



Developing Literary Tourism in South Sulawesi by Involving Folklore and Ideological Translation: A Conceptual Analysis

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ABSTRACT

Indonesian tourism suffered a heavy blow when the COVID-19 pandemic hit. One of the recovery strategies issued by the Indonesian government in 2021 is storynomic tourism, which puts forward narratives, creative content, and cultural strengths. Folklore, as part of the nation's cultural wealth, can support storynomic tourism. This study examines the concept of the integration of literature, translation, and tourism using an ethnographic method while documenting the folklores of South Sulawesi in Makassar, Buginese, and Torajanese. The data came from resource persons who know and can tell local folk tales using their local language, transcribed the collected folklore into text, and translated them into Indonesian. Other data are photos of objects related to the stories. This article discusses three folk tales, which represent the Makassar (the love story of Datu Museng and Maipa Deapati), the Buginese (the origin of the village Batu Cokkong), and the Torajanese (the legend of Lakipadada). The mapping of the potentials and constraints faced by the folklores shows that the mentioned folk tales have significant possibilities to support tourism in South Sulawesi. According to Butler's theory, the stories can bring tourists to actual locations, promote particular places, and create a new tourist destination. On the other hand, some sites can popularize certain folk tales. This research produced the concept of literary tourism that can support the regional economy while preserving folklore as one of the cultural heritages.

Keywords: *Folklore, Literary tourism, Local wisdom, South Sulawesi, Translation.*

1. INTRODUCTION

Indonesia's tourism world suffered a heavy blow when the COVID-19 pandemic hit. The Indonesian government made various innovations through the Ministry of Tourism and Creative Economy (*Kemendikbud*) to revive the tourism sector. The tourism strategies and policies issued in 2021 aim to improve the economic conditions of the people and tourism actors by realizing three aspects of tourism, namely: attractions, accessibility, and amenities, as well as developing five priority tourist destinations they are Lake Toba, Borobudur, Mandalika, Labuan Bajo, and Likupang. In terms of marketing, the government focuses on the promotion and participation of private business actors. The developed innovation is storynomic tourism or tourism that puts forward narratives, creative content, and cultural strengths (Kominfo, 2020).

The development of storynomic tourism is an innovative form of tourism object marketing by

packaging the charm of Indonesian beauty in a story that attracts tourists (kemenparekraf.go.id). Indonesia's tangible and intangible cultural wealth can be enjoyed and learned through narratives or stories delivered, whether printed in brochures, on network sites, or the spot at the tourist attractions concerned. This marketing strategy not only enriches the way to travel by getting to know the stories of a historical place through narratives or stories but also develops the literacy of the people involved. Countless folk tales are part of Indonesia's wealth that is explorable for tourism purposes.

Folklore generally tells a place's origin, with characters usually in the form of animals, humans, or gods. Folklore contains moral messages or values that people believe. The structure connects characters, settings, and events and is entertaining (Isnanda, 2015). The distinctive character of folklore has the potential to be developed into a tangible tourist attraction by relating

it to a place or tourist attraction and intangible by expressing the values contained in the story.

We should document folklores in the native language of the area of origin. Whorf argues that we divide or classify this world through our mother tongue. We govern the picture with our understanding, which means by our linguistic system or language (Whorf, 1956). Referring to Whorf's opinion, we can conclude that it is crucial to document folklore in the source language because it contains ideological values. However, in this global era, when human relations are becoming more fluid, the uniqueness of each culture has to be maintained and respected. Therefore, a translation that focuses on preserving ideology must be involved in introducing the particular values contained in folklore (Kuswarini, Masdiana & Chotimah, 2020). The translation based on the ideology tries to transfer the ideological values of the source language by prioritizing speech, setting, expressions or language style, and characterization. Malrieu (1999), a French linguist, asserts that ideology is a structure. He divides this ideological structure into three layers, namely:

- (1) The layer of ontology, which is a general category, part of knowledge/social understanding accepted by all ideologies,
- (2) the relations layer, which is also not very firmly committed to an ideology but has become a parameter for relationships that lead to ideology, and
- (3) the ideological knowledge layer, which is the layer that reflects the fundamental ideology.

The layers of ontology and relations, according to Malrieu, are still at the *doxa* level, namely ideological instruments that operate subtly through language and attitudes towards something. The elements in this layer are: (a) states of the characters, (b) actions of the characters, (c) actors, (d) expressions, (e) relations; (f) agents, namely nouns that display actions or those that cause, or start an event, or that affect a process. Ideological knowledge is reflected through (1) dignity, which is the quality of a person, (2) a test (test) that can prove one's quality in fighting for his views, and (3) a grand subject, a great figure who is respected or used as a role model. These three elements are at the opinion level, meaning that the group is determined by opinions, views, and principles that reflect one's ideological understanding. The ideological translation must pay attention to the equivalence of the three layers of ideology. In translating folklore from regional languages into Indonesian, one has to maintain the uniqueness associated with all ideological elements.

