

Ethnolinguistic Study of Tontemboan Language Expressions in Sende'eng Traditional Cooking by The Lower Tombasian Village Community

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Abstract

This activity explores the ethnolinguistic aspects of Tontemboan language expressions in cooking sende'eng in the community of Tombasian Bawah Village. Using a qualitative ethnolinguistic approach, this activity reveals that variations in ingredients, cooking methods, and food presentation are not only culinary choices, but also carry linguistic meanings that reflect the mindset and cultural identity of the community. These findings demonstrate how traditional cooking practices serve as a means to preserve and convey cultural heritage. This activity also emphasizes the importance of language in expressing the cultural values and traditions of the community. By documenting these linguistic expressions, this activity provides insight into the cultural significance of sende'eng and its role in the community of Tombasian Bawah Village. In addition, this activity highlights the importance of maintaining minority languages through documentation and research such as this. In the context of cooking sende'eng, Tontemboan language expressions play a key role in communicating cooking techniques, ingredients, and philosophies that are passed down from generation to generation. This activity contributes to a deeper understanding of the relationship between language, culture, and food, showing how traditional cooking practices serve as a medium to preserve and convey cultural heritage.

Keywords: *Tontemboan language; sende'eng; Ethnolinguistics; Local Language*

1. INTRODUCTION

The activity on the language and culture of a community is a crucial aspect of understanding the identity and richness of the existing cultural heritage (Hardiman & Nuraniwati, 2023; Lumentut & Lengkoan, 2021; Nikabadi et al., 2024). Ethnolinguistic studies, which combine linguistic and anthropological studies, offer deep insights into how language reflects and influences a community's culture (Mishra & Rahman, 2023; Al-Khaza'leh, 2023). One language rich in cultural values is the Tontemboan language, used by the Lower Tombasian community in the traditional cooking of Sende'eng. Ethnolinguistics is a branch of science that studies the relationship between language and the culture of an ethnic group. According to Ehala, (2023), ethnolinguistics explores how language is used in specific cultural and social contexts and how language reflects a community's values, beliefs, and identity. In this activity, language is viewed not only as a communication tool but also as a reflection and shaper of culture.

Lower Tombasian Village is part of Kawangkoan District, Minahasa Regency. The people of this village use the Tontemboan regional language with the "Makelaai" dialect as a means of communication (Tenda et al., 2020). For example, in rituals or social activities carried out in everyday life. And sende'eng (vegetables/vegetable dishes) is a traditional food that is currently consumed by the people of Lower Tombasian village. The names of the food and the cooking process are in the Tontemboan regional language. The Tontemboan language is one of the regional

languages spoken by the Minahasa tribe in North Sulawesi (Rorimpandey, 2021). This language is rich in expressions and idioms containing cultural values, traditions, and community beliefs. According to Diharti & Rachmawati, (2023), the Tontemboan language has unique structures and vocabulary that reflect the social and cultural life of its speakers. In the context of traditional Sende'eng cooking, Tontemboan language expressions play an important role in

communicating the techniques, ingredients, and cooking philosophy passed down from generation to generation.

In this village there are several dishes made from vegetables, which are usually called *sende'eng*. The word *sende'eng* comes from the basic word *sende'*, namely vegetable, in line with (Shuhratovna, 2023; Rina et al., 2021; Kobis et al., 2024). *Sende'eng* is the name for all types of vegetables that have not been cooked and has changed to the name of vegetable dishes or dishes made from vegetables. *Sende'eng* cooking is one of the distinctive culinary traditions passed down by the Lower Tombasian community (Polii, 2021; Nugraha, 2020). This tradition is not only about how food is prepared and cooked but also about the cultural values contained within it. As explained by Saruan et al., (2023), every stage in the *Sende'eng* cooking process has deep symbolic meaning, expressed through traditional language and practices.

From the results of conversations with the local community, it turns out that there are several types of names for vegetable dishes in accordance with what has been expressed by several of my informants who are 89 years old, namely *peda'al*, apparently there are around 6 types, both as a staple food and as a medicine or for health, supported by (Lumenta et al., 2022; Rorimpandey, 2021; Arwam & Baru, 2023). *Peda'al* (Vegetables cooked with rice) is vegetable porridge, *Tina'pe'* (Vegetables cooked in water) a kind of soup or vegetable broth, *Sinantangang* (Vegetables cooked in coconut milk) coconut milk vegetables, sauteed (stir-fried vegetables), *Winongos* (vegetables cooked in bamboo), *Sompulut* (vegetables with sago cooked in bamboo), *intah* (gohu vegetables) and *saut* (banana stem), *pusu'* (banana heart), and so on. And this dish was contested on the birthday of Lower Tombasian village.

Jamallullail & Nordin, (2023) in their research on ethnolinguistics explains the importance of understanding how language is used in specific cultural and social contexts. This activity provides a strong theoretical foundation for this research. Tenda et al., (2020) this activity examines the relationship between language and culture and how language can reflect a community's cultural identity. These findings are relevant to understanding the role of the Tontemboan language in the *Sende'eng* cooking tradition. Saruan et al., (2023) and Lengkoan & Hampp, (2022) this activity focuses on the structure and vocabulary of the Tontemboan language and how this language reflects the social and cultural life of its speakers. This activity provides important insights into the characteristics of the Tontemboan language. Diharti & Rachmawati, (2023) this research explores the tradition among the Lower Tombasian community, emphasizing the symbolic meaning contained in each cooking stage. These findings are relevant to understanding the cultural context in the use of the Tontemboan language. Ehala, (2023) in his writing, Ehala discusses how language variations reflect and influence the social structure of society.

