

Expressions of Anger in the Makassar Dialect in Indonesian

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Abstract

This study used a descriptive-qualitative approach since it was aimed at describing a phenomenon or social reality in Bahasa Indonesia. The sources, meanings, and targets of angry expressions in the Makassar dialect, which are commonly used in Bahasa Indonesia, will be explained in this study. This study was conducted in Makassar City and its surrounding areas, where the Makassar dialect of Bahasa Indonesia is spoken. It is hoped that this study can become a citation and reference in linguistics, both theoretical and applied linguistics, so that it can be useful for the development of science. Furthermore, it is hoped that this study will serve as a reference material for future studies on dialects of a language, thereby providing important implications for vocabulary in linguistics. Since the data was obtained from oral history, data collection was carried out by observation. Data for this study was gathered using a variety of methods, including participant observation, recording, interviews, and note-taking. The findings showed that the anger expressions in the Makassar dialect generally come from taboo words, swear words, and mischievous magical creatures. The use of anger expressions in the Makassar dialect of Bahasa Indonesia is common, while others are used in certain limited contexts. Besides being used to express anger, sometimes angry expressions in the Makassar dialect can also be used in more relaxed situations as a form of intimacy. Expressing anger in the Makassar dialect is often accompanied by gestures or body language.

Keywords: Anger, Taboo, Expression, Makassar Dialect, Bahasa Indonesia.

INTRODUCTION

Everyone in the world must have felt hurt, irritated, or even emotional. Emotion is an intersubjective, emergent process that is not only everywhere in language but also everywhere language is (Pritzker, 2020). There is no human being who has never felt those feelings. Irritated or angry people often use curses, swears, or taboo words to express their emotions. However, some do not show their anger out loud and cover up their anger so that they look normal. This is in line with Nurhayati's opinion (2006), which states that a person usually ends up using curse words when expressing their frustration and anger. Irritation, anger, and hurt are natural negative feelings that sometimes arise from the experience of humans. Irritation and anger are forms of uncomfortable feelings that humans experience and can provide an emotional outlet for a person or a group of people.

Everyone in the world wants to live a peaceful life without any trouble. People want to get everything they want in life easily and practically. However, the hope to live peacefully and comfortably, as well as to obtain things easily and practically, has obstacles in its path. The obstacles faced by them usually presuppose a cause that brings distress, disappointment, and upset. These conditions allow them to live in an atmosphere of hatred that leads to emotional outbursts. Thus, people will utter harsh and hurtful words. Irritated or angry is a natural

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thing that everyone will experience in their life. This is in line with Gaddes's opinion (2017) that "Human emotions more typically occur in social settings."

Anger is a part of being human. This emotion has been universally experienced in all humans (Blount, 1974). The causes and ways of expressing anger may differ among people. Annoyance can exist as a result of the actions of a person or group who betrays trust, is treated unfairly or unjustly treated, breaks promises, is given false hope, is ignored or shunned, and so on. These are reasons a person can get irritated and angry. According to Hymes (1996:), anger is a natural feeling that can have negative impacts, such as hurt and resentment, that are somewhat difficult to control, making it harder for a person to concentrate and think straight (Herman et al., 2024).

The effect of language on emotion perception is a result of situational context (Doyle, 2021). When someone gets emotional because of someone you didn't like or because you were unjustly treated, then there may occur an emotional response that is expressed spontaneously by harsh and swearing words. These words are expressed in various forms and have varied meanings in different ways and delivery styles. Anger expressions live in society and are productively used in languages and cultures all over the world, including Western culture and Asian culture. It can be seen in the angry expressions of Chinese *Wo hen ni*, meaning 'I hate you.', *Zeng hen* means 'disgusting, disgusted', in English we have to leave me alone or in Bahasa 'tinggalkan aku seorang', Oh damn! Or in Bahasa, 'Oh sial!'

Bahasa Indonesia is a language that lives, develops, and is always influenced by regional and foreign languages (Saputra, 2020). Bahasa Indonesia grew and developed from languages in the archipelago. One of them is the Makassar language. Indonesian speakers who were born, raised, and have grown and matured in Makassar City are heavily influenced by Makassar and Bugis regional languages, which can automatically affect their dialects. Anger expressions in the Makassar dialect are often used when a person feels uncomfortable because of someone or a certain group of people. Different forms of anger can be expressed in certain situations. For example, when a driver of a public transport car (*pete-pete*) in Makassar is hit by a motorcyclist that bounces from the right, the driver of a public transport car (*pete-pete*) will react. If a motorcycle bumps into a public transportation car and immediately goes at high speed without regard to the public passenger car, the driver's car yells and expresses his anger using harsh words. His yell of exasperation was expressed in harsh words, such as: *Hai kabbulamma, pelan-pelan bawa motor!*; *Dasar anak sundalak! Tilasomu!* (Hey unlucky kid, slow down on the motorbike!; You son of a bitch!)

