Austronesian: Journal of Language Science & Literature

P-ISSN: 2963-1548 E-ISSN 2961-9947

Journal Homepage:

https://www.ojs.wahanapublikasi.com/index.php/austronesian



Value Orientation and Symbolic Representation in the Traditional Bride-Welcoming Ritual of Rote: An Ethnosemantic Approach

Asnat Ndolu[1]*, Yanrini Martha Anabokay[2], Rudolof Jibrael Isu[3]

[1-3] English Education Study Program, FKIP, Universitas Persatuan Guru 1945 NTT, Kupang, Nusa Tenggara Timur 85361, Indonesia

ARTICLE INFO

Received:
21 June 2026

Accepted:
02 November 2026

Published:
01 December 2026

Keywords:

Cultural values, Ethnosemantic, Meaning, Traditional Bride-Welcoming ritual, Traditional utterances

ABSTRACT

This study examines the meanings and cultural values embedded in traditional bride-welcoming utterances in Rote Thie society, East Nusa Tenggara, Indonesia. Employing a descriptive qualitative design, data were collected through observation, in-depth interviews with traditional elders and knowledgeable community members, and documentation. The data were transcribed, translated, classified, and interpreted in their sociocultural contexts. Source and technique triangulation were used to strengthen data validity. The analysis was guided by Leech's theory of meaning, particularly the distinction between conceptual and associative meaning. The findings reveal two principal dimensions: types of meaning and cultural values. Conceptual meaning encompasses literal meanings associated with greetings and the formal handing over of the bride. In contrast, associative meaning conveys deeper symbolic interpretations concerning kinship, social integration, responsibility, and harmony between the two extended families. Expressions such as ana bonggik (biological child) and lelete besi (iron bridge) illustrate how figurative language represents the bride's acceptance into the groom's family and the establishment of enduring relationships between families. The study also identifies five interconnected cultural values: social, moral, cultural, family, and spiritual values. These values reflect the community's expectations regarding mutual respect, shared responsibility, familial belonging, and cultural continuity. The findings demonstrate that traditional utterances function not merely as communicative expressions but also as vehicles for transmitting cultural knowledge and preserving local wisdom. This study contributes to ethnosemantic research by documenting an understudied marriage ritual and highlighting the role of ritual language in sustaining cultural identity and strengthening social relationships across generations.

Copyright © 2026 The Author(s)
Published by CV Wahana Publikasi.
This article is an open access article under the CC BY-NC-SA 4.0 License

* Corresponding Author: asnatndolu134@gmail.com
DOI: https://doi.org/10.59011/austronesian.5.3.2026.790-799

1. Introduction

Indonesia has numerous ethnic groups with different languages and traditions, where each tradition contains meanings and values that guide people's lives (Ananda & Nabila, 2022; Azra, 2018; Kratz, 2006). One important tradition is the marriage ceremony. In Rote Thie society on Rote Island, there is a "welcoming the bride" tradition, delivered through traditional utterances in the Rote Thie language by customary elders. Marriage in Rote Thie culture is not merely a union between two individuals but also a sacred bond between two extended families. One crucial stage is the welcoming of the bride, marked by traditional speeches *(Tuturan adat).*

These traditional utterances function as formal expressions of acceptance, respect, and blessings for the bride entering the groom's family. They are rich in symbolic meanings and reflect cultural values such as respect, responsibility, and social harmony. Language in this context plays a significant role as a medium for transmitting cultural values from one generation to the next (Kramsch, 2003).

Several previous studies have emphasized the importance of language in traditional ceremonies. Koentjaraningrat (2000) explains that traditional rituals serve as a medium for preserving cultural values and social norms. Research on traditional marriage ceremonies in various Indonesian ethnic groups shows that traditional utterances contain moral messages, social values, and cultural identity. Specifically, within Rote and surrounding areas, studies on ritual speech have been conducted by Isua and Ingunau (2020) on the Be'eula death ritual, Isu et al. (2022) on the Saeba Bunuk Hau No ritual among the Dawan people, and Rohi et al. (2026) on the Hapo Ana thanksgiving ritual in Sabu Raijua. However, most of these focus on death or thanksgiving ceremonies, not specifically on the bride-welcoming ritual in Rote Thie society. Thus, a gap exists regarding the analysis of welcoming utterances for the bride.

