

## VERBAL COMMUNICATION CULTURE AND LOCAL WISDOM: THE VALUE CIVILIZATION OF INDONESIA NATION

**Tina Kartika**

Communication Department, Faculty of Social and Politics Science,  
University of Lampung Prof. Dr. Soemantri Brojonegoro Street/ 1 Kelurahan Kedaton,  
Bandar Lampung City, Lampung Province, Code post 35144. INDONESIA  
tn.kartika@yahoo.co.id

**Received:** 4<sup>th</sup> August 2016/ **Revised:** 23<sup>rd</sup> August 2016/ **Accepted:** 20<sup>th</sup> September 2016

**How to Cite:** Kartika, T. (2016). Verbal Communication Culture and Local Wisdom:  
The Value Civilization of Indonesia Nation. *Lingua Cultura*, 10(2). 89-93. <http://dx.doi.org/10.21512/lc.v10i2.1424>

---

### ABSTRACT

*Indonesia is a nation with cultural diversity and area. This caused a lot of the uniqueness of culture in everyday life. This uniqueness was generally a positive value to maintain the harmony of human beings and nature. The discussion of this article was the verbal communication, the study of the wisdom of the nation speech-language Indonesia, and local wisdom in civilization. The words expressed in the local wisdom among others are fearless (need fear only God Almighty), self-sacrificing or spirit of nationalism (patriotism), orderly, loyal, affectionate, hardworking, consensus, mutual help, and creative. Positive values here needed to be crystallized in people's lives; it would be the identifier of the Indonesian people. This research was conducted in five districts of Pagaralam, South Sumatra. The method used was qualitative. Data collection techniques included participant observer/observation, observation without participation, in-depth interviews, and documentation. This article finds that if local wisdom actually exists in everyday life, the nation of Indonesia has carved beauty behave in civilization itself. The local wisdom of the nation begins values, the rule in the family, and then developed in the community. A positive value of local wisdom is the identifier of civilized society and the need to preserve Indonesia.*

**Keywords:** culture, verbal communication, local knowledge, civilization

### INTRODUCTION

Indonesia is a nation that has great cultures with the values of local wisdom. The wisdom has been ingrained in people's hearts. The good values have taken root, become the philosophy of society, and transform into a local wisdom. Referring to the Law No 32/2009 on the Protection and Environmental Management Chapter I Article 1, point 30; local wisdom is noble values that applicable in the governance of public life to protect and manage the environment sustainably.

Local knowledge means the local wisdom that can be understood as local ideas that are thoughtful, full of wisdom, valued embedded and followed by their peoples. In the concept of anthropology, local wisdom is known indigenous or local knowledge or local genius that becomes the basis of cultural identity. The core values of local cultural policies can be used as guidance in life. Surely a lot of Indonesian society becomes the norm in the rules in life. Indonesia is a religious nation that the values underlying such wisdom. But there are also norms of the local wisdom that has been passed down from their parents for generations. However,

some local wisdom here begins to be forgotten, especially by teenagers.

This article is part of a research by Kartika *et al.*, (2014), she has explained that the *singkuh* is the appropriate or inappropriate done by Besemah ethnical group. In *singkuh* contains verbal communication studies. Besemah ethnical group is located in Pagaralam, South Sumatra. In their daily life, they are using the rules from their parents. For example, there are rules in using a name or a specific call to family. The term for the family is known by *tutughan* that has a special meaning for the user community. Surely it would be a different meaning if local rules apply to other communities.

Generally, meaning is at the level of cognitive that shaped by local communities. Likewise, with this *singkuh* is formed as a result of the interactions among the ethnics. The philosophy of meaning in a specific community will create a behavior that they do. For examples is the meaning of Debus in the art of Pencak Silat that originated from the province of Banten that has meaning human strong, fearless, and fear only to Allah SWT. Another example is the values of local wisdom should be provided to the students, so that students can behave according to local wisdom. The purpose of

education should be appropriate based on local wisdom so that the students will be familiar with the life of the social environment, culture, and nature (Nadlir, 2014). Many of the values exist in the society of the Indonesian people, but is this the values are truly a role model for behavior? How the values create a civilization? The cultural values of the nation will be better when the values are institutionalized. The problem is why the local wisdom does not interest to most young people.