It is the same when someone is treated unfairly, for example in a queue at the hospital registration counter. People who are treated unfairly, usually spontaneously protest with harsh words or expressions. This form of protest is embodied in *Kabbulamma petugas itu!* ('That officer's damn man!'). These forms of anger expression are often found in the Makassar dialect in Bahasa Indonesia when someone gets emotional because they are unjustly treated.

Anger expressions in the Makassar dialect are typically formed from curses, swears, and taboo words. Each of these words has a meaning that can be addressed to a person or group of people. For example, when someone expresses *tilaso* (dirt from penis), the target of this anger expression is directed at the male because the word *tilaso* is formed from swear and taboo words, namely from the word *tai*, which means 'dirt', and *laso*, which means 'male genitalia'. Based on its etymological meaning, the angry expression *tilaso* is only addressed to a person or group of males. In contrast, the expression *telang*, which means 'female genitalia', is only addressed to the female who treats someone unfairly or unjustly. These two angry expressions are not interchangeable. That is, the expression *tilaso* can not be addressed to a female. Furthermore, *telang* cannot be addressed to men.

The use of anger expressions in Makassar dialect varies greatly depending on the errors made. A very serious offence or mistake is usually expressed by an irritated person in the form of a very rude expression, such as *anak sundalak* (child of prostitution), *kabbulamma* (unlucky person), or *kurang ajarak* (unethical) means. The responses were also varied; some were just silent, and some responded.

With the linguistic phenomena described above, the forms, meanings, expressions, and targets for anger expressions in the Makassar dialect are linguistic phenomena that are worthy and important to study. People say that this is important and possible because it could be used as a common language in Makassar City and the areas around it.

LITERATURE REVIEW

Dialects and Language Varieties

Indonesia is a multicultural country with huge ethnic, racial, and cultural diversity. Its position stretches from Sabang to Merauke and has different ethnic groups in its population. Each ethnic group has a distinct personality (Cahyono, 1994). Among these characteristics is when they communicate between themselves or between tribes. Each tribe and region has a dialect as a mark of difference. The number of dialects that grow and develop in Indonesia makes it become a very diverse nation.

"Dialect is a language variation according to the speakers. Dialects are usually classified by geography. However, it can also be based on other factors, such as social factors. A dialect is distinguished by vocabulary, grammar, and pronunciation (phonology, including prosody) (Ayatrohaedi 2018). If the only important difference is how someone says something, then the correct term is "accent," not "dialect."

The development of language in an ethnic group, especially in large ethnic groups, always raises language variations. This is due to differences in geographical areas or due to differences in layers and social environments; for example, regional languages in South Sulawesi, such as Bugis, Makassar, Toraja, Massenrengpulu, or Mandar languages. Each of these regional languages has a different dialect because of the social strata in society. Dialect differences based on social strata in society often occur. Such differences are called "language status." Therefore, there are general differences between one language community group and another in the language of an ethnic group. The difference in the variety of languages in one language of a tribe is called a dialect. This is justified by Prasetyo (2016), who states that dialect is a variety of different languages according to language users from a certain area, certain social group, or a certain period.

The dialect of an area can be identified based on the sound system. Indonesian spoken in the Tapanuli dialect can be easily recognized because of its clear emphasis on words. The pronunciation of the /t/ and /d/ sounds distinguishes the Balinese and Javanese dialects of Indonesian stress, the short length of the sound of the language, and the rise and fall of the tone can form different accents. The difference in the variety of dialects is related to the mother tongue of the language speaker. A dialect is a language variation among a group of people who inhabit a certain place, region, or area. According to McGregor (2019), dialect can also be used to distinguish speech from the point of view of social class and groups that are different from other groups or as a regional feature of the area where the speaker comes from. Dialect is smaller in scope than language because it is more of a language variation. A dialect is part of a particular language.

Anger Expressions and Styles

In human life, social communication includes prominent nonverbal components, such as social touch, gestures, and facial expressions (Ebbesen, 2021). Social communication within the tribe or ethnicity in Indonesia has almost the same form and pattern of disclosure. As is the case in Makassar City and its surroundings, the people's daily activities generally use the Makassar dialect in Bahasa Indonesia with patterns and expressions commonly used in other areas in South Sulawesi. The angry expressions of the Makassar dialect are carried out in various styles or ways. The style and delivery can be expressed by glaring eyes while tightening both lips, raising a fist, touching and involving physically directly, by pointing against the plate. In addition, the expression of someone irritated is also usually done by throwing saliva, kicking objects around him, or by patting the chest. This is in line with Künecke's opinion (2018), who argues that, theoretically, the stimulant of emotional expression felt by a person not only supports empathic attention but also facilitates access to certain emotional concepts. The study of the ability to perceive emotions can provide information about the response of facial expressions to the perception of emotions felt by emotional people.

