

A Semantical Analysis of Mappadendang in Wajo, South Sulawesi

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Abstract

The research aimed to find out the meaning of dancer movements in tradition of Mappadendang in Wajo, South Sulawesi. Mappadendang is one of tradition after harvest as gratitude to God. Mappadendang perform by 4 women and 3 men that pounding the rice. When the dancer pounding the rice by using pestle (alu) and mortar (palungeng). The result of pounding the rice sounds "dendang". That sounds called for Buginese tribe is mappadendang. In this research, the writer used a descriptive qualitative method to found and analyzed data. The writer analyzed and observed the location and interviewed some informants who can and able perform tradition of mappadendang, in Wajo, South Sulawesi, and also used some tools which has related with the research. The meaning of dancer movements in mappadendang has there are many meaning. Inside of dancer movement we can found the spiritual meaning, the meaning of sense, social meaning and entertainment meaning. The main movement in this tradition is expression gratitude to God. It describe for the believe's society in Wajo always preserve their tradition to got blessed from God. The main purpose of mappadendang for the society has been given many positive impacts such us keep the relationship between society of Wajo, the event to looking for a partner and increase the result of harvest. Those impacts made the society of Wajo always perform this tradition.

Keywords : Semantical Analysis, Mappadendang, Wajo, South Sulawesi

Abstrak

Penelitian ini adalah upaya untuk meninjau kembali universalitas model teori Brown dan Levinson tentang kesopanan (1978, 1987) dalam konteks *A Parking Man Language*. Data dari beberapa dialog yang diambil secara dari dua tukang Parkir Pria yang berisi bahan-bahan tentang sejarah, kehidupan, dan budaya Seorang Parkir. Sampel-sampel ini kemudian diterjemahkan ke dalam bahasa Inggris secara harfiah dan idiomatik, dan kemudian dianalisis dalam kerangka kerja yang diadaptasi dari Scollon dan Scollon (1983, 1995). Studi ini menyimpulkan bahwa baik dalam meniadakan atau menegaskan suatu proposisi, Seorang tukang parkir laki-laki cenderung memberikan informasi tambahan kepada pendengar terutama berfungsi baik sebagai validasi, penekanan, atau pelumasan negasi atau afirmasi mereka. Hal ini terutama dimaksudkan untuk membuat pendengar merasa senang dan puas yang pada akhirnya menyelamatkan 'wajah positif' mereka. Data menunjukkan bahwa tidak ada negasi dalam menanggapi perintah dan pernyataan. Ini menyiratkan bahwa Seorang Petugas Parkir cenderung menghindari menolak perintah dan menghadapi pernyataan seseorang karena ini jelas akan memuaskan 'wajah negatif' pendengar dengan mengecewakan mereka. Di atas segalanya, fenomena kesopanan dalam Bahasa Parkir Manusia semua diatur oleh norma-norma sosial dan nilai-nilai yang diterapkan dalam masyarakat. Dengan demikian, kesopanan dalam Bahasa Parkir Orang adalah norma yang cenderung lebih berlaku dalam masyarakat kolektif bukan hanya instrumen yang lebih populer dalam masyarakat individualistis.

Kata Kunci: Petugas Parkir, Konsep pragmatik

1. Introduction

Indonesia is famous with there are many various of culture. Culture itself is one of way that human get by the one generation to the next in the past era. Culture is one of the habitual action by human that

they were got in their activities. Inside culture there are many part and system that grow up, such us beliefs, custom, tradition, language, symbols and meaning. All of them make our country rich with many various of culture.

