



Internalization of Pakpak Writing Characters for Daily Disclosure

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ABSTRACT

The existence of the Pakpak language among the families and communities of Pakpak migrants from time to time is further eroded by the incomprehension of its 'writing and pronunciation.' As an initiative to defend his vision against the scour of civilization, for the sake of preserving the culture and habits of these ethnic linguistic characters, the author searches for and finds Pakpak's original writings to get character letters that explain how to express them in everyday language. This research was conducted using qualitative methods, data collection through literature study, observation, online interviews, and document analysis. The purpose of this research is to a) internalize the characters of Pakpak's writing for the love of his identity; and b) can be socialized as an alternative in the process of learning written characters and tribal languages for the sake of awakening local wisdom based on aesthetics and ethics. The results showed that strengthening the understanding of Pakpak's writing can foster the character of an individual with a personality.

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1. INTRODUCTION

The Pakpak community is an ethnic group that resides in Indonesia. As one of the tribes, the Pakpak community certainly has a variety of traditional cultures which are symbols and reflections of life in their environment.

Judging from the geographical location, the area where the Pakpak ethnic exists is in several regencies, such as Pakpak Bharat Regency, Dairi Regency, and Parlilitan-Pakkat Humbang Hasundutan Regency as well as the Manduamas area in North Sumatra Province, and Aceh Singkil and Subulussalam Regencies in Aceh Province. All of these locations are in the south-west coastal area that stretches from the north in the form of hills to the south of the coastal area of the island of Sumatra. The Pakpak tribes in all these places have their own identities in the asylum, namely the Simsim Suak in Pakpak Bharat Regency, the Keppas Suak and Pegagan Suak in Dairi Regency, the Kelasen Suak in Humbang Hasundutan Regency, and the Boang Suak in Aceh Regency. Singkil. Each Suak displays its unique characteristics in the character of the cultural values of the Pakpak Tribe. Such as greeting and greeting characters in everyday social life, the response style of the interlocutor in everyday life, and daily habits in the family. Language has become one of the ethical politeness of communicating in (Faiz, et al., 2020) As the development of all remote areas by the encouragement of Indonesia's development, of course the unity of language and writing is to capture the nation's development goals, but it is not realized that increasing time has preserved indigenous culture each area. The use of regional writings is no longer used, if any, it is certain for the traditional leaders who maintain them. This is what causes cultural preservation to be increasingly eroded by the times that are developing and both in the use of language and also in writings.

This description is an indicator that the character of Pakpak's writing, especially among children, is no longer known. The influence of immigrant culture and information technology that continues to add to the closing opportunities for the preservation and cultivation of the original writings of the local population, not only in this day and age which has awakened a few Pakpak figures, but since the independence of Indonesia this has also occurred because of the demands of all citizens of the nation. Indonesia must use Indonesian and Indonesian writing. in the interest of the unitary state of the Republic of Indonesia. Multicultural cultural values become capital in social aspects in society (Sumiati, 2018). Of course, there is nothing wrong with this, because that is how the citizens of the Indonesian nation should play a role in unifying the vision and mission of developing Indonesia's national security. Due to regional developments, there is also population exchange due to work, school and business business opportunities, of course requiring communication in one Indonesian language and writing. This process ignores the preservation of the language and writing culture of the region itself, and forgets it for generations. Therefore, it is deemed necessary to immediately re-encourage the introduction of Pakpak writing characters through education in the family starting from traditional cultural leaders and parents, through elementary school education, to special education for Pakpak people everywhere.

Institutions in the community can empower all levels of society regarding the socialization of Pakpak's writings. Self-help is a form of direct coaching and training for ordinary citizens and also in the educational environment. The character development of Pakpak writings ideally should be through devices that are close to the local community and rely on the values of local cultural arts wisdom as stated (Faiz, et al., 2020) that traditional arts have been proven to provide wisdom values that can make them strong and clear, will avoid confusion. Furthermore, Bandem also argues that through the values that exist in traditional arts, we can learn to understand the spirit of togetherness, wise communication, and dedication to

preservation. Internalizing written characters is a form of art communication that must be created more presented as a common need (Mayakania, 2013).

