



Linguistics Initiative

ISSN 2775-3719

Volume 2, Number 1, (2022)

<https://doi.org/10.53696/27753719.2131>

Published by *Pusat Studi Bahasa dan Publikasi Ilmiah*
(Center for Language and Scholarly Publishing Studies)

Copyright © 2022 The author(s)

Article License: CC BY-NC 4.0

Ethnography of Communication: The Analysis of Dell Hymes' SPEAKING Model in the Communication among the Infertility Husband and Wife

Ketut Ari Setyawati⁰

⁰ Universitas Pendidikan Ganesha, Indonesia | ari.setyawati@undiksha.ac.id

Abstract

The present study was employed qualitative descriptive methods to examine ethnography of communication using Dell Hymes' SPEAKING mnemonic in the communication between husband and in wife who has no children for a long time in their family. the findings showed a connection between a childless couple with Hymes' SPEAKING terms. The results were communication among husband and wife who get infertility took place in the couple's house particularly in the living room (Setting) in which the scenes were a debate between husband and wife (Participants) who sat opposite in the night (Scene) to seek a corporate solution and maintain the relationship (Ends). The Act was started by awkward conversations which trigger argument and lead to quarrel (A). There were several tones such as serious, tense, sad, promised, regret, apologize, anger, mocking, rude, and pleading in which the communication was conducted in verbal and non-verbal speech (Key) by including code-mixing (Instrumentalities). The husband and wife communicated alternately as speaker and hearer who asking and questioning to respect each other and understanding each situation (Norms of interaction and interpretation). The genre was quarrel as the dialogues were about the debate (Genre).

Keywords

ethnography of communication, Dell Hymes' S.P.E.A.K.I.N.G, communication, infertility couple

Introduction

Communication is an important aspect of our life. As social creatures who need interaction, people practice communication for making contact with each other. Communication helps people to convey and express everything. Every people used communication for different topics and purposes. They speak to share their thoughts, ideas, feelings, or even concepts (Rabiah, 2012). Communication supports people to share their sadness or happiness. Sometimes it can reduce someone's sadness by communicating with others. Therefore, people need tools to conducting communication. Language can be one of the most significant tools for doing that. According to Sirbu (2015), a language is a crucial tool for communication among society. It is a fundamental aspect of communication that beneficial for society. The language is used in presenting a good quality of the information in communication. The united community has good communication using their language. They are required to interact with each other in carrying out social activities. It makes language is a great importance for communication which constructs a society.

Communication exists among a group of people. Communication is used in different groups of people who have their language for communicating. The variety of groups has different cultures and different norms (Sirbu, 2019). Language is shaped by the culture, or where it is spoken. Every group constructs their rule in society as well as the way they communicate. Wardhaugh (2006) described more about how communication builds in society. He illustrated how the community of people who live in different places communicate with their members. Both of them have different ways to share their feeling or their thoughts. They use their norms or rule which existed in the area. Therefore, the community respects their culture in communication. In short, culture affects language and communication that influence the people's thoughts who live in a society and determines their behavior as well as acts according to the norms. They organize their links to other societies through effective communication. It indicates that good communication build and maintain people relationship in society (Wardhaugh, 2006).

There are some factors to make the effective communication. The significant components might influence the communication to be successful. It can be said successful when the receiver able to comprehend the message or information and make any feedback. Communication is different among people, for what they are speaking about is influencing by their culture (Sirbu, 2015, Wardhaugh, 2006, Reyaz & Tripathi, 2016). The context and the purpose of communication impact the language used and language choice. Wardhaugh (2006) emphasized that there are various talks with various purposes. Those are the important factors influencing the language. The rest of the factors that affecting communication are analyzed with a certain study. Dell Hymes (1974) in Wardhaugh 2006 proposed ethnography of communication to analyzed elements in speaking. Hymes presented this framework to observe how particular communication acts and communication events reach their goal. Dell Hymes (1972) introduced the model of SPEAKING that covers the eight factors that culturally affect the communication between people.

Ethnography is an approach to analyze language and anthropology in communication. People communicate by speaking and uttering the language (languages) in certain situations. Those languages and situation is the focus analyzed in ethnography study. The SPEAKING mnemonic includes setting and scene (S), participants (P), ends (E), act sequence (A), key (K), instrumentalities (I), norms of interaction, and interpretation (N), and genre (G). All aspects of ethnography study influence the speaking activities in society. It studied the flow of communication that can be happened and affecting by those factors. Hymes believes that cultural background that affecting people's communication. Therefore, Hymes examines effective communication through these elements. Ethnography observed the natural speaking activity that happens in the society among a group of people.