Local knowledge is not only known in Indonesia but also in other countries such Malaysia. Malaysia is known as the country with multi-religious and multi-ethnic just like Indonesia. Ethnicity in Malaysia consists of ethnic of Chinese, Indian, Malay, and Indonesian, while the religious is also diverse such as Islam, Christianity, Buddhism, Hinduism, and others. There are clear rules in this country that people will affect people's lives. The multi-ethnic and multi-religious attitude requires a high tolerance for the differences of others. Discipline and respect for others are an absolute attitude that must exist within the human soul. If there is no tolerance, then the chances of conflict will be very large.

Thailand is another example of the country that runs local wisdom in educational implementing and cultural learning process. Cultural learning model is the recommendations for improvements at the national level and the local community. Diversity creates an independent economic strengthening and moral values (Ubol *et al.*, 2015).

The learning model of multi-cultural, multi-ethnic, and multi-religious society can actually be applied in Indonesia. The true understanding of multi-cultural, multi-ethnic, and multi-religious society can be applied since young. The understanding of tolerance through education formal and non-formal education will create a perception of behavior in society. If the positive perception is built from childhood, the more likely the children will behave positively. Likewise, if the negative perception is built from childhood, then the child will be a tendency to behave negatively.

Suryaman (2014) has explained that there are good things that can be applied to success. For example, curriculum implementation of business culture and multicultural education which should be reflected in the subjects. Synergy with foundations, parents, stakeholders' relevant agencies are the others examples in determining the success of the local wisdom. Curriculum of business culture and multicultural education should be accompanied by five pillars of success that can make students think well. Five pillars are known as PAKSA (Pray, Attitude, Knowledge, Skill, Actions).

Pray shows that Indonesia is a religious nation that can guide people to behave well. Attitude means the expected behavior in accordance with the applicable rules. Pray is accompanied with good manners, polite, and friendly. Knowledge shows the Indonesian people can not miss the development of science. Skill is the ability to continue their lives. While, the action is behavior towards success. Strong, fearless, honest, self-sacrificing (patriotic), fearing only to God, PAKSA (Pray, Attitude, Knowledge, Skills, and Action), *singkuh* (appropriate and inappropriate to do) are considering as the local wisdom. Pray characterize someone who has faith in God, while the attitude is the manners that expected for students to success. They are all positive behaviors that must be maintained. Essentially, the values of the local wisdom are the values that will accompany the civilization of Indonesia in doing things.

## METHODS

This research is conducted in five districts of Pagaralam, South Sumatra. The research questions are (1) How is the descriptions of verbal communication Singkuh on Besemah ethnic group? (2) How is the application singkuh on ethnic Besemah? (3) How is the local wisdom on Besemah ethnic group? (4) How is the verbal and nonverbal communication in Besemah ethnic group? Subsequently is developing research questions that context-sensitive research.

The method used is qualitative. Data collection techniques include participant observer/observation, observation without participation, in-depth interviews, and documentation. The informants are the elders or people who are respected in the five districts of Pagaralam, and traditional leaders (those who know the custom) in the five district of the City Pagaralam. The main data source is the informant interviews. Analysis of data is through data reduction (grouping similar data), interpretation and decision-making, and conclusions. The discussion develops from local knowledge, the use of a language community, and then the results of research. It can be said that local knowledge and use of this language as the embryo of the civilization.