Meanwhile, the result of the work of the people's representatives of Pakpak Bharat Regency apart from the birth of Regional Regulation Number 3 of 2016 concerning the Preservation and Development of Pakpak Culture is the existence of a regional regulation concerning the Sulang Silima Marga- Marga Pakpak Suak Simsim Institution is a forum that can internalize the character of Pakpak writings, so the object is the traditional institutions of Sulang silima Pakpak clans. How the format will be formed in the future, of course, will greatly depend on each of these community institutions (Zuska, 2013).

Each clan has its own group of SulangSilima Indigenous Institutions, such as the Solin Sulang Silima Indigenous Institution, whose address is Secretary at Jalan Pangguten Sori No. 29 Tinada Village, Tinada District, Pakpak Bharat Regency. Likewise, other Pakpak clans have their own Sulang Silima Secretariat offices. With the existence of this institution, it can facilitate the internalization of Pakpak's writing characters for the community. Here are the research objectives:

- a) Internalize the characters of Pakpak's writings for the sake of their love of identity.
- b) Can be socialized as another alternative in the process of learning written characters and tribal languages for the sake of awakening local wisdom based on aesthetics and ethics.

Based on this description, it is necessary to explore further, what and how is the process of internalizing the character of Pakpak's writings through self-help for the community through the Sulang silima marga institutions. Prior to the discussion, some terms need to be definitively known regarding matters relating to the title of the article.

Internalization: comes from the word 'internalization' which means 'of or in the side' which means something related to the notion of 'in'. Internalization is defined as a process that can make the values of understanding the character of Pakpak's writings within the Pakpak community.

Character or character is an inner trait that affects all thoughts, behavior, character, and character possessed by humans or other living beings. (KBBI) Character education according to Thomas Lickona, in character education it's clear we want our children are able to judge what is right, care deeply about what is right, and then do what they believe to be right even in the face of pressure from without and temptation from within (Faiz, et al., 2020). Pakpak writing is the original Pakpak language script that will be described in this paper. Everyday expressions are simple language and basic writings in Pakpak language.

2. METHOD

The method used by the author in this article is to use a naturalistic qualitative approach using an analytical descriptive method (Bakry, 2017; Sidiq, et al., 2019). According to Whitney quoted by Moh. Nazir said: The descriptive method is a fact- finding method with the right interpretation because the descriptive method is a method for making a picture of a situation or activity, so the type of case study research is appropriate, and this research does not test the hypothesis (Sandelowski, 2010). The author draws conclusions from Whitney's opinion that leads to the researcher's goal that the fact-finding method with interpretation from the original source or the source of ancient books written in the original Pakpak language.

Qualitative research put forward David namely "data collection in a natural setting, using natural methods and carried out by naturally interested people or researchers". Opinion qualitative (Mohajan, 2018) research is "research that uses a natural setting, with the aim of interpreting the phenomena that occur and is carried out by involving various existing

methods." From the two opinions above that natural qualitative research will provide a natural interpretation with the natural way of thinking of a researcher regardless of the various types of data sources obtained.

Some of the opinions expressed above regarding the definition of qualitative research, it can be concluded that to understand the phenomena experienced by the research subjects, for example behavior, perception, motivation, action in the form of words and language in a special natural context by utilizing various methods. natural. The research method used is descriptive analytical method, which is a method that describes the ongoing situation at the time the research was conducted based on existing facts describing the process of fostering street children to become good citizens. The data collection technique carried out two processes, namely the online interview method with informal talks and the study of documentation literature from sources of written data in ancient writings and the results of previous research.

The research technique used is an observation technique which observes the characters of the original writings of the Pakpak Tribe found in ancient books as the object of research. The participant as an observer in question is that the researcher as an observer is not fully an actor, but still performs the function of an observer. With this opinion, the researcher plays the role of the perpetrator because of the origin of the Pakpak tribe being studied. With the original Pakpak people, it certainly makes it easier for writers to get historical data about Pakpak cultural customs.