This research lies in three aspects. First, it is the first ethnosemantic study to specifically document and analyze the bride-welcoming speech in Rote Thie, a sub-ethnic group whose marriage ritual has never been academically examined in terms of linguistic meaning. Second, unlike previous studies that focused on illocutionary acts or general values, this research applies Leech's (1985) semantic taxonomy to distinguish conceptual vs. associative meanings in marriage ritual speech, revealing how symbolic metaphors like "ana bonggik" (Biological child) and "lelete besi" (Iron bridge) encode social integration and kinship transformation. Third, this study introduces a comparative dimension by contrasting the Rote Thie bride-welcoming ritual with other NTT rituals (death, thanksgiving, birth), thus offering a more comprehensive understanding of how different life-cycle rituals in NTT share core values yet express them through unique linguistic forms.

Furthermore, this research is urgently needed because the use of traditional utterances among young Rote Thie people has begun to decline dramatically. Many young people understand the ceremony only as a formal tradition without fully comprehending the meanings and values contained. This situation raises concerns about the preservation of local language and culture. If not documented academically, there is a risk that their meanings and cultural values will gradually be forgotten. As noted by Isu et al. (2023), documenting traditional speech is crucial to prevent the loss of local wisdom in Nusa Tenggara Timur. Without immediate intervention, the unique symbolic system of Rote Thie marriage speech may disappear within one or two generations, taking with its invaluable local knowledge about gender relations, kinship ethics, and conflict resolution embedded in these utterances.

Based on this condition, this study focuses on analyzing the meanings and cultural values contained in the traditional welcoming utterances for the bride in Rote Thie society. The

research questions are formulated as follows: (1) What meanings are contained in the traditional welcoming utterances for the bride in Rote Thie society? (2) What cultural values are reflected in the traditional welcoming tradition in Rote Thie society?

2. Literature Review

2.1 Language and Culture

Language is a cultural element inseparable from human life. According to Kramsch (2003), language is a symbolic system through which people construct and interpret cultural meanings. Duranti (2001) also emphasizes that language is a form of cultural practice that reflects social norms and shared beliefs. Culture is defined by Koentjaraningrat (2000) as the whole system of ideas, actions, and human creations in social life that are acquired through learning.

2.2 Meaning and Cultural Values in Traditional Utterances

Meaning in traditional utterances is often conveyed figuratively and symbolically. Leech (1985) classifies meaning into conceptual meaning and associative meaning. In Rote Thie traditional speech, associative meaning is often used to convey traditional messages in a subtle and polite manner. The cultural values contained in traditional speech reflect the community's guidelines for life. Kluckhohn (1951) stated that cultural values are concepts about things considered important in human life. In the traditional welcoming speech of the Rote Thie community, values such as respect, togetherness, responsibility, and kinship are highly prominent. Relevant studies by Isu et al. (2022) on Dawan ritual speech demonstrate that associative meanings such as unity, responsibility, and respect for ancestors are also central in East Nusa Tenggara traditional utterances (see also Lette et al., 2025). Moreover, Boimau et al. (2025) highlight that kinship terms in Dawan language carry deep cultural values, which parallels the use of kinship metaphors in Rote Thie welcoming speeches.

3. Method

The research was conducted in Rote Thie, also known as Nusak Thie, a traditional domain historically organized as a customary kingdom and inhabited by a distinct community in the southwestern part of Rote Island, Rote Ndao Regency, East Nusa Tenggara Province, Indonesia. This study employed a descriptive qualitative research design (Creswell & Poth, 2018). The primary data consisted of traditional welcoming utterances delivered during marriage ceremonies in Rote Thie society.

The research instruments included interview guidelines, audio-recording devices, and field notes. Primary data were obtained from traditional ritual utterances and explanations provided by traditional elders, while secondary data were drawn from books, journal articles, and relevant written documents. Data were collected through direct observation, in-depth interviews, and documentation. The interview participants comprised traditional elders and community members who had knowledge of Rote Thie marriage ceremonies and familiarity with the community's language, customs, and cultural practices. Participants were selected based on their knowledge and experience of the traditional marriage rituals.

