



KEMENTERIAN PENDIDIKAN TINGGI, SAINS,
DAN TEKNOLOGI
UNIVERSITAS HASANUDDIN
FAKULTAS ILMU BUDAYA

Jalan Perintis Kemerdekaan Km. 10
Tamalanrea, Makassar 90245
Telepon (0411) 587223-590159
e-mail: ilmubudaya@unhas.ac.id
Laman: www.fib.unhas.ac.id

10 November 2025

Nomor : 777/UN4.9.8/DL.17/2025
Hal : *Undangan Presentasi di ICLC-6 sebagai Pemakalah Pararel*
Lampiran : Daftar Nama Presenter Pararel

Kepada Yth.
Bapak/Ibu Pemakalah Pararel
di
Tempat

Dengan hormat,

Melalui surat ini kami sampaikan kepada Bapak/Ibu bahwa kegiatan *International Conference on Linguistics and Cultural Studies 6 (ICLC-6)* akan dilaksanakan pada tanggal 12 November 2025 di Fakultas Ilmu Budaya Unhas. Sehubungan dengan hal tersebut kami mengundang Bapak/Ibu hadir sebagai presenter untuk mempresentasikan makalahnya (daftar nama terlampir) secara daring/luring (sesuai yang dipilih) pada:

hari/ tanggal : Rabu/ 12 Oktober 2024
pukul : 08.00 – Selesai (Wita)
tempat : Zoom (daring link akan dikirimkan kemudian)
: Luring (Aula Mattulada, dan beberapa ruang lainnya untuk presentasi)

Demikian penyampaian kami, atas perhatian Bapak/Ibu disampaikan terima kasih.



Mengetahui
Dekan FIB Unhas,

Prof. Dr. Andi Muhammad Akhmar, S.S., M. Hum.
NIP 196903161999031001

Ketua Panitia

Prof. Dr. Hj. Nurhayati, M.Hum.
NIP 196010021986012001

SUSUNAN RANGKAIAN ACARA
THE 6th INTERNASIONAL CONFERENCE ON LINGUISTICS AND
CULTURAL STUDIES (ICLC-6)
HARI, TANGGAL: RABU, 12 NOVEMBER 2025

WAKTU (WITA)	KEGIATAN	PENANGGUNG JAWAB	TEMPAT
07.30 – 07.50	Registrasi Pemakalah dan Peserta Seminar	Panitia	Ruang Aula Prof. Mattulada (FIB)
07.50 – 07.55	Pembukaan oleh MC	Ismail Basri dan Imelda	
08.00 – 08.05	Pembacaan Doa	Fadlan Ahmad, S.S., M.A., M.Si.	
08.05 – 08.10	Lagu Indonesia Raya	Andi Tenri Bali Baso, S.S., M.Hum.	
08.10 – 08.20	Tari Empat Etnis	SpaSI IMSI	
08.20 – 08.25	Puisi	Drs. H. Andi Mahrus, M.Si.	
08.25 – 08.30	Laporan Ketua Panitia	Prof. Dr. Nurhayati, M.Hum.	
08.30 – 08.45	Sambutan Dekan Fakultas Ilmu Budaya	Prof. Dr. A. Muhammad Akhmar, M.Hum.	
08.40 – 09.00	Sambutan Rektor Universitas Hasanuddin Sekaligus Membuka Seminar Internasional Conference on Linguistics and Cultural Studies (ICLC-6)	Prof. Dr. Ir. Jamaluddin Jompa, M.Sc.	
09.00 – 10.30	Presentasi Sesi Utama/Pembicara Pleno: <ol style="list-style-type: none"> 1. Prof. Dr. A. Muhammad Akhmar, M.Hum. (Universitas Hasanuddin) (Luring) 2. Eguchi Maki, M.A., Ph.D. (University of Tsukuba) (Luring) 3. Prof. Dr. Rodliyah, S.H., M.H. (Mataram University, Indonesia) (Luring) 4. Prof. Mokhtar (Universty of Malaya, Malaysia) (Daring) 5. Prof. Ika Lestari Damayanti, M.A., Ph.D. (Universitas Pendidikan Indonesia) (Daring) 	Moderator: Dr. A. Faisal Pasokkori, M.Hum.	

10.30 – 12.00	<p>Presentasi Sesi Utama/Pembicara Pleno:</p> <ol style="list-style-type: none">1. Prof. Dr. Asriani Abbas, M.Hum. (Universitas Hasanuddin) (Luring)2. Prof.Wan Wen Bin (Nanchang University, China) (Luring)3. Prof. Dr. Yusring Sanusi Baso, M. App.Ling. (Universitas Hasanuddin) (Daring)4. Abdulraya Panaemalae (Walailak University, Thailand) (Daring)5. Prihantoro, M.A., Ph.D. (Diponegoro University, Indonesia) (Daring)	<p>Moderator: Dr. Karmila Mokoginta, S.S., M.Hum.,M.Arts.</p>	
12.15 – 13.00	ISOMA		

