

## Obtaining Indonesian in Nga'o Speakers in Natanangge Village, Ende Regency: Ethnolinguistic Studies

Floriana Lela Wea<sup>1</sup>, Wayan Simpen<sup>2</sup>, Anak Agung Putu Putra<sup>3</sup>

<sup>1</sup>(Linguistic Department, Faculty of Humanities, Udayana University, Indonesia)

<sup>2</sup>(Linguistic Department, Faculty of Humanities, Udayana University, Indonesia)

<sup>3</sup>(Linguistic Department, Faculty of Humanities, Udayana University, Indonesia)

**ABSTRACT:** This study aims to identify Indonesian acquisition in Nga'o-speaking areas. This research was conducted in order to determine developments related to Indonesian acquisition that occurred in the Nga'o speaking area with Ethnolinguistic studies. The data of this study was taken from five (adult) native speakers of the Nga'o language. The method used in this study was observation data collection and interviews. Non-participatory observation techniques are used accompanied by note-taking techniques. Structured interview techniques are used in this research. The data were analyzed qualitatively and presented informally and descriptively. This study used language acquisition theory. The results showed that the acquisition of Indonesian in Nga'o speakers was influenced by the cultural environment of the Nga'o speaking community. The occurrence of Indonesian acquisition by nga'o speakers is often during social activities of the local community. Native Nga'o speakers often use Indonesian every social gathering of the community, such as the stages of marriage customs, stages of thanksgiving culture, and activities in local markets. Indonesian spoken by Nga'o speakers is a direct translation of the Nga'o regional language. The direct translation process can affect the grammatical meaning of Indonesian. There are gaps in meaning in Indonesian for example; "give me is more a little (give [pati] me [nga'o] more [so] a lot [woso] a little [selo'o])", the meaning in Indonesian is "I ask for more (saya minta lebih banyak)". Factors that influence the occurrence of Indonesian acquisition in Nga'o speakers are educational factors, cultural factors, and geographical location factors.

**KEYWORDS:** Acquisition of Indonesian, Nga'o speakers, Ethnolinguistics

### I. INTRODUCTION

Language acquisition occurs due to environmental influences through verbal contact with native speakers in a language environment. In general, language acquisition occurs naturally. Every human person, when born has received more grace with language acquisition tools or commonly referred to as Language Acquisition Device (LAD) which is An inborn ability that underlies all human language. When language acquisition takes place, the cultural environment in a community plays an important role in language development, both the development of the first language (B1) or commonly known as the mother tongue and the development of the second language (B2) or commonly known as Second Language.

Ethnolinguistics is a science that studies language systems in a cultural perspective. Ethnolinguistics is also called Anthropological Linguistics or Anthropological Linguistics which is the study of language and culture as a major subfield of Anthropology (Duranti, 2009). In line with that, Richards, Platt, Weber (1990: 13) suggest that anthropological linguistics is a branch of linguistics that examines the relationship between language and culture in a society. Ethnolinguistics examines ethnic languages that are still simple (primitive) and have not been written, meaning that they are still in the form of spoken language. Ethnolinguistics is a type of linguistics

that pays attention to the language dimension (vocabulary, phrases, clauses, discourses, other lingual units) within the broader social and cultural dimension (such as ritual ceremonies, cultural events, folklore and others) to promote and maintain cultural practices and social structures of society (Abdullah, 2013: 10). The phenomenon of acquiring Indonesian by Nga'o speakers is also an influence by the local cultural environment.

The Nga'o-speaking area is located in Maukaro District, the northern part of Ende Regency. Geographical location in the Nga'o-speaking region; the north is bordered by Ma'urole District (Lio speakers), the south is bordered by Nangapanda District (Ende Ja'o speakers), the west is bordered by Wolowae District Nagekeo Regency (Nga'o-Nagekeo speakers). The native speakers of the Nga'o language in Ma'ukaro sub-district come from only three villages out of eleven that found in Ma'ukaro District. The three villages are Kamubheka Village, Natanangge Village, and Mundinggasa Village. The integrity and authenticity of the Nga'o regional language is very strong. Communication that takes place in the Nga'o-speaking area every day uses the Nga'o regional language. Starting from the level of children, adolescents, to adults.

