

A Semiotic Analysis Of Lariangi Dance in Wakatobi Southeast Sulawesi

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Abstract

The reseach objectives are to know what symbols are performed in Lariangi dance and what meaning are conveyed in the symbols performed in Lariangi dance. This study used descriptive qualitative method to take information. The writer obsereved the experiences's house in Liya village and took some informations from them and interviewed and documentated by using recorded and camera. This research also took the datum from some books, articles, internet which associat with the symbols in Lariangi dance in Wakatobi Southeast Sulawesi. The research resulted the part of symbols in Lariangi dance start from dress, accessories, movement of the dance and the songs of Lariangi dance. The result of this study were the symbols performed and the meaning are conveyed in Laariangi dance. The symbols performed in Lariangi dance and their meanings are found in four part. First the symbols found in dress there are six namely Kombo Monihi, Kombo Meha, Punto/Wuray Nibelo Biru, Laka/Wuray Meha, Kambero, and Lenso/Saputangan symbolyzes sweat rag of King Buton. The second, there are eight symbols and their meaning found in accessories, namely Panto and Pintoru, Hepupu/Konde, Kamba Konde, Toboy Kamba, Hebindu/Sangi-Sangi, Kalo, Naga, Sekori Keponto Posusu symbolyzes degrees nobility. The third, there are four symbols found in movement of Lariangi dance namely, Hematu kepooli le..le, Pajogi/Nyibing/Ngifi, Nabu/Tau, and Lariangi symbolyzes Lighting. The last is symbols found in song of Lariangi dance there are nine songs namely Mangu-Mangu, Ole-Ole, Doumaraiia, Denda Aule, Sailila, Waindi-Indi, Rongande, Jojongana, and Salatu symbolyzes as thankful to Allah SWT.

Keywords: Discourse Analysis, Lexical Cohesion, Jane Eyre Novel

Introduction

Indonesia is a country that consists of various tribes, cultures, customs and traditions. All of these are priceless wealth when we see from art, history and religion. If it is examined further, it will contain lesson and image from the tribe and society that has each character. In this report, the writer will explain about art paticularly for traditional dance in Wakatobi. However, the midst of rapid development of the times that very influential toward culture and quality of tradition, as a consequence emerge an existence life style alteration of society at large, particularly for young teenagers who follow the west culture. One of alteration of society or young teenager is they less in attention, awareness and interest with art and traditional culture. If we compare traditional

culture and modern culture the young teenager will interest with modern culture, because the characters of modern culture are free, fresh, more new then traditional culture. This is an example that makes us worry about sign of extinction a culture in particular in Wakatobi. The teenagers should given motivation to love and study about their traditional culture in this case is traditional dance.

Traditional dance is identity reflection of a territory, movement of traditional dance in general is simple and repeatedly. Movement of that dance stacked appropriate with values that reflected life society itself.

In another meaning, Traditional dance is a form of dance that traces its roots back to early or otherwise important foundations of a culture. Depending on the culture of the dance, traditional dance can be referred to as folk dance or ethnic dance.

Traditional dances are taught both as a form of dance and as a way to keep a part of a specific culture alive in new generations. They are sometimes used in ceremonies or as a ceremonial honor but are more often than not practiced unchoreographed and as a social activity rather than a competitive one. Dances that were used in rituals are usually not considered traditional dance and are instead considered a form of culturally religious dancing.

Dance is effort to create the beauty through movement and rhythm formation in movement unit composition to convey certain message. According to Alma Hawkins (1990): "Dance is the oldest human expression. Experienced that appeared because social movement is result of human necessary to find and look for the real shape in aesthetic aspect from meeting with life. There are two creative experiences and aesthetic because experience will enrich itself as human. The experienced in helped human become an individual that integrated and feel harmonious with the world, to reach totality feeling".