PARALEL A (SESI DARING) HOST UTAMA: SATRIA KARSA P, S.S. DAN ILHAM IMRAN, S.KOM

WAKTU (WITA)	KEG.	NO.	ROOM 1	ROOM 2	ROOM 3	ROOM 4	ROOM 5
			Co-Host: Friskawini, S.S.	Co-Host: St. Nurhalizah R., S.S.	Co-Host: Khairil Anwar, S.S., M.A.	Co-Host: Muh. Ridha Anugrah, S.S., M.Hum.	Co-Host: Lukman Hakim, S.S.
			Moderator: Dian Sari Unga Waru,S.S.,M.TCSOL.	Moderator: Fajar Sidiq Limola, S.S.,M.Hum.	Moderator: Andi Meirling AJ, S.S.,M.Hum.	Moderator: Syahwan Alfianto Amir, S.S., M.Hum.	Moderator: Mutahharah Nemin Kaharuddin S.S., M.Hum.
			NAMA PEMALAH DAN JUDUL MAKALAH				
13.00 –14.00	Paralel A	1	Yusniati N. Sabata, Prof. Dr. Tadjuddin Maknun, S.U., Prof. Dr. Akin Duli, M.A. <i>Ritual Molabot dan Mombowa Tumbe: Analisis Prosesi dan Simbol dalam Bingkai Etnolinguistik di Masyarakat Multikultural Banggai</i>	Eka Asih Putrina Taim <i>Sebaran Situs Hindu Budha di Sepanjang Daerah Aliran Sungai Batanghari: Perkembangan Peradaban Masa Hindu Buddha</i>	Drs. Buha Aritonang, M.M., Drs. Abd. Rasyid, M.Pd. <i>Peraturan Daerah Sebagai Instrumen Ideologi Bahasa: Analisis Wacana Kritis Kebijakan Bahasa Daerah di Kabupaten Mimika</i>	Fina Amalia Masri, AB Takko Bandung, Dafirah <i>Reading Nature In Raja Indara Pitara Folktales: A Literary Ecology Study</i>	Prof. Dr. Muhammad Hasyim, M.Si. , Aqilah Nurul Khaerani, Farah Fadilah <i><u>Cultural Story Tourism: Investigating Distinctive and Unforgettable Experiences for Tourists at Destinations</u></i>
		2	Sukma, Nurhayati Rahman Matammen, Dian Sari Unga Waru <i>Religious Pluralism and Intercultural Harmony: Exploring Siri' na Pacce and Confucian Values in South Sulawesi, Indonesia</i>	Indah Asikin Nurani <i>Ekosistem Gua Hunian Prasejarah Dolina Kidang dalam Arkeologi Lanskap: Studi tentang Karakter Budaya yang Terjaga</i>	Andi Muhammad Ruum Sya'baan, S.Pd., M.Pd., Prof. Dr. Muhammad Hasyim, M. Si, Dr. Ikhwan M. Said, M. Hum. <i>Sosiolinguistik Terapan dalam Komunitas Game Mobile Legends: Variasi Bahasa dan Dinamika Komunikasi Pemain</i>	Dr. Aimifrina, M. Hum., Prof. Dr. AB. Takko Bandung, M. Hum., Dra. Iman Laili, M. Hum. <i>Sistem Kekerabatan Masyarakat Minangkabau dalam Novel Sitti Nurbaya (Kasih Tak Sampai) Karya Marah Rusli</i>	Rizki Herdiani, M.Pd., Dr. Ir. Abdul Azis, M.Pd., MT., IPM., Sumiati Putri Natalia, S.Pd., M.Pd <i>Pengembangan Profesionalisme Pengajar BIPA: Standar Kompetensi dan Tantangannya di Era Global</i>
		3	Dr. Lutfi Yondri.	I Wayan Nitayadnya,	Waladdin	Aqilah Nurul	Ashar Murdihastomo,

		<p>M.Hum, Dwi Yani Yuniawati Umar, Erlin Novita Idje Djami, Hasanuddin, Rr Triwurjani</p> <p><i>Stone Terrace Around the Hill and Mountain in The Western Part of Jawa Culture and Religion Relation</i></p>	<p>S.S., M.Hum.,Drs. I Made Budiasa, M.Si.</p> <p><i>Safeguarding Balinese Legacy: The Process And Significance Of Digitizing Ancient Lontar And Pariagem In Gelgel, Bali</i></p>	<p>Panggabea, Fathu Rahman, Harlina Sahib</p> <p><i>Anaphoric and Cataphoric References in Gusdur's Government Statement on the 2000 Draft State Budget</i></p>	<p>Khaerani Latif, Muhammad Hasyim, Erwin Mansyur Ugu Saraka</p> <p><i>Rethinking Cultural Heritage Funding: Visitor Contributions for Sustainable Tourism Management of Leang-Leang Archaeological Park, South Sulawesi</i></p>	<p>Atina Winaya, Harriyadi Nova H. Lestriandoko, Dewangga Eka Mahardian, Luuk Spreeuw, Džemila Šero</p> <p><i>From Silent Objects to Memory Agents: Cultural Memory in Digitized Colonial-Era Collections</i></p>
	4	<p>Rr. Triwurjani, Zusnelly Zubir, Refisrul Lutfi Yondri</p> <p><i>Paintings on the Walls of the Stone Chamber at the Lembak City Site: Reflections on the Relationship between Religion and Culture in the Megalithic Society of Pasemah, South Sumatra</i></p>	<p>Muhammad Dachlan, Arfan Nusi,La Mansi</p> <p><i>Whispered, Yet Binding: Taboos within the Living Cultures of Women in Gorontalo</i></p>	<p>Lukman Hakim, Dr. Agustan, S.Pd., M.Pd., Dr. Juniati, S.Pd., M.Pd., Dr. Ulinsa, M.Hum</p> <p><i>Transformasi Guru dalam Film Budi Pekerti Karya Wregas Bhanuteja: Analisis Wacana Kritis Perspektif van Dijk</i></p>	<p>Nirwana, Nurhayati, Lukman</p> <p><i>Dinamika Tindak Tutur Remaja dalam Interaksi Sosial di Kepulauan Ternate dan Tidore</i></p>	<p>Firman A.D., Muhammad Darwis</p> <p><i>Hiatus and Diphthongs in Wawonii Language: Distribution and Syllable Structure Implications</i></p>
	5	<p>Heksa Biopsi Puji Hastuti, A.B. Takko Bandung, Dessy Wahyuni, Herry Yogaswara</p> <p><i>Embodied Motherhood: Material Culture in Tolaki's Oral Narrative and Sarapeana Tradition</i></p>	<p>Rismawidiawati, Didik Pradjoko, Herry Jogaswara Syamsurijal</p> <p><i>Perempuan dan Kekuasaan di Makassar: Perspektif Gender terhadap Historiografi Abad ke-16–17</i></p>	<p>Ninawati Syahrul, Yustina Hastrini Nurwanti, Sumarno, Tugas Tri Wahyono, Refisrul, Oldriel Chaterina Sorey</p> <p><i>Preservation of The Tubs Feda Tradition by Traditional Fishermen in Lamalera, Eas Nusa Tenggara</i></p>	<p>Agus Heryana , Ria Intani Tresnasih, Lasmiyati, Nina Merlina, Hary Ganjar Budiman</p> <p><i>Samudra Jati dalam Naskah Bujangga Manik: Analisis Simbolisme Laut sebagai Perjalanan Spiritual Sang Peziarah</i></p>	<p>Abdul Jalil, Ansar Arifin, Sarlan Adijaya, Wawan Cahyadin</p> <p><i>Strengthening Customary Law Through the Mouse Peohala Owose Ceremony: Identity Construction and Conflict Resolution in Tolaki Society</i></p>

