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TITLE

AN ECOLINGUISTIC STUDY ON ECOSPIRITUAL TOURISM OF *REBO BUNTUNG* COMMODIFICATION

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Abstract – *This study examines the relationship between cultural ritual, linguistic and ecology, in the context of ecotourism. It aims to encourage, stimulate, and integrate the use of religious traditions terms in understanding and reinterpreting the environment and human relations and the roles in it. Cultural rituals as a tourism commodity can be a means of maintaining culture and language even though they are commodified for tourism purposes. Thus, the religious cultural structure of ReboBuntung and tetulaq tamperan should be packaged in accordance with its original structure as a medium for cultural and language preservation but also packaged as attractively as possible with a contextual structure that adapted to tourism sites so that it attracts tourists. This ecospritual commodification is expected to be able to budge the economy of the surrounding community. On that basis, it can be concluded, a practice of ecospritual commodification can have a domino effect not only to preserve culture and language but also to maintain community harmony with nature, as well as improve the economy of the local community.*

Keywords: *commodification, Rebo Buntung, lexicon, ecolinguistic*

I. INTRODUCTION

Indonesia's position is close to Australia and is close to the Indian Ocean and Pacific Ocean,

making Indonesia a country with abundant natural resources. Based on data from the Ministry of Maritime Affairs and Fisheries, Indonesia has 16,056 islands held as part of the territory of the Unitary State of the Republic of Indonesia (Direktorat Jenderal Pengelolaan Ruang Laut, 2019). As an archipelago Indonesia has a lot of potential of natural attractions, magnet for foreign and domestic tourists to carry out tourism activities that are environment and nature friendly. According to Yuli, the types of ecofriendly tourism is seeing, witnessing, studying, admiring nature, flora, fauna, and local culture, as well as participating in fostering the natural resorces by involving the local people, that is called Ecotourism (Arida, 2017). Ecotourism in the context of environmentally friendly tourism development has a mission to develop alternative tourism that does not have many harmful impacts to the environment, socio-culture, and other tourist attractions. These activities are oriented towards the use of natural resources, which are pristine and unpolluted. However, the development of ecotourism cannot be separated from negative impacts, such as stressed ecosystems when it visited by many tourists as well as conflicts of interest between ecotourism administrators and operators.

Ecotourism is defined as an environmentally friendly tourism activity by prioritizing the aspects of nature and culture conservation and the empowerment of the local community's economic. Ecotourism is a tourism

management model based on natural resources or in an area that is managed in accordance with natural principles. The aim is not only to enjoy the beauty, but also involving the elements of education, and supporting for the natural resources conservation and increasing local community's income. Ecology is the science of the interrelationships between the living elements and the surrounding natural systems. The reciprocal relationship is the natural rhythm of life which is called an ecosystem. This ecosystem is also present in the human body, both spiritual and physical and also exists in outer space. If the ecosystem in the human body is disturbed, its health will also be disturbed. Likewise, if the natural ecosystem is disturbed, the natural system will also be disturbed. This will expand to disrupt human life, including elements of culture and religion.

Ecospiritual Tourism

Many people travel to some places that are not only serene but also provide a spiritual experience. Through a spiritual journey, a person seeks to understand and learn strategies for solving problems in his reflective judgments, everyday experiences, and personal views on life (Norman & Pokomy, 2017). Spiritual tourism has become a global phenomenon and has a socio-economic impact on local communities and countries in developing regions since the 1960s (Norman, 2004). Ecospiritual associate environmental issues with the religious realm, not only as a critical issue of public concern, but also as an indicator of the root of the problem which is seen as moral and spiritual values (Walting 2007), with religion necessary for its resolution. Thus, the religious environment can become a social movement based on religious resources, give meaning and promise strength to overcome the consequences of modern secular values and structures. Assuming both faith and prophetic roles, religion will then present the environmental crisis as a problem of irregular or unjust human relations and provide the ideological and organizational resources to construct these concepts and deal with them. Spiritual tourism includes several elements, including religion, culture, traditional music, and traditional performers. Meanwhile, Haq and Jackson (2006) define religious tourism as people who visit places outside their customary

environment, with the aim of spiritual growth, without compulsion in religion; it can be religious or non-religious activities, sacred or related to nature (Sukaatmadja, Wardana, Purbawangsa, & Rahanatha, 2017). However, it depends on the definition of the context based on the main purpose of the tour. Therefore, religious tourism can be said to be part of spiritual tourism. Some definitions do not distinguish religious tourism and spiritual tourism clearly. The point is that the two terms include elements of religion as part of tourist attractions. Mc Kerchen (Dwihapsari, 2016), makes a typology of religious tourism based on the spiritual experiences that tourists get into five types, namely:

- a) Purposeful spiritual tourism is a tourist who travels for the main purpose of his spiritual growth.
- b) Spiritual tourism sightseeing is a tourist who travels for the main purpose of traveling and having a low spiritual experience.
- c) Casual spiritual tourism is tourists who who travels for the main purpose of traveling and relaxing, and having a lesser spiritual experience.
- d) Incidental spiritual tourism is a tourist who travels for the main purpose of traveling and not being in the main spiritual growth and usually a sudden one and the spiritual experience is enough to be done once.
- e) Serendipitous spiritual tourism (coincidence), is tourists who travels for the main purpose of spiritual growth not being the main thing, even if they get spiritual experiences only because of the tourist's luck factor after traveling

Commodification

Potentially all aspects of life can become commodities. This process is also known as commodification, commoditization (Kopytoff, 1986: 2). The term commodification used here is to describe the relationship between economy and culture, as well as a concern for the relationship between humans and their material culture in contemporary capitalist societies. Commodification has implications not only in the economy of society, but also includes ideological and political dimensions. On the other hand, a commodity is defined as a product that is not only produced for self consumption by the maker, but also for sale on the market,

thus the product has an exchange value and it is different from its intrinsic use value. Commodification promotes use value into exchange value. Objects become commodities when they take on exchange value over or above their use value, and they can be traded. In relation to cultural tourism, commodification transforms local society and culture into commodities (Coheen, 1988).

The impacts of commodification are: First, tourism creates commoditization of local people and culture. In this process, the traditions/costums of the people, such as costumes, rituals and festivals, tales and ethnic arts, become tourism services or commodities, when they are performed or produced for the consumption of tourists. In other words, culture is exploited for the benefit of tourism commodities. Second, commodification may ruin the authenticity of local cultural products and ruin human relations with others (cosmology). Authenticity is replaced by a hidden substitute for "staged authenticity" which allows cultural events to be presented to tourists. Third, "staged authenticity" can thwart tourists' genuine desire for authentic experiences (Cahyadi, 2013). In this connection, the commoditization of local people and culture in the context of tourism can harm not only the understanding of cultural products by the communities itself, but also by tourists. However, on the other hand, the commoditization of local people and culture in the context of tourism can raise the economy in a multi-effect manner. In other words, the commodification of culture can be a driving force for the economic development of the local community

Ecolinguistics

Ecolinguistics promoted by Haugen (1972), this term has started to become a new paradigm since 1990 along with the increasingly complex world ecological problems as a result of environmental changes (Fill & Muhlhausler, 2001). In terms of words, ecolinguistics comes from two words, namely ecology and linguistics. Ecology is the science that discusses the relationship between humans and their environment, while linguistics is the study of language. Ecolinguistics is a scientific discipline that studies environment and language. Ecolinguistics is an interdisciplinary

language science, juxtaposing ecology and linguistics (Mbeti, 2013). Ecolinguistics is a study that discusses language that is associated with the environment in which the language grows, develops and is used by the language community in the language area.



Haugen (1970) emphasized that ecolinguistics is a paradigm of ecological concepts that are related to language, speakers and their environment (Wiya Suktiningsih, 2016). In this context, Haugen makes the environment an indicator that is understood as a language-user community, as a code that has metaphorical meaning. In this case, ecolinguistic studies are needed to reveal how a lexicon has linguistic information on the reciprocal relationship between speakers, language and their environment. Ecolinguistics' ecological orientation, the field has a great potential for contributing to trans-disciplinary collaborations among environmental research fields such as environmental studies, ecology, and environmental communication (Chen, 2016). The lexicons of tradition of *rebo buntung* reflect the relationship between cultures, human, spiritual and lexicons in ecology. Each lexicon found in the *rebo buntung* tradition has a lexical meaning, according to Verhaar (2006), the lexical meaning represents an "external" referential dimension, where this meaning refers to meanings outside the language (Mbeti 2013).

II. METHODS

This research was conducted at Ketapang Beach, Tanjung Menangis, Pringabaya District, and East Lombok.