Lariangi dance is a traditional dance from Wakatobi. *Lariangi* dance is an entertainment dance for the people in Wakatobi, this dance is usually played by twelve local village teenage girls. This dance is very exotic, especially the costumes. The name of this dance costume dance is the same as the name of *Lariangi*. This dance is performed while singing. Formerly dances in the show to welcome the royal guest.

As one of the traditional dance in wakatobi, *Lariangi* dance also have some symbols in movements, costumes, traditional dress, accessories and songs. all of those symbols have deep meaning and moral messages.

Concerning a semiotic analysis of *Lariangi* dance in Wakatobi Southeast Sulawesi, there will be a lot of things that can be covered in this study. However the writer only discusses what symbols are performed and what meanings are conveyed in the symbol performed in *Lariangi* dance in Wakatobi Southeast Sulawesi. The reason is to more understand about these problems and because *Lariangi* dance is wide, so the writer limit this problem.

Method

Related to the objective of this study, the writer used book to write down some informations from resource. Recorder, to record

process interviewing. Camera to take some pictures in process find information and anything considered for this research. In collecting the data, the writer collected various references of literature and other book substance to study about the problem and topic. The writer also did reseach from internet and took from google books, articles, blog and so forth to complete the data. The writer also went to Wakatobi the origin of *Lariangi* dance to collect the data. The writer had observed and interviewed the locals about the tradition in order to got the meanings of those symbols.

Analysis in this study focused on symbols performed in *Lariangi* dance and meanings are conveyed in the symbol meaning of *Lariangi* dance in Wakatobi. Semiotics method essentially qualitative interpretative a method that focuses itself on the sign and context as object of study, as well as how researchers interpret and understand code behind symbols and meaning.

Findings and Discussion

The findings and discussions about the collected symbols meaning of *Lariangi* dance, when the writer did research in Wakatobi. The results of the research found in dress, accessories, movements and songs of *Lariangi* dance.

The designed table for the symbols performed in *Lariangi* dance and their meanings below:

The Symbols Found in Dress

NO	NAMES OF SYMBOLS IN LARIANGI DANCE	MEANING OF SYMBOLS IN LARIANGI DANCE
1.	DRESS	
1.1	<i>Kombo Monihi</i> (thin shirt)	<i>Kombo Monihi</i> or a dress in <i>Lariangi</i> dance symbolizes that virgin or a beautiful woman
1.2	<i>Kombo Meha</i> (Red Kombo)	who has been married.
1.3	<i>Punto/Wuray Nibelo Biru</i> (Black Gloves)	<i>Kombo Meha</i> or the layer of dress symbolizes as
1.4	<i>Laka/Wuray Meha</i> (Red Gloves)	afternoon coatings.
1.5	<i>Kambero</i> (Fan)	<i>Punto/Wuray Nibelo Biru</i> symbolizes the

1.6	<i>Lenso/Saputangan</i> (Handkerchief)	<p>night, and white beads symbolize natural light.</p> <p><i>Laka/Wuray Meha</i> symbolizes queen Wa Kaa - Kaa because when crowned the first King of Buton using red gloves.</p> <p><i>Kambero</i> or fan symbolizes coolness in the royal palace.</p> <p><i>Lenso/Saputangan</i> or handkerchief in <i>Lariangi</i> dance symbolizes sweat rag of King Buton.</p>	2.4	<p>Kamba Konde (Flower Bun)</p> <p><i>Toboy Kamba</i> (Toboy Flower)</p> <p><i>Hebindu/Sangi-Sangi</i> (Decoration of Hair)</p> <p>Kalo (Necklace)</p> <p><i>Naga</i> (Dragon)</p> <p><i>Sekori Ke Ponto Posusu</i> (Stackable Bracelet)</p>	<p>Buton.</p> <p><i>Kamba konde</i> symbolizes concrete fence of the palace.</p> <p><i>Toboy Kamba</i> is an accessories that stay on the bottom Kamba or Flower symbolizes the soldiers guard the fort Keraton market.</p> <p><i>Hebindu/Sangi-Sangi</i> is the decoration of dancer hair symbolizing Fatimah (the wife of the Prophet Muhammad).</p> <p><i>Kalo</i> or Necklace symbolizes the sun and moon.</p> <p><i>Naga</i> or Dragon is the motive of necklace symbolizes the guards of fort Keraton.</p> <p><i>Sekori</i> and Stackable Bracelet symbolizes degrees nobility.</p>
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In the design table above, the writer has explained that symbols found in dress. Some symbols are found in Kombo monihi, Kombo Meha, Punto/Wurai Nibelo Biru, Laka/Wurai Meha, Kambero and Lenso. Kombo Monihi is a dress like shirt but it is really transparent. Kombo Meha is the layer of dress. All the name of symbols are the part of dress that could not separated. This dress just wore specially in *Lariangi* dance and circumcision ceremony or the society in Wakatobi call it Kariya ceremony that just ajo or the girls who did circumcision wear this dress. To make it clearly, the reader can see the picture of dress in appendix III.