## RESULTS AND DISCUSSIONS

Cultural impact on the use of language (sociolinguistics) is found in Indonesian society. Generally, Indonesian people consume rice as a staple food. Naming an object will be much more if the object is often used. There are some terms for example *padi*, *gabah*, *beras*, *nasi*, *bubur*, *lontong*. However, the term only one word in the English language is rice (Kuswarno, 2008). Cultural impact on the use of language can be seen in Proverbs of Jambi community that known as Seloko-Seloko, for example, *bini sekato laki*, *anak sekato bapak*. This term is affected the patrilineal system (Takiddin, 2014).

There are rules for speaking in Besemah ethnic group that it should not speak recklessly. The informant named Abdul Hamid on August 29<sup>th</sup> 2014 has explained the examples of *singkuh* are calling the father's sister 'mother', calling wife 'love' in public, and talking about sex with parents. Calling with endearments to the husband/wife in front of many people, especially with the spoiled verbal behavior is taboo. The call for older sister's father is *uwak* or *bibik*. When it calls with the word "Mom" to the father's sister, it means that the father and his sister are husband and wife. And it is forbidden for brother and sister marries in Islam law where the majority of Ethnic Besemah is Moslem.

Furthermore, the informant named Ijasi on August 29<sup>th</sup> 2014, the religious leader has explained other examples of *singkuh* among others are talking about sex (sexual intercourse) to the wife's sister-in-law/in-law/wife's brother in-law, calling dear to the husband/wife in front of parents, talking about other women besides his wife in front of wife's brother in-law. All of them are the taboo things to say in Basemah ethnic group. It aims to honor his wife's family. Besides that talking about another woman is also taboo because it can be considered that man has an affair. Another aim of that rule is the husband honor his wife in front of others. This value of local wisdom in accordance to the proverb of *Jangan banyak tangge ndek dinaiki* or it does

not allow to divorce (Kartika, 2013). The next informant is Nimiaty that being interviewed on August 29<sup>th</sup> 2014. She has explained that the values are contained in *singkuh* that have meaning humanitarian boundary, limitations relationship, avoid intercourse in the family, such as father and daughter, brother and sister, etc.

The further explanation, the informant named Rubaya has explained on August 9<sup>th</sup> 2014 that the value that contained in *singkuh*. *Singkuh* teaches Sundi/sigi or in Indonesian language means boundary of politeness in friendship. It is said to avoid sex crimes such as between parents and children or uncle and nephew and others. Furthermore, another informant named Tamrin has explained on August 29<sup>th</sup> 2014 that *singkuh* teaches the value of politeness, manners, friendship barrier, or how act wiser in friendship. Explanation from these informants tells that Besemah ethnical group rules should be adhered to maintain the harmonious relationship between husband and family, likewise, the wife's family with the husband's family. Beside that there are certain rules between brother and sister. The other thing that should be maintained in this ethnical group is to avoid the bad relationship that intercourse on the family are forbidden to marry. These rules are agreed by upon generations of their parents. Figure 1 shows the chart of interaction, symbol/language, and society.

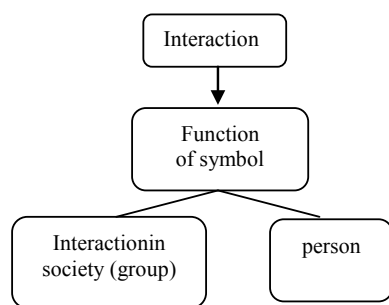


Figure 1 The Chart of Interaction, Symbol/Language, and Society  
(Source: Syam, 2009)

Communication, language, and culture can not be separated. When someone talks about culture, then he/she also will talk about language and communication. Generally, culture can be seen, and vice versa. The examples of the culture that can be seen are artifacts, objects, handmade outcome other humans. While the example of the unseen culture is the results of the human mind. To convey ideas and mind, or organize the achievement of good work, of course, it requires a tool. The tool that is needed is language. So the language is a very important role in the civilization of a nation.