The purpose of this study is to produce a literary tourism concept based on the results of data analysis in the form of a collection of folklore in the source language, and physical data found in the field, such as

man-made objects, natural phenomena, and other physical objects.

1.1. Literature Review

Folklore is generally not recorded and disseminated in the form of speech. The Indonesian government has managed to document folklore from various regions through research grants. One of the research results recorded at the Ministry of Education and Culture is the work of Rasyid and Nur (1999). Various studies have linked the potential of literary works, such as folklore, with tourism (Suyasa, 2019). Some of them are in the form of theses (Latif, 2009; Rahmat, 2015; Sundana, 2019). Research that explicitly links literary works and tourism are West Sumatra and the novel *Siti Nurbaya* (Endriani, 2015); Banjarmasin associated with literary works about floating markets (Riana, 2020); and *Wedhatama* classical Javanese literature with Central Java tourism (Ismawati & Anindita, 2021). Most of the folklore used as a reference for tourist destinations is a collection of stories written in Indonesian. There are only a few documentations of folklore in the transcription of regional languages; if any, it is sporadic and not recorded neat and orderly. Documentation of the folklore of an area, in the transcription of the original speech, is essential as an effort to preserve the culture and learn the wisdom it contains. The documentation effort will also increase the literacy level of the people involved. After being documented, stories that were previously only spoken by parents will be able to be read and absorbed by the younger generation.

Literary tourism initiated by this research has been developed as a concept and tourism policies and practices. Literary tourism is an activity of traveling to places or tourist objects depicted in literary works. Such tourism phenomena have been prevalent in the U.K. since the beginning of the millennium (Çevik, 2020). Through literary tourism, tourists gain physical experiences that strengthen their inner experiences when reading works related to the places they visit. This literary tourism requires somewhat different management from the traditional form of tourism, which still relies on the spot experience based on the tour guide's explanation. Literary tours are often combined with film screenings, carnivals, discussions of related works, etc. In Indonesia, literary tourism has been developed in several areas, such as in Sumatra. Belitong Island is also one of the tourist destinations that received a promotion through a novel entitled *Laskar Pelangi* by Andrea Hirata.

In other parts of the world, research on literary tourism, among others, focuses on the role of literary tourism as a booster of cultural heritage tourism (Ghetau & Esanu, 2011). Literary tourism is indeed considered to be able to increase the image of an area with the help of modification of potential places (Watson, 2009). This study explores the potential of regional literary wealth to

be utilized as a tourism motor. The difference between this study and the studies mentioned earlier is the target. This research is not only targeting South Sulawesi tourism development but also preserving cultural heritage in the form of folklore by documenting and translating it.

Literary tourism, or in terms of the Ministry of Tourism and Creative Economy, *storynomic* tourism, in practice, is a collaboration between literary works and places or objects that exist in reality. Literary tourism works by placing all things of events and cultural objects associated with a literary work under an identity that will create a coherent facet and create a cultural image of a place (Busby & Klug, 2001; Ghetau & Esanu, 2011). The collaboration is then packaged as an attractive tour package.

2. METHOD

This study uses an ethnographic method, which is a method for understanding human families whose primary purpose is to provide information about cultural ties and to understand human behavior as meaningful behavior (Kutha Ratna, 2010).

2.1. Data Collection

Data collection is carried out first by determining the data collection area, namely the Makassarese, Buginese, and Torajanese areas. Data in the form of folklore is collected by enumerators who are natives and can use their local language orally and in writing. The enumerators visited the data source, namely people who know folklore and can tell it in the source language. They recorded the stories told, transcribed them into text, and translated them into Indonesian, using an ideology-based translation method. Other data are photos of resource persons, places, or objects related to the story and additional information that can support the concept of literary tourism. This article displays only three data, namely, data representing the story of the Makassarese (The love story of Datu Museng and Maipa Deapati), the story of the Buginese (The Origin of *Dusun Batu Cokkong*), and the Torajanese (*Lakipadada* Legend).

2.2. Data Analysis

Analysis of the data is first carried out in the form of mapping the potentials and problems of the three folklores. Based on the mapping results, Butler's theory was used to determine the proper steps for the three stories' role in developing tourism in South Sulawesi.

