



REVITALIZATION OF MINAHASAN CULTURE THROUGH VOCABULARY OF TRADITIONAL FOOD NAMES IN THE CONTEXT OF DEVELOPING CULINARY TOURISM IN NORTH SULAWESI PROVINCE

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History Article

Article history:

Received Feb, 1, 2023
Approved Feb, 16, 2023

Keywords:

*Revitalization,
traditional
Minahasann food,
form, meaning.*

ABSTRACT

This study aims to study the Revitalization of Minahasa Culture Through the Vocabulary of Traditional Food Names in the Context of Culinary Tourism Development in North Sulawesi Province. The problem formulated in this research is the naming system of Minahasann traditional food and its meaning. The method used is descriptive qualitative method with an approach through ethnography, synchronic linguistics and gastronomic linguistics methods. The results of the research are food labeled linulut (food that is inserted in bamboo and burned) and non-linulut (food not in bamboo). The naming system of traditional Minahasann food consists of ingredients, cooking utensils, food makers, places where food is made, the arrival of Minahasann people, and people's names. The form of traditional Minahasann food names consists of words, phrases, and clauses. Pangi, gohu and woku are words. Woku blanga, rica rodo, and Sayor pa'it are phrases. Clauses consist of Ayang woku isi di bulu, Babi woku isi di bulu, and ikang mas bungkus deng daong woka. The meaning of food names is denotative meaning and connotative meaning. The denotative meaning corresponds to the food ingredient, namely pangi. The connotative meaning is the name of the food sende'en, pongkor, fried brot cookies, and Bobengka.

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INTRODUCTION

The complexity of traditional Minahasann food lies in its existence which is considered as a cultural phenomenon in general in Indonesia which also has cultural symptoms with its own distinctiveness and uniqueness or synthesis. This is shown by the fact that traditional Minahasann food and drink is one of the cultural heritages that is durable, sustainable, and sturdy still survives today with the emergence of a lexicon in the form of names of Minahasann original food as well as variations and modifications that do not decrease but continue to grow.

Empirical facts show that there is an ambiguity (overlap) in the appearance of food names between the menu of festive events that still contain original Minahasann culture such as

Endo wangko 'big day or pronunciation' with commercialized food and beverage menus such as food and beverage names as restaurant menus, lodging or hotel menus, and itinerant sellers. In other words, on the one hand, traditional Minahasann food as indigenous Minahasan culture still appears in cultural religious functions, while on the other hand, traditional Minahasan food has appeared on restaurant menus as a regular menu. For example, the food name *pangi*. *Pangi* appears at the *Endo wangko* 'big day or pronunciation' party held every year in Minahasan. However, *pangi* is also included as one of the menu items in restaurants, inns, or street vendors. *Pangi* also appears in other feasts, namely *maramba* 'housewarming', *kawengen* 'orang kaweng', *lele'an* 'bathing', *hari kinatourwana* 'anniversary'. *Pangi* can be modified into *pangi ikang*, *pangi* lobster, *pangi* udang as it is known in the Tombariri region. Thus, the Minahasan food name *pangi* has become multi-functional. Although, *pangi* is modified into several *pangi* names with variations of fish, lobster or shrimp ingredients that appear in restaurants, the concept of *pangi* as one type of *lulut* or *ikang bulu* food has never changed from the past until now. The Minahasan people's cognition or thoughts towards *pangi* are one type of food that is included in the bamboo and must appear as a party food. Traditional Minahasan food not only contains the concept of a cultural system, but has also been shifted to a religious system or social system because the cultural values in the Minahasan tradition have been differentiated and added with economic values that produce the original Minahasan culture with materialism (Pamantung, 2015).