There are lots of groups of people in society. Start from a small group until the large group of people. The smallest unit in the community is the family. Fatimah (2010) defines a family as an association of two or more individuals who live together with emotions, love, and have their respective roles in the family. Living together requires them to have good communication. They are required to be related and contact each other about the problem or situation in the family. They need to share their happiness or even expressing their feelings. According to Altaira & Nashori, (2008) in Pangaribuan (2016), the quality of communication has been significantly associated with the harmonious family relationship. However, not all families have unidirectional communication. This is due to conditions or problems faced in the family. They have different situations that affect their communication. Therefore, those can impact the communication they do.

Some previous researchers have been analyzed an ethnography of communication particularly using the S.P.E.A.K.I.N.G mnemonic of Dell Hymes in different objects. The prior studies have analyzed the ethnography of communication such as in the literary works and speech events. Herman et al., (2019) conducted an ethnography study in the short story *Romeo and Juliet*. They were analyzed the eight elements of SPEAKING norms and Speech Event Model ethnography of communication by Dell Hymes in the short story. The result of the study was delightful, between SPEAKING codes and speech events analysis showed similarities but slightly different. It showed that *Romeo and Juliet*'s dialogues were compatible with Dell Hymes' SPEAKING codes. The cultural background of the short story affects the dialogues as well as the speech events in *Romeo and Juliet* story. Besides that, Yanti (2017) conducted the same study, but she analyzed ethnography of communication in the *Lontar Tantri Carita*. Figurative languages which existed in the *Lontar Tantri Carita* that written by Gusti Ayu Srinatih et al became analysis focused in order to investigate the eight factors relevant in the speeches. The result of the findings showed that there were three figurative languages that appeared in the *Lontar* based on SPEAKING codes analysis. The other research was conducted by Widiastuti et al., (2020). They have been analyzed ethnography communication in the Balinese wedding proposal. The SPEAKING norms analyzed were between the spokesman of proposer and propose in the wedding proposal. The result of the study was showed significance. The speech events captured all of the elements in Dell Hymes' ethnography of communication. It means that the Balinese wedding proposal has relation to SPEAKING codes. It also found that cultural events or speech events in Bali have their general event structures.

Based on the background of the study, the present study was intended to analyze ethnography of communication in Hymes' S.P.E.A.K.I.N.G terms. The present study was quite different from the prior as it was analyzed the communication among husband and wife who have no children for a long time. Some researchers conducted communication analysis among them but without using the SPEAKING concept of Hymes. Iskandar, Kasim, and Halim (2019) stated the communication between husband and wife who get infertility tends to discuss divorce, polygamy, adoption of children, IVF (In Vitro Fertilization), or living together. A childless couple is a bad reality for a husband and wife. In addition, the social stigma called them as a failed-marriage, they are even ridiculed or bullied in a social environment, Iskandar et al., (2019). This causes a feeling of discomfort and cornering that triggers problems in the household. In addition, having no children in a family affects their role in the household. Apart from the stigma of society, family communication is the most crucial point to survive in this situation. Non-unidirectional communication often occurs between husband and wife. Sometimes speaking too loudly becomes a problem in communication, intonation, facial expressions, and voice pressure coupled with emotions affect the impact of the conversation. Maybe the meaning conveyed will be different from the understanding of the listener. Therefore, it was interesting as a point to be analyzed about their communication in everyday life. The researcher does not find the same preliminary study about the ethnography of communication between husband and wife who have not child. Therefore, the researcher expected that this study is the first. The research question formulated for the study as follows: How are Dell Hymes' SPEAKING norms applied in the communication between Husband and Wife who have no child? The research objective of this study is focused on describing descriptively of SPEAKING norms that apply in communication between husband and wife who get infertility to explore the cultural understanding between husband and wife who have no child.

Method

This study employed a qualitative descriptive method to investigate the ethnography communication of Hymes SPEAKING codes in the interpersonal communication among husband and wife who have no child for long-married. According to Ary et al. (2010) and Creswell (2014) qualitative descriptive research is looking for understanding the phenomenon and then describe the process, meaning, and understanding in a picture or words. This study focused on describing the SPEAKING terms practiced in communication between infertility families. The description consisted of those eight factors influencing the communication that occurred among childless couple.

