadhilah et al. (2019) revealed local wisdom in Madurese proverbs using color name elements. Hasibuan et al. (2019) uncovered local wisdom found in naming practices among the Mandailing community. Imbang et al. (2020) examined local wisdom in the naming of maize plants by Tombulu language speakers. Manurung & Bismala (2021) highlighted local wisdom in the North Sumatra version of the Kuku Bima Ener-G advertisement. Muhyidin (2017) analyzed local wisdom in toponymy in Pandeglang Regency, Banten Province. Sitompul & Simaremar (2017) revealed local wisdom in the film *Sinamot* by Medan's young filmmakers. Meanwhile, Situmorang and Sibarani (2021) explored local wisdom in *Paulak Une* and *Maningkir Tangga* within Batak Toba wedding traditions in Sigapiton Village, Ajibata District.

Based on the above descriptions, it is evident that these seven studies and this research differ in their objects of study. The previous studies investigated local wisdom in various contexts, such as proverbs, plant naming, advertisements, toponymy, films, and wedding traditions. In contrast, this study focuses on the local wisdom embedded in Madurese folk songs. Thus, this research aims to make a new contribution by uncovering the local wisdom found in Madurese folk songs. It is hoped that this will enrich public understanding of the cultural wealth and local heritage of the region.

## METHODS

This article employs a qualitative descriptive approach, aiming to uncover the local wisdom within two Madurese folk songs, *Pajjhâr Lagghu* and *Tondu' Majhâng*. The data sources for this research include YouTube, internet websites, and books containing the lyrics of these folk songs (Fuad S, 2017, p. 49; Rudiyanto, 2022). The data consists of words, phrases, and clauses found in the song lyrics.

Data collection involved downloading videos of folk songs from YouTube and examining their lyrics from internet sources and books. Subsequently, the researchers transcribed the song lyrics and analyzed their meanings. The data were then analyzed using the extra lingual matching method. Through this method, the analysis connected elements beyond the language, specifically cultural elements within the community (Azwardi, 2018, pp. 110–111). In analyzing the data, song lyrics that reflect the local wisdom of the Madurese ethnic community were classified according to their types. The analysis results were then described in descriptive sentences.

## RESULT AND DISCUSSION

East Java Province consists of two major ethnic groups, namely the Javanese and the Madurese. Several traditional songs from East Java use the Madurese language and depict the characteristics of the Madurese ethnic community. Two of these songs are *Pajjhâr Lagghu* (PL) and *Tondu' Majhâng* (TM). These songs primarily describe professions commonly practiced by the Madurese ethnic community in the past, namely farmers and fishermen. These songs were created several decades ago, and their lyrics depict the local wisdom of the Madurese ethnic community. To facilitate data analysis, the lyrics of these two regional songs and their meanings are elaborated below. The researcher then describes the local wisdom contained in these songs.

**Lyrics of the Song Pajjhâr Lagghu.** The first song is titled *Pajjhâr Lagghu*. The title consists of two words: *pajjhâr*, meaning "dawn," and *lagghu*, meaning "morning." Thus, the title of this song translates to "morning dawn." Below are the song lyrics along with their meanings in Indonesian.

<i>Pajjhâr lagghu arèna pon nyonara</i>	(The Morning Sun Begins to Shine)
<i>Bapa' tanè sè tèdung pon jâgâ'â</i>	(The farmer, who was asleep, wakes up)
<i>Ngala' arè' so landu' tor capènga</i>	(Grabs his sickle, hoe, and straw hat)
<i>Ngajâlânaghi sarat kawajibhân</i>	(Fulfilling the duties of his life)
<i>Atatamen mabânya' hasèl bhumina</i>	(Cultivating the land to yield abundant crops)
<i>Mama'mor naghârâna tor bângsana</i>	(Prospering his country and his nation)

**Local Wisdom in the Song Pajjhâr Lagghu.** The song *Pajjhâr Lagghu* portrays the lives of Madurese people who work as farmers. The song contains elements of local wisdom from the Madurese ethnic community. Below is an analysis of each line of the song *Pajjhâr Lagghu* and its connection to the local wisdom of the Madurese community.