PARALEL B (SESI DARING) HOST UTAMA: SATRIA KARSA P, S.S. DAN ILHAM IMRAN, S.KOM

WAKTU (WITA)	KEG.	NO.	ROOM 1	ROOM 2	ROOM 3	ROOM 4	ROOM 5
			Co-Host: Friskawini, S.S.	Co-Host: St. Nurhalizah R., S.S.	Co-Host: Khairil Anwar, S.S., M.A.	Co-Host: Muh. Ridha Anugrah, S.S., M.Hum.	Co-Host: Lukman Hakim, S.S.
			Moderator: Faisal Oddang, S.S., M.Hum.	Moderator: Mutahharah Nemin Kaharuddin S.S., M.Hum.	Moderator: Andi Meirling AJ, S.S.,M.Hum.	Moderator: Taqdir, S.Pd., M.Hum	Moderator: Indra Mayanti Noer, S.S., M.Hum.
14.00 – 15.00	Paralel B	1	Drs. I Made Budiasa, M.Si., I Wayan Nitayadnya, S.S., M.Hum. <i>Wariga Pawiwahan As A Representation Of Traditional Astronomy: Balinese Local Wisdom In Determining Wedding Days</i>	Dr. Dade Mahzuni, M.Si., Prof. Kunto Sofianto, M.Hum., Ph.D. <i>The Sacred Space of Mount Kumbang and Cultural Memory: A Case Study on the Jalawastu Community in Brebes Regency, Central Java</i>	Sriwigati, Nasrullah Azis, Bau Mene <i>Traces of Austronesian Speakers on the Northern Islands of Sulawesi Island</i>	Neng Risma Silvia <i>Stereotip Gender dan Resistensi Perempuan dalam Novel Perempuan yang Menangis Kepada Bulan Hitam Karya Dian Purnomo</i>	Patur Rahman, S.Pd.,M.Pd., Dr. Nurfajri Ningsih, S.Pd.,M.Pd. <i>From Assistance to Dependency: How Generative AI Affects EFL Students' English Sentence Construction Ability</i>
		2	Lilam Kadarin Nuriyanto <i>Public Archaeology as a Framework for Participatory and Sustainable Cultural Heritage Preservation in Indonesia</i>	Muh. Isnanto <i>Encouraging the Indonesian Local Customary Values towards Welfare Provision: Narratives from Morella, Ambon</i>	Juni Ahyar, S.Pd., M.Pd., Mohd Yusri Ibrahim, Jumadil Saputra, Subhani <i>Attitudes and Language Identity of the Acehese Language Across Three Generations in a Multi- Ethnic Environment in Aceh, Indonesia</i>	Adek Feisal Usman <i>Kritik Ekologi dan Wacana Kuasa dalam Dokumentasi Pertunjukan Teater Hikayat Para Penunggu Hutan karya Marhalim Zaini</i>	Juliana Rahman, Prof. Dr. Hj. Nurhayati, M.Hum., Prof. Dr. Munira Hasjim, S.S.,M.Hum. <i>Integrasi Variasi Bahasa dalam Pembelajaran Bahasa Indonesia Pada Jenjang Sekolah Menengah Atas (SMA) Se- Kabupaten Bulukumba</i>
		3	Prof. Dr. Een Herdiani, S.Sen., M.Hum., Dr. Lutfi Yondri, M.Hum., Dr. Firmansyah, S.Pd., M.Art., Prof. Dr.	Dimas Nugroho, Adi Wibowo <i>Land Use Change and Cultural Heritage</i>	Martina, Wahyu Damayanti Language As A <i>Langue As Bridge: Facilitating Cross-</i>	Rudy Yusuf <i>One Piece as Protest Medium: Continuities</i>	Sara Karubaba Prof. Gusnawaty, M.Hum. <i>Domain Based Language Use in English Learning</i>

			Kustini, M.Si. <i>Liang Kabori Karst As A Prehistoric Public Space: Cultural Memory Embodied In Thousands Of Cave Paintings In Muna Regency, Southeast Sulawesi</i>	<i>Preservation in Trowulan: A Spatial Analysis of Majapahit Legacy</i>	<i>Cultural Understanding In The Border Region Of West Kalimantan-Malaysia</i>	<i>and Transformations of Japanese Dominance</i>	<i>Contexts A Sociolinguistic Analysis From Papua, Indonesia</i>
	4	Deni Sutrisna, S.S., M.Hum., Oerip Bramantyo Boedi, S.S., M.Hum <i>Budaya Hybrid pada Rumah Kongsi dan Perkembangannya dalam Konsep Rumah Modern di Batavia (Jakarta)</i>	Ashmarita, Pawwennari Hijjang, La Ode Topo Jers, Wa Ode Winesty Sofyani <i>Ritual Sanggoleo Mbae dalam Pola Bertani Padi Sawah Pada Masyarakat Mekongga di Kecamatan Mowewe Kabupaten Kolaka Timur</i>	Tamrin, Muhlis Hadrawi,* Katubi <i>When A Language Falls Silent: Strategies For The Maintenance Of The Dampal Language In Tolitoli Regency, Central Sulawesi</i>	Sunaidin Ode Mulae <i>Strategi Pengembangan Potensi Pariwisata Desa Kramat pada Objek Wisata Kramat Beach di Kabupaten Pulau Taliabu, Maluku Utara</i>	Erniati <i>Integration of Aswaja Values in the Project-Based Learning Model for Teaching Indonesian for Specific Purposes</i>	
	5	Renny Anggraeny, S.S., M. Pd. <i>The Use of Tabi-Tabi, and Shiba-Shiba in Japanese</i>	Fitrawahyudi, Gusnawaty, Lukman Ery Iswary <i>Suku Bugis Rantau di Provinsi Bali; Karakterisasi Berdasarkan Identitas Etnolinguistik</i>	Dr. Sri Ningsih, S.S., M.Hum., Rukman Pala, Uus Faizal Firdausy, Abdul Muhid, Antonius Ali Wutun <i>When Authority Misspeaks: Linguistic Errors and Strategic Communication Needs of Public Officials on Social Media</i>	Repelita Wahyu Oetomo, Dyah Hidayati <i>Pekembangan Nisan Aceh dari Masa Awal Hingga Masa Puncak Kejayaan Kesultanan Aceh Darussalam</i>	Wira Asmaya Mustawin, Dr. Ida Nuraeni, M.Pd., Dr. Juniati, M.Pd., Dr. Syamsuddin, M.Hum.,Dr. Ulfah., M.Pd. <i>Analisis Kebutuhan Media Gambar Berseri Menggunakan Aplikasi Canva dalam Pembelajaran Menulis Teks Deskripsi Siswa Kelas VII SMP Negeri 1 Menui</i>	

