

## Reduplication in the *Pendalungan* Language: A Comparative Study

Siti Fitriah<sup>1</sup>, Aprilia Kartika Putri<sup>2</sup>,  
Anggi Triandana<sup>3</sup>, Ulil Amri<sup>4</sup>, Yoga Mestika Putra<sup>5</sup>  
sitifitriah@unja.ac.id<sup>1</sup>, apriliakp@unja.ac.id<sup>2</sup>, anggitriandana@unja.ac.id<sup>3</sup>,  
ulil.ludostraits@unja.ac.id<sup>4</sup>, yogamestikaputra@unja.ac.id<sup>5</sup>

Universitas Jambi

### Abstract

The purpose of this research is to describe the similarities and differences of *Pendalungan*'s reduplication in the Kemuningsari Kidul, Jenggawah, Jember, and East Java in terms of form, function, and meaning. The method used in this study is a comparative descriptive method whose purpose is to describe the comparison of reduplication elements of the *Pendalungan* language, which includes Javanese and Madurese in the Horseshoe area. The reduplication theory used relies on Simatupang's theory (1983), which divides it into five categories, namely: *dwilingga*, *dwilingga salin suara*, *dwipurwa*, *dwiwasana*, and *trilingga*. The object of this research is a word containing reduplication spoken by the Javanese and Madurese of the *Pendalungan* ethnic group. Data was collected using *simak libat cakap*, in which the researcher was directly involved in conversations with informants (Mahsun, 2005). The results of data analysis show that both languages consist of four forms of reduplication, namely: *dwilingga*, *dwilingga salin suara*, *dwipurwa*, and *dwiwasana*, which function as nouns, adjectives, and verbs. As well as containing plural meanings and behaviors that are carried out repeatedly. Furthermore, the patterns of Javanese and Madurese in the form of *dwiwasana* are different. In Javanese, the repetition of the last syllable is still placed at the end by adding a consonant /k/, such as *ndelo-lok* "glare". Whereas in the Madurese language, the last syllable is placed in the front position, such as *juk-tojuk* "sit down".

**Keywords:** Jember, morphology, *Pendalungan*, reduplication,

### Introduction

According to the Ethnologue, which is accessed from Gramedia (2021), it is stated that among the 726 languages in Indonesia, Javanese is the most popular language with the largest population in Indonesia. Meanwhile, Madurese is in the third place, most popular after Sundanese. One area that speaks Javanese and Madurese is located in Kemuningsari Kidul, Jenggawah, Jember, East Java. These speakers can speak Javanese as well as Madurese, or vice versa. The fusion of the two largest tribes in Indonesia gave rise to a new ethnic group called *Pendalungan*. This ethnicity is spread in the Horseshoe area, or to be precise, in the eastern area of the province of East Java, which includes the districts of Pasuruan, Probolinggo, Situbondo, Bondowoso, Jember, dan Lumajang (Sutarto, 2006). This research is interesting to study because there are few discussions related to the language used by the *Pendalungan* ethnicity from a morphological point of view, especially regarding reduplication.

Morphology is a linguistic study that discusses the morpheme, structure, form, and classification of a word (Alwasilah, 1985). The scope of morphological studies includes many things, such as how a word can produce a new meaning after going through morphological processes, which are named affixation, reduplication, and composition processes. According to the three morphological processes stated above, this study only

focuses on analyzing reduplication in terms of form, function, and meaning. This is very interesting to study because the Pendalungan language has its own characteristics.

In general, studies related to reduplication have indeed been carried out by many previous researchers, such as in a book entitled *Morfologi Bahasa Temuan*, published by Pusat Pembinaan Pengembangan Bahasa (1989), in which one of the sub-chapters talks about reduplication. In the book, it is stated that the form of language reduplication found only consists of two kinds: basic reduplication, *puhun-puhun* "trees," and reduplication with affixes, *urut-maurut*, *pijit-memijit*. Unlike Temuan's language, reduplication of Javanese in the Surabaya dialect has five forms of reduplication consisting of whole repeat words: *arek-arek*, *alon-alon*, partial repetition; *bal-balan*, *itung-itungan*, repeating words changing sound; *murang-muring*, *planga-plongo*, repetitive words; *diobok-obok*, *diumek-umek*, and pseudo-repeated words; *woro-woro*, *ote-ote* (Andjadi et al., 2022). Other relevant research has been conducted by Prasetyo (2019), entitled *Javanese Reduplication: A Study on the Pangkur Jenggeng TV Program*. In this study, Parsetyo found that the dominant type of reduplication used in the TV show *Pangkur jenggeng* is full repetition, and its semantic function is in the form of repetition of behavior and plural forms.