The Symbols Found in Accessories

NO	NAMES OF SYMBOLS IN LARIANGI DANCE	MEANING OF SYMBOLS IN LARIANGI DANCE
2.	ACCESSORIES	
2.1	<i>Panto and Pintoru</i> (Crown)	<i>Panto and Pintoru</i> symbolizes nobility degree.
2.2	<i>Hepupu/Konde</i> (Bun)	<i>Hepupu/Konde</i> symbolizes the Kingdom of
2.3		

In design table above, there are some symbols that are found in accessories and there are eight symbols in accessories, some of accessories that are used on head just specially used in *Lariangi* dance, but other accessories can be used in circumcision ceremony, like necklace and bracelet. Function of accessories for the dancers is to make them looking more beautiful.

1. The Symbols Found in Movement of *Lariangi* Dance

NO	NAMES OF SYMBOLS IN LARIANGI DANCE	MEANING OF SYMBOLS IN LARIANGI DANCE
3.	MOVEMENT OF LARIANGI DANCE	
3.1	<i>Hematu ke Pooli le..le..</i> (Opening and Closing)	It is opening and closing movement by saying le.... means that dance ready to perform and also in the last dance the dancer will show a movement by saying le.... means that dance stop symbolizes honor to audiences.
3.2	<i>Pajogi/Nyibing/ Ngifi</i> (Dance)	
3.3	<i>Nabu/Tau</i> (Souvenir)	<i>Nyibing</i> is the top of dance. At the end of the dance, ngibing dancers performed by two young women dancing around two dancers amid symbolizes that men should protect the women or her partner from the dangers that come from outside and indeed, dance circle rolling in addition to two female dancers are said to have a philosophical meaning that humans should be able and willing to protect women from any circumstances and in any case,
3.4	<i>Lariangi</i> (decorate and decorated)	

		<p>even if they have to sacrifice their own lives are at stake, because in the eyes of Wakatobi, especially women respected partner with a fixed price that must be maintained and protected. Failed to protect their partners fail in life and must bear the shame of a lifetime in the body.</p> <p>It is two dancers perform dances in the middle alternately and then people give enough money or souvenirs in chamfer sometimes two boys or two nyibing came to middle and dance together with the girls after that the boys will take the handkerchief of dancer then the boys go out to give some money to handkerchief then they back to middle and give back her handkerchief with money symbolizes respect for the dancers.</p> <p><i>Lariangi</i> is a name of dance, the name of</p>
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	costume symbolyzes Lighting.
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There are some symbols that are also found in movement of *Lariangi* dance. First movement is when the dancers do opening and closing the dance then they will line up and sit down then raise both of their hand on head as honor to audiences. Second is *Nyibing* as the top of dance and the sound of traditional music will be fast. It is the time of the men dancing around two dancers and *Nabu* is the time to every person who watches to give a souvenir as respect for the dancers.