Moreover, Mishra & Rahman, (2023) examined how language can be used to build social and cultural identity. These findings are relevant to understanding the role of the Tontemboan language in communicating cultural values in the *Sende'eng* cooking tradition. Liando et al., (2023) and Clément & Norton, (2020) in their research, they actually discuss the importance of preserving minority languages. This activity provides an important perspective on efforts to preserve the Tontemboan language through documentation and studies like this. In the traditions of the Lower Tombasian people there are vegetables for parties and there are vegetables that are consumed every day. The vegetables described above are only consumed every day in the family, while *pangi* is a vegetable that is considered a luxury so it is only served on holidays such as Christmas, New Year, Thanksgiving and events or parties for New Houses, Wedding Parties, and *Kumawus* (the event closes the mourning event). To more clearly express the language through traditional *Sende'eng* dishes, it will be explained in another section, namely: starting from the preparation of ingredients, processing methods or cooking methods and presentation methods as well as the meaning behind traditional *Sende'eng* dishes. In this way, the thought patterns of the Lower Tombasian village community will be seen regarding the expression of language through traditional cooking.

2. METHODS

The problem is analyzed using a qualitative approach from an ethnolinguistic perspective. Ethnolinguistic activity in activity involves examining the interplay between language and culture within a specific ethnic group (Ehala, 2023). Even so, Jamallullail & Nordin, (2023) added that this approach combines linguistic analysis with anthropological insights to understand how language reflects and shapes cultural practices, beliefs, and identity. Data collection typically includes participant observation, in-depth interviews, and document analysis to capture authentic linguistic expressions and their cultural contexts. The goal is to uncover the cultural significance embedded in language use, providing a comprehensive understanding of the community's social dynamics and cultural heritage. This method is particularly valuable in preserving endangered languages and documenting traditional practices. The data was obtained through direct observation using the techniques: Listening to Capable Involvement (SLC), Listening Without Cakap Involvement (SBLC), Recording, Taking Notes. The activity on several traditional cooking competitions in Lower Tombasian Village, apart from that, researchers conducted literature studies, especially the Tontemboan language.

Findings and Discussion

The discussion begins by listing the names of ingredients, the cooking process and ending with symbolization analysis.

Ingredients, Processing Methods, and Presentation Methods

Material

In this section, the materials and their names will be introduced. The main ingredients include various vegetables: Laleina kapaya (papaya leaves), Laleina gedi (gedi leaves), and Laleina Paku (fern leaves), which consist of Intua nail (hard nail), Paku pe'di (nail...), and Ndowar fern (young fern). Additional vegetables are Laleina leilem (leilem leaves), Laleina pariah (popare leaves), Laleina karowa (spinach leaves) with its varieties Karowa reindang (red spinach) and Karowa inasu (dog spinach), Kangko (water spinach), Kamunti, and Pangi. Also included are Kekese'eng (torn to pieces). The mixed ingredients, or additional ingredients, are Wi'ir tande (corn rice), Sinduka (fine flour from jegung), Wi'ir embene' (paddy rice), Uwi (tree tree), Wongkai (taro), Kapitu (pumpkin), Towang (sago), Le'bung (young bamboo), and Wu'nga kapaya (papaya flower). The seasonings listed are Langsuna (onion stem), Kukuru reindang (red basil), Pondang (pandan leaves), Salimbatak (lemongrass), Laleina kunik (turmeric leaves), Marisa (chopped), Lompias (ginger), and Foreign (salt). Finally, the names of the dishes and the methods of processing and serving include Peda'al in its various forms: Peda'al gedi wo kapaya, Peda'al kinemuang, Peda'al pentu' or peda'al kapaya, Peda'al Gedi, Peda'al Paria, Peda'al Know, and Peda'al Kamunti.

Processing Method

Peda'al: Cook the water until it boils, then add the rice and tubers. When it's cooked, add the vegetables until wilted, then add the spices and remove.

Presentation: This peda'al is served with chili sauce consisting of chilies, tomato spring onions, and dried roa fish heads which have been grilled and then mashed together. Dinner menu in your own family environment. The eating utensils are plates with spoons or corombar and spoons made from coconut shells. The traditional cutlery for eating together is the laikit banana leaf or korombar which is made from areca nut stems.

The Tina'pe' dishes include several varieties: Tina'pe' Gedi, Tina'pe' Gedi wo Leilem, Tina'pe' Gedi wo Wongkai, Tina'pe' Gedi wo Tand e Rowar, Tina'pe' Gedi wo Kapitu wo Tande Rowar wo Wongkai, Tina'pe' Karowa, and Tina'pe' Kangko.

Processing Method: Cook the water until it boils, add the vegetables and herbs until wilted, then remove from heat.

Presentation: Tina'pe' gedi is vegetable gedi sauce served with rice or eaten with rice. Served during the day, at night. Tina'pe' can also be given dried roa fish (galafea) to make it even tastier. The tool for baking is a bascom or baking pan.

The Tinumis dishes include several stir-fried varieties: Stir-fried Kapaya, Kapaya wo Stir-fried Paku, Kapaya wo Kangko Stir-fry, Kapaya wo Wunga Kapaya Stir-fry, and Kapaya wo Wunga Kapaya wo Gedi Saute.

Processing Method: Heat coconut oil in a frying pan, then add the spices and meat until the meat is cooked. Add vegetables until wilted. Then appointed.

Presentation: The stir-fried vegetables are a side dish of tina'pe' and coconut milk vegetables. Kapaya tinumis can also be served with the pork fat. And it is served with rice for lunch or dinner. The tool for serving is a bascom or baking pan.

Sinantangang

Processing Method: Put the coconut milk in a frying pan until it boils, add the vegetables and spices until wilted, then remove.

Presentation: Gedi coconut milk is served with rice during the day and at night. The tool for serving is a bascom or baking pan.

Winongos

Processing Method: Vegetables are mixed with spices and meat (if using meat), then put into bamboo and grilled. After boiling, remove.

Presentation: This dish is tastier when mixed with pork fat (tawak) or pork intestines (taripang, sine'ei), and served with rice during the day and at night. The tools for serving are plates or baking pans.

Inta

Processing Method: Papaya leaves are sliced thinly then mixed with thinly sliced shallots, ginger, and chilies, a little salt, then added with vinegar.

Presentation: This papaya leaf gohu is served after lunch with plates and spoons. This dish is included as a dessert.

