

Types and Classifications of Reduplications in Kelewae Language spoken in Nagekeo District-East Nusa Tenggara and The Implementation in The Classroom

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ABSTRACT

This paper aims to describe the types of reduplication in Kelewae language spoken in Nagekeo District - East Nusa Tenggara and its implementation in the classroom. The study uses a descriptive qualitative method which describes the types of reduplication in Kelewae language in the form of words, phrases or sentences categorized to be concluded as the result of this writing. Therefore, this type of method is taken as an effective way to fulfill the aim of the study. The informants of this research were selected from 5 native speakers of Kelewae language. The instruments in this research are interviews and translation tasks. In this task, some sentences of types of reduplication were given in Bahasa Indonesia to be translated into Kelewae Language. The aim of the interview is to clarify the data that had been translated into Kelewae Language. The research found that using of Kelewae language facilitates students to both understating the elements of reduplication and building the students awareness of their own culture.

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Introduction

It is a fact that human being cannot live without others as social creatures; they need to cooperate and interact by using language. Language is practically used as a tool of communication (Nasution & Tambunan, 2022). Language used for the purposes of communication, socialization, entertainment, and education (Ogunyemi, 2022; Rustamov, 2022). In relation to that, language cannot be separated from culture because language itself represent its nation and has close relationship to the attitude of group of speakers of the language.

Language is the source of human life and power (Fromkin *et al*, 1993:1; Abdurashidova, 2021). As a tool of communication, we can use language in our daily lives. We talk to our friends, parents, teachers, and others face to face and over the telephone. The position of language, more than other attributes, distinguishes humans from animals. In this case, to understand our humanity, we must understand the language that makes us human.

Furthermore, Pollock, *et al* (1997:48); Berger & Packard (2022) argued that our culture influences our way of thinking and acting. To learn other languages, we need to learn to

appreciate the culture of which the language is a part. We cannot really learn a second language, unless we learn about the culture because many of the meanings constructed in the language are culture – specific. This means that between language and culture has a really close relationship.

Pollock, *et al* (1997:48) also said that language determines thought and world view. Therefore, culture and thought depend on language. Study of language is important for a study of culture because the network of culture pattern is indexed in the language. Language is a guide to social reality. Furthermore, a language is determined by the culture of its society that is a language takes places in its cultures space. Adding to Kavakh (2020); Mills (2020) argued that culture is represented by language since culture is interpreted, mediated and recorded by means of a language.

In relation to what has been stated, facts tell us the true story that language as the part of culture is going extinct (Alshehri, 2016; Eames, 2019). It is because of many factors, and one of them is modernisation. So, by doing this research, the writers would like to take a responsible to preserve the mother tongue. This is a way of maintaining the existence of mother tongue. By maintaining the mother tongue, we actually maintain our culture because language is the part of our culture.

In this research, the writers would like to investigate reduplication in Kelewae language. Kelewae is a village located in Nagekeo District, Boawae Sub District. It is in Flores Island. In this research, the writer will focus on the language especially about reduplication words spoken by people in Kelewae Village. So, Kelewae Language is one of communication tools used to transfer ideas, share information and interact among people in the village. Furthermore, Kelewae language then be a part of Kelewae culture.

Then, something that makes the writers feel interested in this research is the reduplication of Kelewae language that really exists. It goes naturally as in Bahasa Indonesia specially relates to its forms and some others specific characteristics based on its function. Besides that, this article takes another look at the forms of reduplication and its implementation in the classroom. The teachers of elementary school sometimes used the Kelewae language as one of local language that is spoken in Nagekeo District as a medium of instruction. This means that the use of local language for the beginners is to get them understand the language, for example, Bahasa Indonesia quickly. But teaching students using the local language is only a teacher's initiative but is not a direction stated in the curriculum. In parallel with this, every stakeholder of education should take responsible to integrate the local language in curriculum. This is important such integration has an impact on two important things, namely accelerating students' understanding of word repetition and also directing students to love their own local language as a form of culture that must be maintained from generation to generation.