The symbols Found in Song of *Lariangi* Dance

NO	NAMES OF SYMBOLS IN LARIANGI DANCE	MEANING OF SYMBOLS IN LARIANGI DANCE
4.	SONG OF LARIANGI DANCE	
4.1	<i>Mangu-Mangu</i>	<i>Mangu-Mangu</i> is anthem or a song that sang in the opening dance. <i>Mangu-Mangu</i> is the first song that must be sung symbolizes respect to audience and the people who called them to dance and make audience happy with them.
4.2	<i>Ole-Ole</i> (Consolation Prize)	
4.3	<i>Doumaraia</i> (Advice)	
4.4	<i>Denda Aule</i> (for the nomads)	<i>Ole-Ole</i> is the song that should brought by the dancer because it's the special and the main thing of dance is Ole-Ole. This song symbolizes an appreciation to householder.
4.5	<i>Sailila</i> (romance)	
4.6		<i>Doumaraia</i> is the song that is

4.7	<i>Waindi-indi</i> (Love)	sometimes deliver by the dancers to the audience in every ceremony symbolize advice.
4.8	<i>Rongande</i> (false Promise)	<i>Denda Aule</i> is the song that used for the nomads means this song just brought when the householder asked the dancer to showed <i>Lariangi</i> dance for the nomads. This song symbolizes pray and hope for the nomads.
4.9	<i>Jojongana</i> (Advice Life)	
	<i>Salatu</i>	<i>Sailila</i> is the song that contain a certain thing about love as the consoler song for the audience and this song symbolizes love. <i>Waindi-indi</i> is an entertainment song that deliver after the anthem brought. This song also contain about love symbolyzes love. <i>Rongande</i> is a song that is brought when the dance performed in a big ceremony like quest reception. This song usually contain about promises of government that symbolizes advices for government.

	<p><i>Jojongana</i> is a song that is also always deliver to entertain the audience that contain about advice in running this life symbolizes advice of life.</p> <p><i>Salatu</i> is a song that talking about an expression of gratitude to the creator symbolizes as thankful to Allah SWT.</p>
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In the table above, nine songs have been explained and the symbols are found in the songs. In *Lariangi* dance, the dancers do not sing all songs, but they will choose some of appropriate songs with the ceremony. Sometimes, the dancers just deliver three or five songs in every ceremony. For example in wedding ceremony, the dancers will sing some songs talking about love or advices life. The readers should know that, the songs above will be sung by the dancers in appropriate ceremony.

Discussions

According to most of the respondent, besides for the king, *Lariangi* dance also is used for entertaining, expression of gratitude to god, welcoming the arrival, ceremonial occasions, wedding ceremony, and overseas. The dancers will called by the host if there is ceremony like that. Before the dancer showed on stage, the teacher of *Lariangi* dance will call the dancers to train in teacher place. Means to prepare their self around one week before showed started from dress, accessories, songs and movement of dance. They are really pay attention about that.

To make the readers easier to understand well about the symbols performed in *Lariangi* dance and their meaning, the writer in this working paper would like to discuss shortly about the following items. The items will be explained as follows:

1. The Symbols Found in Dress

In *Lariangi* dance, there is one dress but have four layers dress. The people in Wakatobi regency call them *Kombo Monihi* (Thin *Kombo*/Shirt), *Kombo Meha* (Red *Kombo*), *Punto/Wuray Nibelo Biru* (Black Gloves),

Laka/Wuray Meha (Red Gloves) and two equipment namely *Kambero* (Fan) and *Lenso/Sapu Tangan* (Handkerchief).

