

# Analysis Of Local Wisdom In The Discourse Of Indonesian Folklore Malin Kundang Si Anak Durhaka

Yuni Wulandari\*<sup>1</sup>, T. Thyrhaya Zein<sup>2</sup>, Eddy Setia<sup>3</sup>

<sup>1,2,3</sup> Faculty of cultural Sciences, Universitas Sumatera Utara, Medan, Indonesia

\*Corresponding author:

Email : [ywulandari82@gmail.com](mailto:ywulandari82@gmail.com)

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## **Abstract.**

*This study discusses the local wisdom of the folklore of the archipelago, Malin Kundang, the child of disobedience, with a text structure analysis approach. The research method used is the descriptive qualitative method. The data in this study is the text of the folklore of Malin Kundang Si Anak Durhaka (Malin Kundang the Son of Disobedience). From the results of the study, it was concluded that the analysis of the discourse aspect of the text, which was reviewed on two analytical approaches, namely linguistic analysis, and structural analysis, provided an in-depth understanding of the coherence and coherence of the text so that the contents of the text could be well understood. The socio-cultural context of Minang community life in the text includes social strata or social class, marriage customs, leadership, arts, and beliefs of the Minang community. Furthermore, the socio-cultural context in the text contributes to the life of the Minang community in creating harmony and harmony in society and state life, which is marked by the creation of (customary laws) in each village and is regulated based on local village customs. Local wisdom in the story is known, among others, the value of moral education, politeness education, the value of preserving traditional culture, identity recognition, and religious values.*

**Keywords:** Folklore; local wisdom; structure.

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## **I. INTRODUCTION**

Discourse is the most complex and complete linguistic element. Supporting units such as phonemes, morphemes, words, phrases, clauses, sentences, and paragraphs are used to complete the essay. However, because discourse is a pragmatic component of language, discourse studies are very important in the language learning process. This is following the assertion of Sumarlam (2003:23) that a good discourse must pay attention to the relationship between sentences to maintain their relationship and coherence. According to the view that language consists of form and meaning, discourse can be divided into two types of relations: relations of form, referred to as cohesion, and relations of meaning, or semantic relations, referred to as coherence. Dardjowidjojo explains in Mulyana (2005, p. 1) that discourse analysis is concerned with understanding human actions involving language (verbal) and not with language itself (nonverbal). This shows that to understand a discourse properly and correctly; one must know linguistics, not (general) language. Discourse is a complete linguistic record in communication events. Communication can take place both orally and in writing. Regardless of its form, discourse presupposes the existence of a sender and a receiver. The greeter is the speaker in the oral discourse, while the receiver is the listener. The addressee in written discourse is the writer, while the recipient is the reader. This type of discourse can be studied in terms of existence (reality), communication media, methods of exposure, and ways of use.

According to reality, discourse is verbal and nonverbal, in the form of oral and written speech; from the presentation, we learn about the types of discourse: narrative, descriptive, procedural, expository, and hortatory; and from the types of use, we learn about the forms of monologue (one speaker), dialogue (two speakers), and

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polylogue (more than two speakers) (Djajasudarma, 2006, p. 5). In addition, the context of the discourse must be considered. The context of the discourse includes both its internal components and everything that surrounds it externally (Sumarlam, 2010: 109). The context of discourse can be broadly classified into two categories based on this understanding: the context of language and the context outside the language. The context of the language is referred to as the context, while the context outside the language is called the situational and cultural context (culture). Understanding the situation and context of cultural discourse requires consideration of various principles of interpretation and analogy. The principles in question are the principle of personal interpretation, the principle of location interpretation, the principle of temporal interpretation, and the principle of analogy (Sumarlam, 2010, p. 73). When interpreting the content of each person's discourse, the results are highly dependent on the context of the situation and the culture of the community. Discourse can be studied from various angles as a subject of linguistic study and research. Discourse analysis can be divided into internal and external components. Internally, discourse is studied in terms of types, structures, and relationships between components of discourse; Externally, discourse is examined in terms of the relevance of the discourse to the speaker, the subject being discussed, and the partner. Internal aspects of narrative discourse in Indonesian folklore texts are examined in this study.

