

## The Use of Animal Lexeme in Sikka Krowe-Proverb (Ethnolinguistic Study)

\*Rikardus Nasa<sup>1</sup>, Amatus Leo<sup>2</sup>, Nur Syamsiyah Ekhsan<sup>3</sup>

<sup>1,2,3</sup>Faculty of Social Science and Humanities, IKIP Muhammadiyah Maumere, 86118. Indonesia

\*Email: rikardusnasa@gmail.com

### Article history

Received : 2022-03-17

Accepted : 2022-06-08

Published : 2022-08-06

### Keywords:

Animal

Lexeme

Proverbs;

Sikka-Krowe;

Lexical and

Metaphoric

Meaning



Available online at  
<http://jurnal.unsyiah.ac.id/riwayat/>

**Abstract:** This research aims to find out animal lexemes used in the Sikka-Krowe proverb and the lexical and metaphorical meanings of each animal lexeme used and identify the realm in the Sikka-Krowe proverb. This research used qualitative research methods and the data of this research consist of primary data where primary data obtained through interview and secondary data where the data collected by literature study process. The data collection techniques used are literature study and interview. Data analysis techniques consist of data reduction, data display (data presentation) and conclusion drawing/verification. The result of this research shows animal lexeme proverbs in Sikka-Krowe language. The animal lexeme proverbs found and classified according to six animal classifications, they are; mammals, eves/birds, reptiles, amphibians, fish and insect/invertebrate. The research proves that animal lexeme in the proverbs of Sikka-Krowe that shows the Sikka-Krowe community's view of life which were divided into four domains of use, namely it was used in the realm of family life, community life, spiritual life, and the work environment.

**Abstrak:** Penelitian ini bertujuan untuk mengidentifikasi peribahasa dalam bahasa Sikka-Krowe yang berleksem hewan dan menganalisis makna leksikal dan makna metafora pada setiap peribahasa yang ditemukan serta mengidentifikasi ranah dalam peribahasa Sikka-Krowe. Metode penelitian ini adalah kualitatif. Sumber data pada penelitian ini berupa data primer dimana data didapatkan melalui wawancara dan data sekunder yaitu data yang didapat melalui studi dokumen. Teknik pengumpulan data yang digunakan adalah studi dokumen dan wawancara. Teknik analisis data terdiri dari reduksi, persentasi dan membuat kesimpulan. Berdasarkan hasil penelitian terdapat peribahasa berleksem hewan dalam bahasa Sikka-Krowe. Peribahasa berleksem hewan yang ditemukan kemudian diklasifikasi ke dalam 6 jenis hewan yaitu: mamalia, burung, reptil, amfibi, ikan dan serangga/hewan tak bertulang belakang. Hasil penelitian membuktikan bahwa leksem hewan dalam peribahasa Sikka-Krowe menunjukkan cara pandang masyarakat Sikka-Krowe tentang hidup yang terbagi ke dalam empat ranah penggunaan, yaitu digunakan dalam ranah kehidupan keluarga, kehidupan masyarakat, kehidupan spiritual, dan lingkungan kerja.

### INTRODUCTION

Literature as it is known today exists in many forms which are both in oral and written form. (Dasylya, 2001) sees oral literature as a collective expression and a celebration of communal, culture specific related experiences which enhance values in traditional societies. According to (Shitemi, 2009) oral literature is fused and integrated in peoples' daily interaction through communication,

language use and other modes of transmitting knowledge like norms and social ethnics. (Adejumo, 2009) asserts that: oral literature is a creative text delivered by the word of mouth. It refers to the heritage of imaginative verbal creations, stories folk-beliefs and songs of preliterate societies which have evolved and passed on through the spoken word from one generation to another. (Chesaina, 1994) further indicates that oral narratives, songs, proverbs and riddles created by people and handed down from generation to generation during traditional historical period and can speak to us and to our children.

A phenomenon or situation in life that cannot be explained in words, but it is necessary to have metaphors or parables which are mostly born from observations and life experiences, one of which is by using proverbs (Kurnia, 2013). (Dabaghi et al., 2010) has defined proverbs are speech entities that can be used in every aspect of discussions such as poetry, wise saying, and contemplative argument as well as daily lives of all cultures to address situations or just in leisurely discourse. A proverb (from Latin: *proverbium*) is a simple and insightful, traditional saying that expresses a perceived truth based on common sense or experience. Related to the function of proverbs, as a communication tool, (Leech, 1974) states that there is a link between orientation or direction of communication, language has five functions, namely a) informational function, b) expressive function, c) directive function, d) phatic function, and e) aesthetic function. The informational function is related to the orientation of the subject matter, the expressive function is oriented towards the speaker or writer, the phatic function is related to the means of communication, and the aesthetic function is oriented to the message.