Method

The present study uses a descriptive qualitative method according to Arikunto (2010) that qualitative data is described in the form of words, phrases or sentences categorized to be concluded as the result of this writing. The writer describes the reduplication words used in Kelewae language. Therefore, this type of research is taken as an effective way to fulfill the aim of the study. The instruments in this research are interviews and translation tasks. In this task, some sentences of types of reduplication were given in Bahasa Indonesia to be translated into Kelewae Language. The aim of the interview is to clarify the data that has been translated into Kelewae Language. For example, if the sentences or words are not

clearly written, the writer asks the informants for clarifications. In brief, the procedure of the research is presented in the diagram below:

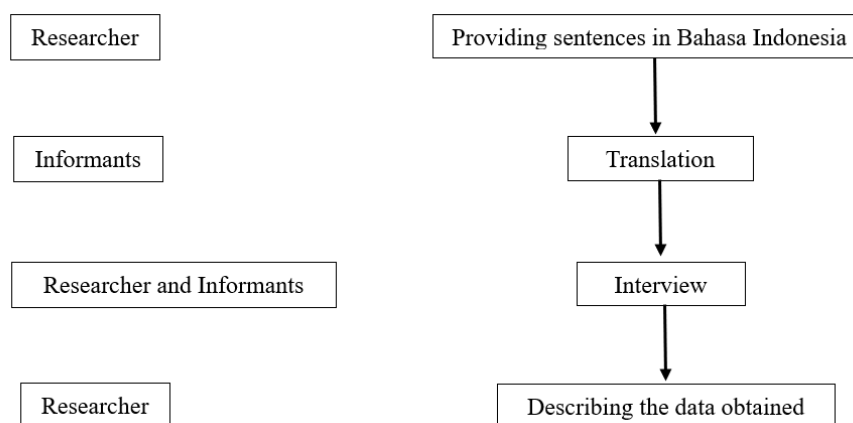


Figure 1. The Research Procedure

The informants of this research were selected from the native speakers Kelewae language. Regarding to the informants, the writers choose 5 native speakers based on the criteria proposed by Chimbanga (2005) as follows:

1. He/she was born in a country **C** where **L** is the dominant language;
2. He/she acquired **L** as a child (preferably in **C**);
3. The inhabitants of **C** are regarded as speaking the standard form of **L**;
4. He/she has both grammatical, lexical, phonological and sociolinguistic competence in the standard spoken form of **L**;
5. He/she mainly speaks **L** at home;
6. He/she is not bilingual, or, if bilingual, does not regularly code-switch between the standard form of **L** and a dialect of **L**, or between **L** and another language.

Note: C is a country where the language used or spoken and L is a language used or spoken in the country.

Results and Discussion

Types of Reduplication in Kelewae Language

Smith (2017), classify reduplication as rhyming, exact and ablaut. In Kelewae language, there are some types of reduplication. The types of reduplication are described below.

1. Rhyming

Rhyming is a type of reduplication in which consonants of the words are changed. The examples of rhyming reduplication in Kelewae language are seen as below:

- a) Ma'e tau *kaco – balo* ena wewa sakola ke.
Do not make noisy in front school that.
(Do not make any noisy in front of that school).
- b) Hoga tau *hiru – piku* ena sa'o ke.
They make noisy in house that.
(They make noisy in that house).
- c) Ma'e tau *core – more* ena kebi ke
Do not make stretches in wall that.
(Do not stretch on that wall).
- d) Imu ato bili imu ta *abu – radu*
He tides room he that untidy.

(He tides up his room).

From the examples given above we see that when the base words (*kaco*, *hiru*, *core*, and *abu*) are reduplicated, the consonant in the front and in the middle of based words change while vowel does not change.

2. Exact

Exact reduplication means the reduplication of words go as the bases words. In this case, there is no any change both bases and reduplication words. In Kelewae language, the exact reduplications are seen as below.

- a) Ma'e poke *watu – watu* nuka ena rala.
Do not throw stone – stone to in road.
(Do not throw any stones to the road).
- b) Kami *la'a – la'a* ena singi mesi.
We walk – walk in shore sea.
(We take a walk in the sea shore).
- c) Hoga iko *kaju – kaju* tu'u.
They collect wood – wood dry.
(They collect the dry woods).
- d) Imu sena baca *buku – buku* cerita lucu.
He like read book – book story funny.
(He likes reading funny stories books).