Data analysis involved transcription, translation, classification, interpretation, and conclusion drawing (Miles et al., 2018). To ensure data validity, source and technique triangulation were employed (Lincoln & Guba, 1985). The oral data, recorded in the Rote language, were transcribed and subsequently translated into Indonesian and English. Transcription and translation were conducted by an individual with relevant expertise and

knowledge in linguistic data transcription. The analysis of symbolic language followed the methodological orientation adopted by Lasi et al. (2026) in their semiotic interpretation of Helong traditional songs, particularly their emphasis on the importance of cultural context in interpreting figurative expressions. Accordingly, the ritual utterances in this study were interpreted in relation to their linguistic forms, symbolic meanings, and sociocultural contexts to identify the cultural values and underlying meanings embedded in traditional welcoming expressions.

4. Results and Discussion

4.1 Meanings in Traditional Welcoming Utterances

Based on data analysis, traditional welcoming utterances in Rote Thie society contain two major types of meaning according to Leech (1985): conceptual meaning and associative meaning. The data were found in two speech structures: from the bride's family (handing over) and from the groom's family (welcoming).

The analysis of traditional welcoming utterances in Rote Thie society reveals that ritual language functions not merely as a medium for transmitting information but also as a cultural resource through which the community expresses, negotiates, and reproduces its understanding of marriage, kinship, responsibility, and social solidarity. From an ethnosemantic perspective, these meanings must be interpreted in relation to the cultural categories and shared knowledge through which members of the community understand the ritual. The findings indicate that the meanings of ritual utterances cannot be fully understood through their literal translations alone; they must also be examined in relation to the cultural expectations and social relationships that give them significance.

The utterance from the bride's family opens with "*Soda molek neu ita basang*" (respectful greetings to all of us), reflecting politeness. Next, "Keluarga *inaanak do touanak lole faik ia dalen... tou lima mala ai ana inak neu keluarga touk*" describes a long journey and symbolizes the transfer of responsibility. The phrase "*Fo leobe ana dadi neu ana bonggik*" (So that she becomes a biological child) shows the hope for full integration. The value of togetherness is reflected in "*Fo ifan nai mbuhun ma ko'on nai kala koan sama leo ana bonggik*" (so that all burdens and difficulties are carried together). The symbol of loyalty is depicted through "*Fai huru manu na mana hapa anan nar leo ana bonggik*" (day and night she remains with the husband's family). The closing from the bride's family contains prayers and hopes, such as "*Simbok malan dadi neu ana bonggik soak neu keluarga kadukar nai faik narun*" (May she live happily and bring goodness to both families).

These expressions form a connected sequence that linguistically represents the bride's transition into a new family, progressing from respectful greetings and the transfer between families to expectations of acceptance, shared responsibility, and lasting commitment. From an ethnosemantic perspective, the sequence demonstrates that ritual meaning emerges not only from individual expressions but also from their relationships within the broader communicative event. Marriage is thus represented as more than a union between two individuals; it constitutes a culturally meaningful process of establishing kinship, negotiating responsibilities, and strengthening social bonds between extended families through ritual language.

The utterance from the groom's family opens with "Keluarga besar *touk anak faik ia mahani ma nea-nea bulak sio ana mai*" (The groom's extended family is waiting for the arrival of the bride's group), showing readiness to welcome. The phrase "*Boema sema konan neu mana ko'o malole"* contains the core message requesting acceptance of the bride. The peak of this

acceptance is the hope that the bride will be accepted as "*ana bonggik*" (biological child). A very strong symbol is "*Boema dadi neu lelete besi neu keluarga inak ma keluarga touk*" (So that it becomes an iron bridge), where *lelete besi* (iron bridge) symbolizes a strong and unbreakable bond between the two families. The closing from the groom's family expresses hope for a peaceful and happy life: "*Fo leobe na keluarga besar inanak ma touanak ramahena ma rakabanik nai fainaruk ma ledo loak*" (So that both extended families may live in peace and happiness throughout their lives). These findings align with Isu & Ingunau (2020), who found that metaphorical expressions in Rote death rituals also carry conceptual and associative meanings that reinforce social cohesion.

The welcoming speech complements the handing-over speech by emphasizing the receiving family's role in establishing the new relationship. Whereas the bride's family expresses hopes concerning the bride's acceptance and future well-being, the groom's family articulates its readiness to receive her and its aspiration to establish a lasting relationship between the two families. The two speech structures therefore function as complementary parts of the ritual rather than as independent sets of utterances. Their relationship reveals a reciprocal orientation toward marriage in which the transition of the bride and the establishment of interfamily ties are expressed through a shared ceremonial framework.