The communicative purpose of narrative text is to entertain the reader. According to the author, the narrative structure consists of introduction, complication, evaluation, resolution, and code. Narrative texts also have some linguistic characteristics, such as different participants who are often specific with a defined identity, heavy dependence on action verbs (material processes), preference for the past tense, use of dialogue, and ability to write in the first person (me, we) or in the third person (he, she, them). This form of storytelling is mainly used to convey legends, folklore, and myths. For example, this text can be used to tell the story of *Sampuraga*, *Sigale-gale*, Cinderella, Sangkuriang, the legend of Putri Hijau, and the legend of Prambanan Temple. (Zein, Sinar, Nurlala, & Yusuf, 2019, p. 204). Along with the narrative discourse of Indonesian folklore, this research focuses on the value of local wisdom contained in it. There are several reasons for choosing this study. First, folklore as one of the cultural elements that has inherent life values is still a story that is not universally known in all levels of society. One reason is the lack of resources. Limited sources that hinder the spread of folklore causes people to lose track of knowing and appreciating their own local stories. Second, efforts to preserve local wisdom as cultural values and norms inherited from ancestors. It is a cultural transformation, which allows it to be recognized and integrated into the stories of other regions.

The third significant value found in folklore is the value of local wisdom, which refers to the way of life of people in the past who were familiar with the local wisdom of their ancestors, which contained cultural values. This is by Susilo's (2017) assessment which reflects the country's cultural diversity. Literary works illuminate the origins of the nation's culture. Many literary works contain great ideas, noble thoughts, priceless soul experiences, noble reflections on good and bad qualities, regret for sin, feelings of compassion, and noble human views. According to Rudy (2010, p. 51), local wisdom is a collection of facts, concepts, beliefs, and people's perceptions of their environment. This customary wisdom is a hidden gem that has escaped the attention of many experts and has been misunderstood by the public at large. Meanwhile, Sibarani (2014, p. 20) defines local wisdom as "local wisdom or wisdom" which is sourced from the noble values of cultural traditions and is used to regulate the life of the community. Local wisdom is the value inherent in the original culture that can be used to regulate the life of the community wisely or wisely. The first definition emphasizes local wisdom or wisdom to organize social life that comes from noble cultural values. In contrast, the second definition emphasizes noble cultural values that are used to produce wisdom or wisdom to regulate social life. Rasyidin and Batubara (2009) classify local wisdom into five categories: (1) wisdom expressed as a way of life (philosophy); (2) wisdom expressed as attitudes, advice, and social practices expressed through proverbs, parables, rhymes, or

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folklore; (3) wisdom expressed through ceremonies or traditional ceremonies; and (4) wisdom expressed as principles, norms, and rules. Thus, local wisdom refers to sacred values developed and passed down from generation to generation by a community. The four discussed local wisdom in folklore which cannot be separated from the discussion of ethnic culture. Folklore is a manifestation of the soul of traditional community life. For this reason, exploration and research on folklore are needed to absorb and understand the values contained in it. Literature as a product of life contains moral, ethical, aesthetic, social, cultural, and religious values that go beyond the re-disclosure or presentation of new concepts, all of which are expressed explicitly or implicitly to maintain literary pluralism. Folklore as a literary work saves a lot of community culture, especially in the work. Based on the description above, the researchers are interested in researching with the title: "Analysis of Local Wisdom in the Discourse of Malin Kundang Folklore".