- *Kombo Monihi* (thin *kombo*) is a shirt designed especially for *Lariangi* dance and to wear at part out.
- *Kombo Meha* (red *kombo*), *Punto/Wuray Nibelo Biru* (black gloves), *Laka/Wuray Meha* (red gloves), is designed as the layer and worn first in the body before *Kombo Monihi*.
- *Kambero* (fan) and *Lenso/Sapu Tangan* (handkerchief) is used to make the movement in *Lariangi* dance more beautiful beside that fan and handkerchief for the King.

2. The Symbols Found in Accessories

In this part, the accessories is used to make the dancer good looking and also because the accessories have good meaning. The accessories in functions and meaning as follows:

- *Panto* and *Pintoru* (Crown) is used on the head and Total *panto* usually there are three pieces which are attached in a bun (representing the degree of nobility).
- *Hepupu/Konde* (Bun) is a part of crown symbolizes Buton kingdom.
- *Kamba Konde* (Flower Bun) is an accessories like flower that used on the bun.
- *Toboy Kamba* (Flower) is an accessories that stay on the bottom *Kamba* or flower.
- *Hebindu/Sangi-Sangi* (Hair Decoration) is a decoration of hair. The shape of *Hebindu* is used for marriage event, *Kariya* and *Lariangi*.
- *Kalo* (Necklace) is the special necklace just used in *Lariangi* dance or *Kariya* event. Naga (Dragon) symbolizes the fortress palace guard. The composition of the necklace of the above, namely: *Loma* (butterfly), *Jaojaonga* and *naga*.
- *Sekori Ke Ponto Posusu* (Stackable Bracelet) symbolizes the degree of nobility. Number of rings there are

four in each hand and *sekori* only numbered 1 and placed on the left arm.

3. The Symbols Found in Movement of *Lariangi* Dance

In this stage, there are some movement of *Lariangi* dance that will be explained as follows:

- *Hematu ke Pooli le...* (Opening and Closing) is a movement that done when the dance opening and closing by saying *Le...*
- *Pajogi/Nyibing/ Ngifi* (Dance) is a dance that performed in climax of dance. *Ngifi* is the last part of *Lariangi* dance two girls will dance while singing on the stage and two male surrounded them.
- *Nabu/Tau* (Souvenir) is two dancers perform dances in the middle alternately and then people give enough money or souvenirs in chamfer sometimes two boys or two *Nyibing* came to middle and dance together with the girls after that the boys will take the handkerchief of dancer then the boys go out to give some money to handkerchief then they back to middle and give back her handkerchief with money. The people who called the dancer also will give anything souvenir it means to honor them.
- *Lariangi* (decorate and decorated) is the name of dance and also all the movement and dress called *Lariangi*.

4. The Symbols Found in Songs of *Lariangi* Dance

There are many songs that brought in *Lariangi* dance. In the past time when *Lariangi* dance showed in the kingdom until the dance spread the songs are fourteen and usually the dance performed when the evening until morning come. But now, the dancer sometimes just brought five until six song depend on the dancer. This bellow is a song of *Lariangi* dance by using Kaledupa language (song of the full advice and praise to the creator and king):

Iamalahu
Iamalahu aulah rah
Buna iamalahu ura

Can aidina lasulutanu
Lambikulia he saihuna abuduluka
Etapene ilabana bente
Etapene ilabana bente
Ladaengkaraebetakamata
Ekapala simpomoo omba
E... ..kapala simpomoo omba
Ladaengkaraemusula mea
Etombi-tombi na folio
Etombi-tombi na folio
Ladaengkarae ... musulaia
Epolisi na Baubau
Epolisi na Baubau
Ladaengkaraele ... e ... le

(source:<http://baltyra.com/2009/10/11/tari-lariangi/>, <http://greatbuton.blogspot.com/2009/08/tari-lariangi.html>).