From 1950 to 1992 native speakers of the Nga'o regional language (B1) did not know Indonesian. Indonesian only started entering the Nga'o-speaking region around 1993. This is due to several factors including; 1) Cultural factors, cultural factors are one of the main reasons or causes why the phenomenon of acquiring Indonesian by native speakers of the Nga'o regional language in Ende Regency. Cultural activities that take place continuously such as; stages of marriage customs, stages of death customs, stages of thanksgiving customs, and community activities in local markets. 2) Education factor, educational factors also influence the acquisition of Indonesian in native Nga'o speakers. More and more activities of students from the Nga'o region who study in the city of Ende Regency, these students have the opportunity to study Indonesian at school, then during school holidays, they vacation to their hometown (Nga'o speaking area) and they begin to occasionally use Indonesian when communicating with native speakers of the Nga'o regional language. 3) Social media factors, social media also influence the acquisition of Indonesian in native Nga'o speakers. In 2008, the new Electric Power Company (PLN) entered the Nga'o-speaking area. some prominent people from the Nga'o-speaking region started buying tube televisions (TVs). The Nga'o-speaking community began to flock (only at night at 19.00 wita to 21.00 wita) to the house of the owner of the television (TV) This is in order to be able to watch broadcasts, such as soap operas and news. This is where native Nga'o speakers began to hear communication using Indonesian from television broadcasts. This is what causes Nga'o speakers to communicate using Indonesian with fellow Nga'o speakers.

Based on the observations of researchers from December 2023 to January 2024, the acquisition of Indonesian (B2) in Nga'o-speaking areas (B1) began to grow rapidly. It can be observed that there is a significant change in terms of Indonesian (B2) acquisition from the Nga'o native speaking community (B1). Native Nga'o speakers have begun to gain confidence when communicating using Indonesian. Of course, this is very interesting for researchers to conduct in-depth research related to the development of Indonesian acquisition that occurs in the Nga'o-speaking region.

## **II. METHODS AND THEORIES**

### *2.1 Research Methods*

In this study qualitative methods were used. Applied data collection methods, observation and interviews. The techniques used are note-taking techniques and structured interview techniques. The data were analyzed qualitatively and presented informally and descriptively.

### *2.2 Theoretical framework*

In this study, a theoretical foundation was also used as a frame of mind to analyze the acquisition of Indonesian by Nga'o speakers in Natanangge Village, Ende Regency in order to achieve the desired research objectives. Thus, this study uses two basic theories in the theory of language acquisition.

1) *Teori Behavioristik*

The theory of Behaviorism was pioneered by B.F. Skinner (in Catania, A. C. 1984). Behaviorism theory is a theory that studies human behavior. The behavioral perspective focuses on the role of learning in explaining human behavior and occurs through stimuli that give rise to reactive behavioral relationships (responses) mechanistic laws. Language acquisition is a process How one can speak or in general the process of children acquiring a first language. Language acquisition passes at the threshold of consciousness. Language acquisition is also a human process in acquiring the ability for understanding in the management of words for communication purposes.

According to the school of Behaviorism, language acquisition is nurture (environmental fact), that is, the acquisition of a language is determined by nature and the environment. Humans are born with a tabula rasa, which is a kind of empty plate, the plate is then filled by the surrounding environment, including the language. Thus, any knowledge that is subsequently acquired by man is solely comes from his environment. The theory of behaviorism states that imitation is very important in the study of language and the relationship established between stimulus-response activities and the process of reinforcement. The reinforcement process is reinforced by a situation that is conditioned and carried out repeatedly.

Based on the results of the presentation of the understanding of language acquisition with the Theory of Behaviorism according to some experts, researchers certainly have their own views regarding the acquisition of Indonesian in Nga'o speakers in Natanangge Village, Ende Regency which is still related to the views of some of these experts. That language acquisition is an initial process of a child in capturing the words spoken by speakers in the surrounding environment. The child uses reasoning in order to be able to grasp and understand the language conveyed by his environment.