In relation to the field of tourism, traditional (typical) food is considered as one of the significant things that are included in the cultural resources of tourist destinations. This type of tourism provides a wide variety of culture through performing arts, fine arts, festivals, and traditional food (Salzmann, 1993). Traditional food becomes more meaningful with the term "culinary tourism" known in the world of tourism today. Culinary tourism is tourism that provides various service facilities and integrated culinary activities to meet the needs of tourists built for recreation, relaxation, education, and health. Usually the motivation for tourists to travel, namely to gain new experiences that are not owned in the area of origin. Culinary tourism is a trip that includes activities to consume local food from an area, a trip with the main purpose of enjoying food and drinks, and to get a different experience when consuming food and drinks. Culinary tourism has a strong magnet that can attract tourists to visit the destination because of several important factors, namely 1) diversity of culinary activities, 2) typical drinks, 3) comfortable and clean location, 4) unique and attractive venue design, 4) competitive market, 5) price and value proportion, 6) socializing opportunities, 7) cultural and culinary interaction, 8) family atmosphere, 9) attractive environment, and 10) traditional, national and international products. To realize culinary tourism trips easily has also been made possible by globalization supported by sophisticated equipment so that the boundaries of the country seem to no longer exist in this century. Tourists can travel anytime or anywhere to tourist destinations at will as long as they have money.

Therefore, talks about food that appear in the lives of the people of North Sulawesi need to always be revealed to the surface considering the continuity of tourism as one of the fields that generate income for the region and the community also includes food from tourism destination areas as known as "culinary tourism". The advantage of culinary tourism is that the community and destination areas make money as part of the creative economy, on the other hand for tourists visiting North Sulawesi, the benefits obtained are multi-functional, namely being able to taste traditional food while enjoying nature and participating in typical thanksgiving events in Minahasan. The province of North Sulawesi (Manado) has a source of traditional food or as a producer of traditional food and drink. The food that appears at thanksgiving events has signaled or become an indication that North Sulawesi province has culinary tourism that has not been highlighted in the past. In addition, the position of North Sulawesi Province which is close to the Philippines and Singapore is a supporting factor in establishing this area as a producer in culinary tourism.

The emergence of traditional food in culinary tourism also needs to be supported by sources of information as a guide in the form of published or unpublished documents, such as brochures, books, or food dictionaries and traditional Minahasan encyclopedias. Information in the form of documents containing food related to socio-culture is incomplete. Whereas the source of information as a clear and accurate guide in the form of books related to traditional Minahasan food is needed by people including tourists. This research is one of the activities or efforts to identify and classify traditional Minahasan food names that need to be done to complete the documentation. It is closely related to the empowerment or development of the potential of sustainable natural and human resources in the Pacific region, especially the Minahasan region through real efforts in the form of documenting cultures and languages that are almost extinct. In other words, this research is a form of cultural revitalization, especially the name of traditional Minahasan food in order to preserve the culture. It is also done to prevent the local culture and language in Minahasan from extinction. Concerns that Minahasan indigenous cultures and languages will become extinct have begun to appear today due to globalization factors.

In addition, an in-depth study and search of traditional Minahasan food names will eventually produce documentation in the form of dictionaries and encyclopedias or guidebooks on traditional Minahasan food (Minahasan culinary). It is very useful for the younger generation in the future with the premise that traditional Minahasan food related to social behavior that is very typical for certain events in culture is still rarely written scientifically, especially in linguistics. Research on traditional Minahasan food in relation to increasing tourism is also still rare. In fact, traditional Minahasan food is considered as one of the important aspects of native Minahasan culture when viewed from various Minahasan cultural heritages that still survive today. In addition, this research aims at cultural and language preservation.

In relation to the main problem of "How do Minahasan people name food according to culture", the problem can be formulated as how is the naming system of food that appears in the Minahasan tradition and its meaning.

This research aims to examine the names or terms of Minahasan specialties. Specifically, this study was conducted with the aim of: identifying, classifying, analyzing, and describing the food naming system that appears in the Minahasan tradition based on myths or folklore that has symbols and mythical values that function and are meaningful as Minahasan cultural concepts.

The concept of traditional Minahasan food in question is food produced and consumed by the Minahasan community in accordance with the conventions of the Minahasan community. Minahasan food is culturally raised or used in the mobility of Minahasan people's lives routinely. Minahasan food which is named by the Minahasan community and becomes the cognition of the Minahasan community is categorized as a type of noun word class at the linguistic level. Food can be viewed from various perspectives. In general, food has a function to fulfill food needs in life. Typical Minahasan food consumed by the people of North Sulawesi, especially Minahasan, is considered a cultural product which this time is reviewed from the point of view of anthropolinguistics, ethnolinguistics, especially ethnosemantics. Therefore, the issue of the position of Minahasan food cannot be separated from the background of the development of theoretical thinking that relies on culture as a basic concept. The discussion of Minahasan specialties as a culture is clearly visible on the surface because it functions in culture, socio-economics, religion, and health. However, it seems that the linguistic function of typical food as a fact of the variation in the naming and name of the food is not yet clear. It also means an important effort in revealing the philosophy of Minahasan specialties concretely or showing that there is logic/reasoning in these foods (logical). The study of Minahasan food that contains lexical variations is one proof that humans can develop culture dynamically. In the explanation of Minahasan food, there is semiosis in the form of a transformation process of signs into signs, namely cultural signs into religious signs, socio-economic signs and even into language signs in the naming described at the linguistic level. The sign in the form of a mediator symbol transforms into a symbol of blessing or gratitude.