Buntung ritual is carried out which has the potential to still use the lexicon related to the ritual and is still used by the local community. Furthermore, according to the research objectives, the sample in this study was traditional leaders who knew deeply about the *Rebo Buntung* Ritual. The traditional figure referred to in this research is Lalu Wirahadi. Furthermore, the interview data were compared with the data from the field survey during the *Rebo Buntung* ritual. Data collection methods used in this research is observation, interview, and documentation methods. The observation method is used to conduct initial mapping of the object of research to obtain a real picture of an event or ritual. In this case the technique used is participatory observation, in which the researcher is directly involved in observing the object of research.

The interview method is a conversation between the researcher and the informant to obtain data. The interview method is used to obtain primary data, namely the main data needed to answer research problems. The interview technique used in this research is in-depth interviews; In-depth interviews to obtain information for research purposes by means of face-to-face question and answer between the interviewer and the informant.

The documentation method is data collection by searching for documents related to research. Documents in this research can be in the form of pictures or photos and other documents that can help speed up the research process.

Data reduction

The data reduction stage in this study begins with abstraction, namely making a summary of the core, process, and statements that need to be maintained so that they remain in it based on the results of interviews that have been conducted with informants. In this stage, all collected data are identified and classified based on needs.

Data display

In this study, researchers used a qualitative descriptive method in analyzing the data. For this reason, the data obtained through interviews were analyzed using qualitative descriptive analysis, namely by describing the data obtained from the interviews with

informants as a whole. After conducting the interview, the researcher made a transcript of the interview results by playing back the recorded interview and then compiling the results of the interview into written language. After the researcher wrote the results of the interview in the form of a transcript, then the researcher made data reduction by means of abstraction, namely taking data that was in accordance with the context of the study and ignoring unnecessary data. Furthermore, the researcher analyzed according to the formulation of the problem in this study so that it could be concluded.

Conclusion

In this study, drawing conclusions can be made by examining all available data from various sources, namely from interviews, observations that have been written in field notes, personal documents and official documents. The data that has been obtained is read, studied, and reviewed. Furthermore, the researcher analyzed according to the formulation of the problem in this study so that it could be concluded.

III. RESULTS AND DISCUSSION

Spiritual Tourism Attractions of *Rebo Buntung* in Lombok

The *Rebo Buntung* traditional event is one of the many traditions and cultures inherent in some of the Sasak people who inhabit Lombok Island. Based on its literal meaning, *Rebo Buntung* means the last Wednesday in the Month of *Safar* (Hijri Calendar). In wide-ranging, the Indonesian Muslim community believes that the last Wednesday of *Safar* is a "sacred day", a number of people believe that a disaster or a source of disease will come, so they must perform a ritual of repelling reinforcements. Like wise the tradition of the Sasak people, *Rebo Buntung* is the last Wednesday of *Safar*. This is intended to reject the disaster that will happen.

The best part of the *Rebo Buntung* traditional event is the *Tetulaq Tamperan* ritual which is usually carried out by the Sasak indigenous community on Ketapang Beach, Tanjung Menangis, Pringgabaya District, and East Lombok Regency. This ritual involves a

number of Sasak traditional leaders and religious leaders as well as the local community. In this procession, the buffalo head that has been decorated with flowers is floated into the sea.

Apart from being an expression of gratitude and repelling reinforcements, this inherited traditional ritual leaves an important message about the importance of harmonizing between humans and the natural environment. Indirectly, the *Rebo Buntung* and *Tetulaq Tamperan* events have social, economic and cultural as well as language preservation functions

Lexicons of Tamperan Tetulaq in the Rebo Buntung Traditional Event in Lombok

The relationship between language and environment and religious activities refers to an ecolinguistic study written by Einar Haugen in 1970. Haugen explained that ecology of language may be defined as the study of interactions between any given language and its environment (Fill & Muhlhausler, 2001). The form of the lexicon obtained from the use of language which refers to something, shows the closeness of human interaction as language users with the natural surroundings. The use of lexicons in language ecology reflects that there is an interaction between human and their environment. There are several forms of lexicons used in the traditional event of *Rebo Buntung* of East Lombok Community; those refer to various series of events in the traditional procession. One of the processional lexicons or series of events in the *Rebo Buntung* is *Tetulaq Tamperan*