Table 1. Types of Meaning in Traditional Utterances (Leech, 1985)

Type of Meaning	Description	Example from Utterance
Conceptual meaning	Literal, denotative meaning; direct reference to greetings, handing over, etc.	*"Soda molek neu ita basang"* (respectful greetings to all of us)
Associative meaning	Symbolic, connotative meaning reflecting unity, responsibility, harmony, etc.	*"Eo leobe ana dadi neu ana bonggik"* (so that she becomes a biological child)

Table 1 illustrates the distinction between the directly expressed meanings of ritual utterances and the culturally associated meanings that emerge from their use in the bride-welcoming ceremony. The expression "Soda molek neu ita basang," for example, establishes a formal and respectful opening to the interaction. At the conceptual level, the utterance functions as a greeting addressed to the participants. Its significance, however, extends beyond the exchange of conventional expressions of politeness. Within the ritual context, the greeting establishes a communicative relationship between the two families and recognizes the collective participation of those present. The expression therefore contributes to the establishment of a shared interactional space in which the transfer and acceptance of the bride can be formally communicated.

From an ethnosemantic perspective, the significance of this greeting lies in the relationship between linguistic expression and culturally recognized social roles. The utterance is not merely a conventional greeting detached from its context; it occurs within a ritual sequence in which respect, recognition, and family relationships are central concerns. Its cultural significance consequently depends on how the expression is used, who delivers it, and how it relates to the subsequent ritual utterances. This interpretation demonstrates that the meaning of a linguistic form can be examined at both the level of its direct reference and the level of its role within a culturally situated interaction.

The welcoming utterances delivered by the groom's family provide a complementary perspective on the cultural meaning of the ritual. The expression "Keluarga besar *touk anak*

faik ia mahani ma nea-nea bulak sio ana mai" (The groom's extended family is waiting for the arrival of the bride's group) shows readiness to welcome.

At the conceptual level, this utterance communicates anticipation of the bride's arrival. At the associative level, the reference to the extended family emphasizes the collective character of the welcome. The bride is not received solely by the groom as an individual; her arrival is acknowledged within a wider network of family relationships. The expression therefore provides linguistic evidence of the collective orientation of the ceremony, although the extent to which this orientation characterizes Rote Thie marriage practices more broadly would require evidence from additional ceremonies and participants.

The phrase "*Boema sema konan neu mana ko'o malole*" contains the core message requesting acceptance of the bride. The peak of this acceptance is the hope that the bride will be accepted as "*ana bonggik*" (biological child).

These expressions complement the handing-over speech by articulating the receiving family's role in establishing the new relationship. Whereas the bride's family expresses the hope that the bride will be accepted as a biological child, the groom's family communicates the expectation of welcoming her into its family environment. The two speech structures consequently establish a relationship between the request for acceptance and the receiving family's acknowledgment of the bride.

This relationship is important for ethnosemantic analysis because it demonstrates that the cultural meaning of acceptance is produced through the interaction between complementary utterances. It is not confined to a single word or speaker but develops through the sequence of handing over and welcoming. The ritual thus provides a linguistic framework for expressing expectations concerning how the bride should be received and how the relationship between the families should be maintained.

A very strong symbol is "*Boema dadi neu lelete besi neu keluarga inak ma keluarga touk*" (so that it becomes an iron bridge), where *lelete besi* (iron bridge) symbolizes a strong and unbreakable bond between the two families.

The expression *lelete besi* provides a particularly productive example of symbolic representation in the welcoming speech. At the literal level, the expression evokes a bridge associated with iron. At the associative level, the bridge can be interpreted as representing a connection between the bride's family and the groom's family, while iron evokes strength and durability. The metaphor therefore brings together two conceptual dimensions: connection and structural strength.

The significance of the metaphor lies in the relationship between the physical image of a bridge and the social relationship that the ritual seeks to establish. A bridge provides a means of connecting locations or groups that remain distinguishable from one another. Applied to the marriage ritual, this image suggests that the two families become connected through marriage while retaining their identities as separate family groups. The metaphor therefore represents the establishment of a relationship rather than necessarily the disappearance of the distinction between the families.