This study aims to assess the names or terms of Minahasan traditional food and beverage. Specifically, the study was conducted with the aim of: 1) identifying, analyzing, and

describing the naming system of food that appear in Minahasa cultural traditions based on myth or folklore that have symbols and myth values and meaningful functioning as a Minahasa cultural concept; and 2) analyzing and describing the form and meaning of Minahasan traditional food .

RESEARCH METHOD

The qualitative research method was chosen because the type of research is descriptive, describing Minahasan culture that appears on the surface in the form of language, namely the lexicon of traditional food names as a menu in the cultural tradition of Minahasan people's eating and drinking practices (Ria et al., 2020; Faisal and Hasyim, 2022). Bogdan and Biklen (2006), state that at a certain level qualitative methods have similarities with interpretation (*verstehen*), content analysis, natural, naturalistic, case study, ethnography, ethnomethodology, and phenomenology. According to experts, both in relation to anthropology and qualitative itself (Spradley, 1997), its origins can be traced to the development of ethnography. Ethnography is combined with ethnomethodology because the corpus as a data source is folklore and cultural symptoms in the form of eating and drinking behavior as a cultural concept of the Minahasan community in the sense that the community's treatment of food that are consumed and produced routinely in every day life and the community's cognition of food and beverages that have values and symbols based on myths, beliefs in Minahasan folklore.

The method of reasearch is qualitative decriptive through the approach of ethnography, linguistics of synchronic, and gastronomy . The combination of those approches is called Gastronomy linguistics approach. The pre-survey in preparation is done to look at the object of research, search the internet, make library study, and field research. The purposive sampling is used to determined the location and the informants according to the need of research. The location is Manado , Tomohon, and Minahasan area. The place of research is in the family, at home, cafetaria, hotel, and the object of tourism. The informants are chef, the important people in one area or old people that knew about Minahasan traditional food, housewife, man that knew about Minahasan tradisional food, bakery maker, and tourist. Observation and participation observation is done to collect the data. Besides that , the important thing is to interview to informants. After that, data is identify and classify. The theory of The basic of Linguistics such as the theory of Morphology by Matthews (1978), theory of Syntax by Givon (1984) , and the theory of meaning by Leech (1971) are used to analyzed the data. Those theories are used as eclectic to complete the analyze. After data analyze, the writer described the result of research and to found out the novelty of research .

RESULT AND DISCUSSION

The revitalization of Minahasan Traditional Food can be described as follows.

1. *Lingual forms of traditional Minahasan food names*

The food naming system in Minahasan is derived from the ingredients of the food, the tools or media used for cooking, the food maker, the place or location where the food is made, the arrival of Minahasan people, and the names of people.

Linulut and non-linulut food categories are in the form of food appearances in: 1) thanksgiving meal menus, 2) daily menus, 3) restaurant menus (canteens, hotels), and 4) mobile food vendor menus (mothers from Tinoor and Warembungan). The details of the food names are as follows.

First, the thanksgiving feast food menu consists of *linulut* food names, namely *tinoransak, pangi, sa'ut, posana, kinetor, koles, winarat , ikang babi bungkus daong pangi, sayor pait, kotei, ayam pake leilem isi di bulu, babi utang isi di bulu and ikan mas woku woka, and ikang mujair*. Meat dishes other than *ikang di bulu* as a *linulut* label are also present at feasts, such as *babi kecap, ragey, sate babi pedis, sate babi manis, ayang garo, and ayang robe*. Cakes that appear on thanksgiving occasions are *sinegor, nasi jaha, koyabu, and bobengka*. Usually *tinu'tuan* is a food that is never present at big thanksgiving feasts such as *orang kaweng*, anniversaries, baptisms, baths, and thanksgiving in Minahasan. Pangi food with ingredients pork replaced with marine fish species. The myth value of meat decreased