2) *Cognitivist Theory*

In Cognitivism was introduced by Piaget (1954). According to Piaget (Chaer, 2009: 223), language is not a separate natural feature, but one among several abilities derived from cognitive maturity. Language is structured by reason, so language development must be based on more fundamental and more general changes in cognition. Piaget (Chaer: 2009: 224), also asserts that the complex structure of language is not something given by nature, nor is it something learned from the environment. The structure of language arises from the continuous interaction between the level of cognitive function of children and their language environment. According to a theory based on the cognitive universe, language is acquired on the basis of deriamotor cognitive structures. These structures are acquired by children through interaction with surrounding objects or people. According to Piaget (Chaer: 2009: 178), cognitive development

influence the stages in language acquisition itself. Piaget (Syaodih, 2005) argues that thinking precedes language and is broader than language. Language is one of the main ways to express thoughts, and in the whole cognitive development. Language can direct children's attention to new objects or new relationships in their environment, introduce children to different views and provide information to children. Language is one of the various devices contained in the human cognitive system.

In Vygotsky's view (Syaodih, 2005), a child's mental or cognitive structure is formed from relationships among mental functions. The relationship between language and thought is believed to be very important in this regard. Vygotsky even asserted that language and mind initially developed independently, but eventually united. Thus, the theory of cognitivism assumes that children are born with the ability to think and in it includes language skills. In this view, the environment has little effect on the intellectual development of children.

### III. RESULTS AND DISCUSSION

Ethnolinguistics is a branch of linguistics, ethnography, and ethnology. Ethnography and Ethnology are branches of the Humanities that study a lot of culture. Ethnography is a description, image, painting, explanation of countries, tribes, races (Endraswara, 2015: 22). Ethnography is the study of the life and culture of a society or ethnicity, for example about customs, customs, laws, art, religion, language (Endraswara, 2015: 38). Ethnology is always related to the cultural environment. The environment also determines the learning of other cultures. The way of thinking and behaving is usually affected by the environment. The cultural environment has always been a support for one's mindset (Endraswara, 2015: 16). Ethnolinguistics according to Foley (in Abdullah and Pitana, 2016: 17), is a branch of linguistics that pays attention to the position of language in a broader social and cultural context to advance and maintain cultural practices and social structures.

Operationally, ethnolinguistics can be defined as a branch of linguistics that can be used to study the language structure and vocabulary of certain ethnic communities based on the perspective and culture of the speaking community in order to listen or reveal the culture of certain communities (Baehaqie, 2013: 15). Based on the description of the meaning of Ethnolinguistics, which is essentially a linguistic data analysis tool used to photograph, uncover, and uncover cultural phenomena of a particular ethnic community, the linguistic phenomenon is related to cultural elements, which include seven elements of course in addition to elements in the form of language. The seven elements of culture are complete and in order are 1) religious system, 2) social system, 3) knowledge system, 4) language system, 5) art system,

6) livelihood system, 7) technological system. Thus, when there is a study, study, research, examination, or research of linguistic phenomena related to at least one of the six cultural elements that exist; The study is classified as an ethnolinguistic study. The characteristics of ethnolinguistic studies are not only seen in the object of study or study, but also in the method of study. The object of study is the vocabulary or language structure of certain ethnic communities (descendants, customs, ethnicities, and religions). The method of study briefly said that linguistic facts step towards cultural phenomena (Baehaqie, 2013: 15-16).

Below are the results of non-participant observations and interviews conducted by researchers on the Nga'o-speaking community in Natanange Village.

**Table 1.1**  
**Observation of Indonesian acquisition that occurs during the traditional marriage ceremony (between belis).**  
**Communication takes place during the groom's family meeting.**

Nga'o speakers	Acquisition events Indonesian
Lodovikus (spokesperson/father of the groom) <sup>1</sup>	<i>Kombe yembu sa miu, kombe ke kita berkumpul bersama ndia ke mo bicara jelas tentang urusan kita te kombe ldeya mo we'e pa.</i> <i>Kita mo lapor apa apa saja te kita siap nea.</i>
Pius Juma (Participants/families) <sup>2</sup>	<i>Kombe mogha, seperti yang kita sudah bicarakan dengan mereka dari atas,</i> <i>Kita lapor habis malam ini apa apa yang kita bawa, karena mereka di atas tidak main-main.</i>
Lodovikus (spokesperson/father of the groom) <sup>3</sup>	<i>kalau begitu, kita lapor apa apa yang kita dheo</i>
Goris (Participants/families) <sup>4</sup>	<i>Nga'o sanggup ko kopi ne gula we, mona mbai woso</i>
Mingus (Participants/families) <sup>5</sup>	<i>Ngao tanggo uang lima ratus</i>
Us	<i>Nga'o tanggung sapi satu ekor</i>