The type and meaning in the song of *Lariangi* dance, Namely:

- *Mangu-Mangu* (anthem), *Tanaka* (songs mandatory), *Ialamahu* (anthem), are the song that sang in the opening dance. This song always brought everytimes of *Lariangi* dance performed. These songs are the first songs that must be brought and the dancer can choose which song they want.
- *Sailila* (romance), *Waindi-indi* (Love), *Ritanjo* (romance), *Ayonda* (Love), *Mammary* (romance) are the songs that contain a certain thing about love as the consoler song for the audience. These songs brought after the anthem song and the dancer will take one or two songs that dancer want about love.
- *Doumaraia* (advice) is the song that sometimes brought by the dancer to the audience in every ceremony.
- *Rongande* (false Promise) is a song that brought when the dance performed in a big ceremony like quest reception. This song usually contain about promises of government and also a false promise from someone who ever promised to us but never fulfill a promise.
- *Denda Aule* (for the nomads) is the song that used for the nomads means this song just brought when the householder asked the dancer to showed *Lariangi* dance for the nomads.
- *Jojongana* (Advice life) is a song that also always brought to entertain the

audience that contain about advice in running this life.

- *Ole-Ole* is the song that should brought by the dancer because it's the special and the main thing of dance. *Ole-Ole* is created by the teacher of dance for every ceremony and directed for the host.
- *Salatu* is a song that talking about an expression of gratitude to the creator. This song created by the teacher of *Lariangi* dance as thankfulness to god.

Conclusion

After reading and understanding the symbols performed in *Lariangi* dance and their meaning, the writer of this working paper would like to draw conclusions. First, there are four parts of symbols that are found in *Lariangi* dance namely, the symbols found in dress: *Kombo Monihi*, *Kombo Meha*, *Punto/Wuray Nibelo Biru*, *Laka/Wuray Meha*, *Kambero*, and *Lenso/Saputangan*. The symbols found in accessories: *Panto* and *Pintoru*, *Hepupu/Konde*, *Kamba Konde*, *Toboy Kamba*, *Hebindu/Sangi-Sangi*, *Kalo*, *Naga*, *Sekori Keponto Posusu*. The symbols found in movement of *Lariangi* dance: *Hematu kepooli le..le..*, *Pajogi/Nyibing/Ngifi*, *Nabu/Tau*, and *Lariangi*. The last is symbols found in song of *Lariangi* dance: *Mangu-Mangu*, *Ole-Ole*, *Doumaraia*, *Denda Aule*, *Sailila*, *Waindi-Indi*, *Rongande*, *Jojongana*, and *Salatu*. Second, every symbol above has meanings and the meanings of symbols are found in dress, in accessories, in movement of *Lariangi* dance, and in song. Some of meaning of symbols in dress are a beautiful women who has been married and Queen Wa Kaa – Kaa, one of meaning in accessories is nobility degree, a meaning of symbol in movement of dance is respect for the dancers, and one of song has meaning as thankful to Allah SWT.

Therefore, the symbols performed in *Lariangi* dance and their meanings are found in four part. First the symbols found in dress there are six namely *Kombo Monihi*, *Kombo Meha*, *Punto/Wuray Nibelo Biru*,

Laka/Wuray Meha, *Kambero*, and *Lenso/Saputangan* symbolizes sweat rag of King Buton. The second, there are eight symbols and their meaning found in accessories, namely *Panto* and *Pintoru*, *Hepupu/Konde*, *Kamba Konde*, *Toboy Kamba*, *Hebindu/Sangi-Sangi*, *Kalo*, *Naga*, *Sekori Keponto Posusu* symbolizes degrees nobility. The third, there are four symbols found in movement of *Lariangi* dance namely, *Hematu kepooli le..le*, *Pajogi/Nyibing/Ngifi*, *Nabu/Tau*, and *Lariangi* symbolizes Lighting. The last is symbols found in song of *Lariangi* dance there are nine songs namely *Mangu-Mangu*, *Ole-Ole*, *Doumaraia*, *Denda Aule*, *Sailila*, *Waindi-Indi*, *Rongande*, *Jojongana*, and *Salatu* symbolizes as thankful to Allah SWT.

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