From the examples given above, there is no change in the exact reduplication of Kelewae Language. The reduplicated words are going as the base words. The reduplication words are as their shown bases.

3. Ablaut

Ablaut reduplication means there is a change in vowel. Ablaut reduplication in Kelewae Language is seen as in the examples bellow.

- a) Nga'o tei negha ta *gera – geri* imu pu'u dewe.
I see have that attitude he since before.
(I have seen his attitudes before).
- b) Pu'u dewe imu la'a *bhola – bhale* ena ngia sa'o kami.
Since just now he walks around in front house we.
(he walks around in front of our house).

This kind of reduplication is different from rhyming reduplication. The vowels of the base word will change. The base words of the example above are *gera* and *bhola*. Vowel a in *gera* will be i in *geri*, vowel o and a in *bhola* will be a and e as in *bhale*.

Classification of Reduplication

Ermanto (2008) classify reduplication as reduplication of noun, reduplication of verb, reduplication of pronoun, and reduplication of adjective. The classifications of reduplications of Kelewae language are described as below.

1. Reduplication of Noun

Reduplication of noun in Bahasa Kelewae is used to express about plurality. Many of these words are names of plants, animals, food and instruments. For example:

- a) *Kaju – kaju*
Wood - wood

- (Woods)
 b) *Lako – lako*
 Dog - dog
 (Dogs)
 c) *Kaba – kaba*
 Buffalo – buffalo
 (Buffalos)

The above examples are the repetitions of the base words functions to form plurality. The example of “*kaju – kaju*” means many woods in which *kaju* (wood) is the base word, “*lako – lako*” means many dogs in which *lako* (dog) is the base word, or “*kaba – kaba*” means many buffalos in which *kaba* (buffalo) is the base word.

2. Reduplication of Verb

The verb reduplication described below has been divided based on its functions.

1) To give a connotation of action done in a casual or leisurely way.

There are some examples of verb reduplication functioned to give a connotation of action done in casual time or leisurely way

- a) Kami yeti lai *la'a – la'a* ena uma.
 We just *go – go* in garden
 (We just going around the garden)
- b) Kami yeti lai *gula – gula* bara ena toko ke.
 We just look – look goods in shop that.
 (In that shop we just looking around)
- c) Imu yeti lai *bha'a – bha'a* ena bili imu.
 He just lying – lying in room he.
 (He likes lying down in his room)

By looking at the examples given above, we see that to show the actions done in leisure time in reduplication of Kelewae Language, there is an adverb attaches in front of the reduplication words. The adverb is *yeti lai* (just) and it is attached before verbs. The types of the reduplication which its function to show the action done in leisure time.

2) To indicate continued action:

There are some examples of verb reduplication in Kelewae language functioned to indicate continued action.

- a) Imu tau *wuku – wuku* enga mama imu.
 He keep shout – shout call mother he.
 (He kept shouting for his mother)
- b) Ma'e tau *bhobha – bhobha* lako ke.
 Do not keep hit – hit dog the.
 (Do not hit and hit the dog)
- c) Imu tau core – core ena buku imu.
 He keep stretch – stretch in book he.
 He keeps stretching in his book.

In this section, to show about verb reduplication in Kelewae Language that is function to indicate continued action, just put or add word *tau* in front of reduplication words. Word *tau* in Kelewae language means does but, in this context, it plays its role as adverb

of manner. The existence of tau will determine that the reduplication in that context means action done continually. *Inu – inu* in the example above will give meaning drink water in a leisure time but tau *inu – inu* means keep drinking water (continuous action).

- 3) To give a meaning somewhat different from that of the single form, usually conveying a sense of intensity.

In Kelewae language, to give a meaning somewhat different from that of the single form, usually conveying a sense of intensity, can be seen as in the examples below.