The reference to iron adds another dimension to this interpretation. Iron is conventionally associated with strength and resistance to physical pressure, making it a plausible symbolic resource for expressing durability. Within the ritual utterance, the combination of a bridge and iron can consequently be interpreted as articulating the aspiration that the relationship between the families should remain strong and enduring despite future difficulties.

Nevertheless, this interpretation should distinguish between the metaphor's potential cultural meaning and meanings explicitly confirmed by community members. The association

between iron and durability is a plausible semantic interpretation, but establishing that it represents a conventional Rote Thie cultural model would require confirmation from speakers or ritual specialists. The available data support interpreting *lelete besi* as a metaphor of familial connection and desired permanence; they do not, by themselves, establish the historical origin or exclusive cultural significance of the metaphor.

The closing from the groom's family expresses hope for a peaceful and happy life: "*Fo leobe na keluarga besar inanak ma touanak ramahena ma rakabanik nai fainaruk ma ledo loak*" (so that both extended families may live in peace and happiness throughout their lives).

The closing utterance reinforces the relationship between marriage and the desired harmony of the two extended families. Its reference to peace and happiness presents these conditions as aspirations extending beyond the immediate ceremonial event. The utterance therefore situates the marriage within a broader social framework in which the continuing relationship between the families is an important desired outcome.

The relationship between *ana bonggik* and *lelete besi* is particularly important to the interpretation of the ritual. The former expresses an ideal of familial incorporation, while the latter represents the connection between the two family groups. Together, they articulate complementary dimensions of the relationship established through marriage: the bride is expected to receive recognition within the groom's family, and the two extended families are expected to maintain a durable connection.

These expressions should not be interpreted as interchangeable symbols. *Ana bonggik* draws on a category of kinship to express belonging, whereas *lelete besi* employs a material image to represent connection and strength. Their relationship is conceptual rather than lexical: each expression contributes a different dimension to the cultural representation of marriage and family relationships.

4.2 Cultural Values Reflected in the Tradition

This study also identifies five dominant cultural values, as presented in Table 2. These values align with Kluckhohn's (1951) concept of cultural values as principles that guide human behavior.

Table 2. Cultural Values in Traditional Welcoming Utterances

Cultural Value	**Manifestation in Utterances**
Social value	Togetherness, mutual cooperation, and harmony between families
Moral value	Responsibility, loyalty, respect for elders and the bride
Cultural value	Preservation of ancestral customs and local wisdom through ritual speech
Family value	Acceptance of the bride as "biological child" (*ana bonggik*), strengthening kinship
Spiritual value	Prayers and blessings for happiness, safety, and goodness for both fam

Table 2 identifies five cultural values reflected in the traditional welcoming utterances: social, moral, cultural, family, and spiritual values. These findings corroborate previous studies in East Nusa Tenggara. For instance, Isu et al. (2022) found that the Saeba Bunuk Hau No ritual contains spiritual and family values; Sabuna et al. (2026) reported that Dawan death speech includes moral and social values; and Ingunau et al. (2021) identified cultural and spiritual values in the Dab'ba ritual of Sabu Raijua. Thus, the bride-welcoming ritual in Rote Thie shares common ground with other local traditions in prioritizing harmony, respect, and ancestral wisdom. However, this study reveals two distinctive features not found in previous

NTT ritual studies. First, the concept of *"ana bonggik"* (biological child) in Rote Thie marriage speech goes beyond mere acceptance; it linguistically erases the distinction between biological and affinal kinship, suggesting a total incorporation of the bride into the groom's lineage. This is unique compared to Dawan death rituals where the deceased remains symbolically separate (Isu et al., 2022). Second, the metaphor "*lelete besi*" (iron bridge) introduces a material symbol of permanence and strength that is absent in other NTT ritual speeches, which tend to use organic metaphors like plants or animals. These novel findings contribute to the ethnosemantic theory by showing how material culture (iron) shapes conceptual metaphors of social bonding in Rote Thie.

These findings confirm that traditional language plays an important role in preserving cultural identity. However, the declining understanding among younger generations indicates a need for documentation and cultural education to prevent the loss of traditional knowledge. The use of metaphors such as *huru manu* (lifting a chicken) and *lelete besi* (iron bridge) reflects the local wisdom and life philosophy of the Rote Thie community, which highly values family solidarity and harmony. This supports Kramsch's (2003) theory that language is a cultural practice that constructs social meaning. Moreover, as emphasized by Isu et al. (2023) and Lette et al. (2025), the preservation of such ritual speech requires systematic documentation and educational efforts to ensure transmission to younger generations.