(Participants/families) <sup>6</sup>	
Ferdin (Participants/families) <sup>7</sup>	<i>Nga'o sapi mogha</i>
Pius Juma (Participants/families) <sup>8</sup>	<i>Nga'o sapi mogha</i>
Stef (Participants/families) <sup>9</sup>	<i>Saya sapi mogha</i>
Floriana (Participants/families) <sup>10</sup>	<i>Saya uang enam juta lima ratus</i>
Elan (Participants/families) <sup>11</sup>	<i>Nga'o sapi mogha</i>
Dewa (Participant/uncle of the bride and groom) <sup>12</sup>	<i>Nga'o uang lima ratus mogha</i>
Lodovikus (spokesperson/father of the groom) <sup>13</sup>	<i>Nga'o ldelde yembu nea te miu sodho, terima kasih woso karena ke sudah tau fe'a ko a' ldimia kami ndia one sa'o. Ldeka bhi ke, kita langsung urus makan karena kita juga mau istirahat cepat cepat karena epoa kita mo mbana tau ko mbuku raldu ke.</i>

**On conversation 1 (by native Nga'o speakers):** “*Kombe* [malam] *yembu* [semua] *sa miu* [kalian], *kombe* [malam] *ke* [ini] kita berkumpul bersama *ndia ke* [di sini] *mo* [mau] bicara jelas tentang urusan kita *te kombe* [malam] *ldeya* [siang] *mo* [sudah] *we'e pa* [semakin dekat]. Kita *mo* [mau] lapor apa apa saja *te* [yang] kita siap *nea* [sudah]”. In this part of the sentence, there are expressions in the Indonesian, namely: “bicara jelas tentang urusan kita”. The sentence is a direct translation from the Nga'o regional language, namely; bicara [ngestei] jelas [tebhe ldetete] tentang [ko] urusan [mbuku raldu] kita [kita]. The meaning of the sentence is that we will talk about things related to our preparation.

**At conversation 2 (by native Nga'o speakers):** “*Kombe* [malam] *mogha* [juga], seperti yang kita sudah bicarakan dengan mereka dari atas, Kita lapor habis malam ini apa apa yang kita bawa, karena mereka di atas tidak main-main”. In that part of the sentence, there is an expression in the Indonesian, namely: “seperti yang sudah kita bicarakan dengan mereka dari atas, Kita lapor habis malam ini apa apa yang kita bawa, karena mereka di atas tidak main-main”. The sentence is a direct translation from the Nga'o regional language, namely; seperti [bhildi] yang [te] kita [kita] sudah [nea] bicarakan [ngestei] dengan [ne'e] mereka [emko'o] dari atas [yeta mai], Kita [kita] lapor [sodho] habis [yembu] malam [kombe] ini [ke] apa apa [ko apa] yang [te] kita bawa [kita no'e], karena mereka [karena emko'o] di atas [yeta mai] tidak [mona] main-main [yenge dhegha]. The meaning of the sentence “seperti yang kita sudah bicarakan dengan mereka dari atas, Kita lapor habis malam ini apa apa yang kita bawa, karena mereka di atas tidak main-main” It is based on what we have agreed with the bride's family, we will convey our respective abilities tonight, because they (the bride's family) are very serious about this traditional event.

**At conversation 13 (by native Nga'o speakers):** “*Nga'o* [saya] *ldelde* [dengar] *yembu* [semua] *nea* [sudah] *te* [yang] *miu* [kalian] *sodho* [sampaikan], *terima kasih woso* [terima kasih banyak] *karena ke* [ini] sudah tau [buat] *fe'a* [ringan] *ko a'I* [kaki] *ldima* [tangan] *kami ndia* [di sini] *one* [dalam] *sa'o* [rumah]. *Ldeka* [kalau] *bhi ke* [begitu], kita langsung urus makan karena kita juga mau istirahat cepat cepat karena *epoa* [besok] *kita mo* [akan] *mbana* [jalan] *tau* [buat] *ko mbuku raldu ke* [acara adat ini]”. In the fragment of the sentence, there are also expressions in the Indonesian, namely: “kita langsung urus makan karena kita juga mau istirahat cepat cepat”. The sentence is a direct translation from the Nga'o regional language, namely; kita [kita] langsung [ldimba] urus [uru] makan [ka inu] karena [pengaru] kita [kita] juga mau [mo] istirahat [eyu] cepat cepat [ldama]. The meaning of the phrase "we immediately take care of eating because we also want to rest fast quickly" is that we immediately eat dinner so that we go to bed early.