Figure 1

Source: <https://inibaru.id/tradisinesia/mengenal-ritual-mandi-bersama-dalam-tradisi-rebo-bontong-suku-sasak>

Lexicon Related to Nature in Tetulaq Tamperan Ritual

a. *Tetulaq Tamperan*

Tetulaq tamperan is a phrase from the words *tetulaq* and *tamperan*. The word *tetulaq* is a derivation word formed from (Badan Pengembangan dan Pembinaan Bahasa, 2017):

prefix [te-]	In Sasak language the prefix [te-] which is attached to a verb functions to form a passive verb
Root <i>tulaq</i>	tu.laq vreturn to; te.tu.lak.in v (be) returned;
Root <i>tamperan</i>	tam.par.an, te.tam.par.an nbeach;

So literally the meaning of *tetulaq tamperan* is to be returned to the beach. In accordance with its meaning, the *tetulaq tamperan* is a procession centered on the beach where the community, including traditional leaders, cultural figures, religious and community leaders, gather on Tanjung Menangis Beach, to float the buffalo head offerings into the sea. Apart from the head of the buffalo there are several other offerings in the form of agricultural products such as rice, fruits, betel leaves, chickens and others. Then the buffalo head and all the offerings are floated out to sea by boat.

After the event was finished, all the people who participated in the series of events bathed in the sea, this was believed to be a way of cleaning themselves from negative attitudes, and creating peace in social life. Basically the *Tamperan tetulaq* ritual is related to nature, seen from the word *tamperan* which refers to a beach. This means that the people of Pringabaya really appreciate nature in the *Tetulaq Tamperan* procession.

This ritual is a reflection of the soul of the Sasak people as part of a cultured and religious society. It is also part of the balance of self and the surrounding environment which is arranged harmoniously by prioritizing local wisdom, so its existence is very potential as a cultural treasure containing moral messages and customs

within the framework of religious culture. Preserving and caring it is a wise effort in preserving culture and language.

b. *Sesaji*

The main offerings in the form of a buffalo head or a goat's head is placed on a serving stand and decorated with coconut leaves and given frankincense and incense.

c. *Ongsongan*

Ongsongan is a container made of bamboo and banana stems and covered with a yellow cloth and decorated with a white umbrella. *Ongsongan* is filled with yellow rice and white rice, as well as seven eggs and seven kinds of traditional snacks and seven kinds of fruit which in essence is the offerings of crops society. In addition *Ongsongan* is also filled with 44 pieces of *ketupat* (rice cake wrapped in coconut leaves) and 44 pieces of *tikel* (sticky rice wrapped in coconut leaves). This *ongsongan* will be floated along with the main offering, namely the buffalo head in to the sea, the symbolic meaning of this *ongsongan* is giving offerings to the guardians of the ocean and to all the creatures in it.

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d. *Ancak*

Ancak is a place or container made of bamboo that is used to carry offerings that will be floated into the middle of the sea. *Ancak* is a rectangular shape. In addition, *ancak* is also used as a place to serve food during a meal together at the *tetulaq tamperan* ritual

e. *Sonsonianor Sunsunan*

Sonsonian is an offering that is arranged in a *dulang* (large round tray) whose contents depend on the type of the *sonsonian*. The word *sonsonian* comes from *son* and *sunan*; *son* means someone who is respected and the word *Sunan* means prophet or religious messenger or guardian. In the *tetulaq*

tamperan ritual, there are 4 types of *sonsonian* that must be prepared, they are:

1. ***Sonsonian Rasul Mustapa***. This *Sonsonian* is an offering that are placed on trays containing of four stacks of *nasi rasul*, each stack was coated with fried egg and placed with smooth white chicken and accompanied by a kettle.
2. ***Sonsonian Ratu***. This *sonsonian* is an offering that are placed on trays containing of white rice, eggs and smooth black chicken.
3. ***Sonsonian Wali***. This *Sonsonian* is an offering that are placed on trays containing of white rice *tumpeng* (cone shape) and nine eggs that are placed around the rice and on top of it is yellow feathers roasted chicken and then the offerings is covered with white cloth.
4. ***Sonsonian Kiyai***. This *sonsonian* is in the form of offerings that are placed on trays containing eighteen offerings, they are: nine offerings containing rice complete with side dishes and nine offerings containing various types of traditional snacks and roasted chicken from a chicken with red feathers.

The selection of environmental lexicons found in the data can be summarized in the following table.