## II. THEORETICAL REVIEW

### Discourse Analysis

Discourse analysis is the study of the structure of communication messages or the study of the various functions of language (pragmatics). The term discourse is used by various groups, including those with an interest in language, communication, and literature. Discourse analysis is a relatively new field of study that emerged in the 1970s. Brown and Yule (2014, p. 13) argue that sociolinguistics defines discourse by emphasizing the structure of social interaction that will be discussed. Their descriptions, which emphasize the characteristics of the social context, can be classified sociologically. According to Brown and Yule (2014, p. 9), the following are the characteristics and characteristics of discourse: 1) discourse can take the form of a series of spoken and written words or a series of speech acts; 2) discourse expresses something (subject); 3) the presentation is orderly, systematic, coherent, and complete with all supporting situations; 4) discourse has a unified mission, and 5) discourse consists of segmental and non-segmental elements. Discourse analysis focuses on the "how" of a text or message of communication. We can determine how a message is communicated through discourse analysis. Syamsuddin (2008, p. 50) asserts that discourse analysis has the following characteristics: 1) Discourse analysis discusses the rules of language use in society (Rule of use), 2) discourse analysis is an effort to understand the meaning of speech in its context, texts and situations, 3) discourse analysis is an attempt to understand a series of utterances through semantic interpretation, 4) discourse analysis is related to understanding language in language acts (what is said from what is done), and 5) discourse analysis related to understanding language in language action (what is said from what is done).

### Elements of Discourse

Discourse as general speech consists of various components. Tarigan (in Nadliroh 2010, p. 15) separates discourse into the following components:

- 1) The theme is the subject of an essay, both oral and written. This theme is developed with coherent sentences so that it will give birth to a coherent and coherent discourse.
- 2) Linguistic elements include words, clauses, phrases, and sentences,
- 3) Discourse context is formed by various elements: situation, speaker, listener, time, place, scene, topic, event, message form, code, and channel. Discourse context includes:
- 4) The physical context that describes the place where the use of language occurs in a community, the objects that are presented in the communication event, and the actions or behavior of the roles in the communication.
- 5) Epithemic context or background knowledge that is equally known by speakers and listeners.
- 6) The linguistic context consists of sentences or utterances that precede it certain sentences or utterances in a communication event.

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7) Social context, namely relationships and social settings that complement the relationship between the speaker (speaker) and the listener (speech partner).

8) Meaning and intent. Something that exists in an utterance or language is called meaning. The intention is something that is outside the speech seen from the point of view of the speaker, the person speaking

9) Cohesion and coherence are harmonious relationships between one element and another in the discourse to create a good (coherent) understanding. Sentences or words used are interrelated and support each other to eat. One meaning connects the other meanings sequentially. Thus, there is a discourse that is cohesive, coherent, and there is a discourse that is not cohesive and coherent (Djajasudarma 2006, p.47).

### **Local wisdom**

Local wisdom in English is called local wisdom, it comes from two words: "wisdom" (wisdom) means 'wisdom', and "local" (local) means 'local'. Thus, local wisdom can be interpreted as ideas and information that are owned, guided, and carried out by people who are wise, full of wisdom, of high value, and virtuous. According to Sibarani (2014, p. 115), local wisdom refers to indigenous cultural values that can be used to wisely or wisely regulate community life. Local wisdom belongs to the community whose attitudes and personalities are mature enough to develop community potential and resources for positive change. Thus, local wisdom comes from cultural values that can still be applied and used wisely in the modern era, both cultural values that promote peace and cultural values that promote prosperity. Organizing people's lives to achieve prosperity and peace requires the application of wise values, norms, ethics, or rules for humans to interact harmoniously with others, with nature, and with God. The relationship between humans and humans in social interactions is more distinctive and complicated because they can quickly exchange responses, interpretations, and reactions. The uniqueness and complexity of human relationships require very wise rules, norms, ethics, and knowledge to ensure that members of society help each other and live in peace, happiness, and prosperity.