The acquisition of Indonesian occurred during the traditional event by the Nga'o-speaking community. This is due to the gathering of several people from different villages and also from different social strata. This situation causes the acquisition of Indonesian language to occur. The Nga'o-speaking community listens and even expresses their opinions using Indonesian. This event clearly illustrates the acquisition of Indonesian experienced by the Nga'o-speaking community.

**Table 1.2**

**Direct interview with Mr. Daniel (native Nga'o speaker), using Indonesian. The interview took place during his visit to the researcher's home.**

Peneliti <sup>1</sup>	Halo bapak, apa kabar?
Daniel <sup>2</sup>	Kabar baik ro. luar biasa miu ata bali ke, mai pendia nu?
Peneliti <sup>3</sup>	Tiga hari yang lalu bapak.
Daniel <sup>4</sup>	Miu apa kabar ro
Peneliti <sup>5</sup>	Kabar baik bapak, puji Tuhan. Sebentar bapak saya buat dulu kopi untuk bapak.
Daniel <sup>6</sup>	Tidak usah, tadi bapak sudah minum di atas rumah.
Peneliti <sup>7</sup>	Tidak apa apa, anggap saja ini suguhan dari bali
Daniel <sup>8</sup>	Ok sudah. Buat sudah

**On conversation 6**, there is a sentence spoken by the speaker of Nga'o (Daniel) "you have drunk above". The phrase "above" refers to his house in the south. So, the meaning of the phrase "above" is to indicate direction. Literally the meaning of the word "above" is a position or location higher than the speaker, for example above the second floor or on top of a tree.

In the conversation event that occurs in table 1.2, native Nga'o speakers communicate using two languages at once in one sentence conveyed, namely the regional languages Nga'o and Indonesian. The native speaker (Daniel) realized the interlocutor was an educated man. Education also influences the acquisition of Indonesian in Nga'o speakers. The native speaker (Daniel) attempts to communicate using Indonesian. When communication is in progress, there are sentences that entirely use Indonesian. The sentence is "tadi bapak sudah minum di atas rumah". The sentence has grammatically deviated in Indonesian. The grammatical meaning of the phrase "above" is a certain thing or thing that is located at the top such as above the 2nd floor, above the tree. However, it is different from the meaning of the phrase "above" by nga'o speakers. The meaning of the phrase "above" indicates the direction of a place that is located in the southern part (further away from the position of the sea).

**Table 1.3**

**Free interview using Indonesian with Yanti's mother (native Nga'o/neighbor speaker) during birthday thanksgiving preparation**

Yanti <sup>1</sup>	Miu buat apa ro
Peneliti <sup>2</sup>	Buat kue persiapan ulang tahun Asha
Yanti <sup>3</sup>	Aduh enak sekali e
Peneliti <sup>4</sup>	Ayo kakak, tolong bantu saya buat kue tart
Yanti <sup>5</sup>	Kakak tidak tau buat ro
Peneliti <sup>6</sup>	Tidak apa apa, nanti saya ajari supaya kakak bisa buat kue
Yanti <sup>7</sup>	Baik sudah, nanti kasih saya lebih banyak sedikit
Peneliti <sup>8</sup>	Tenang saja kakak, pasti bagian kakak lebih banyak.

**On conversation 7**, there is a sentence spoken by a native speaker of Nga'o (Yanti), "nanti kasih saya lebih banyak sedikit". The meaning of the sentence is actually "I ask for more". the sentence spoken by Yanti (native

speaker of Nga'o) is a direct translation from the local language of Nga'o, namely; nanti [ndo'i] kasih [pati] saya [nga'o] lebih [so] banyak [woso] sedikit [selo'o].