(Jegede, 2008) views proverbs as evocation of cultural displacement, which in modern times, have been creatively adapted to local and global changes and in some cases, have been so altered, imposed and supplanted that they become variations and transformation of traditional sayings. The importance of proverbs is because wisdom is a wisdom that manifests itself in the lives of people and has an inseparable connection

with the people (Farahani & Ghasemi, 2012). According to (Bura, 2016), Krowe ethnic knows proverb with the term *weter pleder jereng* that revealed character, behaviour, and circumstances community owners to disclose various kinds of things such as advice, truth, description of cases or events in society, etc. As (Ebrahimi, 2020) state that proverbs are the abstract of thoughts and opinions of nations, and thoughts and opinions are also influenced by social conditions. In Sikka-Krowe proverbs that use objects in the universe; animal, plant, things like stone, soil, sand and also objects like the moon, stars, sun etc. Everything is used as symbols in proverb and is delivered from generations to generation.

The using of animal lexemes in Sikka-Krowe proverb has been facilitating people's to understand the symbolic value behind the meaning. In fact, it has been using through generations as Krowe ethnic identity who live side by side with four other ethnic groups are Lio, Tana Ai, Palue, and Bajo in a friendly manner. The intimate relationship between ethnic groups of different languages and religions is synonymous with the term '*ganu kang nora wekak*' is like a crow with a cockatoo.' *Kang*' is a breed of birds which feathers are black, while *wekak* 'cockatoo' is a breed of birds which feathers are white. These two species of birds live safely in their habitats. The life of *kang* 'crow' and *wekak* 'cockatoo' is a symbol of the tribe or ethnicity that inhabits an area.

It is undeniable that proverbs appeared from a long experience in which it contains phenomena or circumstances that often occur in community life. The use of animal lexeme has special meanings or certain meanings for Sikka-Krowe people, so animal lexeme is used as a means to make an analogy of a thing/event in the form of traditional expressions/ proverbs. This is what prompted the author to study more deeply the use of animal lexemes in Sikka-Krowe proverbs.

This research examines the use of animal lexeme in Sikka-Krowe proverbs because the use of the name animal used in Sikka-Krowe proverbs is a manifestation of the perspective and mindset of the Sikka-Krowe community in representing how the Sikka-Krowe people view themselves and their world. In addition, the choice in the use

of lexeme animal forms the Sikka-Krowe proverb which is not arbitrary because it is based on the experience of the creator of the proverb, of course it is also something that is interesting to be studied further. According to the researcher's knowledge, studies on the use of animal lexemes in the Sikka-Krowe language have never been done before, while the research that had done by (Bura, 2016) only focuses on bird lexemes. The Sikka-Krowe proverb which contains parables and analogies certainly requires meaning both lexically and metaphorically in order to know the cultural values contained in it. So, based on the descriptions above, further research is needed on the use of animal lexemes in Sikka-Krowe proverbs.

## RESEARCH METHODS

This research was conducted at Wolomotong Village. This research uses qualitative methods. According Sugiyono in (Riana & Husaini, 2022) the qualitative approach is also referred to as the artistic method, because in this qualitative approach the research process is more artistic (less patterned), and is also referred to as an interpretive method, namely because the results of the research are more related to the interpretation of the data obtained in the field. Qualitative researchers are interested in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world (Meriam, 2009).

The data collected with interview techniques. Data samples were taken from community members who are proficient and fluent in the language, are in the region the same culture, are mature and have a sense of pride in the language studied. The data needed is not only collected from informants, but also taken from document study. The data were analysed using the method qualitative with four stages, namely data reduction, data display, conclusion drawing/verification.

## RESULTS OF RESEARCH AND DISCUSSION

The animal lexeme proverbs obtained in this research by literature study and interview with informants classified into six animal classifications, they are; mammals

(dog, horse, porcupine, deer, goat, cat, monkey), aves/birds (chicken, crow, parrot, rice kareo, red-lung pigeon, sparrow, dove, partridge, turtledove, eagle, flores eagle), reptiles (snake, gecko, lizard), amphibians (frog), fish (eel, anchovy, tuna) and insect/invertebrate (ant, fireworks, beetles, dung beetles, crab).