Overall, the findings demonstrate that ritual utterances convey conceptual and associative meanings that express cultural expectations concerning kinship, responsibility, loyalty, and harmony between extended families. Two expressions are particularly significant: *ana bonggik* (biological child), which represents the ideal of the bride's full acceptance into the groom's family, and *lelete besi* (iron bridge), which symbolizes a strong and enduring relationship between the two families. Furthermore, the study identifies five interconnected cultural values—social, moral, cultural, family, and spiritual—that collectively reflect the community's orientation toward mutual responsibility, familial belonging, ancestral continuity, and harmonious relationships. These findings demonstrate that ritual language functions not merely as a means of communication but also as a cultural resource through which social relationships and shared values are expressed and sustained.

Theoretically, this study contributes to ethnosemantic research by illustrating how linguistic categorization and symbolic expressions communicate culturally situated meanings within traditional ritual practices. The findings highlight the importance of interpreting ritual utterances in relation to their sociocultural contexts rather than relying solely on literal translations. Practically, the study emphasizes the need to document traditional ritual language alongside its cultural meanings, social functions, and contexts of use to support cultural preservation and intergenerational knowledge transmission. Nevertheless, further research involving ritual specialists, systematic semantic elicitation, and comparisons across generations and communities is needed to validate these interpretations and explore variations in cultural understanding. Overall, this study demonstrates how ethnosemantic analysis can illuminate the relationship between language, ritual practice, and the cultural organization of social life in Rote Thie society.

5. Conclusion

Based on the findings and discussion, it can be concluded that traditional welcoming utterances for the bride in Rote Thie society contain rich meanings and important cultural values. In terms of meaning, the utterances consist of conceptual meaning (literal, such as

greetings and the handing over process) and associative meaning (symbolic, such as unity, responsibility, and harmony). In terms of values, the study found social, moral, cultural, family, and spiritual values. These traditional utterances are not only part of a formal ceremony but also serve as a medium for preserving culture, transmitting values to the younger generation, and maintaining the identity of Rote Thie society.

This study constitutes the first systematic ethnosemantic documentation of the Rote Thie bride-welcoming ritual, revealing unique metaphors (*ana bonggik", "lelete besi*) that are absent in previously studied NTT rituals. This study also contributes to comparative ritual linguistics by showing how marriage ceremonies emphasize kinship transformation more strongly than death or thanksgiving rituals. Practically, these findings provide a baseline for cultural revitalization programs in Rote Thie communities. Urgently, given the rapid decline in traditional speech use among youth, this documentation serves as a critical preservation effort before the oral tradition is lost. Future research should explore pedagogical strategies to integrate these utterances into local school curricula.

Acknowledgments
The authors would like to thank the traditional elders and community members of Rote Thie society who generously shared their knowledge and time.

Funding
This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Conflict of Interest
The authors declare that there is no conflict of interest regarding the publication of this article.

Authors' Contribution
Asnat Ndolu: Conceptualization, Data curation, Formal analysis, Writing – original draft, Writing – review & editing.
Yanrini M. Anabokay: Data curation, Formal analysis, Investigation, Methodology.
Rudolof J. Isu: Data curation, Formal analysis, Investigation, Methodology**.**

Statement of the Use of AI
The authors declare that, during the process of writing this paper, they used generative AI to refine the grammar, readability, and language; however, all research outputs and content were reviewed and verified by the authors.

References
Ananda, A. D., & Nabila, P. (2022). Analysis of Types of Social and Cultural Diversity as Wealth Indonesian Nation. *The Cultivation of Morality and Discipline Character in the World of Education*, *1*(2), 29–34.

Azra, A. (2018). Cultural Pluralism in Indonesia: Continuous Reinventing of Indonesian Islam in Local, National and Global. *Annual Conference on Islamic Studies*, *10*(November), 4–13.

Boimau, S., Isu, R. J., & Bessie, D. L. N. (2025). Sapaan Kekerabatan Bahasa Dawan Pada Masyarakat Mollo Utara Kabupaten Timor Tengah Selatan. *Retorika: Jurnal Pembelajaran Bahasa Dan Sastra Indonesia*, *6*(2), 30–40.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among*

Five Approaches (4th ed.). Sage Publication, Inc.