Butler in Busby & Klug (2001) introduced four forms of literary tourism, namely:

1. Aspects of homage to an actual location. This aspect focuses on the background of a literary

work or an author. The goal is to get a new view of the work and the author. Strengthening in this aspect can be realized in the form of literary pilgrimage tourism.

2. Places of significance in the work of fiction. This aspect takes advantage of the places described as the setting in a story and makes it a tourist destination.
3. Appealing areas because of their appeal to literary figures. This tourism form utilizes literary figures, both authors and characters, in a story. Management can be private or public to obtain economic benefits.
4. The popularity of a work that makes an area a tourist destination in its own right. A clear example of this form is the Belitong island which became more famous as a tourist destination after the publication of the novel *Laskar Pelangi* by Andrea Hirata.

Central and local governments can take advantage of folklore by developing Butler's four forms of tourism.

3. FINDINGS AND DISCUSSION

Darma Putra (2019) and Riana (2020) see the potential of literature as a tool to develop tourism through the literary tourism approach initiated by Putra, namely: tourism themes, literary figures and places, literary events (such as festivals), and ecranisation (adapting a genre of literature to other forms, such as films). Putra concept elaborates more on the potential of literary works as a tourism attraction. Butler's idea, on the other hand, focuses more on the management, "discovery," and development of places or tourist destinations closely related to a literary work. In the context of South Sulawesi, which has not yet become a priority tourist destination, the development and branding of a place are essential. Using literary works, tourist destinations that have been popular and which have potential in South Sulawesi can gain added value. We can apply Butler's concept to already known and lesser-known folklore. Popular stories will be more famous when linked to the locations described in the story (form 1 and 3). On the other hand, an unknown place can become popular if it is associated with a story (form 2 and 4). This research gives input for the South Sulawesi tourism office to utilize literature, in this case, folklore, to promote tourism in South Sulawesi and reserve folklore simultaneously.

The Ministry of Tourism and Creative Economy (*Kemenparekraf*) targets 4-7 million tourists in 2021 (*Kemenpraf*, 2021). Creative methods in tourism promotion and packaging of tour packages should be developed to achieve this target. Storynomic tourism initiated by the Ministry of Tourism and Creative Economy can be a promising method for tourism development. This research is a support of the

Kemenparekraf program. Documentation of South Sulawesi folk tales in the original language and their translation into Indonesian, which is associated with specific areas in South Sulawesi, is expected to develop tourism in South Sulawesi.

From the results of collecting folk tales scattered in the areas of Makassar, Buginese, and Torajane, we can conclude that many folklores related to particular places have the potential to make these places tourist destinations. The following are examples of well-known and forgotten folk tales derived from the Makassar, Buginese, and Torajane.

Stories related to Makassar are Datu Museng and Maipa Deapati. Datu Museng was a man of Gowa noble descent who grew up in the land of Sumbawa and managed to marry the daughter of the King of Sumbawa after going through various obstacles. After marriage, the King of Sumbawa sent Datu Museng to Makassar to monitor the chaotic political conditions of Makassar due to Dutch colonialism. Arriving in Makassar, the problems faced by Datu Museng were not only political but also related to love. A Dutch army officer loved Maipa and tried to snatch her from Datu Museng. However, to maintain her honor and love for Datu Museng, Maipa asked Datu Museng to kill her rather than surrender herself to the Dutch officer. Datu Museng also granted his wife's request. He stabbed a dagger into his wife's neck. After that, the Dutch army killed Datu Museng.

The street names Jalan Datu Museng and Jalan Maipa in the center of Makassar City are a form of memorizing the love story of Datu Museng and Maipa. The story of the true love and heroism of Datu Museng and Maipa Deapati is well known to the people of South Sulawesi and Sumbawa. The story is not as popular as the story of Romeo and Juliet and its connection with the City of

Verona in Italy. Makassar City can rival Verona by packaging the story of Datu Museng and Maipa Deapati using literature's power. The narration about true love and the heroism of the lovers behind the tale of Datu Museng and Maipa Deapati contains values that can inspire everyone.