The use of animal names as symbols in a proverb with many meanings is the result of a long observation. Similar opinion, (Krikman n, 2007) also stated that the use of animal names can be found in proverbs of all the languages of this world. From the statement, information can be obtained that: animal is a tool specifically used to understand aspects of the life of the Krowe ethnic. The use of animal names as symbols was the result of an observation of animal behaviour that describe humans thinking. This opinion is supported by (Kövecses, 2010) stated that much of human behaviour is understood through imitation of animal behaviour. The use of animal lexeme in the proverbs of Sikka-Krowe were divided into four realms, (1) the realm of family life, (2) community life, (3) spiritual life, and (4) the work environment. The identification of realms of animal lexemes in the Sikka proverbs is not rigid, means that it can change according to agreement and interpretation of language user community.

### The Realm of Family Life

According to (Safrudin, 2015) the family is a collection of several people who because they are bound by a marriage bond, then understood and feel stand as a distinctive combination and together strengthen the combination is for the happiness, well-being, and peace of all members in the family.

Examples of Sikka-Krowe proverbs with using the animal lexeme that can be used as a speech in the realm of family life as follows:

*'Ladon bano muhun deri'*

*'Lau napun lau main, li'i pau wero kerok, pau daha mot meti wero anak kapin lawit'.*

*'Muhun nulu, ladon depo'.*

*'Ruwu gu mut'*

*'Nian lori omi poa, Manu koko ri'o ra'ong'*

Proverb (1) *'Ladon bano muhun deri'* or the rooster goes, the hen must stay. The lexeme rooster is a symbol of a leader in society and the lexeme of hen is a symbol of a person who becomes a deputy leader in society. The word goes and the word stay refer to two things first the delegation of duties and authority of a leader to his deputy or the next official if the leader is absent. Second, there is a proportional division of tasks between the leader and the deputy. This means that tasks are divided evenly and the community's need are well served. So, this proverb providing information about formal or informal leadership in society also leadership in the household between husband and wife.

Proverb (2) *'Lau napun lau main, li'i pau wero kerok, pau daha mot meti wero anak kapin lawit'* or Walking from the upper river finding a Mango which ever eaten by Monkeys the ripe Mango which is not fresh baby monkey crying thirty. This proverb means A mother who died in give birth to a baby so the baby growing without breast milk from his mother.

Proverb (3) *'Muhun nulu, ladon depo'* or hen goes first rooster goes *after*. This proverb gives symbol that (*manu muhun*) or hen is a symbol of the mothers and children, and (*ladon*) or rooster is symbol of the fathers or young men that have duty to protect and take care of the mothers and children. The word (*nulu*) means in the front or the first given to the hen, informs that a mother is the first person who gives lesson or education to the children.

Proverb (4) *'Ruwu gu mut'* or warm in flap. Word *'ruwu* 'in flap means some are packing and some are packed. in this case means parents pack their children. word *mut* warm is a safe and comfortable atmosphere. This proverb proves that Krowe people do not want parents to abandon their children, because the children is gift from God.

Proverb (5) *'Nian lori omi poa, Manu koko ri'o ra'ong'* or dawn when the day will start to light, the rooster crows repeatedly. Describes a person overseas at dawn when

he/she wakes up and misses his/her parents and siblings in his/her hometown.

### Community Life Realm

(Koentjaraningrat, 2022) defines society as: indeed, a group of people who "get along" with each other, or with the term scientifically, interact with each other. According to Bonner in (Gerungan, 2010) interaction Social is a relationship between two or more human individuals, where the behaviour of one individual affects, changes, or improve the behaviour of other individuals, or vice versa.

Examples of Sikka-Krowe proverbs with using the animal lexeme that can be used as a speech in the realm of community life as follows:

*'Kebek rutun, lena behar'*

*'Ganu manu biro bitin'*

*'Silelipet kile wilek, dapar wali wua olan, wua olan jigi jaga, bupu lopa lai lala'*

*'Depo ahu gi'i widin'.*

*'Imung win ganu ipung mitan, boer win ganu teban jawa'*

*'Ganu teban lema likon, ganu ipung tama nanga'*

Proverb (1) *'Kebek rutun, lena behar'* or porcupine sleeping face down, rat sleeping face up. The porcupine sleeps facing down as a symbol of people who have trouble or bad luck, rat sleeping face up symbolizes people who laugh at the suffering of others so that people who are unlucky will mumble in their hearts "*'Kebek rutun, lena behar'* means 'today maybe unlucky day for other but there will be your turn in times to come'.