- a) Ma'e tau *ghea – ghea* masalah ke.
Do not make exaggerate problem the.
(Do not always exaggerate the problem)
- b) Nga'o tau *gati – gati* pakia muri ge lera.
I keep change – change clothes new every day
(Every day I keep changing my new clothes)
- c) Nga'o mona tau *ngede – ngede* doi kau wali.
I not keep beg – beg money you anymore.
(I will not beg your money anymore)

In these examples to show about intensity, the speaker of Kelewae Language uses word (adverb) *tau* (keep) in front of the reduplication words. The existence of word tau is to modify about intensity.

- 4) Accompanied by 'not' it indicates that the action has not occurred, usually implying that this is contrary to expectation;

The examples of the type reduplication in Kelewae language are as below.

- a) Ola negha kobe bholo imu mona yaka *walo – walo*.
Has night but he not soon back - back
(The night has come but he has not come back soon)
- b) Miu mona *tana – tana* ma ena kami.
You not ask – ask before in us
(You did not ask us before)
- c) Miu negha la'a bholo mona *enga – enga* ne'e kami.
You have go but not call – call with us
(You went but you did not call us before)

In this part, in accompanying with *mona* (not), the reduplication of this type shows about something done on the contrary to what we expect. Beside that in this part, in combination with word *yaka*, the word *yaka* will emphasize what we intend to express.

3. Reduplication of pronouns

In Kelewae language, reuplication of pronoun can be seen as in the examples bellow:

- a) Bhila ba tuga wai bholo *nga'o – nga'o* ta kema?
Why only me – me who work?
(Why is it always poor old me who gets these jobs?)
- b) Ge lera tuga bholo *imu – imu* ta baca.
Every day only him – him who read.
(Every day, he is the only one who asked to read)
- c) Miu he tuga bholo *miu – miu* ta kema?
You think only you – you who work?

(You think that you are the only man who gets the job?)

From the table above shows that in front of the base words (*ngao, imu, miu*) as pronoun, there is a modify that is functioned as modifier. The modifier in this case is *tuga bholo*.

4. Reduplication of Adjective

Reduplications of Adjective in Kelewae language are as bellow:

- a) We'e *ana – ana co'o* imu negha lati naka
 Still young – young he already tries steal.
 (Even though he is still young, he already steals)
- b) Negha *gesu – gesu* imu kura aja.
 Already old – old he does not act accordingly.
 (Even though he is already old, he doesn't act accordingly)
- c) Bara ena took ke me'a *maha – maha*.
 Stuff in store that all expensive- expensive.
 (All the stuff in that store is very expensive)
 (He buys the stuff in that store although they are expensive)

On the table above, we see that *ana co'o, gesu, maha*, are including adjective. Adjective can be reduplicated. The function of using reduplication here is to emphasize what the speaker means.

5. Reduplication of Numbers

The examples of reduplication of number in Kelewae language are as bellow:

- a) Punu tei *a esa – a esa*.
 Speak a one – a one.
 (Speak one a time)
- b) Hoga kono *ga'e rua – ga'e rua*.
 They come in person two – person two.
 (They came in two at a time)
- c) Kami edi watu *esa telu – esa telu*.
 We bring stone three – three.
 (We brought three stones at a time)

Based on the examples given above, we see those words such as *a esa, ga'e rua, esa telu*, *sewe* are including in numbers. In this case, number can be reduplicated as provided above. When the based words *a esa, ga'e rua, esa telu*, and *sewe - sewe* are not being reduplicated they only mean kind of number and the reduplication of numbers in Kelewae language mean an arrangement of something or someone in a certain order or expression of "each".

6. Reduplication as a means of forming adverbs

In Kelewae language, reduplications of forming adverbs can be seen in the examples below.

- a) Bhila ba napa *kobe – kobe* gere la'a?
 Why when evening – evening lately go?
 (Why do you go in the evening?)
- b) Imu la'a *hemi – hemi*.
 He goes calm – calm.

- (He goes calmly)
- c) *Se'a – se'a* imu siba ita.
Come – come he directly cry.
(She is coming while crying)
- d) Nga'o negha piki gha *ri'a – ri'a*.
I have thought already well – well.
(I have though it well)

The words *kobe* (night), *hemi* (calm), *ri'a* (wel), are adverbs. *Kobe* is adverb of time while *hemi*, *se'a* and *ri'a* are adverb of manner. *Se'a* in one hand can mean come (verb) but in the sentence such as *se'a – se'a imu siba ita* (She is coming while crying), *se'a* is not a verb but an adverb because it shows about the way how he or she comes. She is coming while crying.