Language expressions

From the provision of ingredients, the process of processing sende'eng (vegetable dishes) to the presentation described above, the language is revealed as follows:

Table 1. The process of processing sende'eng

Tontemboan Language	English		Meaning/Explanation
	(Expressions)		
	Noun	Verb	
laleina kapaya	v		usually used are papaya leaves that do not bear fruit. And papaya leaves are good for treating malaria.
laleina gedi	v		good gedi leaves are shaped like fingers and have lots of mucilage. It is said to be good for the health of both eyes and pregnant people.
intua nails, pe'di nails and ndowar nails	v		intua nails (the shape is rather rough and hard like a forest fern), pe'di nails (a type of fern that is short but rather rough), ndowar nails (a fern that we often find on sale at the market or in the supermarket)
laleina leilem	v		leilem leaves
laleina pariah	v		popare leaves

laleina karowa	v	there are two types of spinach leaves, namely karowa reindang (red spinach) and karowa inasu (dog spinach) the tree has thorns.
kangko	v	water spinach which grows in water.
Tahu kamunti	v	Tofu
kekeseeng	v	leaves like rice leaves that are still easily torn
pangi	v	
sinduka	v	fine rice from corn
uwi	v	cassava
wongkay	v	taro
kapitu	v	pumpkin
le'bung	v	young bamboo shoots
nanamur	v	spice
langsuna	v	onion stem
kukuru	v	kukuru reindang (red basil), kukuru kulok (white basil)
pondang	v	pandan leaves
salimbatak	v	lemongrass
marisa	v	chili
foreign	v	salt
anto'om	v	bamboo
wawi	v	pork
tawa'	v	fatty part of pork
taliksina	v	Pork fat
sine'ei	v	stomach
kosei	v	eel
rano	v	water
wi'ir tande	v	corn rice
wi'ir mbenek	v	paddy rice
korombar	v	cutlery made from areca leaf stems
Peda'al	v	name of vegetable porridge
Peda'al gedi wo kapaya	v	gedi and papaya porridge
Peda'al kinemuang	v	mixed porridge
Peda'al pentu' or peda'al kapaya	v	papaya pulp
Peda'al Gedi	v	gedi porridge
Peda'al Paria	v	pariah porridge
Peda'al Kenal	v	tofu porridge
Peda'al Kamunti	v	kamenti porridge
Tina'pe'	v	vegetable sauce
Tina'pe'Gedi	v	gedi sauce
Tina'pe' Gedi wo Leilem	v	gedi and leilem sauce
Tina'pe' Gedi wo Wongkay	v	gedi and taro sauce
Tina'pe' Gedi wo Tande rowar	v	gedi sauce and young corn
Tina'pe' Gedi wo Kapitu wo Tande Rowar wo Wongkai	v	gedi sauce, pumpkin, baby corn and taro

Tina'pe' Karowa	v	spinach sauce
Tina'pe' Kangko	v	water spinach sauce
Tinumis	v	stir fry, cah
Sauteed Kapaya	v	Stir-Fried Papaya Kapaya
wo Paku Stir-Fry	v	Papaya and Paku Stir-fry
Kapaya wo Kangko Stir-Fry	v	Stir-Fried Papaya and Water Spinach
Kapaya wo Wunga Stir-fried Kapaya	v	Papaya, Flowers and Gedi Stir-Fry
Sinantangang	v	Coconut Milk
Gedi Sinantangan	v	Gedi Coconut Milk
Kapaya Sinantangang	v	Papaya Coconut Milk
Gedi wo Kapaya Sinantangang	v	Gedi and Papaya Coconut Milk
Kapaya wo Wunga Sinantangang	v	Papaya and Coconut Milk Flower
Gedi wo Kapaya wo Wunga Sinantangang	v	Gedi, Papaya and Coconut Milk Flower
Winongos	v	Bamboo Cooking Kapaya
Winongos	v	Bamboo Cooked Papaya
Winongos Paku	v	Bamboo Cooking Paku
Kapaya wo Paku Winongos	v	Papaya and Bamboo Cooked Paku
Kosei Winongos	v	Bamboo Cooked Eels
Pangi	v	Pangi
Sompulut	v	kneaded sago
Inta	v	Gohu Papaya Leaves

3. RESULT

In this section we will analyze the use of verbs, nouns, menu naming, cooking sequence, ingredients used, taste of each dish, color, treatment and processing of dishes which will be explained in this section.

Table 2. Analysis of word usage

Language Expression (Tontemboan)	Meaning/Explanation
Sende'eng	<p>Sende'eng has two meanings, namely 'vegetable' and 'name of food', it can also be a noun and a verb. The basic sende'eng word is sende' which means "vegetable" or "eat". For example: Sende'eng as a noun "Aweang sende'eng" (there are vegetables). "Amisare'eng sende'eng?" (Where are the vegetables?). Sende'eng sapare'eng (what vegetables?) sende'engna (the vegetables), sende'engnu (your vegetables).</p> <p>Sende'eng as a verb is "Sende'eng re'ya" (I'm about to eat it!) "Sende'eng!" (eat!), "Sende'engem!" (eat it!). Sinende' (to eat), sinende'na (to eat), sinende'eng (mixed with vegetables), sinangasendek' (to eat up), sumende' (to eat), kasende' (friend), ma'sende' (to eat) makasende' (just finished eating), pinakasende' (finished), pa'sende'eng (eaten).</p>