For some people who are ethnically Makassarese or who were born, raised, and domiciled in Makassar, the expression of vent frustration or anger is usually expressed in the form of expressions accompanied by certain expressions or styles. For example, when someone expresses his anger to someone verbally, then the form of verbal language is as follows:

Keluar kau dari sini tilaso! (get out of here penis shit)

Setang, mengapa kau lakukan semua ini? (Satan, why are you doing all this)

Eh, kabbulammak, mau ke mana? (Uh, damn boy, where are you going?)

The expressions *tilaso* (dirt from penis), *setang* (*setan*), and *kabbulammak* (unlucky person), as in the context of the sentence above, are anger expressions of the Makassar dialect. These expressions are productively used by the Makassar community or ethnicity. These angry expressions are usually accompanied by a delivery style that involves mimes and body language, such as spitting out saliva, pointing, or with a sharp look in the eyes.

In addition to the forms above, there are also forms of angry expressions in the form of phrases with the same meaning and style of expression. This can be seen in the example below:

Kau betul-betul tidak tahu malu, dasar anak sundalak! (You are shameless, you son of a bitch)

Anak suntilikji ini, kau fikir hanya kau yang bisa? (You unethical child, you think only you can?)

Tai baro, apa kau lihat? (Tai baro (Dirt sticking to the penis), do you see it?)

All forms of expression as above are formed from taboo and swear words so that when they are expressed, they are expressed along with creepy and scary faces and expressions. Emotional perception is based on broader processes of social interaction and highlights the role of the body in the effects of interpersonal contexts. (Abramson, 2021)

RESEARCH METHODS

This is a descriptive qualitative study since its implementation does not start from a hypothesis to be tested for its validity or suitability in the field but tries to collect data in real situations (Hasyim et al., 2021; Andayani et al., 2023). This study tries to explain the data that has been prepared as it is. As a result, because it focuses on the observed process without measuring it, this research includes qualitative descriptive research (Maleong & Surjaman, 1989; Hasyim et al., 2019; Batubara et al., 2023).

In a study, methods and data collection techniques are important and must be determined before the research is conducted. By determining the methods and data collection techniques, the data to be obtained is more accurate, complete, and representative to be processed and analyzed (Setiawati et al., 2024). Because the language studied is a spoken language, the method used in collecting data is the observation method. The term "observation" here does not only refer to the use of spoken language but also refers to the use of written language (Mahsun, 2005; Abbas et al., 2022; Rony et al., 2024). Concerning the research object being studied, this method is carried out by observing anger expressions made by a person or group of people who use the Makassar dialect in Bahasa Indonesia when they are angry or irritated. In the observation method, several techniques are used to obtain data.

The research objectives need to be stated here so that the reader can know for sure what the goals and benefits of the study are (Sugiyono, 2016; Maknun et al., 2020; Teng et al., 2020). It is hoped that this study can provide important implications for the vocabulary in linguistics, both theoretical and applied linguistics so that it can be used as teaching material for related subjects, especially dialectology. Theoretically, it is hoped that this study will be a reference material for further research relevant to dialects of a language so that it is beneficial for the development of linguistics. It is hoped that this research will provide readers with an understanding of the various forms of anger expressions in the Makassar dialect which are often used in Bahasa Indonesia.

RESULTS AND DISCUSSION

In applicative terms, expression is a creative process and human creativity that is formed because of the emotions inherent in language users. Anger expressions, for example, were born and formed due to a creative and expressive process (Hamsah, 2017). When conveying it, someone who is emotional with irritation or direction is usually accompanied by cynical and tense facial expressions and gestures. Some of the forms and meanings, as well as the targets for anger expressions, can be seen in the description below.

The Form and Meaning of Anger Expressions of Makassar Dialect

Anger does make us feel uncomfortable. The source or cause of someone's irritation sometimes comes from the emotions that are ignited by a person or group of people who treat them unfairly or unjustly. When treated unfairly or unjustly, there must be feelings of disappointment that can make a person's heart unhappy, hurt, or injured so that the person experiences various uncomfortable conditions such as hurt, anxiety, not concentrating, being out of control, and so on.