Ethnography of communication study is the analysis study of how language is influenced by the anthropology of the speech spoken. Hymes' SPEAKING analysis is a synthetic discipline that focuses on patterns of communicative behavior because it is one of the cultural systems, and its functions related to the context of culture (Saville and Troike (2003). Ethnography study is analyzing human interactions in the group. They explained that ethnography study examines the communication behavior in a certain cultural setting. Therefore, this study explored the factors in daily communication between husband and wife.

Hymes' SPEAKING theory (1972) as a reference to analyze ethnography of communication occurred in the husband and wife who have not given birth to children. How is their communication analyzed by studying their dialogues every day and how the SPEAKING model applied in their communication.

There are several procedures were conducted by the researcher in obtaining the data. The purpose of the study was to explore the ethnography of communication between husband and wife who have no child. Therefore, the researcher selected the relatives near the researcher as a subject. The present study conducted observation in order to obtain the data. The observation was conducted a week to get satisfaction data as the result of this study. Moreover, recording their communication is done by visiting the researcher's relatives. The recording was purposed to obtain the significant data as the findings. Further, the researcher took a note in gathering the detailed information.

After the data of all procedures were obtained, the next step was analyzing the data. The first step was data transcription. The data from the recorder, notes, and observation was transcribed into written form in two languages at once. Since the primary data was in the Balinese language, it was added with the English language afterward. Therefore, the data were integrated to be analyzed using SPEAKING mnemonic by Dell Hymes including, setting and scene (S), participants (P), ends (E), act sequence (A), key (K), instrumentalities (I), norms of interaction and interpretation (N), and genre (G). The last step was describing the result of the analysis qualitatively.

Results & Discussion

The findings of the present study about ethnography of communication in infertility husband and wife communication showed the relations with S.P.E.A.K.I.N.G codes by Dell Hymes. The eight factors significantly applied in the communication between childless couple. The present study is presented the communication among husband and wife who having no children based on the eight elements of SPEAKING terms include setting and scene (S), participants (P), ends (E), act sequence (A), key (K), instrumentalities (I), norms of interaction, and interpretation (N), and genre (G). Each of the elements that applied in the infertility couple presented one by one below.

Settings and Scenes (S). The setting of communication between husband and wife without children took place at the participants' own homes, specifically in the family room, where they could gather. They spend more time together at night. Therefore, most of their communication took at night. Generally, the scene was a debate in the living room among husband and wife by sitting opposite each other at night. It started with the awkward conversation that changed into chaos, emotions, and arguments.

Participants (P). Participants in this communication consist of husband and wife who alternately become speakers and hearers. There are audiences such as aunts and the researcher as relatives who sometimes visited their homes.

Ends (E). The purpose of communication between wife and husband without children refers to seek a mutual solution to have children and respecting each other to maintain the relationship.

Act of sequence (A) communication occurs starting from awkward conversations into arguing the interpersonal problems. The wife wants to complain or share her feelings with her husband then the husband gives responses regarding the intent of the languages used by the wife. Then, the emergence of the offense triggers an argument.

Key (K). The tone in the communication of husband and wife without children includes serious, tense, regret, mocking, pleading, anger, loud voice, rude, apologizing, promised, and agreed. Manners of communication include verbal, in which communication is conducted through conversational dialogue, and non-verbal covered silence, pointing, wanting to hit (gesture).

Instrumentalities (I) are oral-speech or verbal. The communication uses the Balinese language *Kepara* and uses a different dialect, the husband's dialect (*Buleleng*) while the wife's (*Bangli*) dialect. In addition, it was used code-mixing between Indonesian and Balinese in communicating between husband and wife who have no children.

Norms (N) of interaction and interpretation in communication among childless couples are alternately between husband and wife in which they become the speaker and hearer to have the interaction in asking and questioning. The took turn when to be hearer and when should be a speaker. Both of speaker and hearer were took equal part in the communication.

Genre (G) used in communication between couples who do not have children is quarrel or debate. It was because they talked about break out and argument to another. Both of husband and wife point their opinion and feelings which make the each other offended and being emotional. It caused them talk with emotion and arise a debate in the conversation.