	Sende'eng is a passive verb with the ending - eng, and this passive formation states that an action will be carried out.
Peda'al	<p>Peda'al (vegetable porridge) as a base word and changed to pineda'al (made peda'al), pa'peda'aleng (made peda'al), pakapeda'aleng (made all peda'al), pinakapeda'al (all the peda'al have been done), ma'peda'al (making peda'al), makapeda'alle' (just finished making peda'al). Peda'al refers to a noun. This noun can also be turned into a passive verb, namely pineda'al</p> <p><i>a Peda'al gedi wo kapaya</i> The name of this dish is taken from the name of the vegetable porridge made from gedi and papaya leaves and the process of making it. The color is white rice and green gedi leaves and papaya leaves. Served at night. Eaten by the family alone, not by guests. The ones who cook are usually women. And most often it is mothers.</p> <p><i>b. Peda'al kinemuang</i> The name of this dish is taken from the various mixtures of vegetables, tubers and fruit and the process of making them. So it is called kinemuang (mixed). Kinemuang with the basic word kemu (mixed) can change to pa'kemuang (mixed), ma'kemu (mixing), makakemu (just mixed), kakemu (mixing), pinakakemu (all mixed), cememu (mixed). Peda'al is not often served because it depends on the ingredients. Can also be served in the morning, afternoon, afternoon or evening. Can also be served to guests but still includes relatives or acquaintances. Cooked by mothers, girls rarely cook this dish. The color is interesting because almost all the colors are there from the white of the tubers, the green of the gedi, kale, a few papaya leaves, and the reddishness of the pulp due to spinach, the yellow of the pumpkin. This peda'al is more liked by the public.</p> <p><i>c. Peda'al pentu' or peda'al kapaya</i> The name of this dish is taken from its taste, namely pentu' (bitter) and from the name of the vegetable papaya. Bitter porridge made only from papaya leaves and corn rice flour. So it is called pineda'al pentu' or peda'al pinentu'. Pentu' (bitter) is a basic word so it can change to pinentu' (make bitter), kapentu (bitter), ma'pentu' (make bitter), pinakapentu' (make everything bitter), mapentu'um (already bitter). Peda'al is not often served and is a dinner. The color is white and green of papaya leaves. Your own family food menu. Managed by mothers.</p> <p><i>d. Peda'al Gedi</i> The name peda'al is taken from the name of the gedi vegetable. Peda'al is often called emeh (tawar). The color is white and green with gedi leaves. Served at night by the inner family. And it is often processed by mothers and teenage daughters.</p> <p><i>e. Peda'al Paria</i> The name of this dish is taken from the name of the vegetable and the process of making it. This dish is best eaten in the morning as breakfast. Even though it tastes bitter, it is not as bitter as papaya leaves. And eaten by his own family. And people who have influenza and malaria. Prepared by mothers.</p> <p><i>f. Peda'al Know</i></p>

	<p>The name of this dish is taken from the name of the vegetable and the process of making it. Food served in the morning is like breakfast. Although the taste is a bit different, namely like astringent. The colors are white and green. Eaten by his own family. Prepared by mothers.</p> <p><i>g. Peda'al Kamunti</i> The name of this dish is taken from the name of the vegetable and the manufacturing process yes. Food served in the morning is like breakfast, although it doesn't taste anything The colors are white and green. And eaten by their own family and people with high cholesterol. Prepared by mothers.</p>
Tina'pe'	<p>Tina'pe' (gravy). The basic word is ta'pe' (soup) and becomes tina'pe' (soup), ta'pe'eng (makes gravy), ta'pe'engna (he who makes gravy), ma'ta'pe' (makes gravy), makata'pe' (just finished making the sauce), pa'ta'pe'eng (while making the sauce), pakata'oe'eng (just finished making the sauce), pinakatape'eng (all the sauce has happened). The word tina'pe' is a passive verb with an insert -in-, and this passive formation states that an action has just been completed.</p> <p><i>a. Tina'pe'Gedi</i> The name of the dish comes from the name of the gedi vegetable and its preparation. It doesn't taste bitter and is served with rice. Eaten at any time, any time and eaten by the nuclear family. The color is slimy green. Managed by mothers and teenage daughters.</p> <p><i>b. Tina'pe' Gedi wo Leilem</i> The name of this dish is taken from the names of gedi vegetables and leilem vegetables and the process of making them. It tastes bland but a bit astringent and slimy. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. The color is slightly slimy green. Managed by mothers.</p> <p><i>c. Tina'pe' Gedi wo wongkay</i> The name of this dish is taken from the names of gedi and taro vegetables and the process of making them. It tastes bland and a bit slimy. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. The colors are green and white. Managed by mothers.</p> <p><i>d. Tina'pe' Gedi wo Tande rowar</i> The name of this dish is taken from the names of gedi vegetables and young corn and the process of making them. It tastes a bit sweet because of the young corn and is a bit slimy. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. The colors are green and corn yellow. Managed by mothers</p> <p><i>e. Tina'pe' Gedi wo Kapitu wo Tande Rowar wo Wongkai</i> The name of this dish is taken from the names of gedi vegetables, pumpkin and baby corn and the process of making them. It tastes a bit sweet but a bit slimy. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. The color is green, yellow and white, slightly slimy. Managed by mothers.</p> <p><i>f. Tina'pe' Karowa</i> The name of this dish is taken from the name of the karowa vegetable and the process of making it. The taste is bland and the color is red. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. Managed by mothers.</p>

	<p><i>g. Tina'pe' Kangko</i> The name of this dish is taken from the name of the kale vegetable and the process of making it. The taste is a bit bland and the color is green. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. Managed by mothers.</p>
Tinumis	<p>Tinumis (stir-fried) comes from the word sauté and changes to tinumis, ma'tumis (make stir-fry), makatumise' (just made stir-fry), pa'tumiseng (make stir-fry), pakatumiseng (make all stir-fries), pinakatumis (everything has been stir-fried). Tumis, which comes from Manadonese Malay and means 'stir fry' in Indonesian. And this is the same with Indonesian language users. This verb is passive with the insert -in-, and this passive formation states that an action has just been completed</p> <p><i>a. Stir-fried Kapaya</i> The name of this dish is taken from the name of the papaya vegetable, and the process of making it is stir-fry, it tastes bitter. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. It is green and is managed by mothers.</p> <p><i>b. Kapaya wo Paku Stir-Fry</i>, the name is taken from the names of the papaya and Paku vegetables and the process of making them, namely stir-fry. It tastes a bit bitter. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. It is green and is managed by mothers.</p> <p><i>c. Kapaya wo Kangko Stir-Fry</i> The name of this dish is taken from the names of papaya and kangko vegetables and the process of making it is stir-fry. It tastes a bit bitter. Served with rice and eaten at any time. This dish can be served to guests (close acquaintances). Eaten by the immediate family, not by guests. This dish is often served and liked by most people. The color is green, managed by mothers.</p> <p><i>d. Kapaya wo Wunga Kapaya Stir-fry</i> The name of this dish is taken from the names of the papaya vegetables and papaya flowers and the process of making them. It tastes a bit bitter. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. The color is green and yellow papaya flowers. It's better if you give it pork fat or skipjack fufu. Managed by mothers.</p> <p><i>e. Kapaya wo Wunga Kapaya wo Gedi Saute</i> The name of this dish is taken from the names of the vegetables papaya, gedi and papaya flowers and the process of making it is stir-fry. It tastes a bit bitter. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. The color is green, yellow and white, slightly slimy. Managed by mothers.</p>
Sina	<p>Sinantangan (given coconut milk). The basic word is santang (coconut milk), which comes from Manado Malay and means 'santang'. It appears that the Malay word Manado is already in use. The word santang changes to sinantangang (given coconut milk), sumantang (giving coconut milk), ma'antang (giving coconut milk), makasantange (just giving coconut milk), pa'santangang (giving coconut milk), pakasantangan (made into coconut milk),</p>