Discussion of the language, it can be divided into the verbal and nonverbal language. Communication is the process of delivering a message that complies with what is expected. The language, the media, and the attitude are a circle that can not be separated. The advertisers need a facility to convey its message to the consumer, and its facility is language (Natashia, 2015). The many ways of communication can also be served as a messenger, entertainment, and a promotional tool. As a messenger function, the information is really up to the desired person. When the culture, language, and communication have usefulness and uniqueness to the particular community, it will have a value of local knowledge.

The uniqueness of the local culture is inseparable from the community were settled, such as in the mountains, the coast, hinterland or urban. Brunvand folklore expert from the United States classifies folklore into three types; they are verbal folklore, partly verbal folklore, and folklore instead of oral (nonverbal folklore). While the the proverbial is included in oral folklore (Danandjaja, 2007), and many of it that developed in the Indonesian culture. For example in the Sunda ethnical group can be said that *Dibere sabuku menta sajeungkal, dibere sajeungkal menta sadeupa ...* or given a little, then the request becomes multiply or it shows the arrogant side of someone (Riyanto *et al.*, 2015).

The proverb meaning explains that a person's behavior sometimes brash and later the demand will multiply. Surely we can not be a brash human being. This adage is not only hearing in Sunda ethnical group, but it is known by other ethnical groups in Indonesia. Another proverb that shows the local wisdom is *Mpuk didengi lui jangan merusak jadinya* or if you can not make things right, do not damage, Seganti setungguan or it is said about a sense of unity (Kartika, 2013). The value of local knowledge can be seen in the proverb; *Mpuk didengi lui jangan merusak jadinya* is becoming better human beings. The attitude is not disturbing is wise. Syair of Persian origin enters into Indonesia along with the advent of Islam. Later it was evolved into the word Syu'ur which means poetry in a general sense (Akmal, 2015). The poetry of *Tepung tawar berbeas kunyit, Supaya menjauh segala penyakit, Berlapang dada didalam sempit, Mensyukuri nikmat walaus edikit* has a specific meaning. And it is poetry pride for the people of Riau (Akmal, 2015). The meaning of poetry is religious advice that we should be grateful to God Almighty, although it is only a little God favors. Surely there is many more poetry in Indonesian society about the tolerant issues. How the values of local wisdom are realized in everyday life actually is the embryo of civilization in Indonesia. Local knowledge is knowledge that transformed into human behavior. There are two aspects of the philosophy of local wisdom, namely (a) ideas, mind, abstract; (b) concrete things that can be seen (Wagiran, 2012).

Another example of local wisdom is known *mukemel*, the cultural value system from Gayo. *Mukemel* is the dignity of the people Gayo. *Bemukemel* refers to *tertip, setie, semayang-gemasih, mutentu, amanah, genap-mupakat, alang-tulung* (Musanna, 2011). Meaning of self-esteem can be defined with the meaning of shame. Shame culture is very well developed in everyday life. Communities also apply to the work ethic in institutions, for example, a shame when comes late, shame if people do not complete the job properly, the shame of misbehaving. *Tertip* (discipline), *setie* (faithful), *semayang-gemasih* (affection), *mutentu* (diligent/hard worker), *amanah* (honest/responsibility), *genap-mupakat* (principle of consultation for the best solution), *alang-tulung* (mutual help) are positive value in the act.

The positive values need to be inculcated from childhood. Inculcation of the positive value is applied starting from the family. Then it applies in institutional, for example at schools. At school, students can learn up with the help of teachers. The positive values will be easier if there are in the school curriculum. A positive value in the act one example is politeness. Value politeness is discussed by Nababan that she explains speech (part of the verbal language) has the principles of politeness. Politeness Principle means words that do not force, impressed friendly, respect, not harmful, not offensive and attention to nonverbal aspects (Nababan, 2012).