The first line of the PL song reflects philosophical and cultural meanings closely related to the beauty of nature, new hope, and positive beginnings. The phrase *pajjhâr lagghu* refers to the moment when the sun begins to rise, offering the first light after a night. Morning dawn is often considered a beautiful and awe-inspiring time in nature, as the sky changes from darkness to brightness. It reflects an appreciation for the beauty and wonders of nature.

Morning dawn also symbolizes a new and fresh beginning. The rising sun signifies the start of a new day and an opportunity to begin new activities. It conveys the meaning that every morning brings a new chance for the Madurese ethnic community to start the day with enthusiasm and hope, leaving behind the past. The sunrise at dawn reflects hope and optimism, often associated with renewal, growth, and success. Each dawn provides an opportunity to look toward the future with hope and energy.

The second line of the PL song reflects the local wisdom of the Madurese community related to hard work, perseverance, independence, fighting spirit, and courage. The Madurese people value hard work and persistence in earning a living. *Bapa' tanè sè tèdung pon jâgâ'â* illustrates the spirit and determination of Madurese farmers in agricultural work. They rise early and start working to cultivate the land and tend to crops with dedication. The phrase *bapa' tanè* highlights the independence of the Madurese community in managing their lives. The Madurese people tend to rely on their efforts and tenacity to achieve well-being, valuing independence and upholding values such as hard work, resilience, and self-reliance.

Additionally, the lyrics reflect the fighting spirit and courage of the Madurese people in facing various challenges. Madurese farmers are seen as spirited individuals who tirelessly tackle agricultural hardships. The song also illustrates the relationship between humans and nature, particularly in the context of agriculture. Madurese farmers understand and respect nature as the source of their livelihood, realizing the need to wake up early and start their farming activities to succeed.

The third line of the PL song reflects the local wisdom of the Madurese community related to agriculture, traditional skills, and independence. Farming is the primary livelihood of the Madurese people, creating a close relationship with the land and relying on agricultural products to meet their



daily needs. They understand that success in farming requires continuous effort, using tools such as sickles and hoes for cultivation. It also reflects the traditional local wisdom inherent in rural Madurese communities. By taking up sickles, hoes, and hats, they demonstrate their readiness to work in agricultural fields with full dedication.

The fourth line of the PL song contains the local wisdom of the Madurese community related to responsibility, dedication, and commitment in performing the duties of a farmer. Farmers in Madura face heavy obligations in managing crops, cultivating land, and ensuring the sustainability of agriculture. Through the lyric *ngajâlânaghi sarat kawajibhân*, the song emphasizes the importance of awareness of responsibility and continuity in fulfilling the role of a farmer. The lyrics also depict the high dedication and commitment of Madurese farmers in carrying out their tasks. Farmers must be ready to work hard, wake up early, and put in maximum effort to achieve good results. They possess a strong spirit and determination to face challenges and maintain agricultural productivity.

The song reflects the local wisdom of the Madurese community in valuing hard work and perseverance in farming. Madurese farmers are known as resilient individuals who tirelessly manage their agricultural land. Through the lyrics, they are portrayed as having perseverance and a fighting spirit to overcome difficulties and produce good harvests. Madurese farmers are aware that fulfilling their obligations well is part of sustaining life and the well-being of the community. They understand the importance of preserving the land, managing natural resources, and practicing sustainable agriculture.

The fifth line of the PL song reflects the local wisdom of the Madurese community regarding sustainable agriculture, soil management, and the wisdom of achieving abundant yields. The Madurese community understands the importance of maintaining soil fertility and paying attention to ecological balance in farming practices. By prioritizing sustainable farming methods, they ensure that agricultural yields continue without damaging the environment. The phrase *mabânya' hasèl bhumina* highlights the Madurese local wisdom in proper land management. The Madurese people possess extensive knowledge about using fertilizers, land preparation, and crop rotation to keep the soil fertile and productive. They understand the importance of maintaining soil quality to produce abundant yields.

Furthermore, the song's lyrics also reflect the local wisdom of the Madurese community in agricultural knowledge and skills. The Madurese people inherit knowledge and skills passed down through generations in managing agriculture. They know the right time to plant, how to care for crops, and appropriate fertilization techniques. Through these lyrics, they appreciate such knowledge and skills as key sources of agricultural success. The local wisdom embodied in these lyrics also teaches the value of productivity. The Madurese community understands the importance of working hard and efficiently in farming to achieve abundant yields. They use their knowledge and skills to maximize agricultural output, thereby meeting their needs and improving their welfare.