The second example is the story of *Dusun Batu Cokkong*, a village located in the Lalliseng sub-district in Wajo Regency, South Sulawesi. *Cokkoo* or *cokkong* in the Wajo dialect of Buginese, means 'to pile up'. In a land belonging to the residents of *Batu Cokkong*, two stone mounds have been around for some time. The people of the Lalliseng sub-district believe that the two stone mounds are the incarnation of a salt seller and his wife, cursed by God to be stone. According to a resource person, a salt seller and his wife sold salt around in ancient times. The couple was known as people who liked to complain and were never grateful for what they had. They felt they never had enough to eat. The villagers always reminded them that the salt they sold was an essential food ingredient. But the salt seller annoyed the advice of the villagers. The husband and wife did not stop complaining. Finally, God was angry and cursed both of them to stone. Until now, people who walk past the stone mound of the cursed salt seller always throw stones at the mound to remind themselves not to be a person who always complains and is ungrateful. The two rock mounds were not the same height. The villagers believe that the enormous mound is the incarnation of the husband. The mound of the husband is on the edge of the village road, so the people often throw stones or pebbles on it. The mound of the wife lies some distance from the village road. Nobody can see the mound, that's why people do not throw stones at it, so it is smaller than the mound of the husband. Lalliseng District is a fertile and beautiful place. The existence of *Batu Cokkong* folklore can improve the image of the beauty of the Lalliseng

Table 1. Mapping the potential and problems of South Sulawesi folklore and tourism

Story	Origin	Value	Potential	Constraint
Datu Museng and Maipa Deapati	Gowa/ Makassar and Sumbawa	True love and heroism	Building the image of Makassar City as a city of love and heroism	This story is less well known nationally and has no specific association with Makassar City as a tourist destination
Batu Cokkong	Dusun Batu Cokkong, sub-district Lalliseng in Wajo Regency	The importance of being grateful	Supporting Lalliseng District to become a tourist village	Batu cokkong is an almost forgotten story. The site related to the story is not maintained and is in danger of disappearing
Lakipadada	The Village Tondon Mamullu and the Town Makale, Tana Toraja	Tenacity	Reviving and giving meaning to the Makale City icon	The statue of Lakipadada represents the character of the legend. Amid the city of Makale, only a few know about the figure as a representation of the character in the tale of Lakipadada

District and upgrade the village to become a tourist destination.

The third example is a story from Tana Toraja entitled *Lakipadada*. Lakipadada is a very steadfast man. He lost almost his entire family, so he was determined to find a talisman that could give him eternal life. But when he obtained the amulet, in a short time, somebody stole the charm. The incident made Lakipadada aware that nothing lasts forever in this world. Everyone has to fight for his destiny with his efforts. Thanks to his tenacity and courage, Lakipadada became an influential person. Thanks to his prowess, Lakipadada succeeded in marrying the king's daughter, and from this marriage, three sons were born who later became kings in Tana Toraja, Gowa, and Luwu. The story of Lakipadada can inspire tenacity and persistence in fighting for something.

The Lakipadada statue stands amid the crowds of Makale City, somewhat neglected, even mossy. Tana Toraja is the most popular tourist destination in South Sulawesi, but the Lakipadada statue stands meaninglessly in the middle of Makale city. Dozens of comments on the Tripadvisor website discussed 'a statue' in the town of Makale, and no one asked whose statue it was. The lack of attention to folklore makes the Makale City icon lose its appeal and meaning. Showing the story of Lakipadada around the figure or in tourist brochures will increase the interest of tourists to learn what the statue represents and what values the legend contains.

Table 1 shows a mapping of the potential and problems related to folklore and tourism development in South Sulawesi drawn from the three examples.

The story of Datu Museng and Maipa Deapati has the potential to be processed into the image of Makassar City and even become a true love story worldwide. Unfortunately, based on online information searches, until now, the story has not been integrated into Makassar City tour packages.

The legend of *Batu Cokkong* contains the value of wisdom about gratitude. The site that is proof of the story's existence was almost lost because road construction materials buried it. The Wajo Regency is the second largest rice barn in South Sulawesi after Bone Regency (Hasyim, 2022). In Lalliseng District, beautiful rice fields stretch along the road. This district has the potential to become a tourist destination. It is easy to link the fertility and beauty of the Lalliseng District with the attitude of the people who are always grateful, as implied in the story of *Batu Cokkong*.

The legend of Lakipadada contains values about determination and tenacity to fight for ideals. This attitude is reflected by the Lakipadada statue in the center of Makale city. The existence of the figure drowned by the economic activities around it should be highlighted by the arrangement of the space around it, which allows the statue to be more visible. The *Lakipadada* story

should also be displayed around the figure and disseminated in brochures about Tana Toraja, both in print and online.

Based on Butler's theory of literary tourism, (see Table 2) the following table is a suggestion to promote tourism through folklores. Through these suggestions, we can develop not only tourism but also document and socialize folklore globally.