Of course, the politeness of speaking has the profound philosophy. Philosophy of values politeness, for example (1) respect for others, (2) respect the rules of conduct, to behave courteously that shows that human discipline, (3) polite behavior shows we are a nation of peace. Another example is the regulation of local wisdom in Kaili, Central Sulawesi. Such knowledge is the rules to maintain harmony between nature human beings as a residence and a guard, such as preservation of forests, lakes Lindu, taboo says, other ceremonies, and sanctions against violations (Saleh, 2013).

Nature as human habitation provides a source of life. The diversity of plants and animals should be preserved. One way to keep the local wisdom relating to the code of conduct is our attitude to nature, for example, *hompongan*. *Hompongan* is planting rubber trees on the land lengthwise as well as boundary and buffer forests in national parks Bukit Duabelas in Jambi (Takiddin, 2014). Besides *hompongan*, orang rimba also has legal rules which they took as the code of conduct that known as *Seloko-Seloko*. *Seloko-Seloko* is the proverb, and the example of it is *Banyak damn tempat beteduh* means that when we have many problems, there are so many places to ask for help. Another example of proverbs (*seloko-seloko*) is *Di mano biawak terjun di situ anjing telung*; it means that when we do something wrong, the local laws are used to prosecute the doer. Besides that, *Bini sekato laki dan anak sekato Bapak means patrilineal* applied to orang rimba is also another example of seloko-seloko (Takiddin, 2014).

Where we are, then there are also regulations that people must obey. Often this is known as proverb *dimana bumi dipijak disitu langit dijunjung*. The real equation of *dimana bumi dipijak disitu langit dijunjung* and *Di mano biawak terjun di situ anjing telung* show local wisdom. It shows that local wisdom is not only owned by *orang rimba* in Jambi province but also other ethnical groups. Another local wisdom is the role of traditional institutions and the management of traditional institutions to preserve the performance of such wisdom, for example, Balisoan community eats together after the harvest activities. The deepest value in eating with fellow residents in the village Balisoan is familiarity and discussion among citizens (Alus, 2014).

Furthermore, local wisdom in Madura culture, Wahyuningsih (2014) has explained the ads on the mobile phone version of the Samsung Galaxy Gading and Giselle. It shows the point of Madura ethnical group that thanks to God after the rice harvest then held the *karapan sapi*. *Karapan sapi* and typical pronunciation of Madura is a cultural symbol, although the packaging is wrapped with mobile ad Samsung Galaxy.

The explanation of the local cultural values have very strong philosophical stated in words or sentences that developed in the community, such as fear only to God, honest, patriotic, religious communities, orderly, disciplined, faithful, affectionate, peace-loving, hard-working, consensus, deliberation, mutual help, and creative. Barker has said that the functions of language are naming and labelling, doing interaction, transferring the information (Mulyana 2005). Figure 2 shows how the interaction, language, and culture can build civilization.

The problem is how the values of these policies completely or is not implemented in the community. Better values are acceptable then tolerate other people. Indeed, the capital of Indonesia typical civilization is making the nation's unique culture of another nation. The fact can not

be denied that the province of Bali is the tour for the foreign and domestic; there is a specific, hospitality, and security. One of Indonesian nation's problems is less polite language use, especially in children and adolescents. Mainizar (2013) has explained many parents can do in coaching language in early childhood as pioneering and laid the foundation of language in children, motor exercises, adapt, maintain and supervise the child's language and prevent children speak disrespectfully. Developing language skills of children can be done through play and communicate actively with the family (Mainizar, 2013).

One effort to solve these problems is the Indonesian government must increase the understanding of local knowledge to the young generation. For example in education, the curriculum in primary schools, junior high schools, and senior high school are using the local curriculum. Besides that, the young generation is asked to use local languages on certain days and certain places. The next solution is the using of traditional clothing or traditional dance in certain ceremonies. Besides that, the typical of greeting of an area and behavior is preserved. Local regulations may be made in such a way to preserve local wisdom.