The next research is related to lexical variations of the Madurese language, conducted by Suhartatik and Fauzi (2019). One of the lexical variations studied in the article is reduplication, which only focuses on partial repetition. Apart from that, research related to reduplication has also been conducted by Firman (2014) in the Morenene language. Morenene is the language used in the province of Southeast Sulawesi. To be precise, it is in the Bombana district. In this article, Firman identifies the form and meaning of the Morenene language reduplication. The results of the analysis show that the form of Morenene language reduplication consists of two processes: reduplication of the basic form in the form of a root and reduplication of the base form with affixes. While the meaning obtained varies, one of which is plural. The latest relevant research is related to the contrastive analysis of plural markers in Indonesian and Arabic from a morphological point of view (Khasanah and Baehaqie, 2020). One of the discussions is related to the reduplication of Indonesian as a plural marker. In his analysis, it is stated that reduplication of plural markers includes: total reduplication; *teman-teman*; partial reduplication; *menepuk-nepuk*; reduplication of another form; *putra-putri*; successive reduplication; *berbulan-bulan*; and reduplication of adding particles; *gaun demi gaun*.

From the description above, it can be concluded that many studies related to reduplication have been carried out, both in Indonesian and in regional languages throughout the archipelago, as well as in Javanese and Madurese. However, even so, from this research, there are still gaps that need to be studied further, namely related to the comparison of the form, function, and meaning of reduplication in Javanese and Madurese. Thus, this study needs to be carried out and further elaborated.

## Theory and Method

Reduplication is a form of repeating a word, either as a whole, partially, or by changing sounds or phonemes (Chaer, 2014). In addition, Simatupang (1983) divides reduplication into five forms, namely; *dwilingga*, *dwilingga salin suara*, *dwipurwa*, *dwiwasana*, and *trilingga*. *Dwilingga* means a repetition of basic morphemes, such as *dolan-dolan* 'playing' and *mblayu-mblayu* 'running'. *Dwilingga salin suara* means repeating basic words based on changes in sound or phoneme, such as *mloka-mlaku* 'walking' and *tura-turu* 'sleeping'. *Dwipurwa* means a repetition of the first syllable of a basic word, such as *kakang*, 'sister'. *Dwiwasana* means a repetition of the last syllable of a basic word, as in Madurese *on-laon* 'slowly', *len-jelen* 'walking', *juk-tojuk* 'sitting'. And finally, the *trilingga* form, which

means repeating the basic word up to three times with phoneme changes, like *cas-cis-cus*, *dag-dig-dug*, *dar-der-dor*, and *war-wer-wor*. It should be noted that the use of the trilingga form is very rare or has not yet been found in the speech languages of the Javanese and Madurese people in the Kemuning Sari area, Jember, East Java. Broadly speaking, the types of reduplication offered by Simatupang (1983) and Chaer (2014) have the same meaning or definition. In this case, Simatupang (1983) tends to specify the meaning of partial repetition and changes in sound as *dwilingga*, *dwipurwa*, *dwiwasana*, and *trilingga*.

Furthermore, each form of reduplication has various meanings. Ramlan (2017) classifies the meaning of reduplication into several kinds of meaning. First, meanings that show large quantities, such as "lights", "schools" and so on. secondly, meanings that resemble something, such as "houses", "cars," and so on. Third, the meaning that expresses mutual behavior, such as "kicking", "hitting," and so on. Fourth, the meaning that states 'somewhat', such as "greenish", "reddish," and so on. Fifth, meanings that express high intensity, such as "as clever as possible", "as intense as possible" and so on. Sixth, meaning related to work, such as "writing", "manipulating", etc. Seventh, the meaning that expresses relaxed, comfortable, or happy behavior, such as "playing around", "slowing down" and so on. Eighth, the meaning that states repetitive behavior, such as "looking around", "scribbling" and so on. Ninth, the meaning that states 'even though', as in the sentence "the rains still go to the fields" can be interpreted as "even though it rains, (he) still goes to the fields". Tenth, the meaning expresses the intensity of feelings, such as "shy". From the description above, it can be concluded that the meaning of reduplication varies and is not limited to its form, but the context of the sentence also plays a role as a builder of meaning, as in the ninth example above.