The story of Datu Museng and Maipa has a historical setting (the kingdom of *Gowa-Tallo* and the kingdom of Sumbawa). It contains a narrative about true love and heroism against the Dutch colonial. These two aspects are great literary strengths helpful in developing tourism in Makassar. The existence of parallel roads Datu Museng and Maipa, as well as the tomb of Datu Museng, can be packaged into a tourist attraction as "evidence" of the epic story.

The legend of *Lakipadada* and the love story of Datu Museng and Maipa Deapati can make specific locations in Makassar and Makale attractive tourist destinations.

Table 2. Butler's suggestions in involving folklores to develop tourism

Form	Description
Aspects of homage to an actual location	The legend of <i>Lakipadada</i> can bring tourists to the Tana Toraja Regency, especially to the village of Tondon Mamullu and the city of Makale, where the statue of <i>Lakipadada</i> stands.
Places of significance in the world of fiction	Tourism has a connection with literary figures like Datu Museng and Maipa Deapati. The streets Datu Museng and Maipa, and the grave of the couple located in the center of Makassar City, can be promoted as an icon of true love and heroism.
The appeal of areas because they were appealing to literary and other figures	The love story of Datu Museng and Maipa Deapati and the legend of <i>Lakipadada</i> appeal to particular areas in the city of Makassar and Makale.
The literature gains popularity in the sense that the area becomes a tourist destination in its own right	The village Batu Cokkong can be arranged as a tourist destination, resulting in the revitalization of folklore.

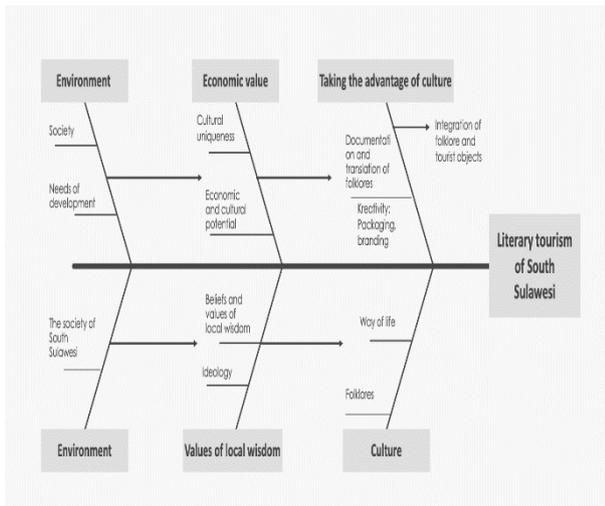


Figure 1 A Concept of literary tourism in South Sulawesi.

We can revive the legend of *Batu Cokkong* by spreading it through various online communication media by displaying photos of the site that has been tidied up and linking it to the Lalliseng District in Wajo Regency. Such efforts will preserve and popularize folklore and promote the area concerned simultaneously.

Based on the analysis of the three selected examples, we can design the concept of literacy tourism or literary tourism as can be seen on figure 1.

The concept offered by this research is as follows: The people of South Sulawesi are developing according to current global conditions. The development of society always goes hand in hand with cultural and economic development. Folklore is part of the culture of the community, which contains wisdom values that also have economic potential. Through documentation in their native language and translations into Indonesian and other international languages, folklore can be preserved and disseminated globally. Creative packaging and branding will add value to folklore as a supporter of tourism development.

The recommended translation method is a method oriented to the ideology of the source text. The translation must focus on characterizations, expressions containing wisdom values, and specific metaphors representing the culture of the related community. Explanations related to particular cultural terms should be placed in clauses or footnotes. This method may result in a rigid translation but provides valuable information about the culture and values embodied in the related folk tale. An example is the action taken by Maipa, who asked her husband, Datu Museng, to kill her instead of living in indignified conditions as the wife of a Dutch soldier. The attitude of Maipa and Datu Museng is a manifestation of the expression *Siri na pacce*, which is an expression of the soul of the people of South Sulawesi who respect honor and pride (Budayawan, 2022). It is the description of the

characters as well as ideological actions and expressions one must consider in the translation of folklore by, for example, still using the original terms, then adding information integrated into the text, or in the form of footnotes.

4. CONCLUSION

South Sulawesi is rich in folklore. However, they are not well-documented. Documentation of folklore must be done to maintain cultural heritage and learn the values of wisdom contained in it. Through the documentation and translation of South Sulawesi folklore that focuses on the ideology of the source text, as well as the integration of folklore into tourism, folklore can be preserved and introduced globally. Folklore can also add to the attractiveness of a tourist destination. Places not yet known as tourist attractions can be arranged into tourist destinations through folklore with proper packaging and branding, for example, by creating tag lines based on the themes found in folk tales.

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