PARALEL C (SESI DARING) HOST UTAMA: SATRIA KARSA P, S.S. DAN LUKMAN HAKIM, S.S.

WAKTU (WITA)	KEG.	NO.	ROOM 1	ROOM 2	ROOM 3	ROOM 4	ROOM 5
			Co-Host: Friskawini, S.S.	Co-Host: St. Nurhalizah R., S.S.	Co-Host: Khairil Anwar, S.S., M.A.	Co-Host: Muh. Ridha Anugrah, S.S., M.Hum.	Co-Host: Lukman Hakim, S.S.
			Moderator: Dian Sari Unga Waru,S.S.,M.TCSOL.	Moderator: Andi Tenri Bali Baso, M.Hum.	Moderator: Dr. Andi Agussalim, S.S.,M.Hum.	Moderator: Taqdir, S.Pd., M.Hum.	Moderator: Indra Mayanti Noer, S.S., M.Hum.
15.00 –16.00	Paralel C	1	Drs. Sri Haryatmo, M.Hum., Dr. Budi Agung Sudarmanto, S.S., M.Pd <i>The Figure of Jaka Tarub And The Legitimacy of The Power of The Mataram Kings: A Case Study of The Babad Demak</i>	Dra. Andi Irlina, M.Hum. <i>Symbolic Interaction, Local Wisdom, and Gen Z' Cultural Reintertation in the Legends of Princess Mayangsari and Princes Tadampalik</i>	Sulfiah, Gusnawaty, Kamsinah <i>Strategi Kesantunan Direktif dalam Bahasa Muna Dialek Gu- Lakudo : Kajian Sosiopragmatik</i>	Yunita El Risman, Fithyani Anwar <i>Disability, Gender, and Resistance in Ichikawa Saou's Hunchback: A Foucauldian Reading</i>	Iis Nella Rosiani, Dr. Ida Nur'aeni, S.Pd., M.Pd., Dr. Juniati, S.Pd., M.Pd., Dr. Gazali Lembah, M.Pd., Dr. I Gusti Ketut Alit Saputra, M.Hum., Dr. Sukma, S.Pd., M.Pd. <i>Analisis Kebutuhan Media Ajar Digital Berbantuan Articulate Storyline 3 dalam Pembelajaran Menyimak Teks Cerita Fantasi Peserta Didik Kelas VII SMP Negeri 1 Bahodopi</i>
		2	Meri Erawati, Zusneli Zubir, Rita Novita <i>Penguatan Identitas Kultural Melalui Institusi Keagamaan: Studi Kasus Peran Masjid Raya Syekh Ahmad Khatib Al Minangkabawi dalam Pelestarian Budaya Minangkabau</i>	Steven Sumolang, Janeke Peggy Slippy, Nontje Deisye Wewengkang, Sjne Femmy Walangarei, Neni Kumayas <i>Tradisi Melaut Masyarakat Sangihe: Menjaga Laut Sebagai Ruang Sakral</i>	Basori, Winci Firdaus, Denny Adrian Nurhuda, Sarip Hidayat, Yusup Irawan <i>Name, Image, and Enjoyment: A Conceptual Metaphor Study of Snack Names in Children's Pop Culture</i>	Rahmawati, S.S., M.Hum., Dr. Tirta Suwondo, M.Hum., Binar Kurniasari Febrianti, S.Pd, M.Pd. <u><i>Doangang as Cultural and Linguistic Heritage in the Digital Age</i></u>	Emilia B, Dr. Muh Tahir, M.Hum., Dr. Syamsuddin, M.Hum., Dr. Gazali Lembah, M.Pd., Dr. Sukma, S.Pd., M.Pd., Dr. Juniati, S.Pd., M.Pd. <i>Analisis Kebutuhan Bahan Ajar Teks Deskripsi Berbasis 3D AR (Three- Dimensional Augmented Reality) Kelas</i>