	<p>pinakasantangang (all have made from coconut milk). Sinantangan is a passive verb that uses the prefix -in-, and the suffix -an. This shows that the coconut milk is in the condition. This coconut milk vegetable is not often eaten, unlike tina'pe' which is served every day. This dish is only consumed by yourself, not by guests.</p> <p><i>a. Gedi Sinantangan</i> This dish is taken from the names of vegetables and coconut milk and the process of making it is coconut milk. It tastes bland and tastes like coconut milk with the color of the coconut milk being milky white and green. Served with rice and eaten at any time. Eaten by the immediate family, not by guests. Managed by mothers.</p> <p><i>b. Kapaya Sinantangan</i> The dish is taken from the name of vegetables and coconut milk and the process of making it is coconut milk. Even though papaya leaves usually taste bitter, after cooking them with coconut milk they don't feel bitter and the color is milky white and papaya green. And eaten with rice and eaten at any time. Eaten by your own family. Not for guests. Managed by mothers.</p> <p><i>c. Gedi wo Kapaya Sinantangan</i> The dish is taken from the names of gedi vegetables, papaya leaves and coconut milk and the process of making it is coconut milk. The bitter taste is not felt and the color is milky white and green, papaya leaves. Eaten with rice and eaten at any time by the nuclear family. Not for guests. Managed by mothers</p> <p><i>d. Laleina Kapaya wo Wunga Kapaya Sinantangan</i> The dish is taken from the name of the vegetable papaya leaves, papaya flowers and coconut milk and the process of making it is coconut milk. This dish tastes bitter and the color is milky white, papaya green and papaya flowers yellow. Eaten with rice and at any time by the nuclear family. Not for guests. Managed by mothers.</p> <p><i>e. Gedi wo Laleina Kapaya wo Wunga Kapaya Sinantangan</i> The dish is taken from the names of gedi vegetables, papaya leaves, papaya flowers and coconut milk and the process of making it is coconut milk. This dish does not taste bitter and the color is milky white, gedi green, papaya leaves and papaya flowers yellow. And served with rice and eaten at any time. These colorful coconut milk vegetables are not for guests. Managed by mothers.</p>
Winongos	<p>Winongos (cooked in bambo), (cooked). Winongos are literally cooked in bamboo and become mushy. The basic word is wongos and changes to winongos (cooked in bamboo), ma'wongos (while cooking in bamboo), myawo'ngos (already cooked), makawongosem (finished cooking), pa'wongoseng (making bamboo dishes), pakawongoseng (all cooked in bamboo), pinakawongoseng (all cooked). Meanwhile, 'cooked, cooked' in the Tentemboan language is 'rorok'. Winongos is a passive verb with -in-, and this passive form states that an action has just been completed. Just cooked</p>

	<p><i>a. Kapaya Winongos</i> This dish is taken from the name of the papaya vegetable and the process of making it winongos (cooking in bamboo). The color is green and the taste is bitter. And served with rice and eaten at any time. Cooking for your own family, not for guests. Processed by men or gentlemen.</p> <p><i>b. Winongos spikes</i> This dish is taken from the name of the nail vegetable and the process of making it winongos (cooking in bamboo). The color is green and doesn't taste bland. And served with rice and eaten at any time. Cooking for your own family, not for guests. Processed by men or gentlemen.</p> <p><i>c. Kapaya wo Paku Winongos</i> This dish is taken from the name of the papaya vegetable and fern leaves and the process of making it winongos (cooking in bamboo). The color is slightly bitter green. And served with rice and eaten at any time. Dishes are for the family, not for guests. These dishes are prepared by men.</p> <p><i>d. Kosei Winongos</i> This dish is taken from the name kosei (eel) and the process of making it winongos (cooking in bamboo). It is green and white in color and tastes bland. And served with rice and eaten at any time. Cooking for your own family can also be served for guests. This dish is prepared by men.</p> <p><i>e. Pangi</i> This dish is taken from the name of the vegetable pangi. The color is green and blackish and the taste is bland. And served with rice and eaten at any time. You can also cook food for your own family for guests. This dish is prepared by men.</p> <p><i>f. Sompulut</i> The name of this dish is taken from the root word pulut (sticky), getting the prefix so (already) from Manadonese Malay to become sompulut. The addition of m in this word is to straighten the word connections so they are not stiff. The color is green and whitish and the taste is slightly bitter t. And served with rice and eaten at any time. Cooking for your own family, not for guests. This dish is prepared by men.</p>
Inta	This papaya leaf gohu is served as an appetizer. This papaya leaf gohu tastes bitter, sour, spicy and has a ginger taste. The color is green. For your own family, not for guests. Can be eaten without rice.

Symbolization Analysis

Symbolization analysis explains the meaning of language expressions in traditional sende'eng ingredients and dishes as well as the mindset of the Lower Tombasian village community.

1. Sende'eng

Sende'eng is simplicity and even shows the poverty of the community itself. So, the word sende'eng is used as an expression to replace the word "eat". If you are invited to eat with the expression sende'eng, it doesn't actually mean eating vegetables, but the opposite. Basically, the people of this village do not entertain their guests with vegetables except pangi. If there are vegetables, it is considered that the family cannot afford to celebrate or hold a party.