3. RESULTS AND DISCUSSION

In ancient times an Englishman was teaching Hebrew and Arabic and opened the first semester class with the encouragement to say something like this, "Dear students, let's together learn the language that has ever been heard from the lips of God (Zaidi and Zaki, 2017) Age now every human being has communication from his own model to others whose mother tongue character is the language of his tribe. The Pakpak language is a stand-alone language used by the Pakpak community wherever they live (Hutajulu and Nasir, 2018). Some supporters of Pakpak language independence, such as:

- (1) Language from the beginning came to the land of Pakpak or his ancestors did not change.
- (2) Independence of language followed by writing used the same as what should be said.
- (3) Have consonants and vowels that must be combined.
- (4) Used by every Pakpak ethnic in the family wherever they live.
- (5) The breadth of the area inhabited by Pakpak people who still use the Pakpak language even though they can't write it down

In this discussion, we focus on the character of Pakpak's writing, which is awkward to recognize, let alone its use due to several things about the learning system:

- (1) Writing form,
- (2) The pronunciation is a bit difficult,
- (3) How to read it which is also heavy. However, it can be categorized in very simple writing, such as word placement and grammar.

3.1 Austronesian Language Family

The Pakpak ethnic group speak their own language, the Pakpak language. Although there are 5 Pakpak Tribe Suaks, namely the Kelasen Suak, Simsim Suak, Pegagan Suak, Keppas Suak, and Boang Suak whose existence is between 6 Districts in two Provinces on the island of

Sumatra, they still have unity using the Pakpak language in their characters. The Pakpak language is a branch of the Austronesian language family, which is one of the independent languages among the surrounding languages of North Sumatra. The Pakpak language, which is still used in the Pakpak family, proves that the mother tongue cannot be lost, which must follow the character of the Pakpak tribe itself (Harianto, et al., 2023). The description of the Pakpak letters proves that the existence of the Pakpak language has always existed and developed according to the development of the Pakpak ethnicity.

3.2 Pakpak Language History

In the book *Mpung Mental Solin* and the author, *Mpung Kras Banurea*, explains the origin of the Pakpak language in two versions, namely:

- (1) The Pakpak language originates from the ancestors of the Pakpak ethnicity itself from the eastern part of the world at the time of the spread of humans approximately 2000 years BC by the Austronesian race from Greece and they became the ancestors of the western part of the archipelago. They came in two waves around 2500 BC and 1500 BC, through the Indies and then into the south-west coast which stretches from the north in the form of hills to the south of the coastal area of the island of Sumatra (Taylor, 1997).
- (2) The word "Pakpak" is explained in the writing of *Mpung Mental Solin*, when the first people arrived to the coastal land of the West Aceh Sea, precisely through Aceh Singkil, along the Cinendang river which empties into the Aceh Singkil Sea, and the river goes to the Simenggo river in the Parlilitan area. which flows through the Kombih river in the Sibande area, Tinada and then the Ordi river in the Salak area, continues to Binanga Boang and crosses Ulumerah. All of these names are now increasingly populated villages or small towns. As explained above, they moved around during the Ntuara era. The first to move to the mountains of Tanah Pakpak were Sori Gigi, surnamed Berutu, Sori Tandang, surnamed Padang, and Patuan Sori, surnamed Solin. They continued to exist and lived from the Boang Aceh Singkil area to Salak, Kutaliang, Tinada, Jambu and Ulumerah, to a large extent in the Pakpak Simsim area. (Bintari & Darmawan, 2016).

When these first people were in the mountains of Tanah Pakpak which is now called Pakpak Bharat, Dairi and its surroundings, they were cutting down trees to build roads or settlements. Every time they continue to cut trees, and move around to make new places, because the situation is still a dense mountainous location close to the seafront to the middle of the mountain range. Because the community did not know to name themselves or to name their group, they were new people from the area, so they had not been identified for a long time, but they still used Pakpak language and writing. At one time, the identity of this community emerged as the Pakpak people. According to the results of interviews with several elderly Pakpak figures, they could not give a date when the name was expected to be used, perhaps this needs further investigation. But in essence, that all interview sources say, the naming of Pakpak for new people in the mountainous location, because there are a group of

other immigrants who often hear "sir..pak...pak...pak" voices in the area. that, but never knew them, so the other person always mentioned that there were Pakpak people in the new location. This is the origin of being the Pakpak Ethnic or Pakpak Tribe according to the 2nd version of the interview. Because the Pakpak people also heard from other communities that they were Pakpak people, the Pakpak people themselves introduced themselves as Pakpak people (Sakti and Nakamura, 2014).