The methodology used in this research is a comparative descriptive method. This is in line with the goal of this research, which is to describe the similarities and differences in terms of form, meaning, and function of the Pendalungan language, which consists of Javanese and Madurese languages. Therefore, the descriptive method is very appropriate in this research (Subroto, 1992). The object of study is the Madurese and Javanese vocabulary, which indicates a reduplication process, so that the results obtained will be classified into; a) *dwilingga*, b) *dwilingga salin suara*, c) *dwipurwa*, d) *dwiwasana* and e) *trilingga*, which will then be examined in terms of form, meaning, and function. Afterward, the writer looks for the differences and similarities between the two languages. The data collection technique used is the listening and speaking method, that is, the writer is directly involved in conversations with Javanese and Madurese language informants to find out the reduplication of words from each of these languages (Mahsun, 2005), followed by observing the use of each language (Mahsun, 2005).

## Findings and Discussion

The goal of this research is to describe the similarities and differences of Javanese and Madurese reduplication, which are spoken by the Pendalungan tribe who live in Kemuningsari Kidul, Jenggawah, Jember, East Java, in terms of form, function, and meaning. In terms of form, this research is based on Simatupang's theory (1983), which divides reduplication forms into five categories, which include: *dwilingga*, *dwilingga salin suara*, *dwipurwa*, *dwiwasana*, and *trilingga*. In terms of function, it can be seen through word classes, such as verbs, nouns, adjectives, adverbs, etc. Finally, in terms of meaning, it is based on Ramlan's theory (2017), which divides the meaning of reduplication into ten types, namely: (1) quantity, (2) resembles something, (3) expresses interrelated behavior, (4) states 'rather', (5) states high intensity of meaning, (6) meaning related to work, (7) meaning that

states relaxed, pleasant, or happy behavior, (8) states repeated behavior, (9) states 'despite', and (10) states the intensity of feelings.

### 1. Form, Meaning, and Function of Madurese Reduplication

Based on the results, Madurese only has four forms of reduplication, namely: dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana which consists of full repetition, partial repetition and repetition of sound or phoneme changes.

#### a. Dwilingga

Dwilingga is a form of full reduplication or total repetition of a morpheme. The following is an example of full reduplication in Madurese that functions as a noun. The meaning contained is plural or quantitative in nature, such as "ghuru-ghuru, ebu-ebu, and oreng-oreng". While "mogha-mogha" shows the intensity of feelings, which means hope for something. The dwilingga reduplication pattern, as shown in the following table, is a full repetition, in which no subtraction or addition occurs in the morpheme.

**Tabel 1. Dwilingga**

Madurese Language	Meaning in Indonesia	Function
ghuru-ghuru	guru-guru	Noun
ebu-ebu	ibu-ibu	Noun
oreng-oreng	orang-orang	Noun
mogha-mogha	semoga	Noun

#### b. Dwilingga Salin Suara

Dwilingga salin suara is a repetition of basic words based on changes in sound or phoneme in the form of full or partial repetition. The following is an example of partial reduplication in the form of sound changes in Madurese. The two vocabularies described in the table function as adjectives, which mean messy. In this case, the meaning contained shows relaxed, comfortable, or happy behavior. Even though the two words have the same meaning, they are used in different contexts. Car-klacer is used to describe something that is lying around and scattered everywhere. Meanwhile, bat-salebbut is used to show the attitude of someone who is chaotic or messy. According to the pattern of reduplication as shown in the table below, it simultaneously experiences the repetition of the last syllable with the change of the phoneme /e/ to the phoneme /a/ in the word car-klacer, and the phoneme /u/ to the phoneme /a/ in the word bat-salebbut.

**Tabel 2. Dwilingga Salin Suara**

Madurese language	Meaning in Indonesia	Function
car-klacer	berantakan	adjective
bat-salebbut	berantakan	adjective

**c. Dwipurwa**

Dwipurwa is a form of partial reduplication in which the first syllable of a basic morpheme or word is repeated. The following is an example of the dwipurwa form in Madurese, which functions as a noun and a verb. Dhe-dhebuen means 'plucking the grass' which is related to work. This vocabulary is used to show an activity to clean the yard. Meanwhile, Lalampah is defined as 'walking' which implies a behavior that is carried out repeatedly. In this case, 'walking' does not only mean literally (using both feet to walk around), but using a vehicle is also meant that way.

**Tabel 3. Dwipurwa**

Madurese Language	Meaning in Indonesia	Function
dhe-dhebuen	mencabuti rumput	Noun
lalampah	jalan-jalan	Verb

**d. Dwiwasana**

Dwiwasana is a half partial reduplication that focuses on repeating the last term of the morpheme. The following is an example of the dwiwasana form, which functions as a noun, adjective, and verb. In terms of its meaning, the vocabulary for nak-kanak, nik-kenik, and ca-kanca, has a plural or quantitative meaning. Meanwhile, kan-ngakan, pol-kompol, juk-tojuk, and dung-tedung contain meanings that indicate relaxed, comfortable, or happy behavior. In terms of pattern, the Madurese language has its own peculiarities, namely that the repetition of the last syllable is placed in front of the main morpheme, as described in Table 4 below.