In Indonesia's culture there is one of unique tradition in South Sulawesi named tradition of mappadendang. Mappadendang in Buginese tribe is one of tradition that held after harvest, it is like as expression of gratitude to our God, because they were gave flood result in their harvest. Commonly, it will be held in the noon. The main point in this tradition are 6 women and 4 men, mortar (for pounding rice), pestle and custom traditional on Buginese tribe. In South Sulawesi, majority societies that works as farmer is Buginese tribe. Tribe of Buginese famous with diligent and hardwork. They are working for their future. The adult of Buginese, if doesn't have spirit of work will opinion from the societies as human failed and shameful from their environment. The people of Buginese if doesn't has high work ethos will be load of societies. So that's why, the people in South Sulawesi especially in Wajo regency has principle 'resopa' temmangingi na malomo naletei pammase dewata' (if we are working seriously, it can be blessing by God). This principle claim as the forward step Buginese people in their life. As the agrarian societies that had been believed to God, societies in South Sulawesi of Buginese tribe especially in Wajo regency always do the tradition of engage in farming.

In tradition of mappadendang there are some meaning that dancer are doing in this tradition. The movements that dancer are doing in this tradition contain of life values that we can get from this tradition, there are many artistic values in this tradition like us, instrument, song, make up, costume and meaning of dance movements. This research will be analysis the meaning of dancer movements in the tradition of mappadendang in South Sulawesi, especially in Buginese tribe, Wajo regency in order to get knowledge and information inside the tradition of mappadendang for the society.

The word of semantics term comes from Ancient Greek "semantikos" (significant). Some expert are define about semantics. According to George in Tarigan (2009 : 2) "semantic is the study of meaning" Meaning means that we are talking about words, sentences, and paragraph. according to Edwards in Tarigan

(2009 : 2) "semantics are syntactic, semantic, and pragmatic". In definition of Edwards is not specifically because pragmatic can be limited into branch of semiotic that explanation about the using of word and effects in symbols. Meanwhile if the pragmatic and semiotic used, it can be know from the user of language, based on reference of language speaker or listener and analyze the expression and symbols. Semantics is a sub discipline of linguistics which focuses on the study of meaning. Semantics tries to understand what meaning is as an element of language and the constructed by language as well used by speakers and listeners of language. In the some definition of semantic before, semantics is the study of meaning.

Culture is a powerful of human tool for survival, but it is a fragile phenomenon. It can be changing and easily lost because it exists only in our minds. The products of culture are our written languages, governments, buildings, and other man-made things are merely. For this reason, archaeologists can not explanation culture directly in their excavations. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns, they are things that were made and used through cultural knowledge and skills.

In this case culture is one habitual action that human do in their life, the member of society is one group that has same beliefs about thing. In society culture develop more, because pair of habitual action that they are doing their activities everyday. Culture is the one habitual that human do in their life, like custom, tradition, and belief and more. It is has a same meaning that culture is one way like tradition and custom has particular group inside of people in the particular time. The people of group has a different culture, it is depend on how the people to their self apply the tradition and custom for their life becomes a culture.

According to Edward Taylor (1871: 34) culture and society is not the same thing. While cultures are complexes of learned behavior patterns and perceptions, societies are groups of interacting organisms. In the case of human, however, societies are groups of people who directly or indirectly interact with each other. People

in human societies also generally perceive that their society is distinct from other societies in terms of shared traditions and expectations.

Some aspect of human behavior make one culture, like culture as language and social practices in gender and marriage, it is expressed forms by art, music, ritual, tradition, religion and clothing called cultural universals. Cultural universal found in all of people in societies.

In the theory of cultural determinism Hofstede, G. (1997 : 6) culture is one of the position that the ideas, meanings, beliefs and values people learn as members of society in human nature. People are what they learn. Optimistic version of cultural determinism place no limits on the abilities of human beings to do or to be whatever they want. Some anthropologists suggest that there is no universal "right way" of being human. "right way" is almost always "our way"; that "our way" in one society almost never corresponds to "our way" in any other society. Proper attitude of an informed human being could only be that of tolerance. The optimistic version of this theory that human nature being infinitely can choose the ways of life they prefer. But in this theory pessimistic because behaviour of human is not totally for their control.