Thus, local wisdom maintains order in human life through social interaction to create peace and prosperity. Three important components consist of local wisdom. First, religious values and social ethics underlie the practice of managing biological resources. Second, customary norms/rules regulate how people interact with their natural environment. Third, genuine knowledge and skills developed over decades, if not centuries, from empirical experience managing biological resources and the environment. Thus, local wisdom refers to the values that govern a society, values that are embraced by the truth and become guidelines for how community members should behave in their daily life to this day. In addition, the folklore of *Malin Kundang Si Anak Durhaka* contains values derived from local wisdom about the value of life and the lives of the people who own it. As a result, the assessment of these values becomes a systematic study of local wisdom which is the main goal of the study. According to Sibarani (2014), the values of local wisdom include (1) welfare, (2) hard work, (3) discipline, (4) education, (5) health, (6) cooperation, (7) gender management, (8) preservation and cultural creativity, (9) environmental preservation, (10) peace, (11) courtesy, (12) honesty, (13) social solidarity, (14) harmony and conflict resolution, (15) commitment, and (16) positive thinking. This type is used as the basis for analysis purposes.

### **III. METHODS**

A qualitative descriptive method was used in this study. According to Ratna (2015, p. 46), "this method is identical to the hermeneutic method." That is, hermeneutic, qualitative, and content analysis methods all combine interpretive techniques by presenting them as descriptions. The author considers this method by considering the context and objectives of the research to be carried out. The data of this research is soft in the form of words, phrases, clauses, and sentences contained in five discourses of narrative texts of Indonesian folklore *Malin Kundang Si Anak Durhaka*. The author used a literature search to collect data for this study.

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According to Tantawi (2017, p. 61), a literature study is “research that uses books as research objects”. A literature search was conducted to obtain supporting materials and information about the issues being discussed. In addition, data collection for this study was carried out by describing the object of research as a source of data and other supporting data related to the expected results. The data analysis technique used in this research is a three-component interactive analysis model, data reduction; data presentation; and drawing conclusions. (Miles, Huberman, & Saldana, 2014)

#### IV. RESULT AND DISCUSSION

In this section, to ascertain the value of local wisdom in narrative discourse, local wisdom is analyzed through the lexical and grammatical discourse of the text. The discourse aspect discussed in this study is the linguistic text and the textual structure of the text. Linguistic text analysis is used to determine whether a text refers to a certain representation that is displayed in a meaningful text. In addition, the textual structure of the text is analyzed, which includes themes, plots, settings or settings, and characters. The legibility or legibility of a text is determined by examining its internal characteristics, especially its cohesion and coherence markers, as well as the textual structure of the text's discourse. The next stage of research is to examine the socio-cultural context of the community. The community maintains a dynamic socio-cultural life in the context of the birth of this text, and thus the socio-cultural context of the community is reflected in the relationships between individuals in the story script. In addition, the final stage of this discourse analysis is to examine the socio-cultural context of the text and its contribution to the development of community wisdom. The values of local wisdom will be analyzed based on the opinion of Sibarani (2014). Thus, the following explanations and descriptions can be used to describe the results of the analysis of the linguistic aspects of the text and the textual structure of the text, the socio-cultural context reflected in the relationships between the characters in the story, and the indicators of the contribution of the text to the wisdom of the people in this study.

##### **Analysis of the Structure of the Text of Malin Kundang the Son of Disobedience**

The analysis of the discourse aspect in this study is focused on the structural analysis of the text. The results of the analysis of linguistic texts have been described previously, and the results of the structural analysis of the texts can be explained in the following explanation. The theory used in analyzing the structure of the text in this writing is the structural theory. As in the theoretical study, it is explained that structural theory tries to sort out the elements that make up a literary work, which in this case is a literary work in the form of prose. The structural analysis of Malin Kundang's text aims to disassemble and explain carefully, in as much detail, and as deep as possible the interrelationships and interweaving of all aspects of literary analysis which together produce a complete meaning. In this regard, the element to be analyzed is the intrinsic element of Malin Kundang's text. Judging from the names of text characters, such as Mas Tilar Negara, Mas Ambara Pati, and Putri Ambara Sari, and Malin in the story of Malin Kundang, it is possible that the names of the Minang people were not original but were influenced by Java during the Majapahit kingdom. Thus, the author's work continues to be influenced by Javanese culture. In addition, nowadays many manuscripts are characterized by Islam, or rather the author or copyist with an Islamic background. The plots and cultures depicted exemplify the fusion of Hindu and Islamic traditions. When examining the textual structure of Malin Kundang, the intrinsic elements of the work include the theme, plot, setting or setting, and characters. The following are the findings from the analysis of the textual structure of Malin Kundang.