The sixth line of the PL song contains the local wisdom of the Madurese community related to making positive contributions to the nation and state through agricultural activities. It reflects the value of patriotism, which involves sacrificing everything for the prosperity and success of the nation. The Madurese community recognizes the vital role of agriculture in providing food, creating employment opportunities, and contributing to the national economy. Through farming, they make tangible contributions to enhancing the country's prosperity.

The local wisdom of the Madurese community in this song also includes the wisdom of creating economic independence and the value of cooperation. By relying on agriculture, the Madurese community can produce their own food and income sources, achieving economic self-reliance. Additionally, agriculture in Madura often involves collaboration and teamwork among farmers in activities like planting, harvesting, and processing agricultural products. The Madurese people embody a strong spirit of cooperation, where they help and support each other to achieve common goals.

**Lyrics of the Song *Tondu' Majhâng*.** The second song is titled *Tondu' Majhâng*. The word *tondu'* means "already visible coming from the sea but not yet reaching the shoreline," while *majhâng* means

“fishing.” Thus, the title of the song carries the meaning of a fisherman returning from the sea. Below are the lyrics of *Tondu’ Majhâng* along with their meanings in Indonesian.

<i>Ollè ollang, paraona alajârâ</i>	(Olle Ollang, the boat is about to sail)
<i>Ollè ollang, alajârâ ka Madurâ</i>	(Olle Ollang, sailing to Madura)
<i>Ngapotè was lajârâ è tangalè</i>	(The white sails are starting to appear)
<i>Rèng majhâng tantona la padâ molè</i>	(The fishermen are surely on their way back home)
<i>Mon tèngguh dhâri ombâ’ pajhâlâna</i>	(If observed from the waves of their journey)
<i>Masèh bânya’a onngu lè-olèna</i>	(It seems like their catch is abundant)
<i>Duh, mon ajhâlling odi’na orèng majhângan</i>	(Oh, the life of fishermen when you see it)
<i>Abhântal ombâ’ sapo’ angèn salanjhânga</i>	(Resting on waves, wrapped in the eternal wind)

**Local Wisdom in the Song *Tondu’ Majhâng*.** The song *Tondu’ Majhâng* portrays the life of the coastal Madurese ethnic community, most of whom work as fishermen. The song also embodies the local wisdom of the Madurese people. Below is an analysis of each line in the song, connecting it with the local wisdom of the Madurese ethnic group.

The first and second lines of the *TM* song contain the local wisdom of the Madurese people related to life as fishermen and their close relationship with the sea. These lyrics illustrate the courage and resilience of the Madurese people who work as fishermen. Madurese fishermen face significant challenges and risks navigating the sometimes fierce sea. They exhibit local wisdom in overcoming these hardships with bravery and perseverance. Furthermore, this song reflects the dependency of the Madurese community on the sea as their primary source of livelihood. The sea serves as the main occupation for Madurese fishermen living in coastal areas, as the sea directly borders the four regencies on Madura Island. Therefore, the sea becomes their source of income to sustain their families.

Through the lyrics *alajârâ ka Madurâ*, the song emphasizes the deep connection between the Madurese people and the sea. Additionally, the song expresses pride in the culture and heritage of the Madurese people. The journey of fishing boats heading to Madura symbolizes a significant aspect of strengthening their identity as coastal dwellers living alongside the sea. Madurese fishermen often perform their duties collectively, whether in preparing boats, fishing, or sharing their catch. They embody local wisdom in values of unity and solidarity among fellow fishermen.

The third and fourth lines of the *TM* song convey the local wisdom of the Madurese community about the life of fishermen returning to land after fishing. The song reflects the routine of Madurese fishermen who go to sea to earn a living. The phrase *ngapotè wa’ lajârâ è tangalè* illustrates the moment when fishermen finish their sea journey and head back to land. It reflects local wisdom in expressing the return phase of fishermen after their journey to catch fish in the sea. It depicts the families of fishermen waiting at home for the return of their breadwinners. Therefore, the song also contains a message of hope, as family members wish for their loved ones to return safely after their time at sea.