because the meat is not used on party food, otherwise the mythical value of fish that was only considered as meat to the daily diet increased its status as a party menu. The names of food arising are *pangi pake ikang cakalang*. In semantic, lexical form *pangi* get groceries component variations meaning that lexical units that appear are *pangi* consisting of *pangi* and *pangi* use tuna or *cakalang*. There are other foods that appear on the party menu, such as *sa'ut* that is actually foods with basic ingredient of pork replaced with shrimp, crab, or lobster. The name of food *sa'ut* remains the same, but the basic ingredients of pork are replaced with marine animals that is *saut pake udang*. Variations of this food stuff is applied in the regions of Tombariri and Ranowangko that use Tombulu language.

Second, the daily menu consists of non-*linulut* food names, including *babi kecap*, *ragey*, *sate babi pedis*, *sate babi manis*, *pickled sayor bulu*, *sayor pait*, *nasi bungkus*, *kusi pisang*, *pangi*, *panada*, *biapong unti*, *biapong ba*, *balapis*, *sinigor*, *koyabu*, *tinutuan*, *dabu-dabu*, *kukis pisang*, *binyolos*, *kukis tai kuda*, *lemet*, *cucur*, *fried brot*, *cucur*, *jaha rice*, *bobengka*, *binyolos*, *kokole*, *bagea*, *dodol*, *panada*, *red kolombeng*, *rica-rica*, *gohu popaya*, *gahu skipjack*, *gahu carrot*, *gohu katimun*, *gohu blans*, *gohu daong popaya/daong popaya using vinegar n spice*, *fresh fruit mixed with ABC syrup*, *kokole*, *water*, *wate*, *leinseng*, *leinsem*, *r.w*, *paniki bumbu r.w*, *duck bumbu r.w* and *cat bumbu r.w*. *top dabu-dabu lilang*, *dabu-dabu iris*, *dabu-dabu biasa*, *dabu-dabu trasi*, *dabu-dabu skipjack*, *dabu-dabu lompah*, *dabu-dabu bakasang*, *dabu-dabu roa*, *pork garo rica*, *chicken garo rica*, *yaki garo rica*, *eel garo rica*, *tude garo rica*, *skipjack garo rica*, *yaki woku blanga woku pig*, *wongos pig*, *swivel pig*, *yaki woku blanga*, *bobara woku*, *snake woku blanga*, *sogili woku blanga*, *ikang mas woku daong*, *ikang mas woku woka*, *tilapia woku woka*, *alus fish woku blanga*, *payangka woku blanga*, *warukus*, *rat woku*. *ikang mas woku woka*, *mujair woku woka*, *ikan alus woku blanga*, *payangka woku blanga*, *warukus*, *garo rica eel*, *tude garo rica*, *cakalang garo rica*, *ikang mangael woku blanga*, *ikang goropa bakar*, *tude bakar*, *satay wate*, *leinseng*, *nelus*, *tude bakar*, *kolombi satay*, *warukus*, *suntung*, *sweet and sour shrimp*, *tude woku*, *tude goreng pake rica*, *mangael bakar rica*, *madidihang woku*, *oci woku*, *skipjack woku balanga*, *tuna garo rica*, *lobster woku*, *shrimp garo rica*, *shrimp woku*, and *shrimp pangi*. *Linulut* foods such as *tinoransak*, *posana*, and *babi leilem isi di bulu* are only alternatives based on practicality and economic value.

Thirdly, the menus of restaurants (canteens, hotels) consist of *linulut* (some and certain names only) and non-*linulut* (some and certain names only) food names. The food names are *babi kecap*, *ragey*, *sate babi pedis*, *sate babi manis*, *posana*, *pickled sayor bulu*, *sayor pait*, *nasi bungkus*, *kusi pisang*, *pangi*, *panada*, *biapong unti*, *biapong ba*, *balapis*, *sinigor*, *koyabu*, *tinu'tuan*, *dabu-dabu*, *kukis pisang*, *binyolos*, *horse tai cookies*, *lemet*, *paniki*, *kawok*, *ikang bakar rica*, *woku*, *gula tare*, *halua kanari*, *brown sugar beans*, *sinigor*, *Amurang dodol*, *bracelet cookies*, *cucur*, *jaha rice*, *bobengka*, *binyolos*, *kokole*, *bagea*, *dodol*, *panada*, *red kolombeng*, and *rica-rica*.