##### **1. Theme**

The theme of the Malin Kundang text story can be determined by observing the beginning of the story, which reveals the story's most climactic problem. The story of Malin Kundang begins with the birth of a handsome young man who is less fortunate than ordinary people. Malin, on the other hand, traveled abroad to

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improve his life and married a noble of his time, but he became a rebellious child when he refused to acknowledge his birth mother. I have a hunch telling me, by the will of the Almighty, the cause of this disaster, rain mixed with plague, my lord, because of this reason, a sign that the earth will be destroyed, the master's twin sons, distended twins who bring disaster, will happen if one is not removed.

## 2. *Plot*

A plot is a series of events or events in a story. Before determining how the storyline in the Malin Kundang text is described, it is first explained how this story proceeds according to division prose story, including painting the situation, the events start to move, the situation begins to peak, and the climax of events, and their completion. At first, the author describes a situation called the situation. A village youth who is handsome but does not have the fate of a rich man and that makes Malin very unhappy with the situation, but the thief gives his *bundo* permission to migrate to the other side and Malin manages to become what he wants. Ruling in the archipelago, the king and empress rejoiced, seeing their two sons who were indeed the fruit of the heart, by the will of the Almighty, the joys and sorrows alternated after they were born, for some reason the disease became epidemic, the wind rained day and night, never abated. I have a hunch telling me, by the will of the Almighty, the cause of this disaster, rain mixed with a disease, my lord, because of this reason, is a sign that the earth will be destroyed, my master's twin sons, distended twins who bring disaster, will surely happen if one of them is not thrown out.

## 3. *Background*

The background or setting includes place, space, time, the environment of the event's atmosphere, and the objects in the event. In the text of the story of Malin Kundang, several settings such as place, time, and atmosphere related to each story have a relationship or connection. One by one these backgrounds will be described below. At first, it was described that Ambara Sari was dumped by her parents somewhere because of her, so that disasters and epidemics hit the archipelago, causing many people to die. When a good day comes, the foreign ministers are ordered, and the patih goes to throw it away, it is appropriate to throw it away.

## 4. *Characters*

In fiction, the author describes or introduces the characters in a story in two ways, namely by frankly stating how the characters in the story are, for example stubborn, diligent, patient, arrogant, or others. and the second way is the author. Describing the characters through several things such as ownership of names, depiction through dialogue between characters in the story. In the story of Malin Kundang, several characters will be described one by one. They are Ambara Sari, Ambara Pati, Tilar Negara, Malin, Sekar Kencana, and Dende Grumpung. Ambara Sari can be classified as the central character or the main character in this story. From the beginning to the end of the story, this name is most often mentioned, even to know the storyline is the same as following or tracing the development of this character. Ambara Sari is a character who is described as a woman who is patient and tough to accept all the trials of life—starting with her parents' decision to throw her away to save the people of the archipelago from various disasters and disease outbreaks. Ambara Sari accepted the decision, albeit with a disappointed tone.

*O father and mother, look at me, O my lord, on the dyke of misery like this, like this in the middle of the ocean, father and mother I beg a thousand pardons, forgive your son.*

## 5. *Message*

Malin Kundang's text has met the criteria as a complete discourse, namely the existence of a logical ending following the sequence of events built in its textual structure. The description of the story in Malin Kundang shows that the message contains a moral message. *Bundo* (as a parent) is always patiently waiting for his son to come home, as a result, the mother also gets a reply that is not commensurate with what her son

(malin) gave to *Bundo*. *Durhaka* is an allusion to a child (Malin) who opposes his parents for not recognizing *bundo* in the eyes of his noble wife.