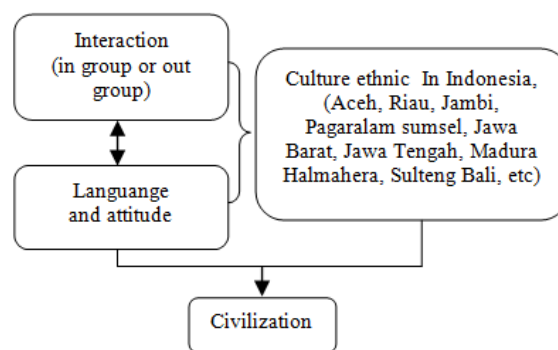


Figure 2 Interactions, Language, and Culture in Building Civilization

## CONCLUSIONS

The local wisdom of the nation begins values, the rule in the family, and then developed in the community. A positive value of local wisdom is the identifier of civilized society and the need to preserve Indonesia. Singkuh on Besemah ethnical group as follows talking about sex (intercourse) to the brother, or sister, parents, and do not use language of tutugan or specific call in a brother, a husband or wife to call very affectionate such as "dear" in public, talking about another woman in front of lautan (the name of a man's brother's wife), talking girlfriend on your sister or brother. Language, culture, and communication are inseparable studies. One form of local wisdom is verbal communication that the crystallization of human minds, for example, fear only to God, honest, patriotic, religious communities, orderly, disciplined, faithful, affectionate, peace-loving, hard-working, consensus, deliberation, mutual help, creative, etc. Another form of local knowledge rules to guide behavior to the fellow human beings and the natural behavior. The goal is for the harmony of man with man and man with nature.