Duranti, A. (2001). *Linguistic Antropology*. Cambridge University Press.

Ingunau, T. M. E., Isu, R. J., & Boimau, S. (2021). Ritual Adat Dab'ba Pada Masyarakat Desa Eilogo Kecamatan Sabu Liae Kabupaten Sabu Raijua: Sebuah Kajian Perspektif Linguistik Kebudayaan. *Retorika: Jurnal Pembelajaran Bahasa Dan Sastra Indonesia*, *2*(2), 60–70. https://doi.org/10.37478/rjpbsi.v2i2.1484

Isu, R. J., Manek, A. O., & Ingunau, T. M. E. (2022). Paralelisme Makna Tuturan Ritual Saeba Bunuk Hau No Pada Guyub Tutur Etnik Dawan di Desa Nunle'u, Kecamatan Amanatun Selatan, Kabupaten Timor Tengah Selatan, Provinsi Nusa Tenggara Timur. *Retorika: Jurnal Pembelajaran Bahasa Dan Sastra Indonesia*, *3*(1), 1–13. https://doi.org/10.37478/rjpbsi.v3i1.1849

Isu, R. J., Sekoni, R. P., Malelak, D., & Fanggidae, Y. (2023). Makna Upacara Bau Lolon Pada Masyarakat Desa Puhu Kecamatan Adonara Timur Kabupaten Flores Timur. *Jurnal Arjuna: Publikasi Ilmu Pendidikan, Bahasa Dan Matematika*, *1*(4), 1–12. https://doi.org/10.61132/arjuna.v1i4.41

Isua, R. J., & Ingunau, T. M. E. (2020). Tuturan Ritual Be'eula dalam Upacara Kematian pada Masyarakat Desa Oetutulu Kecamatan Rote Barat Laut Kabupaten Rote Ndao. *Ciencias: Jurnal Penelitian Dan Pengembangan Pendidikan*, *3*(2), 102–114.

Kluckhohn, C. (1951). Values and Value-Orientations in the Theory of Action: An Exploration in Definition and Classification. In T. Parsons & E. Shils (Eds.), *Toward a General Theory of Action* (pp. 388–433). Harvard University Press. https://doi.org/10.4159/harvard.9780674863507.c8

Koentjaraningrat. (2000). *Introuction to Anthropology*. Rineka Cipta.

Kramsch, C. (2003). *Language and Culture*. Oxford University Press.

Kratz, U. (2006). Indonesia: Language Situation. *Encyclopedia of Language & Linguistics*, 639–641. https://doi.org/10.1016/b0-08-044854-2/01720-x

Lasi, A. M., Isu, R. J., & Radja, M. D. (2026). Boablingin Sings of The Helong Soul: A Semiotic And Cultural Reading of A Traditional Song. *Ciencias: Jurnal Penelitian Dan Pengembangan Pendidikan*, *8*(2), 114–121. https://doi.org/10.70942/ciencias.v8i2.532

Leech, G. (1985). *Semantics: The Study of Meaning* (Second). Penguin Book Ltd.

Lette, O. Y., Isu, R. J., & Radja, M. D. (2025). An Analysis of Illocutionary Meaning of the Ritual Speech "Saeba Bunuk Hau No" In Spaha Village, Kolbano Subdistrict, South Central Timor Regency. *LingPoet: Journal of Linguistics and Literary Research*, *6*(2), 102–110.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. Sage.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2018). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). SAGE Publications, Inc.

Rohi, T. A., Isu, R. J., & Dewi, N. P. J. L. (2026). An Analysis Meanings of Hapo Ana (Thanksgiving for the Birth of a Child) Ritual Speech in Raerobo Communities of Sabu Raijua Regency. *Ciencias: Jurnal Penelitian Dan Pengembangan Pendidikan*, *7*(2), 24–33. https://doi.org/10.70942/ciencias.v7i2.169

Sabuna, F., Anabokay, Y. M., & Isu, R. J. (2026). Silent Songs of Kolbano: Messages And Meanings In Dawan Death Speech Tradition In South Pene Kolbano Subdistrict South Central Timor Regency. *Ciencias: Jurnal Penelitian Dan Pengembangan Pendidikan*, *8*(2), 122–132. https://doi.org/10.70942/ciencias.v8i2.555