Furthermore, reduplication in Kelewae language can be seen as in the examples and explanation below.

1. Likeness

Reduplications that express likeness in Kelewae language are depicted in the examples below.

- a) Kami henge *oto – oto* ena ngia sa'o kami.
We play bus – bus in front house our.
(We are playing buses in the front of our house)
- b) Hoga henge *sa'o – sa'o* wai wunu nio.
They play house – house use leaves coconut.
(They are playing houses by using coconut leaves)
- c) Imu henge *jara – jara* wai kaju.
He plays horse – horse use wood.
(He is playing horse made from wood)

From the examples given above, we see that we add “*henge*” (play) in front of *oto – oto*, *sa'o – sa'o*, and *jara – jara*. In many cases, word *henge* are verbs but, in this context, *henge* are adverbs that gives meaning that *oto – oto*, *sa'o – sa'o*, and *jara – jara* are the kinds activities by using.

2. Blurring

Reduplication of words in Kelewae language that show blurring are presented in the examples below.

- a) Nga'o yeti lai tau *henge – henge*.
I only play – play
(I only do it for fun)
- b) Nga'o bholo lai tau *tuli – tuli*.
I only write – write.
(I only write for fun)
- c) Nga'o tuga lai tau *baca – baca*.
I only read – read.
(I only read for fun)

In the examples given above, we see those words *yeti lai*, *bholo lai* and *tuga lai* are attached in front of the reduplication to mean blurring. The speaker does not want to say directly about the aim of doing something. For example, the speaker actually writes or

reads for an examination but the speaker blurs by saying “I only read or write for fun. Blurring means the speaker does not want to say something certainly although what he or she done is extraordinary.

3. As if or as thought

Reduplications of words that shows action of as if or as thought are presented below.

- a) Imu podi *nade - nade*.
He as if sleep- sleep.
(He acts as if he is sleeping)
- b) Imu bhila ta *be'o - be'o* masalah ke.
He as if know - know problem the.
(He acts as if he knows the problem)
- c) Imu peka ke podi *ghewo - ghewo* ne'e nga'o.
They as if forget - forget with me.
(They do as if they forget me)

From the examples given above, we can see that without as if or as though in the front of the base words (*nade*, *be'o*, and *ghewo*) they mean an action done in a leisure time. But the existence of as if or as though to modify the action is not done in really. There are two types of this reduplication. First is B + R as in *podu - podu nade* and *podu - podu ghewo* and the second one is added by an adverb in front of the reduplication word as in *imu bhila ta be'o - be'o masalah ke*. The adverb here is *bhila ta* that is functioned to modifier whether the reduplication of word includes in as if or as though.

4. Semantic reduplication

The semantic reduplications in Kelewae language are described as follows.

- a) Hoga tetu watu ke jeka *lala - bhoa*.
They hit stone that until small pieces.
(They hit that stone to be a very small piece)
- b) Sa'o ke bholo *mere - giu*.
House that too dark.
(That house is too dark)
- c) Kaju ke negha *tu'u - fega* gha.
Wood that has dry already.
(That wood has too dry)

In the examples above, semantic reduplication contains two words that are synonymous. *Lala* is a synonym of *bhoa*, *mere* is synonym of *giu* and *tu'u* is synonym of *fega*. Their position cannot be changed each other, for example *lala - bhoa* cannot be *bhoa - lala* or *mere - giu* cannot be *giu mere*.

5. Resiprocative reduplication

The resiprocative reduplications in Kelewae language can be seen in the example presented below.

- Hoga di'I papa *male - male* ena wewa sa'o.
They sit each other face to face in front house.
(They sit opposite each other in front of the house)

Words male - male will not mean resiprocative reduplication without papa. In this case, in Kelewae Language, word papa has a function as an adverb that modifies the reduplication word as resiprocative reduplication.