							<i>VII SMPN 3 Bungku Selatan SATAP</i>
		3	Retno Purwanti, Amilda, Wahyu Rizky Andhifani, Eko Yulianto <i>The Spice Route During the Palembang Sultanate Based on Archaeological and Ethnographic Data</i>	La Mansi, Muhammad Dachlan, Indrawan <i>Perspektif Tokoh Agama Pada Moderasi Beragama</i>	Sry Satriya Tjatur Wisnu Sasangka, Ery Agus Kurnianto, Yeni Yulianti Siti Djuwarijah, Muhardis <i>Onomatopoeia Of Human Body Movement Activities In Javanese</i>	Nirwana, Syamsuddin, Juniati <i>Bahasa Figuratif dalam Novel Tidak Ada Ode bagi Lautan Karya Adia Puja Sebagai Sarana Kritik Sosial (Kajian Stilistika)</i>	Ernalida Ernalida, Hani Atus Sholikhah, Margaretha Galuh Dwi Aglia <i>Illocutionary Speech Acts In Digital Conversations: A Comparison Of Raditya Dika And Adjie Santosoputrotv Podcasts On Youtube And Their Effect On Netizen Culture</i>
		4	Arnis Rachmadhani, S.S., M.S.I., M.Si. <i>Preservation of the Islamic's Heritage in Bangkalan Madura</i>	Nandang Rusnandar, Suwardi Alamsyah P, Lina Herlinawati, Ai Kurniati, Basori <i>From Ucing-Ucingan to Bebentengan: Metaphor and Identity in Traditional Sundanese Games</i>	Deni Karsana, Wati Kurniawati <i>Perubahan Bahasa Kaili Di Sulawesi Tengah: Tinjauan Aspek Morfologi Changes In The Kaili Language In Central Sulawesi: A Morphological Review</i>	Dr. Nahdhiyah., S.S., M.Pd. <i>Women as Guardians of Nature: An Ecofeminist Reading of The Overstory</i>	Jusmianti Garing ,Muhlis Hadrawi Herry Jigaswara, Fajar Erhika <i>Semantic Analysis of Toponymy on the Western Coast of Makassar in the Context of the Spice Route</i>
		5	Hasanuddin Anwar, Didik Pradjoko, Erwiza Erman <i>Jaringan Pelayaran, Perdagangan, dan Permukiman Pedagang di Gorontalo Abad ke XVIII-XIX</i>	Kasmawati, Andi Meirling AJ <i>Analisis Daya Tutar Metafora dalam Lirik Lagu Mars Sastra Unhas: Perspektif Pragmatik</i>	Hasbullah, Hasbi Marissangan, Rahmat Muhammad, Ishak Salim, Muh. Ashar, Muh. Ilham Dhani, M. Ilham, Muhammad Satria Dwi Julianto <i>Technology, Power, and Political Participation: A Critical Analysis Accessibility of the South Sulawesi</i>	Alexandra de Araújo Tilman, S.Pd, M.Pd., Prof. Dr. Nurhayati, M.Hum., Prof. Dr. Andi Muh. Akhmar, S.S.,M.Hum. <i>Struktur dan Pola Penyampaian Puisi Lisan Hamulak dan Perubahannya dalam Masyarakat Dawan dan Mambae Sebagai Bentuk Komunikasi Tradisional</i>	Abdul Rahman, Yusring Sanusi Baso, Asriani Abbas <i>Pembelajaran Digital Caradde Mangkasara Sebagai Solusi Ancaman Kepunahan Bahasa Daerah di Kabupaten Maros</i>

					<i>General Elections Commission (KPU) Website for Blind V oters in the 2024 South Sulawesi Gubernatorial Election</i>		
		6	<i>Sri Yono, Siswanto Social And Economic Impact Of Commodification Of The Helai Mbai Hote Mbai Tradition On The Sentani Ethnic People Of Papua</i>	<i>Dr. Dwi Yani Yuniawati Umar, M.Hum.,Sriwigati, Nasrullah Azis, Lutfi Yondri The Relationship between Megalithic Remains and the Religion of Its Supporting Community at the Pokekea Site, Behoa Valley, Central Sulawesi in the Early Metal Age (Prehistory)</i>	<i>Asri M. Nur Hidayah, Lukman, Katubi, Andi Indah Yulianti, Dwiana Septiana, Adri Pemertahanan Bahasa Dayak Tunjung Melalui Ranah Penggunaan di Kabupaten Kutai Barat</i>		
PARALEL A (SESI LURING) HOST UTAMA: LUKMAN HAKIM, S.S.							
WAKTU (WITA)	KEG.	NO.	RUANG SENAT	RUANG MANGEMBA			
			Moderator: Dr. Inriati Lewa, M.Hum.	Moderator: Dr. Indarwati, S.S.,M.Hum.			
13.00 -14.00	PARALEL A	1	Agus Nasir, S. Pd., M. Pd., Lukman, Ery Iswari <i>Lexicon of Pinisi Construction Ritual: Analysis of the Praxis Dimension and Spiritual Cognition Patterns of the Konjo Community in Bulukumba</i>	Indarwati <i>Menjaga Tradisi: Eksplorasi Semiotik dan Pariwisata Budaya dalam Ritual Jeknek Sappara</i>			
		2	Rusmin Nurjadin, Fidya Yolanda Polontalo <i>Representasi Lingkungan dan Kearifan Ekologis dalam Cerita Rakyat Sumbawa: Studi Ekokritik pada “Lalu Dia Lala Jinis”</i>	Yosefina Baru, Prof. Dr. Muhammad Darwis, M.S., Prof. Dr. Nurhayati S., M.Hum., Dr. Ikhwan M. Said, M.Hum. <i>Variasi Fonologis Bahasa Miyah dan Maybrat di Wilayah Vogelkop, Papua Barat Daya</i>			