The relevant factors in the communication quality proposed by Dell Hymes which include of Scene and Setting (S), Participants (P), Ends (E), Act of sequence (A), Key (K), Instrumentalities (I), Norms (N) and Genre (G) can be analyze in the dialogues that spoken by participants both husband and wife. The analysis seeks to see whether the communication is flow run among husband and wife who childless. Wardhaugh (2006) stated that ethnography of communication showed the quality of communication based on the Dell Hymes' SPEAKING codes. The communication must capture all of the eight components. The dialogues presented by the speaker and hearer were strongly influenced by SPEAKING terms of ethnography of communication. Ethnography of communication by Dell Hymes purposed to analyze the speech events, speech acts or etc. It investigates how the speech events and speech acts achieve its goal. Every speech act or event which related in the society certainly influenced by its culture. Their utterances showed their cultural behavior in their communication practices. Now, some significant dialogues by the speaker and hearer explained below.

Most of the beginning conversations among husband and wife who get infertility were about mundane things that sparked debate. For example, the initial dialogue was carried out as follows:

Husband: *"Kamu adi keto seh sebenge Rik?"* (Why is your expression like that?)

Wife : *"Sing engken!"* (Nothing! With resting bitch face!)

Husband: *"Adi jutek keto? Kamu jeg care nak gedeg deen nok."* (*Ejek suami*) (Why are you so rude, like you're angry. With mocking)

The conversation above often becomes the initial part of the communication between husband and wife without children which was a part of the Act of sequence (A). The facial expressions tend to confuse the husband with the wife's feelings, so he wanted to know what was happened by asking his wife orally-speech (I) with a mocking tone (K). However, a simple question can trigger the wife's feelings to be offended and answer with anger.

Wife : *"Jeg ade deen kamu ketaraang nok de. De usil kamu ngabe bungut de, pang engken teh sebeng akune? Uli busan aku diem aja, aku udah bilang gak papa padahal, kamu jeg suka kali buat aku tersinggung."*

(You always comment! Don't be nosy! What's wrong with my expression? I said it's okay. Why do you like to offend me?)

Husband: *"Aku kan metakon beneh-beneh Rik, adi gede gati gerak kamu?"*

(I asked in a right way, you know, why do you so fierce?)

Wife : *"Nyen seh gede gerake De? Nak mule amone munyin aku ne de. De jhe matah kamu dadi jeleme. Jeg selalu ngusik aku deen kamu nok. Kita lo baru pulang dari pantai. Sing ade masalah ape aku de. Adi kamu dementi ngae aku emosian."*

(Who is fierce? This is my volume. Don't be ridiculous. You like to tickle me. We just got back from the beach. I have no problem. Why you like to make me emotional?)

The conversation above showed that the tone of the communication was anger, tense, and serious. It was due to the sensitive feeling between the two participants after facing social stigma in society for not having children. Society considers a family that cannot have a child as a failed family. They often get ridiculed in society. Sometimes they speak to break out when being emotional. As what their dialogues below.

Wife : *"Amen be med jak aku jeg uliang De. De misi ngae-ngae maslaah kene jak aku"*

(If you don't love me anymore, just divorce me! Don't disturb me! with emotion)

Husband: *"Med be awake. Nah kan kuliang kamu, bin mani be kuliang kamu. Kan kebekelin be pis 1 juta."*

(Okay. Tomorrow, I will return you to your parents. I will give you 1 million.)

Wife : *"De be ngomongang lakar mekelin cang, yen saje kamu ngelah pis 100 juta, adenan anggon ngetohin cang De."*

(Don't give me money, De! if you have money, it's better pay for me. (It means pay for IVF)

Husband: *"Nah kan ketohin nyai, pang engken sseh awake. makane mendep nake! Kojo kene! Sing juari Rik"*

(Sure, I will pay for you. Listen! but shut up now! do not argue anymore! I am shame.)

The above conversation showed the emergence of the Ends (E) which the communication purposing to get the solution about the problem to do IVF to have a baby in the future. In addition, the above dialogues presented the Norms of interaction that alternately the husband and wife take turn to speak in the conversation. In addition, it also showed the rude tone as the word *nyai* (you) and *awake* (I) in Balinese are impolite words among some people. After the response from the husband, the communication did not stop. The wife was talked about the past events which causing debate again until reaching the climax of the conflict.

Wife : *"Tawang mbok ape ade dikeneh cange, cang nganten joh mbok, cang jeleme tiwas be, cang kudang tiban ngyong jumah mbok, cang sing megae mbok, yen cang mulih kenken keneh meme bapan cange mbok. Kenoang masi cang to mbok, amen cang terus anggone jak jelemene ne, sebilang cang megerengan ye ngoraang nagih nguliang cang, cang ape sih kekuatan cange mbok."*

(Auntie, you know what's in my mind? I got married far from my house, I am poor, I live at my husband's house without working. If I go home, how will my parents feel? That's all become burden for me. It is impossible for me to be accepted here forever, because every time we argued he always wants to divorce me. I don't have any power here.)