The Implementation of Reduplication in Language Teaching

Indonesian language textbooks as a reference for teachers and teaching materials for students of course use written language to convey interesting content and messages to students. The language used in Indonesian textbooks is different from the language used in novels, magazines and newspapers. The language used in Indonesian textbooks is simple, interesting and easy to understand, which is different from the language used in novels, short stories and romances which uses figurative language. The texts in the Indonesian language textbook include; observation report text, exposition text, anecdote text, folklore, negotiation text, debate, biographical text and poetry. These texts are material taught by teachers during the learning process at school. The texts in these textbooks often become reading material for students, especially when carrying out assignments given by the teacher. The contents of the textbook have been integrated into science linguistics includes phonology, morphology, syntax and discourse. One part of linguistics is morphology. Morphological studies include the processes of affixation, reduplication and composition. The meaning of reduplication is very interesting to research because reduplication is very important in language activities, both spoken and written. According to Setiaji, *et al* (2019); Meiarni (2020) reduplication or repetition process is the repetition of forms, either in whole or in part, whether with phoneme variations or not. The result of repetition is called a repeat word, while the form that is repeated is the basic form.

Research on reduplication using local language is important because reduplication language learning based on local language is not found in teaching materials in Indonesian language subjects. Kim (2020) on his work about teaching language to the whole student stated that when we teach language, we should be helping people participate in ways of life. This goes beyond knowledge of subject matter, and it goes beyond any simple type of well-being. Language learning can immerse students in others' worlds, and it can foster empathy and understanding across social and political divides. To support the Kim's argument, Mustapha & Argungu (2019) argued that language is primarily used in the classroom to share ideas, knowledge, skills and attitudes between the teacher and the learners in such a way that learners benefit maximally from classroom instructions. Consequently, the language of instruction must be one the learners are familiar with in order to ensure active participation in the classroom discourse.

Drawing on Kims's work, reduplication material based on local language needs to be introduced in the Indonesian language learning process. Apart from that, one effort to make it easier for students to understand the meaning of word repetition and also to maintain the existence of local languages as cultural heritages is to use local languages in language teaching. This of course requires an effort to integrate local languages in language teaching, especially regarding to reduplication or repetition of words. Such integration has an impact on two important things, namely accelerating students' understanding of word repetition and also directing students to love their own local language as a form of culture that must be maintained from generation to generation.

In line with the Kim's work, Shaleha & Purbani (2019) underline more specific on using local language in language teaching. Integrate local language into language teaching is the way to build the students character. Local language as part of local culture is important in building the students awareness about their identity. Adding to this Sherstha (2016) argued

that the insertion of local culture plays vital role in promotion of nationalism, different local cultures and local cultural wisdom. Similarly, it provides cultural identity and meaningful context for learning. So, teaching reduplication using Kelewae local language facilitate students to aware of their local culture and studying in a meaningful context. The Kelewae language has richness in terms of language elements that can support students' understanding of the language elements they want to learn.

The topic of integrating local languages into Indonesian language teaching is very rarely or even never touched upon in previous research. is one of the factors triggering the erosion of regional languages in the flow of scientific and technological developments. This research differentiates it from other research in the same research area, especially on the use of regional languages as a medium for language learning in the world of education.

Conclusion

Based on the finding and discussion stated before, the writer comes in conclusion that Kelewae language has three types reduplication namely rhyming, exact, and ablaut. All types convey its own meaning. The types of reduplications are categorized in some classifications. They are reduplication of noun, reduplication of verb, reduplication of pronoun, and reduplication of adjective, reduplication of number, and reduplication as a means of forming adverbs. In addition, some types of reduplications express specific thought of likeness, blurring, and express of reciprocated reduplication. Some types of reduplication in Kelewae language use adverb. The existence of the adverb is to modify the reduplication words. We have to use the appropriate adverb and it really depends on what the speaker means. It is important to be known that many of adverbs in Kelewae language that is attached in front of the reduplication words firstly come from verbs. Seeing the element of reduplication contained in the Kelewae local language, teachers can use the Kelewae local language as a medium of instruction in the classroom. Using the Kelewae local language in teaching reduplication, facilitates students to both understating the elements of reduplication and building the students awareness of their own culture.

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