Fourth, the menu of the traveling food vendors (mothers from Tinoor and Warembungan). The food names are *ikang babi*, *tinoransak*, *babi kecap*, *ragey*, *sate babi pedis*, *sate babi manis*, *posana*, *pickled sayor bulu*, *sayor pait*, *nasi bungkus*, *kusi pisang*, *pangi*, *panada*, *biapong unti*, *biapong ba*, *biapong temo*, *balapis*, *sinigor*, and *koyabu*.

Name tags on *linulut* and non-*linulut* foods are names that have lexical units and their collocations. The food name labels are *linulut*, non-*linulut*, freshwater *ikang*, sea *ikang*, *sayor ijo*, *pangi*, *tinoransak*, *woku*, *gohu*, *dabu-dabu*, *kukis bahan tepong*, *kukis bahan kelapa*, *tinu'tuan*, *garo rica*, *rica-rica*, *ikang bakar*, *biapong*, *pickles*, *rice*, *saut*, *sayor pa'it*, *satay*, *fresh fruit*, *wate*, *fried brot*, *panada*, *kolombeng*, and *apang*. There are food names not included on the label that do not have lexical units and collocations. The food names are *rica rodo*, *bobengka*, *sinigor*, *koyabu*, *ragey*, and *kokole*. These food names have no other names in possible collocations. These food names appear singularly only. There are no variations or modifications to this food name. This food name is indeed a part of the non- *linulut* label but uniquely this name cannot be included as a name variation or modification, This name is indeed a native food name from Minahasan culture because the name of this food is made conservatively and traditionally with native Minahasan ingredients, natural, or common cooking methods and is a singular form used by four regional languages in Minahasan namely Tontemboan, Tombulu, Tonsea, and Tondano.

Rica rodo is a mixture of long beans, corn, and mixed spices. *Bobengka* is a type of cake consisting of rice flour, brown sugar, young coconut wrapped in banana leaves and grilled in a

kure. Sinegor is the name of a type of cake consisting of rice flour, brown sugar, and coconut milk stuffed in steamed pandan leaves. Koyabu is the name of a type of cake consisting of rice flour, young coconut, and brown sugar mixed together then wrapped in pandan leaves and tied with a stick. The cooking method is steamed. Ragey is a piece of pork that is seasoned, skewered with sticks and grilled. Kokole is a type of cake consisting of coconut milk, raw grated corn juice, and brown sugar filled in a mold and steamed. This cake is similar to pudding. Kokole can be a traditional type of pudding from Minahasan. From the linulut and non-linulut food names analyzed, it was found that this single food name is unique when examined from the lexical unit because it does not have lexical relations of the synonym, homonym, polysemy, and hyponym types. The type of meaning relations covered by *rica rodo*, *bobengka*, *sinegor*, *koyabu*, and *ragey* are only antonyms because they are different from other types of food.

Bobengka is the name of a cake-type food that turns out to be a form of a Minahasan person or clan (fam) name. The food name *bobengka* is the only food name in the form of a person's name. *Bobengka* consists of *Bob* and *Engka*. Actually, if examined from the affix form, there is an affix form /bo-/ added to the word *bengka*. The word *bengka* may be equated with the word *bangka* 'swollen'. However, after searching for the same word equivalent as the basic word *bengka*, there is none. The only words that appear are *bobaso*, *bobira*, *bobontehe* and *bolengkar*. The Minahasan clans *Engka* and *Sengka* appear to be equivalent to *bengka*. So *Bobengka* must be sorted out into *Bob* and *Engka*. In fact, there is a person's name, *Bob Engka*, in Minahasan. If we look at the origin of food names in general in Minahasan, the food names come from the forest part, and *uma* is just the name of plants, trees, food ingredients. It is different in the case of *bobengka* cake, which is the name of a person. The emergence of the name *bobengka* cake is not certain which form came first, whether the name of the food or the name of the clan, so *bobengka* was made by a maker named *Bob Engka*.