Some of culture has a different groups think, feel, and act differently. There is no scientific standards for considering one group as intrinsically superior or inferior to another, Hofstede, G. (1997 : 2). According to him, studying differences in culture among groups and societies presupposes a position of cultural relativism. It does not imply normalcy for oneself, nor for one's society. It, however, calls for judgment when dealing with groups or societies different from one's own. Information about the nature of cultural differences between societies, their roots, and their consequences should be action. Negotiation is more likely to succeed when the societies concerned understand the reasons for the differences in their define of culture in any points.

Ethnocentrism is the belief that one's own culture is superior to that of other cultures. It is a form of reductionism that reduces the "other way" of life to a distorted version of one's own Hofstede, G. (1997 :

3).

One culture has a difference ways and levels. Symbols is one of way to represent of values inside of culture, such as in any tradition and ritual.

- a. Manifestations of culture can represented below :
- b. Symbols represented by words, gestures, pictures, or objects that carry a meaning which is just recognized by those who is sharing in a particular culture. New symbols easily develop, old ones disappear. Symbols from one particular group are regularly copied by others.
- c. Heroes are persons, past or present, real or fictitious, who possess characteristics that are highly prized in a culture.

The important thing of a culture is formed by values. They are carrying preferences of certain state of affairs to others (God-evil, right-wrong, natural-unnatural). Many values remain unconscious to those who hold them. Therefore they often cannot be discussed, nor they can be directly observed by others. Values can only be inferred from the way people act under different circumstances. Symbols, heroes, and rituals are the visual aspects of the practices of a culture. The true cultural meaning of the practices depends on how the society practice culture inside, Hofstede (1997 : 2-3).

Commonly, the society of South Sulawesi has profession as a farmer and fisherman. Some areas in South Sulawesi becomes farmland as their profession like in Wajo regency. Profession as a farmer supported by prosperity of land factors. Wajo is one of regency in South Sulawesi almost majority in this area has profession as a farmer.

Preverance and hardwork becomes a part of integral in society. Hardwork becomes honour for selfsociety for their life in the future. For them, hard work as asset of life. The person who is adult, but not has spirit of life to strong working will opinion as failed person. The person who doesn't high etos will shameful for their environment.

The person who doesn't has high work in etos opinioned as burden of socie-

ty. So, Buginese society has principle 'resopa temmangingngi malomo naletei pammase dewata' (If we are working seriously), it can be blessing to God . It is principle claimed as step forward buginese tribe in their life.

Principle of life to hard works, intelligence, and persevering supported with rich nature becomes South Sulawesi as central agriculture where all of farmland and field surrounded. So, farmland becomes honor for buginese society. Farm land as a benchmark otority for them.

As agriculture society has principle to God (dewata) . Buginese society has rich tradition of agriculture. Culture of farmer famous with tradition named mappataneng, mappataneng is one of tradition in the farmland that do in groups of people planting of rice in the farmland. Before this tradition done, the older of custom or religion leader invite all of farmer to make discussion for surely days to plants. Act of detemining so important in order that all of farmer dense work on in the farmaland.

When the days of planting has been agreed together, tradition of custom in agriculture start to reading a pray te rejected bad luck in order the farmaland avoid in plan disease. This ritual following by any food that result in the world in the years before. After pray together, result of land bring together in the field. In order that when the harvest comes can make the farmer satisfy.

Dance is a performance art form consisting of purposefully selected sequences of human movement. This movement has a esthetic and symbolic value, and is acknowledged as dance by performers and observers within a particular culture (wikipedia, free encyclopedia). Usually, when the person or groups of people dance. The expressed all their feelings, purpuse and mind. Sounds in dance, sometimes called music that made dancer arrangement completly their dance and strong the purposed of dance itself. Dancer movements is difference of the other movement everyday in our life like walking, running, swiming and the others because has a meaning and structure that follows on music.

When dance performed, dance shared to audience members of the dancer

culture of purposeful (individual choice and social learning play a role), intentionally rhythmical, and culturally patterned sequences of nonverbal body movement mostly other than those performed in ordinary motor activities. The motion (in time, space, and with effort) has an inherent and aesthetic value (the notion of appropriateness and competency as viewed by the dancer's culture) and symbolic potential.