Table 1 Ecolexicon

No	Lexicon	Phonetic symbol	Categories	Referent	
				Biotic	Abiotic
1	<i>Tetulaq Tamperan</i>	tətulak tɑmpərɑn	Compounds	-	Abiotic
2	<i>Sesaji Utama</i>	səsɑji utɑmɑ	Compounds	-	Abiotic
3	<i>Ongsongan</i>	ŋsɔŋɑn	Base	-	Abiotic
4	<i>Ancak</i>	ɑntʃɑk	Root	-	Abiotic
5	<i>Sonsonian</i>	sɔnsɔnɑn	Compounds	-	Abiotic
6	<i>Sonsonian rasul mustapa</i>	sɔnsɔnɑn rɑsu:l mustɑpɑ	Compounds	-	Abiotic
7	<i>Sonsonian ratu</i>	sɔnsɔnɑn rɑtu:	Compounds	-	Abiotic
8	<i>Sonsonian wali</i>	sɔnsɔnɑn wɑli	Compounds	-	Abiotic
9	<i>Sonsonian kyai</i>	sɔnsɔnɑn kɑi	Compounds	-	Abiotic

Tourism Commodification of Tetulaq Tamperan Ritual in the Rebo Buntung Traditional Event

In the context of tourism, religious or cultural rituals should be modified as much as possible into a show that can be traded in the market. In tourism, for example in traditional

ceremonies, capitalist elements must be added to the structure of the traditional ceremonies. As an illustration, if we refer to the Giddens' (1984), regarding the structure of social practice, that the structure of social practice is elements that always remain, and are repeated (Sihotang, 2012). The structure for the performance of the *Rebo Buntung* Ritual, the elements can be described as follows: there are a number of rituals that absolutely must be carried out in a series of *Rebo Buntung* Rituals, namely *tetulak* or the tradition of rejecting reinforcements, similar to thanks giving. In this moment all elements of society, including traditional leaders and community leaders, gather around the coast to make offerings. The offerings are in the form of rice with the complete dishes, as well as fruit, incense and various flowers. Everything is paraded using a large serving container or bamboo mat called *ancak*. In addition, the buffalo head wrapped in white cloth and carried by the traditional leader was also carried out. There are still things that make this moment even livelier. One of them, entertainment programs, such as: drama performances, shadow puppet shows, *rudat* performances, *takepan* reading (*wewecan*), *cilokaq*, *kecimolan*, *jangger* dance and many more. Moreover, the traders are also present in the area. Inevitably, it made the atmosphere very lively. They sell various types of traditional dishes that are very distinctive and delicious, such as: *surap*, *pelencing*, rice cake, satay *bulayak* and so on.

Structure of *Rebo Bontong* and *Tetulaq Tamperan* Rituals:

1. Performers of the ceremony
2. Prayer or incantation of inheritance weapon
3. The venue
4. Procession: *tetulaq tamperan*, *tetulak* village, *tetulak hut* and *tetulak otak reban*
5. Offerings
6. Food
7. Clothing
8. Performances
9. *Gamelan & Gendang Beleq* (traditional orchestra)
10. Society

The elements of the structure are modified wherever possible in order to attract tourists and create a sense of pleasure for the visitors. It is undeniable that the development of tourism based on culture makes culture commodities

that must attract consumers, are interested in seeing it, visiting it, and witnessing it, so that culture becomes a popular tourist attraction. On that basis, tourist visits to cultural tourism attractions have large multi-effects and become the support for the movement of the local economy

IV. CONCLUSION

Cultural forms and elements basically have the potential to be used as a tourism commodity, meaning that they can be commodified. The authenticity of culture can be modified to attract tourists so that, big or small, there will be hidden authenticity. Cultural rituals as a tourism commodity can be a means of maintaining culture and language even though they are commodified for tourism purposes. Thus, the religious cultural structure of *Rebo Buntung* and *Tetulaq Tamperan*, must be packaged with a display model of original structural practices as a medium for cultural and language preservation and as well as contextual structural practices, adapted to the tourism arena so that it attracts tourists. With this spiritual eco-commodification, it is hoped that it will be able to stimulate the economy of the surrounding community. On that basis, it can be concluded, a practice of ecospiritual commodification can give a domino effect not only to preserve culture and language but also to maintain community harmony with nature, and to improve the economy of the local community.

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