A. The lingual forms of Minahasan Traditional food names are as follows.

1. Word

The word consists of food names that cannot be sorted out anymore. Words consist of *pangi*, *tinoransak*, *bobengka*, *sinegor*, *koyabu*, and *ragey*.

2. Phrases

Traditional Minahasan food names as phrases are *rica rodo*, *ikang babi*, *babi kecap*, *ragey*, *sate babi pedis*, *sate babi manis*, *acar sayur bulu*, *sayor pait*, *nasi bungkus*, and *kusi pisang*.

3. Clauses

Clauses consist of incomplete sentences. The clauses are *ikang babi bungkus daong pangi*, *ayam pake leilem isi di bulu*, *babi utang isi di bulu*, *pangi pake ikang cakalang*, *sa'ut pake udang*, and *ikan mas woku woka*,

B. Meaning of Minahasan traditional food names

The meaning of Minahasan traditional food names consists of denotative meaning and connotative meaning.

1. Denotative meaning

The denotative meaning consists of food names derived from ingredient names. The denotative meaning appears in the name of *pangi* food which comes from *pangi* leaves. *RW* is dog meat food because it is hairy. *Rintek wuuk* means hairy. *Acar sayur bulu* is acar food that comes from young bamboo plants.

2. Connotative meaning

The connotative meaning is found in the names of horse tai cookies and *bobengka*. *Kukis tai kuda* is only likened to horse dung, while *bobengka* means female genitals but can be said to be a person's name, *Bob Engka*. *Sendeen* is the name of a vegetable. *Sendeen* is a negative term for a woman who is naughty, while *pongkor* is given to a man who changes female partners or a bastard man who likes to play with women. *Pongkor* is the name for golden fish food. The name *brot goreng* is given to a person who likes to pout so that his face is irregular.

Novelty of research can be presented as follows. Minahasan traditional food is a part of culture that tend to lie in the social system, there is a combination of models and models for just that the economical materialism process has dominated the presence of fuzz food in Minahasan traditional food . Cultural values have started to decrease with the existence of health and economic values in the form of practicality and efficiency and effectiveness laid down in the procurement of Minahasan traditional food. Cognition or thought about the Minahasan traditional food now is only food consumed on a daily basis and for a party that can be purchased at the restaurant, cafeteria or food court at the supermarket just as the concept of culture with the symbol "thanks" or "thanksgiving" in the social system. It happened because what remains now is the habit of eating and drinking with Minahasa food and drink menu as a routine social mobility in public life of Minahasan society. Thus, the form still appears as the name of the typical food of Minahasa or lexicon, but culturally the function shifts, that is, the value of culture began to be shifted by a religious value coupled with economic value. Variations and modifications of the form of Minahasan traditional food are diverse.

Categorization of food label *linulut and non-linulut* showed that the condition of the behavior patterns of society in the treatment of food in Minahasa today seems to be clear that the name has been various. That is, the variation of the name of the food is not only derived from the components of food, way, cooking appliance, or a history of ethnic arrival in Minahasa, but also from the original clan (fam) of Minahasa. Thus, not only the reference of the nomenclature of plants, forest trees and uma 'garden', but also humans. The appearance of the name of the origin of the name is an exceptional case from the general (universal) because it rarely happens. Besides that, variation or modification happened only in the one area. Tombariri as area near beach knew *pangi campur ikang or saut pake udang*. The name of those food cause of so many marine fish there. The mythologized meat in society changed to the type of fish for reasons or medical considerations or health. Pangi food with ingredients pork replaced with marine fish species. The myth value of meat decreased because the meat is not used on party food, otherwise the mythical value of fish that was only considered as meat to the daily diet increased its status as a party menu. The modification of food naming is changed into another type.

CONCLUSIONS

The conclusions that can be given are as follows. First, the food naming system in Minahasan is derived from food ingredients, tools or media used for cooking, food makers, places or locations of food making, the arrival of Minahasan people, and people's names. The form of Minahasan traditional food names consists of words, phrases, and clauses. Second, the meanings that appear in Minahasan traditional food names are denotative meaning and connotative meaning. *Sendeen* as the name of vegetable food becomes negative because it is used as a negative term for women who are naughty while *pongkor* is given to men who change female partners or bastard men who like to play with women. *Brot goreng* is given to people who like to pout.

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