Dance are include element of culture, dance theory attempts to determine the instinctual nature of dance, and what makes various movements appear natural to make it dance received to our culture.

Two methods of dance explanation below :

a. Dance as a method of healing

Another early use of dance may have been as a precursor to estatic trance statesin healing rituals. Dance is used for this purpose by many cultures from the Brazilian-rainforest to Kalahari desert. Medieval European dances macabres were though to have protected participants from disease, however. The hysteria and duration of these dance sometimes ledto death due to exhaustion.

b. Dance as a method of expression

One of the earliest structured uses of dances may have been in the performance and in the telling of myths. It was also sometimes used to show feelings for one of the opposite gender. It is also linked to the origin of "love making." Before the production of written languages, dance was one of the methods of passing these stories down from generation to generation.

3. Method

The method that use in this research is qualitative research. The qualitative research is one of research purposed to describe and analyze phenomena, social activity, attitude, region, perseption and mind of people. This method has two important purpose, firstly to describe and explore, and secondly to describe and explain. The qualitative research used the collage technique the data from people in the field, this method is ethnographic studies that describe and interpretation culture and social group. Descriptive method can describe about finding the meaning and descriptive

all about that has related of the topic like in tradition of mappadendang in Wajo, South Sulawesi.

The writer collected data by some techniques of data collection here used by researcher such us:

1. The writer interviewed some literature/expert and connected them with tradition of mappadendang that can be add information of data.
2. The writer analyzed and observer in the field what is the meaning of dancer movements in tradition mappadendang in Wajo by semantic approach.
3. Then, the writer analyzed and observer the tradition of mappadendang in society of Wajo.
4. While the writer observation and analyzed the tradition, the writer connected the relationship between semantic approach in dancer movement in mappadendang and analyzed the impacts of mappadendang for Wajo society in this tradition.

After that, the writer made some documentation, took the pictures or videos about the tradition of mappadendang in Wajo regency, South Sulawesi.

2. Findings and Discussion

Mappadendang is one of tradition in Wajo which is as a gratitude to God and interaction with the invironment. Mappadendang like a tradition after harvest party. The society of buginese tribe especially in Wajo felt after harvest we as a human must be perfomed or showed their gratitude to God (dewata). This tradition performed by 6 women and 3 men. But in Wajo only performed by 4 women 3 men. The women were pounded the rice and 3 men were danced while pounding the main of rice mortar. The pounding of the women has rhytm. Rhytm itself formed tone "dendang". The rhytm were formed one of musical instrument. Musical instrument has tone that made our soul be happy.

The meaning of dancer movements in tradition of mappadendang has some meanings. In this research, the writer will be perfomed the result of the meanings dancer movements that the writer found in tradition of mappadendang in Wajo, South Sulawesi. Inside the dancer movements, the

writer found some meanings that represent below :

Spiritual Meaning (Gratitude to God)

There are 2 main points of dancer movements already found by the writer in this tradition. The main points that has relat-ed with God, society and invironment. The society of Buginese Wajo famous with the motto "maradeka to Wajo'e, ade'na napopu-ang" this motto has a meaning that the soci-ety of Wajo will be life happy and longlife if their tradition still preserve without leav-ing their gratitude to God. Tradition become one of culture cannot separated with our life. Half of Wajo society believed if we al-ways made interaction with inviroment and God surely we can got bless and life happy.

The Meaning of Sense (Happiness)

The society of Wajo becomes map-padendang is one of tradition created happi-ness. If this tradition are playing, all of peo-ple will to gather and greatest their happi-ness. In the past era mappadendang per-formed as party because their husband or family has been come from the war. They did this tradition to show their happiness for coming their family after war. Happiness also created for their harvest chockfull. They were felt if they have much rice their life will prosperous.

Social Meaning (Togetherness)

When the tradition of mappadendang performed all af people in the area will be come. They are coming because they wanna feel and saw this tradition. It made their re-lation with each other always keep and save. The society of Wajo has principle that to-getherness is one important thing for their life. They cannot life without one and the other people. In Buginise, togetherness called "asseddingeng" or if one area it is activity called "tudang sipulung" it means that the people in one area to gather in one area and told about the topic and solve it. It becomes the unity of society well.