**Tabel 4. Dwiwasana**

Madurese Language	Meaning in Indonesia	Function
nak-kanak	anak-anak	Noun
nik-kenik	kecil-kecil	Adjective
kan-ngakan	makan-makan	Verb
pol-kompol	kumpul-kumpul	Verb
juk-tojuk	duduk-duduk	Verb
dung-tedung	tidur-tiduran	Verb
ca-kanca	teman-teman	Noun
len-jelen	jalan-jalan	Verb

**2. Form, Meaning, and Function of Javanese Reduplication**

Based on the results of data analysis, the forms of Javanese reduplication consist of dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana. These findings are not much different from the findings in the Madurese language, which does not have a trilingga form. So far, the trilingga form of the Javanese language can be found in story texts and online

media in general, but in everyday use it is rarely used, such as dag-dig-dug, dar-der-dor, war-wor, and cas-cis-cus. The following is a discussion and analysis.

### a. Dwilingga

Dwilingga is a form of full repetition. In the following analysis below, the functions of Dwilingga in Javanese are verbs and nouns. The meaning contained such a behavior that is performed repeatedly, such as mlaku-mlaku, munyer-munyer, mblayu-mblayu, and kukur-kukur. And in the form of plural or quantity, such as: uwong-uwong, konko-conco, wedok-wedok, and lanang-lanang. In general, the pattern of repetition between Javanese and Madurese has the same pattern, that is, repeating the same morpheme without any modification or reduction. As for the dominant word function, it tends to be in the form of nouns and verbs, when compared to other word functions.

**Tabel 5. Dwilingga**

Bahasa Jawa	Arti Bahasa Indonesia	Fungsi
mlaku-mlaku	jalan-jalan	Verb
munyer-munyer	berputar-putar	Verb
mblayu-mblayu	lari- lari	Verb
kukur-kukur	garuk-garuk	Verb
uwong-uwong	orang-orang	Nomina
konco-konco	teman-teman	Nomina
wedok-wedok	perempuan-perempuan	Nomina
lanang-lanang	laki-laki	Nomina

### b. Dwilingga Salin Suara

The pattern of dwilingga salin suara in Javanese, as shown in Table 6 below, is in the form of repeating basic morphemes with phoneme changes. As in the example in the first row in the table, the phoneme /o/ is duplicated by changing to the phoneme /a/ as in ndelak-ndelok. Then the phoneme /i/ changes to the phoneme /a/ in the wolak-walik and kelip-kelip. Meanwhile, the phoneme /u/ becomes the phoneme /a/ in the reduplication of wotak-watuk. The meaning contained shows behavior that is carried out repeatedly. While the function is in the form of verbs and nouns.

**Tabel 6. Dwilingga Salin Suara**

Javanese Language	Meaning in Indonesia	Function
ndelak-ndelok	lihat-lihat	Verb
wolak-walik	berbalik-balik	Verb
kelap-kelip	kelap-kelip	Verb
wotak-watuk	batuk-batuk	Noun

**c. Dwipurwa**

Dwipurwa is a partial reduplication that focuses on repeating the first term in a morpheme. In Table 7 below, it can be seen that the resulting reduplication consists of bound and unbound morphemes. As in the first example in the word kakang. The morpheme 'ka' is bound, while the morpheme 'kang' is independent and can stand alone because it means 'older brother' or mas in Javanese. Meanwhile, the morpheme 'ka' has no meaning if it is not paired with the morpheme 'kang' as in the word 'kakang'. Judging from usage, the words 'kang' and 'kakang' are used in different situations, as in the following sentences. "kakangku lungo neng kuto" "my brother went to town", and "ayo kang budal kerjo" "come on, bro go to work". In the first sentence, the use of 'kakang' is used to provide information to someone, while in the second sentence it is used as a form of greeting.

In addition, the reduplication patterns in the words bar-baran, ngos-ngosan, and adep-adepan experience the addition of the -an suffix after the first syllable. The meaning contained in the word "suffocate" is associated with a high intensity of meaning, which indicates a person's condition is not good because he is being chased by something until he is out of breath. Meanwhile, the meaning contained in the word adep-adepan relates to the behavior of regarding each other, which involves two or more people.