Proverb (2) *'Ganu manu biro bitin'* or like a chicken out of the eagle's claws. *Manu* (chicken) and *Biro* (eagle) are symbols that in social life there are groups of small and weak people like chicken which lives depend on eagle's power. There is a group like the eagle that has the position and power to regulate. Whether or not the life of a small or weak people is very much determined by those in power.

Proverb (3) *'Silelipet kile wilek, dapar wali wua olan, wua olan jigi jaga, bupu lopa lai lala'* or fireworks flashing on the areca tree, the areca tree had a lot of fruits, do not pick the fruit by sorting. *'wua olan jigi jaga'* or The

areca tree had a lot of fruits this phrase means in a village there are many single women and men. *'bupu lopa lai lala'* or do not pick the fruit by sorting means if you want to choose a life partner or marry someone, then don't look from the physical or material, should love sincerely.

Proverb (4) *'Imung win ganu ipung mitan, boer win ganu teban jawa'* or be friends like a black anchovy fish, friends and share like a java tuna fish. This proverb uses the lexeme of black anchovy fish and tuna fish because these two types of fish are social fish with very many amount of friends. The black anchovy fish is the adult of anchovy fish that ready to migrate through a long journey. These two types of fish as a symbol of friendship where someone should have a lot of friends share, support in work, education and in the journey of life.

Proverb (5) *'Ganu teban lema likon, ganu ipung tama nanga'* or Like a lots of Tuna enters in a trap, like a lots of Anchovy fish that come into the estuary. This proverb is an invitation to get together to do a work or to celebrate a traditional ceremony. For information, Anchovy is a type of small marine fish which can reach millions at a particular season, these fish will migrate to fresh water through the estuary. normally the Sikka community will catch these fish for consumption.

### Spiritual Life Realm

Spirituality is a fundamental aspect to the human occurrence of health and healing, illness, and dying (Singh & Ajinkya, 2012). Prijosaksono in (Hasan, 2010) believes that by having high spiritual intelligence means that a person has fully understood the meaning and nature of the life he is living.

Examples of Sikka proverbs with using the animal lexeme that can be used as a speech in the realm of spiritual life as follows:

*'Ahu ga ata lelen, lele olan bai'*

*'Lopa बहुत ganu ahu, doha ganu manu, odi duur areng ganu dudu, au luk man ganu awu.'*

*'Lopa palur ata ahu ire, repo ata manu nuwun, odi duur areng ganu dudu, au luk man ganu awu.'*

*'Odi mere tama mata'*

Proverb (1) *'Ahu ga ata lelen, lele olan bai'* or A dog eats peoples corn, then corn stalks hurts the dog. This proverb describes Someone who has stolen or committed a crime and received the consequences of that crime.

Proverb (2) *'Lopa बहुत ganu ahu, doha ganu manu, odi duur areng ganu dudu, au luk man ganu awu'* or Don't commit adultery like dog, do not commit adultery like a chicken, you'll burnt like charcoal, melt into ashes. It is a symbol of someone who does a disgraceful acts such as marrying siblings or marrying parents who give birth or marrying their own children. This despicable act will result in a curse as written above, namely *odi duur areng ganu dudu*, you'll burnt like charcoal, and the fourth line *au luk man ganu awu.* 'you melt into ashes' said *duur* 'dry', *areng* 'charcoal', and *awu* 'ash' indicate conditions that occur due to fire.

Proverb (3) *'Lopa palur ata ahu ire, Repo ata manu nuwun, odi duur areng ganu dudu, au luk man ganu awu'* or don't steal hunting dogs, steal chickens that incubate, you'll burnt like charcoal, you'll melt into ashes. The word *lopa* in the first line means no, or forbidden, the word *palur* in the first line and the word *repo* in the second line both mean stealing by taking the animal's life, the difference is in how it is carried out. *Palur* means to kill life by hitting a hard object on the head, so that the animal does not make the slightest sound. *Repo* means to take a life by pinching and twisting its neck, so that the animal dies without a sound. *Ahu ire* 'hunting dog' and *manu nuwun* 'incubating chicken', are the initial capital or basic capital for a business. The Sikka people of the Krowe ethnic view that destroying or killing the starting capital of a business is a cursed act because it is considered the same as slowly killing people. The curse against that person is written in the proverb above in the third line; *odi duur areng ganu dudu*, you'll burnt like charcoal, and the fourth line is *au luk man ganu awu.* 'you melt into ashes. The words *duur* 'dry', *areng* 'charcoal', and *awu* 'ash' indicate conditions that occur due to fire. The curse of burning fire is tantamount to receiving the heaviest punishment, which is going to hell.