The expression sende'eng has many meanings, even if you ask this question to a middle-aged or older woman, there will be no answer other than laughing, somewhat embarrassed or angry. Because sende'eng can have another meaning, which is related to female genitalia. It can also mean harassment of the person, because they are considered a difficult person or because their daily life consists of only eating vegetables. And from sende'eng it emerged as a word of greeting for the people of this village.

"Me'ei sumende'" (Let's eat vegetables) the actual meaning is "let's eat". This greeting appears at meal times, for neighbors or friends who visit the house.

"Me'ei sumende' ka wo e" (Let's eat first), or "Sumende' pe' wo" (Eat first)

"Mei pe' wo awean sende'eng" (Stop by for vegetables) "Mei sumende' mawali-wali ambale mandere'eng waya si sende'eng.... (Let's eat (vegetables) together at home even if it's just vegetables).

"Mei rumengkom ambale mandere'eng waya si sende'eng.... (Let's eat together (a dish) at home, even if it's just vegetables).

By paying attention to the word above, it turns out that sende'eng can mean "vegetable" and "eat" depending on the context used. From the expressions above, it appears that the closeness of the community can be seen from the greetings or invitations that appear when meeting on the street in front of the house or visiting guests and also inviting them to parties. This greeting or invitation faded, so it got the second position after "Mei kumang" (Let's eat (rice)). This is said to have arisen with the existence of social civilization which began to recognize the outside world or the surrounding community, in the sense that they felt embarrassed if they just said "let's eat vegetables". And lately it often appears with the greeting "Temuli pe wo aweang tu'tu' (Let's stop by first there's rice) or "Temuli pe aweang telo'o" (Let's stop by first there's leftovers). This greeting is said when meeting or visiting after meal times. "Makasiwo pe" (Just finished cooking). This sentence was delivered before meal time. Thus, the description above shows that there has been a shift in meaning. From a shift in meaning like this, the meaning of the word "vegetable" changes to "wife". What is the relationship between vegetables and wife? What is the relationship between "sende'eng" and the wife's "penana'ang"? Ambisare'eng si kasende' ? (Where is your wife?) Kasende' (friend eating (vegetables)). And usually the friend who eats is the wife. So the wife is called "kasende". It is from this term that it makes one's ears red or embarrassed when a woman is called "kasende', "e sende'", e sende'eng. This term often has a negative connotation, namely "food friend" or means being "men's food" or targeting women's vital organs. Sende'eng is synonymous with a woman's first name. If you joke with a mother by reprimanding eh sende'eng. They answered ngana pe sende'eng. This sentence shows the displeasure of the mother who was reprimanded with sende'eng so she answered, do you have vegetables?

Then appeared in the Tombatu area "sende'eng ko!" (I'm eating you!) or "You're crazy!" or "I will kill you!".

2. Peda'al

Peda'al was the first to be known by the local community. This peda'al is not like the Manado porridge that we know today, but this pineda'al is a peda'al that is not watery but dense, like rice. And this is eaten at noon and at night. In the past, they didn't know the term breakfast or "sumokol", they only drank coffee or tea with boiled sweet potatoes or didn't have breakfast at all. There is a local saying "Sa pe' tumawoy pe' toro kumang." (If you haven't worked yet, don't eat yet) or there is no food yet. So peda'al became a staple food. It is said that if you have eaten peda'al, it will be strong and can last until noon.

a. Peda'al gedi wo kapaya

This peda'al is often consumed by people every day and has become their specialty. If you say peda'al, it means vegetable porridge made from gedi and papaya leaves. And it becomes a staple food at night. Rasan Yes, it's not bitter even when mixed with papaya leaves. Because there are only a few papaya leaves, there are more gedi leaves. It is often consumed by the people of Lower Tombasian villages and is eaten at night as a staple food.

b. Peda'al kinemuang

This peda'al can be said to be more complete, which is why it is called "peda'al kinemuang" and this is the forerunner of the term *tinutuan*. This peda'al is a bit watery. This food is eaten at night, or when many people are eating. But most people make peda'al based on existing ingredients. There is no requirement that many kinds of ingredients be cooked, but according to the existing ingredients or according to individual tastes.

Peda'al kinemuang food is very popular with the people of this village and suits the tastes of children to adults. So they invite each other or invite or give to their neighbors to strengthen their relationship or kinship. Problems are solved at the table by eating this dish. In this way, the brotherhood becomes closer and closer, even as a unifying tool. Eating together on leaves makes us *sangarengkom* "eating a dish" or "eating at a table" or "eating together". *Sangarengkom* has a deeper meaning, namely to unite people with problems and provide advice from the old to the young and a place for complaints. This is done after finishing eating.

And *Sangarengkom* means being a "friend", so the term *Oh sia sangarengkomku* "Oh he's my friend" appears. This shows that in their daily lives, they work together, go out together, and cook together, or bring food together, so that they eat together on one plate or one cutlery. And ultimately this goes beyond siblings. This term is further clarified by the expression which states that *sangarengkom* means "friend" with the expression "*seila kwa sangarengkom!*" "They are friends!"

There is also an expression used to invite people to eat together, namely "*mei rumengkom kwa!*". "Let's eat together!" while offering food. This shows that those invited to eat are close friends or siblings and neighbors. *Me'i rumengkom ambale wo jita sangarengkom*. (Let's eat together at home so we have a shared meal). The meaning is the same as "if we eat together (a meal) it means we have become brothers".

And this expression is also used to invite people to a wedding or move into a new house, namely "*Mei rumengkom ambale mande re'e waya si sende'eng*". "Let's eat together at home even if we only eat vegetables."