		3	Rusdi Room <i>Perilaku Kesantunan Bahasa Verbal dan Nonverbal dalam Suku Bugis-Makassar: Pendekatan Sosiopragmatik</i>	Dr. A. Faisal Pasokkori, M.Hum <i>Transformasi Kekerasan di Jagat Digital: Dari Kekerasan Fisikal ke Kekerasan Viral</i>
		4	Fithyani Anwar, Yunita El Risman <i>From River to Bridge: Ecocritical Perspectives on Tradition and Modernity in Joe Odagiri's They Say Nothing Stays the Same</i>	Mardi Adi Armin, Ainun Fatimah, Irianty Bandu <i>The Pragmatic Role of Deixis in Constructing Intimacy: An Analysis of Westlife's Beautiful in White</i>
		5	Reza Pahlevi Ginting, S.S., M.Pd., Nurhayati, Masithah Mahsa, Trisfayani, Johari <i>The Relationship between "Hikayat Malem Dagang" and Aceh's Qan un: AComparative Philological Study</i>	
PARALEL B (SESI LURING) HOST UTAMA: LUKMAN HAKIM, S.S.				
14.00 – 15.00	PARALEL B		RUANG SENAT	RUANG MANGEMBA
			Moderator: Kasmawati, S.S., M.Hum.	Moderator: Dr. Indarwati, S.S., M.Hum.
		1	Fithyani Anwar <i>Representing Cultural Trauma in Post-Fukushima Japan: A Visual-Narrative Analysis of Asahi no Ataru Ie</i>	Dr. Firman, M.Pd., Andi Nurindah Sari, M. Pd., Dr. Ardianto, S. Pd., M. Pd., Mujahidin <i>Relasi Kuasa dalam Interaksi Sosial Dosen dan Mahasiswa pada Pembimbingan Tugas Akhir Di Perguruan Tinggi Keagamaan Islam</i>
		2	Ratna Wila Risfa, S.S., Dr. Dian Rizky Azhari, M.Hum. <i>Potret Perempuan Palsu dalam Novel Sabda Luka Calabai: Sepasang Merpati Tanpa Dara Karya S. Gegge Mappangewa Sebuah Kajian Sosiologi Sastra</i>	Suarni Syam Saguni <i>Tubuh sebagai Medan Kuasa: Politik Seksisme dan Performativitas Perempuan dalam Novel Kontemporer Indonesia</i>
		3	Andi Hermawati, S.S., Sulasti Ningsih, S. Pd. <i>Mistisisme dan Sinkretisme Religius Bugis dalam Novel Lontara Rindu Karya S. Gegge</i>	Gabriel Fajar Sasmita Aji <i>The Enigma of Arrival and Its Natural Environment Metaphors To Uplift Alienated and Marginalized Position of The Colonized in Dealing with The</i>

			<i>Mappangewa</i>	<i>Colonizer</i>
		4	Rohima Nur Aziza Al Hakim, Prof. Dr. Hamzah Machmoed, M.A., Prof. Dr. Kamsinah, M.Hum., Prof. Harlina Sahib, M.Hum. <i>Language Attitudes And Preservation Of Moronene In Kolaka Regency, Southeast Sulawesi Province</i>	Andi Nasri Abduh, Sutrisno, S.Sos., M.M., M.Si. <i>Building Adolescents' Character through Selected Literary Works: English Language Teaching Approach</i>
		5	Fajar Sidiq Limola, Arifin Nur <i>Entertainment and the Use of Public Space: the Trace of Cinema in Makassar City</i>	Syahwan Alfianto amir <i>Dimensi Fabel dan Ekologi dalam Novel Bumi Hutan Tropis Karya Mawan Belgia</i>
PARALEL C (SESI LURING) HOST UTAMA: LUKMAN HAKIM, S.S.				
15.00 – 16.00	PARALEL C		RUANG SENAT	RUANG MANGEMBA
			Moderator: Kasmawati, S.S., M.Hum.	Moderator: Dr. Dra. Muslimat, M.Hum.
		1	Ratna Wila Risfa, S.S., Dr. Dian Rizky Azhari, M.Hum. <i>Potret Perempuan Palsu dalam Novel Sabda Luka Calabai: Sepasang Merpati tanpa Dara Karya S. Gegge Mappangewa Sebuah Kajian Sosiologi Sastra</i>	Prof. Dr. Nurhayati, M.Hum <i>Pronomina Persona dalam Bahasa Mamuju</i>
		2	A. Meirling, Rismayanti, Mutaharah Nemin Kaharuddin, Indarwati <i>Politeness Strategies dalam Media Sosial dan Implikasinya terhadap Kesehatan Mental Mahasiswa Universitas Hasanuddin</i>	Hendra Gunawan, M.Pd. <i>Pelanggaran Maksim Kesantunan Berbahasa Penutur Bahasa Sasak di Desa Labuhan Burung</i>
		3	Dian Sari Unga Waru, S.S., M.TCSOL Sukma, S.S., M.TCSOL, <i>Cross-Cultural Pragmatics: A Comparative Analysis of He Ziran's and Grice's Principles of Communication in the Mandarin Film Hi, Mom</i>	Mochtar Marhum, ME.d.,PhD., Sriati Usman, Jamiluddin, Abd. Kamaruddin, Mukrim <i>Case Studies on the Use of Bilingualism at English Education Study Program of FKIP,Tadulako University from The Perspectives of Language Policy and Education</i>
		4	Upi Laila Hanum, Prof. Dr. Mardi Adi Armin, M.Hum., Prof. Dr. Gusnawaty, M.Hum. Prof. Dr. Lukman, M.S. <i>Politeness In Papuan Malay: The Pragmatic Roles Of "Suda" And "E" In Papuan Malay</i>	Didik Agus Suryono, Nasmilah, Abidin <i>Voices from the Tower: A Narrative Inquiry into the English Language Learning Strategies of Indonesian Air Traffic Controllers</i>
16.00 - Selesai			PENUTUPAN	



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Presented to :

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For Contribution and Cooperation as
PRESENTER

**THE 6th INTERNATIONAL CONFERENCE ON LINGUISTICS AND CULTURE (ICLC-6)
HELD BY THE FACULTY OF CULTURAL SCIENCES HASANUDDIN UNIVERSITY**

Makassar, 12 November 2025

Dean of The Cultural Sciences Faculty
Hasanuddin University



PROF. DR. ANDI MUHAMMAD AKHMAR, M.HUM.
NIP 196903161999031001



The Chief Committee
ICLC - 6
PROF. DR. NURHAYATI, M.HUM
NIP 196010021986012001



Transformation within the Dawan and Mambae Communities as a Form of Traditional Communication

Alexandra de Araújo Tilman¹, Nurhayati², and Andi Akhmar³

^{1,2,3} Linguistics Program, Hasanuddin University, 90245, Makassar, Indonesia
alexandratilman28@gmail.com

Abstract. Hamulak oral poetry is an intangible cultural heritage of the Dawan and Mambae communities in Timor-Leste, functioning as a traditional medium for conveying spiritual, social, and customary messages. This study describes the structure and delivery patterns of Hamulak, analyzes factors influencing changes in its form and function, and examines its relevance in contemporary society. Using a qualitative descriptive-analytical approach, data were collected through observation, in-depth interviews, and documentation with traditional speakers and community members in South Central Timor, Aileu, and Manufahi. Analysis employed structuralist and social context methods. Results indicate that Hamulak has a distinctive poetic structure marked by symbolic diction, cosmological metaphors, repetition, parallelism, rhythm, and regular narrative structure. Its delivery is performative and tied to speaker authority and ritual context. While social change, formal education, religious institutions, and communication technology have transformed its practice, Hamulak remains relevant as a cultural identity symbol and adaptive traditional communication.