In the Makassar dialect in Bahasa Indonesia, sometimes bad speech is found as a result of unfair treatment from a person or group of people. These utterances can be in the form of angry expressions delivered to certain people. In the Makassar dialect in Bahasa Indonesia, there are several forms of anger expressions that are often used. The forms are as follows:

Anak Sundalak

This expression refers to several meanings, namely 'son of a bitch, prostitutes, bitches. Although the meaning refers to immoral acts committed by women, this expression can be targeted at anyone who commits treason, conspiracy, or acts that harm others, regardless of status and gender.

Kabbulamma

This expression means 'damn'. Kabbulamma is expressed when someone is treated unfairly, betrayed, or cheated so that others get hurt. This expression is very productively used and can be addressed to anyone regardless of gender, age, and status.

Kurang Ajarak

The expression kurang ajarak means 'insolent'. This expression was adopted from the Malay language, which kurang ajar means 'uneducated'. When someone gets unfair treatment, such as being lied to, humiliated, or treated unjustly, then the person concerned must feel uncomfortable. With this kind of treatment, a person's emotions can be ignited so that the expression kurang ajarak comes out.

Sorokau

This type of expression means 'unfortunate, unforgivable, and will not get any more luck in his life. This expression is used when someone commits an offence or a big mistake because he denies religion or is disobedient to his family. In everyday language, the expression sorokau was born not only as a form of emotional outlet that was conveyed because of denying religion and being disobedient to the family but it could also be conveyed because of violations or other mistakes.

Tolo/dongok

The expression tolo or dongok means 'dumb, stupid, no creativity. This expression is used when someone makes a mistake or omission so that it can harm themselves or others. Apart from being used to express anger, in Makassar ethnic community, the expression tolo or dongok is sometimes used as a greeting that is not to express anger to someone. The expression tolo or dongok is sometimes used in casual situations as a greeting to people who are already very familiar with it.

Kabbulamma

The term kabbulamma is a form of anger expression whose targets can be directed at anyone who makes someone become emotionally ignited. The phrase kabbulamma refers to the meaning of a swearing of someone to always be unlucky in living his life. When this expression is uttered, what is expected by the speaker of this expression is the misfortune of the person who is intended to always be unlucky in living his life. The phrase kabbulamma is often juxtaposed with the expression kabbulampe which essentially has the same meaning.

Setang

The expression setang is often used when someone is treated unfairly or unjustly. These anger expressions can be addressed to anyone who does an action that can harm others. The expression setang refers to the meaning of 'spirits who often tempt humans to do evil'

Tilaso

The expression tilaso in the Makassar language means 'male genitalia'. This expression is used when a man commits an offence such as betraying, lying, or hurting someone so that someone or a group of people feel uncomfortable.

Telang/Sombi

This expression means 'female genitalia' which is the opposite of tilaso. This expression is used when a woman commits an offence such as betraying, lying, or hurting someone so that someone or a group of people feel uncomfortable with her actions.

All the expressions above come from swear words, taboos, or magical creatures who often behave badly. These expressions are quite productively used in the Makassar dialect in Bahasa Indonesia.

The Target of Using Anger Expressions of Makassar Dialect

Some of the targets for using anger expressions are generally accepted and some are limited to certain things or people. Some of the anger expressions of the Makassar dialect, which are generally accepted as targets, can be seen in the expressions anak sundalak, kabbulamma, tolo atau dongok, kurang ajarak, sorokau, kabbulamma and setang. Each of these six forms of expression has a specific meaning, all of which can be addressed to anyone regardless of gender, age, and social status.

In addition to being generally applicable, the Makassar dialect in Bahasa Indonesia also found the use of forms of anger expressions that only apply to certain people. This can only be found in the expression tilaso, sombi or telang. The phrase tilaso which means 'male genitalia' is only intended for male who commit a crime or serious mistakes. As for the expression sombi or telang which means 'female genitalia', the target is only aimed at female. The use of these two anger expressions is only intended for people who have committed a serious mistake or crime that makes someone very irritated.

CONCLUSION

There are quite a few anger expressions in the Makassar language, but the ones that are commonly and productively used in Makassar dialect are only a few expressions, namely kabbulamma, tilaso, kurang ajarak, tolo, setang, dongo, tilaso, telang, sombong. Each of these expressions refers to a certain meaning so that the intended target also refers to a certain person. Some of these anger expressions are generally accepted and some can only be addressed to certain people.

Although anger expressions are formed from swearing and taboo words, some of them can also be used as a form of intimacy. This can be seen in the expression tolo or dongok. The expressions tolo and dongok, apart from being an anger expressions, can also be used to show intimacy with someone.

Expressing anger to someone is done by using taboo and swear words with a certain delivery style. The style is adjusted to the emotional quality. The higher the emotional level of a person, the more involved the organs of

the body are shown unnaturally. For example, glaring eyes, locking lips, clenching fists, pointing, turning waist, and so on.

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