3.3 Description of the Basic Letters of Pakpak Language

The writings in the language of the Pakpak tribe are thought to have been known and studied around the 6th to 7th centuries BC. This information is based on the writings of Mpung Krass which was told by Mpung Mental in the original unpublished ancient book entitled "The Origin of Ni Pakpak and His Greatness" which was written on October 5, 1982.

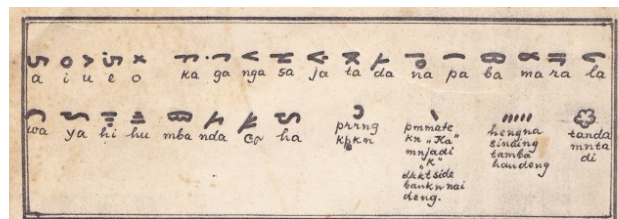


Figure. 1 Pak Pak Basic Letter

Consonant and Vowel Letters Written by the Pakpak Tribe (photo: original from the ancient Pakpak book)

The letters of the Pakpak language consist of 30 vowels and consonants with the mention of having to be followed or continued by the pronunciation of vowels. The pronunciation of consonants with a total of 21 letters is as follows: ka-ga-nga- sa-ja-ta-da-na-pa-ba-ma-ra-la-wa-ya-hi- hu-mba-nda-ca-Ha. Meanwhile, the mention of 5 vowels is as follows: a-i-u- e-o. The last four letters are the punctuation mark for a word and the end of the sentence.

3.3 Font Layout

The placement or layout of the Pakpak letters can be seen in the following picture:

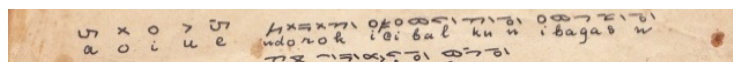


Figure 2. Pak Pak font layout

The explanation:

The vowels a-o-i-u-o, are placed in their positions according to the pronunciation of the word, as follows:

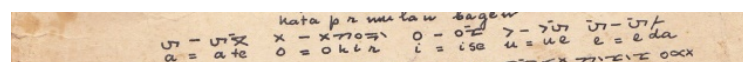


Figure 3. Pak Pak font layout based on pronunciation

The explanation:

- ate | a-te artinya heart
- ise | i-se artinya who
- okir | o-kir artinya shipping
- ue | u-e artinya yes
- eda | e-da artinya a woman's call to a brother's wife

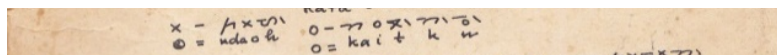


Figure 4. Pak Pak font layout based on pronunciation

The explanation:

ndaoh | nda-o-h it means far

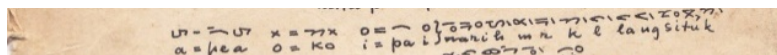


Figure 5. Pak Pak font layout based on pronunciation

Explanation:

rea | re-a means a village name

ko | k-o it means you

pa | p-a means a short call from the word "Pa".

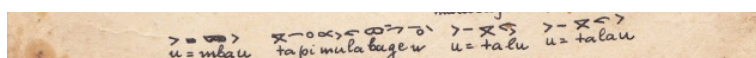


Figure 6. Pak Pak font layout based on pronunciation

The explanation:

mbau | mb-a-u it means smell

talau | t-a-l-u it means lose

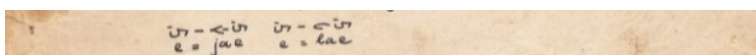


Figure 7. Pak Pak font layout based on pronunciation

The explanation:

jae | j-a-e it means separate

lae | l-a-e means water

The stages of combining vowels in consonants are actually simple according to their pronunciation. However, many words from the Pakpak language cannot place vowels to read perkat words, because there are times when vowels are not needed in the word, as in the following example below:

Mddm | *m'dd'm* it means sleep

who cannot place vowels between consonants, because if the vowels are placed in between, then the pronunciation is not in accordance with the original pronunciation of the Pakpak people, although sometimes the pronunciation of the vowels still gives the same meaning to the Pakpak people who hear it. For example, if we place the vowel between the consonants:

meddem | *m-e-dd-e-m*

what he said was meddem, making Pakpak people feel unsuitable in communication, even feeling that there was an obstacle that didn't really mean anything. Another example of the word ceggen should be ceggn which means morning. With the examples above, it can give an idea of how to learn Pakpak language with his original writings. These simple forms of recognizing Pakpak letters should have a place to be discussed with Sulang Silima Marga-Marga groups in each Pakpak Suak.

3.3 Vocalization

Pakpak writing has 21 consonants, and at that time it was written solely with consonants. Even when he reads the sound of vowels sounds as a connector between the consonants. However, because it is not written, the place and sound of the vowels must be known/pronounced by every reader.

At that time, they still used the Classical Pakpak language, which is the language of their ancestors in everyday life. This can be proven by examples in everyday language that are sometimes used in social media. An example of the writing is as follows:

*"Imulani Lot Ngo Piga-Piga Kalak Jlma Roh Mi Kuta En. Itmmulai Kalak Idi Mo Mainkn Sapo"
Means"*

in the beginning there were several people who came to this village. They started building houses. In the word JLMA is Jelma = Person, and Itmmstari is Itemmula = started. At present, the way of writing as above without making vowels, is no longer available, because it will be difficult for the Pakpaks themselves to not be able to read them, because they are never familiar with the writings of the Pakpak script.

3.4 Stages of the Value Internalization Process based on the Concept of Pronunciation and Writing of Pakpak Letters

According to the results of an interview with Mr. Hati Solin (a religious leader of the Pakpak Tribe), the introduction of the Pakpak character for the indigenous community is the cultivation of personality values that are focused and calm, therefore, the character of the Pakpak ethnic group tends to show a calm attitude in socializing with anyone. and anywhere. Therefore, it is necessary to inculcate the learning of Pakpak letters from elementary school, in order to instill local wisdom values that shape the character of children who are focused and calm. In the community of the Sulang Silima Marga-Marga Pakpak group, it is based on 3 important components that must be passed by each member of the group, namely:

a. Recognizing Letters

In this component, every person who takes part in the discussion of introducing Pakpak letters or studying specifically, is strived to be able to write letters and remember the type and pronunciation of the letters.

b. Recognize punctuation

Likewise in the following components, that everyone who learns must remember punctuation in their placement and can also write correctly.

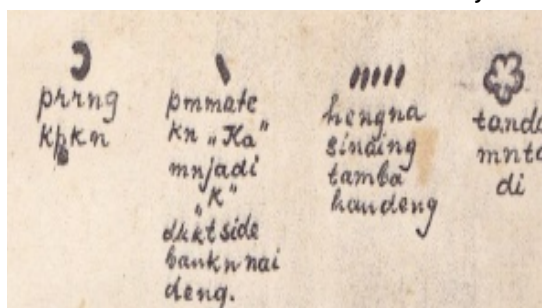


Figure 8. Pak Pak punctuation symbol

c. Recognize combining letters

The next stage is that everyone who is familiar with the letters and punctuation marks must be able to place the positions of the vowels and punctuation marks so that they can be read correctly.