Keywords: Hamulak oral poetry, Intangible cultural heritage, Traditional communication, Cultural identity.

1 Introduction

Hamulak oral poetry is a living intangible cultural heritage of the Dawan and Mambae communities in Timor-Leste. As a traditional medium of communication, Hamulak conveys spiritual, social, and customary messages while representing the collective identity of its supporting communities. The poetic recitations are characterized by symbolic meaning and reflect the relationship between humans, God, the universe, ancestors, and fellow community members [1] [3]. In practice, Hamulak is performed during ritual ceremonies, guest welcomes, community meetings, and other social events. Its poetic language strengthens social solidarity, reinforces traditional legitimacy, and preserves cultural values across generations [4] [5]. However, recent social changes have altered the form and transmission of Hamulak. The influence of formal education, religious institutions, and modern communication technology has shifted oral transmission toward written documentation and digital recording, while public spaces for local cultural expression have become limited.

Despite its strategic role in Timorese society, studies that systematically examine the structure, delivery patterns, and transformation of Hamulak remain limited. Understanding these aspects is essential for preserving the meaning, function, and cultural value of Hamulak in a changing social context. Therefore, this study aims to describe the structure and delivery patterns of Hamulak oral poetry, analyze the factors influencing changes in its form and function, and explain its relevance as a form of traditional communication in contemporary society. The findings are expected to contribute to the preservation and development of oral literature and cultural communication studies in Timor-Leste.

2 Literature Review

2.1 Oral Literature and Its Functions in Traditional Communication

Oral literature is a form of cultural expression passed down verbally through storytelling practices in specific communities [6] [7]. It is characterized by repetition, parallelism, metaphor, and formulaic patterns that strengthen collective memory and maintain cultural messages [8] [9]. Beyond its aesthetic value, oral literature operates as an organized communication system with internal rules [10] [11]. In traditional communities, oral literature conveys knowledge, moral values, collective history, and cosmological views that shape community identity.

Oral poetry serves as a medium for expressing human relationships with others, nature, ancestors, and transcendent forces through symbolic language [12],[13]. In the Dawan and Mambae communities, Hamulak oral poetry is one such form of traditional speech with a distinctive poetic structure. It functions as a medium of cultural communication that is both symbolic and normative, reinforcing social solidarity, group identity, and customary legitimacy. Hamulak is also used in conflict resolution and the legitimization of customary decisions, making it an integral part of the social and cultural system.

2.2 Structural Analysis and Dynamics of Change in Oral Tradition

The structuralist approach examines oral poetry as a system of interrelated elements, where diction, metaphor, repetition, parallelism, rhythm, and syntactic patterns form the overall meaning [14] [15]. In Hamulak, these elements are not random but follow inherited patterns that emphasize messages, maintain speech rhythm, and strengthen customary legitimacy. The symbolic structure reflects the Timorese worldview regarding cosmology, social hierarchy, and life balance. However, social changes due to modernization, formal education, and communication technology have affected the continuity of oral traditions. Traditions are not static; they undergo reconstruction or adaptation when facing new social contexts.

For Hamulak, oral transmission has shifted toward written documentation and digital recording, changing the relationship between speaker and listener. While this adaptation helps preserve the form, it also risks reducing symbolic meaning and social func-

tion. Related studies on Tonis and Natoni in Dawan society show that oral poetry remains present in ceremonies, but its structure and use are evolving [16]. This study positions Hamulak as a living and adaptive communication practice that requires analysis of both its structure and its dynamics of change.

3 Method

3.1 Research Design and Approach

This study employs a qualitative approach with a descriptive-analytical design. The qualitative approach is used to explore the meaning, structure, and socio-cultural context of Hamulak oral poetry as a form of traditional communication. The descriptive-analytical design allows for systematic description of the poetic structure and delivery patterns of Hamulak, while analyzing changes in its form and function in contemporary social life. This approach treats text and context as a unified unit of analysis, which is suitable for oral literature studies.

3.2 Research Location, Subjects, and Data Collection

The research was conducted in South Central Timor, representing the Dawan community, and Aileu or Manufahi, representing the Mambae community. These areas were selected based on the continuity of Hamulak practice in local traditional and social life. Research subjects included traditional speakers known as Atonis, customary and religious leaders with cultural authority, and community members involved in traditional ceremonies. Data were collected through observation, semi-structured in-depth interviews, and documentation. Observation recorded the practice of Hamulak delivery, social situation, and interaction between speakers and listeners. Interviews explored speech structure, symbolic meaning, social function, and perceptions of change in Hamulak practices. Documentation included audio or video recordings of Hamulak recitations, photographs, and relevant cultural archives.

3.3 Data Analysis and Validity

Data were analyzed qualitatively through data reduction, data presentation, and conclusion drawing. Hamulak utterances were transcribed and classified based on structural elements and delivery context. Analysis used a structuralist approach to examine diction, metaphor, repetition, parallelism, rhythm, and syntactic patterns, combined with social context analysis to understand the role and dynamics of Hamulak as traditional communication. Data validity was maintained through source and technique triangulation. Source triangulation compared information from traditional speakers, community leaders, and community members. Technique triangulation compared results from observation, interviews, and documentation. Key informants rechecked interview results to ensure consistency of meaning and interpretation. Research ethics were observed by obtaining informed consent, maintaining informant confidentiality, and respecting the customs and cultural values of the Dawan and Mambae communities.