Proverb (4) *'Odi mere tama mata'* or The ant gets into the eye. this proverb means don't talk about other people bad it could be

that bad things will happen to people who like to talk about.

### The Work-Environment Realm

The work-environment is an atmosphere where employees perform their daily work activities (Vanessa et al., 2019).

Examples of Sikka-Krowe proverbs with using the animal lexeme that can be used as a speech in the realm of the work-environment as follows:

*'Ganu manu toki 'worin'.*

*'Geri tota daa toma'.*

*'Gea e aman, muhun tena tetin kiring'.*

*'Kawu manu koko, ami hogor bopo waen'.*

*'Ganu manu matan goit, toki ga hala poin'.*

Proverb (1) *'Ganu manu toki 'worin'* or Like a rooster eating in the drying room. The lexeme shows the nature of the chicken 'eats at the drying room means the target of work. The rooster is very careful in choosing targets, very accurate in aiming at the target, and very fast at targeting the target. This description of behavior is a symbol of a hard-working society. People who know about what is being done, when it will be completed, and can predict how many results can be achieved.

Proverb (2) *'Geri tota daa toma'* or Search/scavenge until you find. Scavenging is the habit of chickens in foraging for food. Information on the proverb which gives reinforcement that people should not give up if they fail, and failure should be a motivation to achieve victory.

Proverb (3) *'Gea e aman, muhun tena tetin kiring'* or eat the rooster the hen is for memory. The lexeme *Gea e aman* 'eats the rooster, provides information that part of the proceeds of the business may be used or spent. The lexeme *muhun tena tetin kiring* the hen is for remembrance, provides information that part of the work must be used as seeds or business capital. The lexeme *tetin kiring* has the meaning of being a memory and also means thanking those who have contributed to making or creating something into existence. This information proves that the Sikka ethnic Krowe community knows about a simple life.

Proverb (4) *'Kawu manu koko, ami hogor bopo waen'* or In the morning the rooster crows, we get up to wash our face. The lexeme *kawu manu koko* 'morning the chicken crows' provides information meaning that naturally there is dawn, when the roosters always crow together. The lexeme *ami hogor bopo waen* 'we wake up and wash our faces' provides information that by natural events where darkness will pass and light is ready to come, and at times like this a rooster crows in chorus as if greeting humans that humans, wake up and be prepared for work, because it is light is approaching.

Proverb (5) *'Ganu manu matan goit, toki ga hala poin'* or like a blind eye chicken, always peck the wrong food. This expression means people who find it difficult to distinguish between good and bad things the nature or habit that is always wrong in choosing or sorting.

There are several Javanese proverbs that have similarities with the Sikka-Krowe proverbs although they are in different categories, here are examples; (1) *Taine ana kacange dicuthiki* (Javanese proverb) and *kakak teke meran* (Sikka-Krowe proverb) these two proverbs have differences from the lexeme used, the source language, and also different category but they have one thing in common, the metaphoric meaning; incredibly miserly person, (2) *Lanang kemangi* (Javanese proverb) and *manu papa* (Sikka-Krowe proverb) these second two proverbs also have differences from the lexeme used, the source language, and also different category but they have one thing in common, the metaphoric meaning; weak and timid man.

The following is one of the Javanese proverbs with animal lexeme which is presented as a result of the research; *Asu gedhe menang kerahe* (Javanese Proverb) and *Ganu manu biro bitin* (Sikka-Krowe language), these two proverbs have differences from the lexeme used, the source language, and the lexical meaning, but they have two things in common, metaphoric meaning and also realm, where the words *asu* (dog) and *biro* (eagle) describing those who has the power and included in social life realm. , where the social life realm can be seen as society is a gathering place for several individuals who have

different character, nature, and behavior. Society is also a place where human interaction occurs.

## CONCLUSION

Based on the results and data analysis that has been carried out, it can be concluded that the animal lexemes used in Sikka-Krowe proverbs consists of (1) mammals; (2) poultry/birds; (3) reptiles; (4) amphibians; (5) fish, (6) insect/invertebrates. The data obtained based on the six animal classes contained 78 proverbs which were analysed into lexical meaning and metaphorical meaning. The meaning of the animal lexeme in the Sikka-Krowe proverb is accordance with the value of the culture contained. These 78 proverbs were categorized into four realms, namely the of family life realm, social life realm, spiritual life realm and work environment. Among others, describe human relationship with God; and describe human relations with each other.