In the conversation events that occur in table 1.3 above, it can be described that the acquisition of Indonesian. Native Nga'o (Yanti) speakers communicate using two languages at once. The languages spoken are the regional languages of Nga'o and Indonesian. The native speaker of Nga'o (Yanti) realizes that the other person is educated, thus making him (Yanti) communicate using Indonesian.

**Table 1.4**

**The observation took place at the local market. Conversations between native speakers of Nga'o (Mbari) and speakers of the Lio regional language.**

Mbari <sup>1</sup>	Berapa ikan itu
Penutur Lio <sup>2</sup>	Dua puluh lima ribu tanta, harga jatuh sikat sudah
Mbari <sup>3</sup>	Tidak bisa kurang ko
Penutur Lio <sup>4</sup>	Ikan mahal sekarang, cuaca buruk pengaruh hujan terus
Mbari <sup>5</sup>	Saya minta dua puluh ribu sudah ew
Penutur Lio <sup>6</sup>	Ambil sudah, saya kasihan sekali kau tanta
Mbari <sup>7</sup>	baik ko, terima kasih e

In this data, the conversation takes place using Indonesian. Indonesian used is a direct translation from the local language of Nga'o. On conversation 1: berapa [berapa] ikan [ika] itu [ke]. The grammatically meaning of the sentence in Indonesian is "berapa harga ikan itu". On conversation 3: tidak [taldo] bisa [ngalda] kurang [kura]. The grammatically meaning of the sentence in Indonesian is "apakah harga ini bisa di tawar?". On conversation 5: saya [nga'o] minta [ono] dua puluh ribu [mbuldu yua] sudah [nea] ke [ini]. The grammatical meaning of this calimic in Indonesian is "apakah boleh saya minta harga dua puluh ribu?". On conversation 7: baik ko [moldo si], terima kasih e [terimakasih dhe]. The meaning of the sentence in Indonesian grammatically is "baiklah, terima kasih banyak".

Based on the data in table 1.4 above, it is illustrated the occurrence of conversations using Indonesian. The conversation used Indonesian by Nga'o speakers against fishmongers (Lio speakers) because the two informants came from two different regional languages. The fishmonger is from Ma'urole sub-district (Lio language) while the buyer is from Ma'ukaro sub-district (Nga'o language). This kind of event often occurs in local markets. This can affect the acquisition of Indonesian in the Nga'o-speaking community.

#### IV. CONCLUSION

Based on the results and discussion above, the acquisition of Indonesian true occurs in Nga'o speakers. The cultural environment (ethnolinguistics) is very influential on the development of Indonesian acquisition in Nga'o speakers in Natanangge Village, Ende Regency. The acquisition of the Indonesian language is influenced by several factors, namely; cultural factors, educational factors, and geographical location factors. The authenticity of the Nga'o language is still maintained today. Indonesian that Nga'o speakers are still influenced by the Nga'o regional language. In general, the Indonesian used by Nga'o speakers is a direct translation of the Nga'o regional language, so there are some grammatical gaps in Indonesian.

In this study, there are Indonesian that are used not in accordance with Indonesian grammar. This is due to the process of direct translation from the regional language of Nga'o to Indonesian, so that the form of spoken sentences undergoes a grammatical shift in meaning. As shown in table 1.1: "bicara jelas tentang urusan kita". The sentence is a direct translation from the Nga'o regional language, namely; bicara [ngestei] jelas [tebhe ldete] tentang [ko] urusan [mbuku raldu] kita [kita]. The meaning of the sentence is We will talk about matters

related to our preparation. In table 1.2: “tadi bapak sudah minum di atas rumah”. The sentence suffered a grammatical deviation in Indonesian. The grammatical meaning of a phrase “di atas” is a certain thing or thing that is located at the top such as above the 2nd floor, above the tree. However, it is different from the meaning “di atas” by Speaker Nga'o. Meaning “di atas” indicates the direction of a place that is located south or farther from the position of the sea (north / below). In table 1.3: “nanti kasih saya lebih banyak sedikit”. The meaning of the sentence is actually "I ask for more".

This occurs due to the influence of the Nga'o speaking regional language environment (ethnolinguistics) which is very large on the acquisition of Indonesian so that it can experience a shift in meaning. Obtaining Indonesian often occurs during traditional ceremonies, thanksgiving events, activities at local markets, and other community social gatherings.

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