The lyrics also reflect local wisdom in fostering unity and togetherness. When the white sails become visible, it signifies that the Madurese fishermen are collectively returning home. It highlights the importance of presence and unity among them, both among fellow fishermen and the family members awaiting their return. The song’s lyrics also carry a philosophical meaning of relief and success. As the white sails come into view, family members feel relieved knowing their loved ones have safely completed their fishing journey and successfully caught fish. It embodies local wisdom in valuing the results of hard work and effort at sea.

The fifth line of the *TM* song embodies the local wisdom of the Madurese community in interpreting natural signs, especially sea waves. Fishermen’s families possess knowledge of observing and understanding ocean waves as indicators of the catch brought home by their breadwinners. The coastal Madurese also knows the sea, such as identifying high and low tides, periods when fish are

scarce, and others. This knowledge proves invaluable for making decisions, determining the best times to fish, and avoiding dangerous conditions caused by strong winds (*angèn bârâ'*) or the full moon.

Madurese fishermen continuously monitor changes in sea conditions, waves, and weather to ensure their safety and maximize their catch. They adapt and learn from their ever-changing environment to achieve success in their profession.

The sixth line reflects the local wisdom of the Madurese community in appreciating natural wealth and marine life as their main source of livelihood. Madurese fishermen possess deep knowledge of the potential and abundance of fish around Madura's waters. The phrase *masèh bânya'a onggu lè-olèna* conveys the success and abundance achieved by fishermen in their catch. This line also reflects the local expertise of Madurese fishermen in locating and catching fish. They have developed skills and knowledge about fish movement patterns, the best times, and effective techniques to achieve abundant catches.

Additionally, the lyrics embody the values of hard work and perseverance. Madurese fishermen do not merely rely on luck but work diligently and persistently to achieve abundant results. These lyrics also reflect a culture of gratitude and sharing within the Madurese community. When the fish catch is plentiful, Madurese fishermen express gratitude and appreciate the blessings granted by God. They also tend to share their catch with family members or neighbors, fostering a spirit of togetherness and cooperation.

The seventh line of the *TM* song embodies the local wisdom of the Madurese community in facing challenges and struggles in daily life as fishermen. Living as a fisherman is tough work, requiring perseverance and endurance in facing bad weather, high waves, and risks at sea. Madurese fishermen strive to endure and remain strong amidst the challenging and changing conditions of the ocean. They possess great mental and physical strength, as well as a strong fighting spirit, to sustain their livelihood as fishermen.

The eighth line of the *TM* song reflects a proverb commonly used among the Madurese ethnic group: *abhântal ombâ', sapo' angèn*. This proverb reflects the high work ethic of Madurese fishermen. Literally meaning "pillow of waves, blanket of wind," the proverb symbolizes the lives of the coastal Madurese people, who predominantly work as fishermen. It portrays the tenacity of the Madurese people in pursuing their dreams despite being tossed by waves and buffeted by strong winds.

This proverb serves as a guiding principle for Madurese fishermen. For them, the sea is home, with waves as their pillow and the wind as their blanket. Fishermen work at sea during the night, while others are fast asleep. Hence, this proverb describes their nocturnal activity, replacing sleep with hard work at sea.

## CONCLUSION

The songs *Pajjhâr Lagghu* and *Tondu' Majhâng* are two folk songs from Madura that depict the two primary professions of the Madurese ethnic community: farmers and fishermen. Based on the analysis results, it can be concluded that the local wisdom embedded in the song *Pajjhâr Lagghu* includes values such as hope, high optimism, hard work, perseverance, persistence, independence, fighting spirit, courage, responsibility, dedication, and strong commitment. The song also contains local wisdom in the form of knowledge and skills in the agricultural sector. Additionally, it conveys the idea of patriotism, characterized by a willingness to sacrifice everything for the prosperity and glory of the homeland. Meanwhile, the local wisdom found in the song *Tondu' Majhâng* includes values such as courage, resilience, perseverance, hard work, togetherness, solidarity, hope, supportiveness, gratitude, and a strong work ethic. The song incorporates local wisdom in the form of knowledge and skills related to maritime sciences.

This research is expected to contribute to the introduction of the local wisdom of the Madurese ethnic community. Therefore, these two folk songs are deemed important to be introduced and taught to the younger generation, so they can understand the local wisdom possessed by the Madurese community (specifically) and the local wisdom of Indonesia (generally).



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