*Allah strictly forbids any of his people to disobey his parents, especially the mother.*

*Bundo had a feeling that his son would do good to him who had been waiting for a long time, but he did not get what he had hoped for.*

### **Local Wisdom Found in the Story of Malin Kundang the Son of Disobedience**

Based on the discussion above, researchers as observers and actors of Minang culture show that the socio-cultural context contained in Malin Kundang contributes a lot to the development of Minang cultural wisdom. This is reflected in the social life of the Minang people today. The Minang community continues to maintain, preserve, and actualize the traditional wisdom contained in the text, both in social and state life. In structuring a harmonious community life, Minang traditional wisdom is still felt to have benefits and advantages. Minang people today still maintain the wisdom they have. Everyday society still maintains traditional wisdom. The Malay-Islamic community has lived peacefully side by side for hundreds of years. The glue of society is religion in carrying out Islamic religious worship. Currently, Malin is hated by her mother and tries to apologize to her. However, Malin was also cursed by his mother and turned to stone because of his actions against and not confessing to being *bundo* in front of his wife and family. This incident is very unfortunate for some of Malin's relatives and brothers and his wife's family because Malin has a very selfish nature and likes to fight parents who do not know what services their parents provide. From there, it can be seen that there are five values of local wisdom in the folklore of Malin Kundang. In detail the values of wisdom are as follows.

#### *a) Moral Education Value*

In this story, Malin Kundang's actions violated morals, reflected in his actions that reprimanded his mother. If Malin Kundang was a moral person, of course, he would not offend his mother.

#### *b) The Value of Politeness Education*

Malin Kundang carries religious values in his story. One of them ordered all children to respect both parents, as well as the mother.

#### *c) Cultural Preservation Value*

In this story, Malin Kundang chooses to migrate even though wandering is an ancient tradition among Indonesian people, which continues to be done in large numbers to this day.

#### *d) Identity recognition*

In this story, Malin Kundang's mother shows the value of identity when she discovers that her flesh and blood no longer recognize her as her mother. Malin's mother also experienced a severe mental shock at that time. This shows the importance of stories about identity recognition.

#### *e) Religious Value*

In this story, we are taught that we should not disobey our parents as our religion commands because heaven is under the feet of the mother. In today's life, these values still apply, such as moral values that teach us to be gentle with our parents and also religious values that tell us to always pray for our parents, asking forgiveness for their sins. As a Muslim in the modern era, we know that in Islamic teachings, disobeying one's parents is one of the major sins. However, today there are still children who violate these values. Such as disappointing parents' expectations, being rude to mothers and fathers, making parents restless, heartbreaking for parents, even to the point of being reported through various media that children have killed their parents.

## **V. CONCLUSION**

Based on the results of the discourse analysis of Malin Kundang's text, it is concluded that the analysis of aspects of text discourse using an analytical approach, especially structural analysis, provides a deep

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understanding of the coherence and interdependence of the text, enabling the contents of the text to be well understood. The intensity of the text reflects the Minang culture at that time by using *tembang* as a means of communication. *Sinom*, *Durma*, *Pangkur*, *Asmarandana*, and *Dangdang* are the types of songs used. The acceptability of the text is determined by the socio-cultural context of the Minang community, which includes social class, marriage customs, Minang arts, and religious beliefs. In addition, the structural aspects of the text are analyzed, including themes, plots, settings, characters, and messages. The socio-cultural context of Minang community life in the *Malin Kundang* text includes social strata or social class, marriage customs, leadership, arts, and beliefs of the Minang community. Furthermore, the socio-cultural context in the text contributes to the life of the Minang people in creating harmony and harmony in social life and patriotic. which is marked by the creation of (customary law) in each village and is regulated based on local village customs.

## VI. SUGGESTION

Based on the findings and implications of this study, it is recommended that in discourse learning, researchers can examine the elements of cohesion and coherence as relative criteria for discourse integrity, and intentionality and acceptability as indicators of how discourse is produced. It is also recommended that students study structural analysis of the text to ensure cohesion and coherence both traditional and contemporary.

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