Entertainment Meaning

The rhytm of the tone and beat when the dancer movements in mappadendang has a great instrument or sound. All of peo-ple watched and saw tradition mappaden-dang while enjoying of the result instru-ment, the sound of mappadendang like as sounds "dendang". This tradition became as

entertainment for the society. The rhythm that the dancer or person in mappadendang resulted, it can be made all people felt enjoying this tradition.

Mappadendang has meaning which are spiritual meaning (gratitude to God), the meaning of sense (happiness), social meaning (togetherness) and entertainment meaning. This tradition performed to shown how the society created and showed their feeling, togetherness and gratitude to God.

In this tradition we can get the positive impacts even though this tradition also has negative impacts for the society. Therefore some positive impacts also which is given by tradition of mappadendang in Wajo. Those are:

- Keep the relationship between society
- The event of looking for a partner
- Improve the result of harvest

Those of are given the positive impacts for society of Wajo. They keep and preserve this tradition to make this tradition always saved. The positive impacts in this tradition we can also see in the meaning of mappadendang that we can get and used for our life because without tradition the society will lose their culture. Culture became a difference with the other area in Indonesia. But in other hand that mappadendang also has a negative impacts even though not changes perform this tradition for society. The tradition way such as pounding rice made result of rice waiting for long. So, the society prefer to choose the modern technology to make their harvest rich.

The positive impacts of dancer movements in tradition mappadendang like are keep the relationship between society, the event to looking for a partner and increase of the result in harvest that has been found in this research given knowledge for us that we can use for our life. We can apply the meaning of mappadendang for our society to make this country rich with culture beside the meaning of dancer given much more positive impacts than negative impacts. But the meaning itself can be used and applied in our activities to make our country prosperous with culture.

After the writer explained a short review above about result of research, the detail information about mappadendang that

the writer got will explain in this discussion.

The meaning of dancer movements in tradition mappadendang in Wajo

The word of mappadendang comes from word "dendang". It means cadence or rhythm sounds, the result of the rhythm of rice mortar and pestle made a sound "dendang". It made the Buginese tribe called this tradition mappadendang.

Mappadendang is one of tradition after harvest as gratitude to God. The society of Buginese especially in Wajo that half of the society has profession as a farmer always perform this tradition. But now, we difficult to find this tradition because the generation today do not preserve our culture, like mappadendang. Even though, in one area in Wajo still preserve this tradition like in Gilireng district in Wajo. The tradition of mappadendang still preserve. Each year after harvest the society of Gilireng always perform this tradition.

Tradition of mappadendang is one of local wisdom in Wajo regency. The society made an interaction between God and environment. In that area mappadendang is one tradition that shown their feeling, happiness and togetherness for each other. Pounding rice not only daily activities but is one of expression their gratitude to God. Rice not only as a consumption for them but it gives a high place as a created from God. This tradition are harvest party and becomes one of manner and customs for Buginese tribe and still preserve until now. The tradition of mappadendang performed around dry season. This tradition usually performed by 4 women and 3 men (in Wajo), baruga room (appliance made from bamboo, that has fence made from plait of bamboo called (lawasuji), rice mortar/dimplies (palungeng lampe), pestle (alu) and traditional costume Buginese tribe like Baju Bodo.

The women performed in baruga room called pakkaindona (Wajo language indo' dendang) and the men dance, sow rice and raise the high of rhythm in the main of rice mortar called pakkambona (Wajo language ambo dendang). This tradition performed start morning until in the middle of night. Even though in one condition, this tradition performed in the half of day; example in opening agenda or welcoming the guest.

Each harvest come, all of people will

perform mappadendang as their gratitude to God. This tradition had performed since hundred years ago and still preserve until now.

The result of tone or beat mortar rice and pestle (alu) formed rhythm that made all of people felt happy. Mappadendang were played by adults who are still young. The tradition ends if the blow / sound has begun chaotic or irregular indicating the dancer are tired. Movements of men who are danced and tone of mortar rice become this tradition unique and special.