There is a saying that parents give as advice to children or siblings by saying that "*Sa jita sangarengkom ulid wo mentalijurang*" (If we eat together (a dish or a plate) it is difficult to separate). One philosophy that is always remembered and paid attention to is to maintain the ties of brotherhood. If there is a problem, it is always resolved in this way.

c. Peda'al Gedi

The most practical peda'al is presented. This dish shows that the family at that time had nothing left. Usually served at night. But it can also be served in the morning as breakfast, especially for people who are sick, so it becomes a sick person's breakfast. And it is typical for children and teenagers.

d. Peda'al pentuk or peda'al kapaya

If the porridge is watery it will taste very bitter. What is meant by peda'al pentuk is bitter porridge. It is made from rice and papaya leaves so it tastes bitter. This bitter porridge is a bit dense or dense because there is more rice flour so it is not too bitter. This Peda'al is not often served. Served if we feel like we always eat sweet foods or eat fatty foods or treat malaria. And the chili sauce is finely ground chili. According to them, if you often eat bitter papaya leaves, you won't get malaria easily. And if you get malaria, you have to eat papaya leaves or drink boiled water from papaya leaves.

Bitterness is equated with poverty. Since childhood, they have been taught to eat papaya leaves so they can get used to living in hardship. If later life becomes difficult, it will no longer be difficult to eat papaya leaves. "*Kumang laleina kapaya tare ko sa malengei*" (Eat papaya leaves so you don't live a hard life). This food is not often served simply according to need or desire.

e. Peda'al pariah

The pulp is bitter but not as bitter as papaya leaves. And this porridge is quite watery, therefore it is called seseropen (smoked). Popare porridge is good for health. If you are sick with influenza, eat popare porridge to get hot and sweaty and recover quickly.

f. Peda'al knows

This 'tofu' porridge is not bitter but not a bit astringent. And this porridge is the same as pariah porridge which is a bit runny so it is sucked (sucked). This 'tofu' porridge is good for health. And it is often eaten by people who have just given birth and also their own families. Not often served except for new mothers After giving birth, eat more of this type of peda'al in order to heal the uterus.

g. Peda'al Kamunti

Kamunti porridge is not bitter. And this porridge is the same as Kamunti porridge which is a bit watery so it is absorbed (sucked). This tofu porridge is good for health, especially for high cholesterol.

3. Tina'pe'

Tina'pe' is a vegetable dish with soup. Sometimes called vegetable soup or vegetable soup. Tina'pe' tends to be food that is quickly cooked so it is often said that ta'pe'engem ((makes quick vegetable soup). With the idea that because you are hungry, you make vegetable soup. And this doesn't take long to cook. Boil the water then add the vegetables. and soon it was appointed so that it was called ta'pe'. The same meaning as fast food.

a. Tina'pe'Gedi

This vegetable soup is often served. This shows that there is nothing left and it has become a habit. But food is included in health food to treat all diseases.

b. Tina'pe' Gedi wo Leilem

This dish is the same as tina'pe' gedi but is not consumed often. Leilem vegetables are good for children, especially for children who have worms. Can remove worms in the stomach.

c. Tina'pe' Gedi wo wongkay

This dish is actually food for garden workers if they forget to bring lunch or are too lazy to bring lunch. This dish is the fastest to make. Taro substitute for rice. And usually in every plantation there is taro and gedi and these are mandatory plants in the garden apart from other plants, so it's easy to get them. Now it has become a food served with rice.

d. Tina'pe' Gedi wo Tande rowar

This dish can also be eaten without rice, because corn is a substitute for rice. This dish is rarely served because it has to wait for the corn harvest.

e. Tina'pe' Gedi wo Kapitu wo Tande Rowar wo Wongkai

This dish is almost the same as peda'al but the difference is that there is no rice. It is best to balance the amount of vegetables and pumpkin and taro. Don't eat more vegetables. This tina'pe' can be eaten just like that without rice.

f. Tina'pe' Karowa

This dish is not often consumed because it is red in color so it is not liked. But this dish is good for increasing blood. What lasim cooks is white korowa kulo' (white spinach).

g. Tina'pe' Kangko

This dish is the same as red spinach, which is not often cooked or consumed. Because in Tombasian village people rarely grow kale and lettuce even though they have rice fields but don't cultivate kale. There is but only a little, although there is but it is not often cooked. Does this have anything to do with health?

4. Tinumis

Stir-fried vegetables or papaya leaves cooked with onion stalks. A much-loved dish. This dish is also a traditional dish. This means inviting neighbors to eat or giving to neighbors. "mei kumang aweang kapaya tinumis" (let's eat some stir-fried papaya).

- a. Stir-fried Kapaya
This dish is the most popular dish and is a daily menu.
- b. Kapaya wo Stir-fried Paku
This dish is a dish that used to be rarely served but has recently been served a lot.
- c. Kapaya wo Kangko Stir-Fry
This dish is the same as the stir-fried kapaya wo Paki dish, which is a dish that was rarely served in the past but has been served a lot lately. Now many kale vegetables are sold. This dish can be served to guests (close acquaintances).
- d. Kapaya wo Wunga Kapaya Stir-fry
This dish is the same as the stir-fried kapaya wo Paki dish, which is a dish that was rarely served in the past but has been served a lot lately. Now many kale vegetables are sold. This dish can be served to guests (close acquaintances).
- e. Kapaya wo Wunga Kapaya wo Gedi Saute
This dish is a dish that is rarely consumed because there are not enough papaya flowers.

5. Sinantangan

Coconut milk vegetables are vegetables cooked in coconut milk. What is often made from coconut milk is papaya leaves. Coconut milk papaya leaves are very popular with the public. Meet pe wo aweang tetelp peret sinantang. (Singa used to have panici wings in coconut milk.) I don't mean panici wings but papaya leaves. Paniki coconut milk is a meat food that is a favorite and is considered a luxury because panici is an animal that is almost extinct in the Minahasa area. So panici wings are compared to papaya leaves. Coconut milk contains high cholesterol. But it is said to be good for hair growth.