Husband: *"Mbok ne nak masalah adane, men ipidan satu, umah kondan ngelah nu mekenh kene, "ngoo yen selamat," ipidan pikiranne nak nu kacau mbok, ngoo yen selamat, andaikata gagal mbok be, kengkeneg abete mbok, tongos sing ngelah, dije kan ngyong? len jani be ngelah tongos pedidi, yen gagal cang be pasra mbok, cang bani kehilangan pis 100 juta mbok. Cang keto berpikir."*

(Aunt, that was hard for me. First, we didn't have a house in the past. It is good if we succeed in IVF but if it fails where will we live? It is different from now, we have our own house, I am willing to fail and lose 100 million. I give up.)

Wife : *"Meh mendep be kamu. Be keto deen kamu ngomong uli pidan De. Sube deen cai ngelah pis, len be keneh caine. Gasene nu ade bapak, 120 juta ngabe pis, adi tusing tohin cang? (nada tinggi)"*

(Shut up! I don't trust you. You always say as same as before. And then when you have money, your mind will change. First, when father were still alive, you had 120 million, why don't you pay for me? Snapped her husband).

Husband: *"Tusing jani be sing, be kan seken, aku be mejanji, lan mesumpah be lamun kito nyakk, dije mesumpah? Jani be gaenang banten too?"*

(No, now is different, I promise, let's swear right know! Where is the holy place, let's make a banten now!)

Wife : *"Meh, be sing percaye aku De, de be mejanji De, aku sing demen janjiange kan kene kan keto..(loudly)"*

(Bulshit! I don't trust you, shit! Don't promise! I don't like being promised anything.)

Husband: *"Bis,,Igisin bedik Rik, nyan kamu jeg kejagur nyai"*

(Damn! lower your volume!. Or I will hit you! Stand up and get ready to hit)

Wife : *"Neh jagur aku! Sekalian bangkaan be aku! Jangan emosian aja kamu de, kamu sing ngerti ajak omong akune kamu. Ngertiang nake khawatiran aku, satu de umurku be ngelihak de,aku takut selamanya gak bisa punya anak. aku menyesal sing ngidaang ngelah panak, kesel, gedeg jak dewek aku pedidi de. Aku lo pingin curhat kenapa kamu nanggepinnya dengan emosi? Coba dengerin baik-baik De, hanya untuk dengerin aja. Aku minta ditenangin, apulin aku biar tenang dan bisa sabar De."*

(Please! Or even kill me now! paused Don't be angry, De! You don't understand what I mean? Please understand my concern, I'm getting old, I'm afraid, I can't have children forever. I regret because not being able to have children. I'm annoyed, angry with myself. I want you to understand me when I confide and share my problem to you. Why do you always be anger? Please try to be a good listener, just listen to me. I just asked to be calmed and persuaded to be more patient.)

Husband: *"Makane ngomong yang lembut lo, aku perlu di hargai juga. Aku gak suka sama orang yang gak punya attitude Rik. Nah aku ngidih pelih Rik. Sabar malu nak be kan berusaha Rik. Amen misalne gagal sube ade ponakan Rik. amen sing bange ngajak ponkane aku kan ngadopsi uli luar, dije to di Panti Asuhan, di rumah sakit. De kenehnge gati!"*

(That's why you have to be gentle with me. I need to be appreciated. I don't like people who don't have an attitude. I'm so sorry, Rik. Be patient! We'll try it. If, for example, IVF fails, we already have nephews, we take care of our nephews. If, for example, we are not given to take care of our nephew, we will adopt a child from outside. For example, from an orphanage, or from a hospital. Do not think about it. Don't argue anymore.)