## REFERENCES

- Akmal. (2015). Kebudayaan Melayu Riau (Pantun, Syair, Gurindam). *Jurnal RISALAH*, 26(4), 159-165. Retrieved from: <http://ejournal.uin-suska.ac.id/index.php/risalah/article/view/1283>
- Alus, C. (2014). Peran Lembaga Adat Dalam Pelestarian Kearifan Lokal Suku Sahu Di Desa Balisoan Kecamatan Sahun Kabupaten Halmahera Barat. *Jurnal Acta Diurna*, 3(4), 1-16. Retrieved from <http://ejournal.unsrat.ac.id/index.php/actadiurna/issue/view/782>
- Danandjaja, J. (2007). *Folklor Indonesia, Ilmugosip, dogeng, dan lain-lain*. Jakarta: Pustaka Utama Grafiti.
- Kartika, T. (2013). Kontruksi Makna Pepatah *Jeme Tue* Dalam Berperilaku dalam Membangun Ideologi. *Acta Diurna* 9(1), 80-96. Retrieved from <http://komunikasi.unsoed.ac.id/node/78>.
- Kartika, T., Sarwoko., & Utaridah, N. (2014). *Singkuh Refleksi Kearifan Lokal (Komunikasi Verbal dan Nonverbal Kajian Socio-Cultural Etnis Besemah di Kotamadya Pagaralam Sumatera Selatan)*. Penelitian DipaBlu Universitas Lampung.
- Kuswarno, E. (2009). *Metode Penelitian Komunikasi Etnografi Komunikasi Suatu Pengantar*. Bandung: Widya Padjadjaran.
- Mainizar. (2013). Peranan Orang Tua dalam Pembinaan dan Pengembangan Bahasa Pada Anak Usia 2-6 tahun. *Marwah*, 12(1), 91-105.
- Mulyana, D. 2005. *Pengantar Ilmu Komunikasi*. Bandung: Rosdakarya.
- Musanna, A. (2011). Rasionalitas dan Aktualitas Kearifan Lokal sebagai Basis Pendidikan Karakter. *Jurnal Pendidikan dan Kebudayaan*, 17(5), 588-598. Retrieved from <http://jurnal.dikbud.net/index.php/jpnk/article/view/51>.
- Nababan, M. L. E. (2012). Kesantunan Verbal dan Nonverbal Pada Tuturan Direktif dalam Pembelajaran di SMP Taman Rama National Plus Jimbaran. *Jurnal Penelitian Pascasarjana Udhiksha*, 1(1). Retrieved from [http://pasca.undiksha.ac.id/e-journal/index.php/jurnal\\_bahasa/article/view/309](http://pasca.undiksha.ac.id/e-journal/index.php/jurnal_bahasa/article/view/309).
- Nadlir, M. (2014). Urgensi Pembelajaran Berbasis Kearifan Lokal. *Jurnal Pendidikan Agama Islam*, 2(2), 299-330. Retrieved from <http://jurnalpai.uinsby.ac.id/index.php/jurnalpai/article/view/33>.
- Natashia, D. (2015). Konsep Cantik pada Iklan Cetak Majalah Kartini Tahun 2014 dan Koran Kompas Tahun 1979: Analisis Semiotik. *Lingua Cultura*, 9(2), 88-93. Retrieved from <http://journal.binus.ac.id/index.php/lingua/article/view/821>.
- Riyanto, S., Suparman, T., & Wagiaty. (2015) *Penggunaan Peribahasa Sunda sebagai Sumber Kearifan Lokal di Kecamatan Luragung*. Bandung: Universitas Padjadjaran. Retrieved from <http://pustaka.unpad.ac.id/archives/137376>.
- Saleh, S. (2013). Kearifan Lokal Masyarakat Kaili di Sulawesi Tengah. *Academica*, 5(2), 1126-1134. Retrieved from <http://jurnal.untad.ac.id/jurnal/index.php/academica/issue/view/478/showToc>.
- Sekretariat Negara RI. (2009). Undang-Undang No. 32 Tahun 2009 tentang Perlindungan dan Pengelolaan Lingkungan Hidup. Sekretariat Negara. Jakarta.
- Suryaman. (2014). Fun-Eco-Preneur Education: Sebuah Konsep Pendidikan Multibudaya untuk Memperkuat Nilai-nilai Wirausaha di Indonesia. *Sosiohumanika*, 7(1), 125-136. Retrieved from <http://www.mindamas-journals.com/index.php/sosiohumanika/article/view/505>.
- Syam, N. W. (2009). *Sosiologi Komunikasi*. Bandung: Humaniora.
- Takiddin. (2014). Nilai-nilai Kearifan Budaya Lokal Orang Rimba (Studi pada Suku Minoritas Rimba di Kecamatan Air Hitam Provinsi Jambi). *SOSIO DIDAKTIKA: Social Science Education Journal*, 1(2), 161-170. Retrieved from <http://journal.uinjkt.ac.id/index.php/SOSIO-FITK/article/view/1258>.
- Ubol, A. R., Henschke, J. A. (2015). Cultural Learning Processes through Local Wisdom: A Case Study on Adult and Lifelong Learning in Thailand. *International Journal of Adult Vocational Education and Technology (IJAVET)*, 6(2), 41-60. Retrieved from <http://www.igi-global.com/journal/international-journal-adult-vocational-education/1131>
- Wagiran. (2012). Pengembangan Karakter Berbasis Kearifan Lokal Hamemayu Hayuning Bawana (Identifikasi Nilai-Nilai Karakter Berbasis Budaya). *Jurnal Pendidikan Karakter*, 3, 329-339. Retrieved from <http://journal.uny.ac.id/index.php/jpka/article/view/1249>.
- Wahyuningsih, S. (2014). Kearifan Budaya Lokal Madura Sebagai Media Persuasif (Analisis Semiotika Komunikasi Roland Barthes dalam Iklan Samsung Galaxy Versi Gading dan Giselle di Pulau Madura). *SOSIO DIDAKTIKA: Social Science Education Journal*, 1(2), 171-180. Retrieved from <http://journal.uinjkt.ac.id/index.php/SOSIO-FITK/article/view/1259>.