The meaning of dancer movements that writer found from research consists of 4 main points:

1. Spiritual Meaning (Gratitude to God)

There are 2 main movements in mappadendang as spiritual meaning. The movements contains gratitude to God, those are :

- a. The movements of the women pounding the rice on the mortar (palungeng), They were pounded to express their gratitude to God, The rice that they were pounded had given life for them. They express their gratitude because the rice that they got after harvest had given consumption for them. Rice also as interaction with environment or nature by them. When they still kept the balanced of nature can be made their life lasting and blessing. This mythology for buginese tribe becomes they never forgot this tradition.

The personel or mappadendang dancer who performed mappadendang has task each other. Each of them which are two men become a leader head of the mortar that set the rhythm. The tempo of rhythm by using of pounder sized above short, usually the regulator rhythms are those who experienced. While pounding in a mortar bodies are those women or men who are proficient with using bamboo or wood-length measuring person or a pestle (alu). Along with a tone that was born from the expertise of the pestle (alu), usually two men do the dance pakarena. The contents of the mortar is pounded filled with rice or glutinous

white / black (ase punu) who are young and usually when the harvest season is not found anymore young rice, then usually main of rice were taken as a substitute, but before pounded rice firstly rice boiled for 5 to 10 minutes or soaked in boiling water for 30 minutes and then roasted using a frying pan made of clay without the use of oil by means of fire from the burning wood. Once pulverized to separate the skin then women filtering (itapi) tool wear pattapi made of woven bamboo in diameter as the hood of food even when the moonlight.

- b. Next, the dancer movements of the men that danced Pakarena dance. When the men were danced in mappadendang they apply Pakarena dance. Pakarena dance as symbol to express their gratitude to God that had given life for them. The rice that pounded has a symbol a purified the rice that will be as a consumption for people. If this the rice does not pound the society of Wajo felt the rice does not pure. Pakarena dance is a tool of them to made interaction with God and nature. Pakarena dance as media transmitter to God and people.

2. The Meaning of sense (Happiness)

In movements dancer in mappadendang there are 2 meanings that describe the meaning of sense in dancer movements that explanation below :

- a. The beat result by men when ponded the dimplies/rmortar (palungeng lampe) and pestle (alu). When this result of the beat when pounded the rice, it can be make soul of people felt happy. Rhythm of mappadendang has a beat that listened sounds "dendang". It sounds created happiness for them.
- b. The movement of men when they are dancing in lawasuji.. Usually people of Wajo alternate danced for show their excitement. The sounds of dimplies made everyone felt happy when they are listening the beat of sound the mortar.

3. Social Meaning (Togetherness)

Togetherness becomes as a part of

the meaning movements. The movements of dancer consists of one by one pound of the beat dimplies by zig zag style or mode instrumental of mappadendang. The zig zag style means that the values of life. We cannot life without the people around us. Buginese tribe always save and keep their relation with each other. Mutual cooporation becomes one of needed for them. When this tradition perfomed this ritual becomes as a good togetherness and relationship.

4. Entertainment Meaning

The movements of the men of dancer when rinse the volume of the sound on rhythm of mortar rice. It had entertainment for themselves. Listening the sound of mappadandang as media entertainment for them. They will come and join to see this tradition. When this tradition performs all people watch it. In the past era this tradition always performed to show the people how big their happiness and believed to God.

4. Conclusion

The positive impacts which is given by tradition of mappadendang for society in Wajo

Some positive impacts also which is given by tradition of mappadendang in Wajo. Those are :

- Keep the relationship between society
- The event to looking for a partner
- Improve the result of harverst

The meaning of movements dancer in tradition of mappadendang had given much more values of life for the society. Mappadendang not only as their tradition but it had given knowledge for us that we can used for daily activities. Eventhough this tradition is traditional way when they pounded the rice but the meaning of tradition cannot forget as a local wisdom in our area.

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