This research focuses on animal lexemes in Sikka-Krowe proverb. As known, proverbs in the Sikka-Krowe language also use other lexemes such as plant lexemes. Therefore, the authors hope that research related to plant lexemes can be carried out in order to increase knowledge for the next generation.

## REFERENCES

- Adejumo, A. (2009). Technologizing Oral Texts: Achieving Yoruba Oral Literature Through New Technological Media. *LUMINA*, 20(2), 16.
- Bura, B. (2016). Penggunaan Leksem Burung Dalam Peribahasa Sikka: Kajian Sosiolinguistik. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, Dan Pengajarannya*, 1(3), 1-11.
- Chesaina, C. (1994). *Oral Literature of the Kalenjin*. Educational Publishers Ltd.
- Dabaghi, A., Pishbin, E., & Niknasab, L. (2010). Proverbs from the Viewpoint of Translation. *Journal of Language Teaching and Research*, 1(6), 807-814.  
<https://doi.org/10.4304/jltr.1.6.807-814>
- Dasyilva, O. A. (2001). *Orality, Contextuality and Continuity in Nigeria*. East African

Educational Publishers Ltd.

- Ebrahimi, M. A. (2020). Cultural value of translation of proverbs and synopsis. *Journal of Research and Knowledge Spreading*, 1(1), e11484.  
<https://doi.org/10.20952/jrks1111484>
- Farahani, A. K., & Ghasemi, M. (2012). Naturalness in Translation of Idioms and Proverbs: The Case of a Persian Translation of Pinocchio. *Language and Intercultural Communication*, 2(4), 20-35.  
[www.sid.ir/en/vewssid/j\\_pdf/1000420120103.pdf](http://www.sid.ir/en/vewssid/j_pdf/1000420120103.pdf)
- Gerungan. (2010). *Psikologi Sosial*. PT Refika Aditama.
- Hasan. (2010). Spiritualitas Dalam Perilaku Organisasi. *Dinamika Ekonomi Dan Bisnis*, 7(1), 1-12.
- Jegede, O. B. (2008). Reconstructing Social and Cultural Reality: Proverbs and Post-proverbials in Selected Nigerian Literary Works. *Proverbium: Yearbook of International Proverb Scholarship*, 25, 179-198.
- Koentjaraningrat. (2022). *Pengantar Ilmu Antropologi*. PT. Rineka Cipta.
- Kövecses, Z. (2010). *Metaphor: A Practical Introduction*. Oxford University Press.
- Krikmann, A. (2007). *The Great Chain of Being As The Background of Personification and Depersonification Metaphors In Proverbs and Elsewhere*.
- Kurnia, E. D. (2013). Penggunaan Leksem Binatang Dalam Peribahasa Jawa. *Lingua*, IX(1), 10.
- Leech, G. (1974). *Semantics*. Penguin.
- Meriam, S. B. (2009). *Qualitative Research: A Guide to Design and Implementation*. John Wiley & Sons, Inc.
- Riana, R., & Husaini, H. (2022). Application of Think Pair Share (TPS) Cooperative Learning Model Assisted by Ludo Media in History Learning Class XI Social Science at Senior High School. *Riwayat: Educational Journal of History and Humanities*, 5(1), 14-24.  
<https://doi.org/10.24815/jr.v5i1.23961>

- Safrudin, A. (2015). *Pendidikan Seks Anak Berkebutuhan Khusus*. Gava Media.
- Shitemi, N. (2009). Discourse on Semiotic and Functional Perspectives of Narratology. *Journal of Pan African Studies*, 2(9), 78-106.  
<http://search.ebscohost.com/login.aspx?direct=true&db=a9h&AN=38416372&site=ehost-live&scope=site>
- Singh, D. K. M., & Ajinkya, S. (2012). Spirituality and religion in modern medicine. *Indian Journal of Psychological Medicine*, 34(4), 399-402.  
<https://doi.org/10.4103/0253-7176.108234>
- Vanesa, Y. Y., Matondang, R., Sadalia, I., Toyib Daulay, M., & Author, C. (2019). 45 The Influence Of Organizational Culture, Work Environment And Work Motivation On Employee Discipline In PT Jasa Marga (Persero) TBK, Medan Branch, North Sumatra, Indonesia. *American International Journal of Business Management (AIJBM) ISSN*, 2(5), 37.  
[www.aijbm.com](http://www.aijbm.com)