**Tabel 7. Dwipurwa**

Javanese Language	Meaning in Indonesia	Function
ka-kang	kakak laki-laki	Nomina
bar-baran	selesai	Verb
ngos-ngosan	terengah-engah	Verb
adep-adepan	berhadapan	Verb

**d. Dwiwasana**

Unlike the case with the dwiwasana pattern in the Madurese language, as described above, which places the repetition of the final syllable in the initial position. The dwiwasana pattern in Javanese still places the final syllable repetition in the final position with the addition of a glottal stop (ʔ) at the end of the repetition. In Javanese, the symbol (ʔ) is implemented with the phoneme /k/. Furthermore, the meaning contained in the word ndelo-lok, which comes from the word ndelok, 'to see' and denga-ngak, from the word dengar, "looks up," is related to high intensity.

**Tabel 8. Dwiwasana**

Javanese Language	Meaning in Indonesia	Function
denga-ngak	menengadah	Verb
ndelo-lok	melotot	Verb

**3. The Similarities and Differences of Javanese and Madurese Reduplication**

There are some elements of similarities and differences in Javanese and Madurese reduplication in terms of form, meaning, and function. In terms of form, the two languages have the same form as dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana. The trilingga form is only found in Javanese, which is found in online media and in some stories, both short stories and novels, such as dag-dig-dug, war-wer-wor, dar-der-dor, and cas-cis-cus. Whereas in the daily use of the people of Kemuningsari Kidul, they are not familiar with

using the form of the trilingga, most of them use the word deg-degan instead of dag-dig-dug. Furthermore, in terms of the difference, it lies in the pattern of reduplication in the dwiwasana form, which is the repetition of the last term. In the Madurese language, the last syllable that undergoes a repetition process is placed in the initial position, like nik-kenik. Meanwhile, in Javanese, it is the other way around, which is to keep the last syllable that undergoes the repetition process in its final position, such as ndelo-lok, with the addition of a glottal stop (ʔ), which is represented by the phoneme /k/ at the end of the repetition.

In terms of function, the forms of reduplication used in both languages function equally as nouns, adjectives, and verbs, although with different portions. In the form of dwilingga, or full repetition, noun functions dominate more than verb functions in Madurese. Meanwhile, in Javanese, it tends to be balanced between nouns and verbs.

Lastly, in terms of meaning, it can be seen in the results and discussion section that in the Madurese language section there are four kinds of meaning that tend to be used, namely: (1) plural or quantitative in nature, (2) related to the intensity of feelings, (3) showing relaxed, comfortable, and happy behavior, and (4) behavior that is performed repeatedly. Meanwhile, in Javanese, it also consists of four kinds of meanings, some of which are different from the findings in Madurese, namely (1) having plural or quantitative meanings, (2) relating to high intensity of meaning, (3) indicating interrelated behavior, and (4) behavior that is carried out repeatedly.

### Conclusion

The main goal of this research is to compare the reduplication of Javanese and Madurese languages used by the Pandalungan ethnic group, who live in the Kemuningsari Kidul, Jenggawah, Jember, East Java areas, in terms of form, function, and meaning. So, in this case, there are three formulations of the problem that need to be answered. First, in terms of form, both languages only have four forms of reduplication consisting of dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana. Meanwhile, the difference lies in the pattern of reduplication only, namely in the diwiwasana form.

Second, in terms of function. The forms of reduplication in both languages function as nouns, adjectives, and verbs. While the difference lies in the tendency. In the Madurese language, in the dwilingga form, the noun functions tend to be more numerous than the verb functions. Whereas in Javanese it tends to be balanced between nouns and verbs.

Third, in terms of meaning. There are differences and similarities in terms of meaning in Madurese and Javanese. In Madura language, there are four meanings consisting of (1) plural or quantitative, (2) related to the intensity of feelings, (3) showing relaxed, pleasant, and happy behavior, and (4) behavior that is carried out repeatedly (repeat). Whereas in the Javanese language, it also consists of four kinds of meanings, namely: (1) plural or quantitative in nature, (2) related to high intensity of meaning, (3) showing interrelated behavior, and (4) behavior that is carried out indirectly over and over again. The difference is that in the Madurese language, there is no meaning related to the high intensity of feelings, or the behaviors that relate to each other. Meanwhile, in Javanese, there is no meaning that contains the intensity of feelings and behaviors that show being relaxed, comfortable, and happy.

In the two languages, there are differences in the meanings produced both in the forms of dwilingga, dwilingga salin suara, dwipurwa, and dwiwasana. Nonetheless, this distinction is limited to the examples given. Most likely, every form of reduplication in Madurese and Javanese has the same meaning as stated by Ramlan (2017). So, in this regard, further studies are needed that speak more specifically about the meaning of the reduplication of Javanese and Madurese languages.



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