Table 1. Pakpak letters and read them

No	Letter name	Print form	Sample speech	Transliterati (NB)
1	a		a : "pa"	a
2	i		i : "mike"	i
3	u		u : "mulak"	u
4	e		e : "eta"	e
5	o		o : "roh"	o
6	ka		k : "kayu"	k
7	ga		g : "gadong"	g
8	nga		ng : "ngangang"	ng
9	sa		s : "sabah"	s
10	ja		j : "jamah"	j
11	ta		t : "taruhkn"	t
12	da		d : "dggI"	d
13	na		n : "natam"	n
14	pa		p : "pangan"	p
15	ba		b : "babo"	b
16	ma		m : "mangan"	m
17	ra		r : "riris"	r
18	la		l : "lapihen"	l
19	wa		w : "wagel"	w
20	ya		y : "yah"	y
21	hi		h : "sendih"	hi
22	hu		h : "tahuma"	hu
23	mba		mb : "mbahkn"	mb
24	nda		nd : "ndaoh"	nd
25	cr		c : "cerm"	c
26	ha		h : "hantarn"	ha
27		) : tanda baca	Punctuation
28			' : tand hrf mati	Stop sign
29			"" : tanda baca	Commas
30			. : tanda titik	Dot

3.5 Stages of the Value Internalization Process based on the Concept of Pronunciation and Writing of Pakpak Letters

Character education in UNESCO's understanding has pillars that are based on 4 phases, namely learning to know, learning to do, learning to be, and learning to live together. Sulang silima clans organizations in each asylum must follow a strategy according to the 4 pillars of UNESCO, as is being carried out by Sulang Silima Marga Solin in Tinada District, Pakpak Bharat Regency. The components of the strategy carried out are as follows: (a) the learning to know phase. This phase begins with the group of Sulang Silima administrators by means of daily communication, discussion and sharing the ability to pronounce and write Pakpak letters. The next step, the management group invited people to join in discussing Pakpak's writings. It seems to have succeeded in making the local community aware of what the Sulang Silima Marga Solin management group often talks about. (b) the learning to do phase. After the management group was added by people around the location, they took turns forming a group meeting to discuss Pakpak's writings, and providing an expert on Pakpak writing from the group's leaders. Of course it takes time and sacrifice from the Pakpak management and writing experts. However, with the commitment to preserve the cultural customs of the Pakpak Tribe, it does not reduce the enthusiasm to teach it and socialize the original Pakpak writings. Another advantage experienced by the existence of a community of associations for internalizing the character of Pakpak's writing is that it brings the values of local wisdom of regional culture which increases brotherhood and mutual cooperation values. With the practice of the community through the Sulang Silima Marga Solin movement, they have taken part in preserving the Pakpak Tribe cultures in Indonesia. (c) the learning to be phase. Provide a situation for preserving Pakpak culture in terms of Pakpak Asli writings. This pillar rests on (d) the learning to live together phase. This phase shows the results of the internalization of the movement of the previous phases which creates social unity and cohesion in the life of the local community. This phase will lead to a natural desire to coexist and socialize with anyone, other ethnic groups, even any nation.



Figure 9. Pakpak ethnic location map



Figure 10. A couple at traditional Pakpak cultural wedding ceremony in Aceh

4. CONCLUSION

From what has been described, it can be concluded that the internalization of the character of Pakpak writings can be carried out through the community of traditional institutions of Sulang Silima Marga-Marga of the Pakpak tribe in each area where the Pakpak people live.

With the socialization and learning of Pakpak writing characters, it will give strength to the values of Pakpak ethnic local wisdom that are preserved with a calm and peaceful social community, as well as personally learning Pakpak written language will form a more focused and calm personality.

Pakpak's writing learning methods are of course in line with the pillars of character education rolled out by UNESCO which lead to 4 phases of character education learning, namely learning to know, learning to do, learning to be, and learning to live together.

5. RECOMMENDATION

The results obtained indicate that both the journal method and the value analysis method statistically affect the process of internalizing character values in social science learning. Therefore, the use of this clarification model can be used as an easier learning model for students and the community. Thus, there are several recommendations regarding the use of the character value clarification model as follows:

- a. In learning for the social community or students, teachers should further develop learning aspects of the aspect of learning by various learning methods by taking illustrated objects around a real learning environment so as to make learning participants more interested in participating in learning.
- b. The researcher pays attention to the effect of using the method of internalizing character values through journals or methods of analyzing character values, and so it also pays attention to measurements when assessing the abilities and character values contained for participants and the resulting situation.
- c. Recommendations for other researchers to conduct deeper and broader research on the internalization of character values for learning to write regional languages in Indonesia

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