Those long dialogues presented all of the factors in Hymes' SPEAKING terms. It showed the Ends of the communication were to apologize and understand each other. In the first actually they debate and argument to the other one, but slowly going to the end of the conversation the Ends changed into apologizing and understanding each of the participants feelings. The participants forgive each other for the harsh words that have come out. As well as understanding each other that the condition that they have was fate that should be passed together. It showed that both participants have a strong bound to support each other, although sometimes because one of the participant's emotions caused a debate., Besides that, form the long dialogue it was the emergence of Instrumentalities in which the conversation using code-mixing between Indonesian-Balinese for example, *"Kamu sing ngerti ajak omong akune kamu". Sing ngerti* is (Balinese)

and *aku kamu* are (Indonesian). From the dialogue, it showed also that there were not only couples of husband and wife in the conversation but also there was another person whose relative to the main participants. There was their aunt as the audience in the communication who attended and not have a special positions and purposes. The Key about promised, loud voice, serious, tense, agreed, regret, apologize, sadness were applied in the communication. Besides that, it showed about the manner of the communication which was oral speech or verbal speech. The Act of sequences was from the awkward conversations, then an argument, talking about past events which leading quarrel. The last term was the genre. Genre in the communication among childless couple was clearly about the quarrel.

Conclusion

The present study was purposed to explore the ethnography of communication among husband and wife who have no child, based on Dell Hymes' SPEAKING mnemonic. The findings showed there is a significant relationship between the communication of childless couples with SPEAKING codes. All of speaking mnemonic was found clearly in the childless couple dialogues. Most of the dialogues were about quarrel caused from their background whose have no child. In addition, for the future research it can explore more widely the ethnographic analysis of communication in intact families in detail and in-depth toward the relation between communication culture. Besides that, the further ethnography study in the same field was recommended to examine the more detail and depth analysis in the infertility couple.

Acknowledgments

N/A.

References

- Ary, D., Jacobs, L. C., Sorensen, C., & Razavieh, A. (2010). *Introduction to educational research*; 8th ed.
- Creswell, J. W. (2014). *Research Design Qualitative, Quantitative and Mixed Methods Approaches* (4th Edition). SAGE Publication, Inc.
- Fatimah. (2010). *Merawat Manusia lanjut Usia Suatu Pendekatan Proses Keperawatan Gerontik*. Jakarta: Trans Info Media.
- Herman, H., Sinurat, B., Sitio, I. T. (2019). Ethnography of Communication Analysis in the Short Story of Romeo and Juliet. *Education Journal*, 2(3), 41-50.
<https://doi.org/10.31058/j.edu.2019.23002>
- Hymes, D. (1972). Models of the Interaction of Language and Social Life, In Gumperz, J. J. & Hymes, D. (eds). *Directions in Sociolinguistics: The Ethnography of Communication*. New York: Holts Rinehart & Winston, pp. 35-71.

- Iskandar, A. M., Kasim, H., & Halim H. (2019). Upaya Pasangan Suami Istri yang tidak mempunyai Anak dalam mempertahankan Harmonisasi Keluarganya. *Society*, 7(2), 146-162. <https://doi.org/10.33019/society.v7i2.100>
- Pangaribuan, L. (2016). Kualitas Komunikasi Pasangan Suami Istri Dalam Menjaga Keharmonisan Perkawinan. *Jurnal Simbolika*, 2(1),
- Qalyubi, I. (2017). The implementation of Hymes "SPEAKING" theory on ethnography of communication. *Proceedings of the 1st INACELT (International Conference on English Language Teaching)*.
- Rabiah, S. (2012). Language as a tool for communication and cultural reality discloser. *1st International Conference on Media, Communication and Culture "Rethinking Multiculturalism: Media in Multicultural Society."* organized by Universitas Muhammadiyah Yogyakarta and Universiti Sains Malaysia.
- Reyaz, A. & Tripathi, P. (2016). How Cultures Talk: A Study of Dell Hymes' Ethnography of Communication. *Journal of Humanities and Cultural Studies R & D*.
- Saville M., & Troike (2003). *The ethnography of communication. (Third edition)*. Blackwell Publishing Ltd.
- Sirbu, A. (2015). The significance of language as a tool for communication. *Scientific Bulletin" Mircea cel Batran" Naval Academy*, 18(2), 405-406.
- Wardhaugh, R. (2006). *An introduction to sociolinguistics. 8th ed.*
- Widiastuti, N. P. S., Gunawan, I. M. A. A., & Sari, N. P. D. P. (2020). Ethnography of communication: the analysis of Dell Hymes's speaking in Balinese wedding proposal. *Jurnal Pendidikan Bahasa dan Sastra*, 19(2), 184-202.
- Yanti, N. M. A. (2017). The Ethnography of Communication with Special Reference to Indonesian-English Translation of Lontar Tantri Carita. *Linguistika*. 24(1), 49-58. <https://ojs.unud.ac.id/index.php/linguistika/article/view/34657>