4 Results and Discussion

The analysis of interview transcripts and ritual observations revealed that Hamulak possesses a relatively consistent poetic structure across both the Dawan and Mambae communities. Although several lexical variations were found due to differences in local dialects and ceremonial contexts, the essential components of Hamulak remained unchanged. Traditional speakers explained that the preservation of this structure is necessary because every expression has been inherited from previous generations and is considered part of customary authority. Similar observations have been reported in studies of oral traditions, where inherited linguistic structures function as mechanisms for preserving collective memory and ensuring cultural continuity [17][18]. Consequently, the stability of Hamulak reflects not only literary convention but also the continuity of customary knowledge within Timorese society.

The findings identified five principal structural elements that consistently appear in Hamulak performances, namely symbolic diction, repetition, parallelism, speech rhythm, and narrative structure. These elements were found in almost every ceremonial performance observed during the fieldwork, although their realization varied according to ritual purpose and the experience of individual speakers. As suggested in previous studies of oral poetry [19], structural elements within ritual discourse should not be interpreted separately because they collectively construct meaning and strengthen the effectiveness of traditional communication. Therefore, the structure of Hamulak represents an integrated system through which cultural messages are communicated and preserved.

Table 1 Structural Characteristics of Hamulak Oral Poetry in the Dawan and Mambae Communities.

Structural Element	Main Characteristic	Cultural Function
Symbolic diction	Traditional terms and natural metaphors	Conveying cosmological values
Repetition	Repeated phrases and lines	Strengthening traditional legitimacy
Parallelism	Balanced line pairs with complementary meaning	Maintaining rhythm and meaning
Speech rhythm	Rhythmic patterns in delivery	Strengthening persuasive power
Narrative structure	Sequence of prayers, requests, and affirmations	Maintaining ritual regularity

As presented in Table 1, symbolic diction constitutes the primary characteristic of Hamulak oral poetry. Interview data indicate that traditional speakers deliberately employ symbolic vocabulary rather than direct expressions when communicating customary messages. Natural elements such as mountains, rivers, forests, cultivated land, rain, and stones are frequently used to represent ancestral protection, social harmony, fertil-

ity, and the relationship between humans and the Creator. According to studies on indigenous oral traditions Ezema, (2025), symbolic language enables communities to express complex cultural concepts through metaphorical expressions that are widely understood within the same cultural environment. Similar communicative patterns were identified in Hamulak, where symbolic expressions function as shared cultural codes rather than individual stylistic choices.

Another important finding concerns the consistent use of repetition throughout Hamulak performances. Observations revealed that repeated words and phrases occur systematically from the beginning to the end of ritual recitations. Traditional speakers explained that repetition is intentionally maintained to emphasize important customary messages and to facilitate memorization during oral transmission. Previous research has shown that repetition is a fundamental characteristic of oral literature because it strengthens collective memory while simultaneously preserving textual stability across generations [8] [21]. In the context of Hamulak, repetition also reinforces the authority of the speaker because audiences recognize repeated expressions as legitimate components of customary discourse.

The findings further demonstrate that parallelism is another defining element of Hamulak. Paired expressions are arranged in complementary sequences that create semantic balance without repeating identical meanings. Instead, each expression expands the symbolic interpretation of the preceding line, producing a coherent poetic structure. Similar observations have been reported in studies of ritual language, which explain that parallel structures function to organize discourse while simultaneously reflecting indigenous concepts of reciprocity and harmony [22] [23]. This pattern was consistently identified in both Dawan and Mambae communities, suggesting that parallelism remains one of the principal mechanisms through which Hamulak maintains both aesthetic quality and communicative effectiveness.

Besides lexical organization, speech rhythm plays an equally significant role in shaping the effectiveness of Hamulak. Interview participants emphasized that correct tempo, pauses, stress, and intonation are essential because inappropriate delivery may reduce the ritual authority of the recitation. Previous studies have argued that oral traditions should be understood as performative events in which linguistic content and vocal performance interact to construct meaning [6] [24]. The present findings support this perspective, demonstrating that rhythmic delivery strengthens audience engagement while creating a solemn atmosphere appropriate for customary ceremonies.

The final structural element identified in this study is the narrative structure, which follows a relatively stable sequence consisting of invocation, requests, affirmations, and closing statements. Although minor variations occur according to ceremonial purpose, the overall sequence remains consistent across both communities. Informants explained that this order has been inherited from previous generations and should not be altered because each stage possesses specific ritual significance. Previous discussions of ritual discourse have similarly emphasized that narrative organization provides coherence and legitimacy to ceremonial communication [25][26]. Therefore, the narrative structure of Hamulak functions not only to organize speech but also to reinforce customary authority and social order.

Overall, the findings indicate that the structural characteristics of Hamulak extend beyond literary aesthetics. The interaction between symbolic diction, repetition, parallelism, speech rhythm, and narrative organization enables Hamulak to function as an effective medium of traditional communication. Despite differences in local pronunciation and ceremonial practice, both the Dawan and Mambae communities preserve these structural principles as part of their shared cultural heritage, confirming that Hamulak continues to play an important role in maintaining cultural identity and transmitting customary values across generations.

5 Conclusion

Hamulak oral poetry functions as a traditional communication system with a distinctive poetic structure and delivery pattern in the Dawan and Mambae communities. Its structure consists of symbolic diction, cosmological metaphors, repetition, parallelism, speech rhythm, and a regular narrative structure. The delivery is performative and depends on the authority of traditional speakers and ritual context, making Hamulak both an aesthetic expression and a mechanism for legitimizing norms and strengthening social solidarity. Social change, formal education, religious institutions, and communication technology have influenced the transformation of Hamulak from oral transmission to written and digital documentation. Despite these changes, Hamulak remains relevant as a symbol of cultural identity and an adaptive form of traditional communication. This study highlights the need for preservation and development efforts to maintain Hamulak as part of the intangible cultural heritage of the Dawan and Mambae communities in Timor-Leste.

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Disclosure of Interests. The authors declare that there is no conflict of interest regarding this paper.

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