- a. Gedi Sinantangan
This dish, although it tastes bland and tastes of coconut milk, is liked by children. Usually this dish is served with salted fish to make it taste better.
- b. Kapaya Sinantangang
Papaya leaf dishes usually taste bitter, but after cooking them with coconut milk, you don't feel the bitterness. Usually this dish is served with salted fish to make it taste better. And this dish is not liked by children but is most loved by older people.
- c. Gedi wo Kapaya Sinantangang
Even though papaya leaves usually taste bitter, they have been mixed with gedi so they become tasteless, p the pain is not felt. Usually this dish is served with salted fish to make it taste better. And this dish is liked by all young and old people.
- d. Laleina Kapaya wo Wunga Kapaya Sinantangang
This dish is also a favorite dish that is loved by many people. Usually this dish is served with salted fish to make it taste better.
- e. Gedi wo Laleina Kapaya wo Wunga Kapaya Sinantangang
This colorful coconut milk vegetable can be eaten by children because it is not too bitter and can be accepted by people who don't like bitterness.

6. Winongos

Vegetables cooked in bamboo are called winongos. However, when raw cloves have just been harvested, filled in a sack or collected on a mat, the cloves will become soft due to the heat and can also rot. Soft cloves are also called wongos or mawongosem when they are ripe. Ere' mawongosem e cingkeh (yes the cloves are ripe). Kosei winongos are included in luxury dining, as are pangi. The existence or social status of the family will be seen from the pangi itself. If there is a lot of pork in the pangi, even more pork means the person is well off, if there is a lot it means the family is middle class and if there is very little pork it means the family is not well off. And if only one piece of pork is consumed by each member of the pangi, the family is considered to be stingy. This cuisine is managed by men. So it is called 'sisiwong e tuama' (men's cooking). In

ancient times all dishes could be cooked in bamboo. Rice can also be cooked in bamboo without being wrapped in leaves, as can meingat and fish.

a. Kapaya Winongos

This bamboo dish is a snack made from coconut milk and stir-fried vegetables. And usually this is the food of people who work in the garden. He said he worked while cooking. Before working, the prepared materials are filled in bamboo, then placed on the fire, left alone on or next to the fire, then work.

b. Winongos spikes

This dish is usually intua fern cooked in bamboo, which is more delicious if mixed with pork intestines (sea cucumbers) or water. This dish used to be food for people working in the garden, but now it has become a meal for working people at weddings. In fact, it has become a food for wedding parties in the Tonsea and Tombatu areas.

c. Kapaya wo Paku Winongos

This dish is taken from the name of the papaya vegetable and fern leaves and the process of making it winongos (cooking in bamboo). And the fern mixed with papaya leaves, namely Indowar fern leaves, can also be mixed with pork intestines (pork sea cucumber). This dish is still included in the food of people working in the garden.

d. Kosei Winongos

This dish is a luxurious dish that is very popular with the Lower Tombasian people. Eels are fish that are difficult to get because they are not kept. If there is this dish, it will be a fight.

e. Pangi

Pangi is the most special vegetable dish because this dish is only available at weekly events (kumaus). Recently, on church holidays such as Christmas and New Year, almost every house has prepared pangi. Basically, not for guests or invited people. At weddings, pangi is only eaten by work people and close family members, but at wedding receptions, pangi is not served. Pangi is served with rice. Made by men.

f. Sompulut

This dish is rarely served because it depends on whether there is sago or not. And this is food for people working in the garden. And it's rarely served at home.

7. Inta

Sliced raw papaya leaves mixed with vinegar. This inta is popular with young people and is usually made on Sunday afternoons or holidays, and at the end of a party where many young people gather, or invite friends to gather. "Eh mei kuak memak pe' inta kita" (let's make gohu together) thus they became familiar. There are two types of papaya leaf inta and papaya fruit inta. Both are very popular with young people. So there is a community of young people, where there are young people gathered, there is inta

4. CONCLUSION

In conclusion, the ethnolinguistic activity of Tontemboan language expressions in sende'eng traditional cooking by the Lower Tombasian Village community reveals a profound connection between language, culture, and culinary practices. The investigation into the ingredients, cooking processes, and presentation of sende'eng highlights the significance of these traditional vegetable dishes within the community. The term "sende'eng," which encompasses meanings such as vegetables, cooking (as a noun), and eating (as a verb), emerges as a multifaceted linguistic expression deeply embedded in the daily life and cultural fabric of the Lower Tombasian Village. The use of the term "sende'eng" extends beyond its literal meanings, serving as a linguistic greeting and symbolizing the strengthening of brotherhood and communal ties among the villagers.

This activity underscores how the preparation and consumption of vegetable dishes are not merely culinary activities but also social and cultural practices that reinforce community

bonds. The emphasis on vegetable dishes within the Tontemboan language expressions reflects the community's values of simplicity, health consciousness, and a connection to their cultural heritage. The findings reveal that the people of Lower Tombasian Village advocate for the consumption of more vegetables, demonstrating an awareness of the health benefits associated with a vegetable-rich diet. The ability to select nutritious foods is conveyed through the language expressions surrounding sende'eng, indicating a collective knowledge and practice of healthy eating. Furthermore, the simplicity and variety of vegetable dishes are celebrated within the community, highlighting the diverse ways in which sende'eng is prepared and enjoyed. The cultural practices associated with sende'eng also convey the notion that these vegetable dishes are primarily for daily consumption and are not typically served to guests. Supported by (Khosa & Ramakrishna, 2023; Astuty et al., 2020; Jamallullail & Nordin, 2023). This distinction underscores the intimate and routine nature of sende'eng within the community's dietary habits, emphasizing its role as a staple in their daily lives rather than a dish reserved for special occasions.

In essence, the ethnolinguistic activity reveals that the Tontemboan language expressions related to sende'eng traditional cooking are rich with cultural significance and meaning. These expressions encapsulate the community's values, health practices, and social relationships, illustrating how language and culinary traditions are intertwined in the cultural identity of the Lower Tombasian Village. By documenting and analyzing these linguistic expressions, the activity contributes to a deeper understanding of the cultural heritage and linguistic diversity within the Tontemboan community. This activity highlights the importance of preserving and appreciating traditional language expressions and culinary practices as they provide valuable insights into the community's way of life, beliefs, and values. The activity of sende'eng and its associated language expressions offers a window into the cultural world of the Lower Tombasian Village, showcasing how language serves as a vessel for cultural transmission and continuity. Through this ethnolinguistic lens, this activity underscores the vital role of language in maintaining and celebrating cultural identity and heritage.

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