
The Dilemma of the Use of Tetun Language in the Writing of Scientific Works in Timor Leste : Phenomenological Analysis at Universidade Da Paz

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Abstract: *The purpose of this study is to describe the phenomena that occur in Timor Leste, especially the use of the Tetun language in writing scientific papers at the Universidade da Paz (UNPAZ). Based on the constitution of the Democratic Republic of Timor Leste (KRDTL) article 13 paragraph 1: Tetun and Portuguese are the official languages of RDTL. Phenomenology as the basis in this study with the basic assumptions of Armada (2018: 115) one of the most complex cases in the discipline of hermeneutics is related to language. Phenomenological analysis method (Fleet, 2018:335) which was pioneered by Edmund Husserl. The object is Tetun and the subjects are students and lecturers for writing scientific papers. The results of the study indicate that the dilemmas that arise from the use of Tetun in writing scientific papers include erro otografico (orthographic errors), and erro grammatica (Grammatical Errors) from the translation of theories or narratives and interpretations of scientific texts in Indonesian and Portuguese into Tetun, because most of the references in writing are in Indonesian. This can significantly affect an individual "I" as a subject (student) to have difficulty in building the rationality of "I" in realizing a picture of scientific concepts that can be interpreted as rationality of interpretation . This process is very decisive for Lyan (supervising lecturer) to guide and direct a text in the concept of thought. Lyan who reads the text of the subject wants to get a truth but when Lyan is in the subject text, both are in a dilemma in understanding the context of the text. The conclusion is that the use of Tetun language in scientific writing is a dilemma of meaning, interpretation and understanding of a scientific truth. It really takes time, a language dictionary and scientific references in Tetun.*

INTRODUCTION

Timor Leste is a new country after being colonized by the Portuguese for approximately 450 years, and annexed by Indonesia for 24 years. In the course of the history of the people of Timor Leste in line with the Portuguese colonial era and the Indonesian government has brought this nation to a text of human civilization that adheres to various multi-dimensional cultures. Among other things, it can be seen from the text of the original cultural style, the integrity of the Portuguese culture in the realm of the original culture, and the Malay culture as a blend of texts that are difficult to destroy. The reality and context of the text of the life of the nation and the state tries to adopt various patterns of life that have lasted for hundreds of years as a consequence that is difficult to be separated from or separated in one context of common life. As a human who has inhabited the earth of Timor for centuries, which has had its own culture before being colonized and annexed, it has been deeply embedded to show its identity after achieving the independence of Timor Leste, by establishing the Constitution of the Democratic Republic of Timor Leste (KRDTL) as the foundation of the country with 170 articles. Article 13 paragraph 1 stipulates Portuguese and Tetun as the official state languages used by officials, that all state administration processes can use Portuguese and Tetun. The question is how these two languages can be used in the education process in Timor Leste, and what about Indonesian and English as languages which are recognized in the RDTL Constitution as working languages.

Apart from all the conditions in the context of life, one of them is language as a means of communication in various dimensions of life, whether it is the cultural, political, educational, economic, and inter-relational relations between and inter-relational "I" in various texts. Armada (2018:7) The world of context has an important meaning for it is difficult to understand the relationship between "I" (the reader) and the text. Because, the reader has a unique context; while the text also has context which is an important component in understanding. Furthermore, Armada defines context as referring to the meaning of "space" in human daily life. Not physical space or just geography, but the background of everyday life experiences.

The phenomenon of the use of multiple languages in various fields of life in Timor Leste is very striking, one of which is the field of education. Based on the RDTL government policy that the teaching process in elementary schools, junior high schools and senior high schools in public schools always uses Portuguese and Tetun as the teaching language, and the language of verbal communication in the school environment. There are also international schools that use English as the language of instruction. Generally, private schools are established by Filipinos in Timor Leste, where the conditions are the same as public schools that apply the curriculum from their country of origin and are required to communicate within the school environment using English. There are also Portuguese schools founded by Portuguese people in Timor Leste and in collaboration with the Timor Leste government, as well as private schools belonging to the Catholic church using Portuguese and Tetun as the language of teaching and the language of communication in the school environment. However, the policy of the ministry of education does not require universities in Timor Leste to use Portuguese and Tetun as teaching languages.

Besides that, the language used by the family every day also varies, such as using the language of origin from Munich or dialects from various ethnic groups of origin. The 2015 National Statistics Agency , which states that in *Lautem municipality* (province) there are three languages, namely *Fataluku, Makalero and Makasae* languages. *Baucau Municipality* has four languages, namely, *Makasae, Kairui, Waimu" a and Naueti*. *The municipality of Viqueque* has four languages, namely, *Makasae, Naueti, Tetun Terik and Midiki*. *Manatuto Municipality* has *five* languages, namely, *Galolen, Kairui, Tetun Terik, Habu and Idate*. *The municipality of Dili* is only in Tetun

Dili, even though the population is from all *municipalities* in the TL, because Dili is the capital city of the TL. *Munisipality of Manufahi* has two languages, namely *Tetun Terik and Mambae*. *The municipality of Aileu* only has one language, namely *Mambae*. *Ainaro Municipality* has two languages, namely *Mambae and Bunak*. *The municipality of Liquisa* has two languages, namely *Tokodede and Mambae*. *Ermera Municipality* has two languages, namely *Mambae and Kemak*. *Munisipality Bobonaro* has three languages, namely *Tetun Terik, Bunak and Kemak*. *The Municipality of Covalima* has two languages, namely *Tetun Terik and Bunak*, while *the Municipality of Oecuse* has only one language, namely *Baikenu or Dawan*.

This of course has a very significant impact when a student who completes high school education and continues his studies at a higher education institution who applies or uses Indonesian in the lecture process will experience extraordinary difficulties in understanding theory. Whorf in Liliweri (2016:118) that the process through which language influences human thinking then gives a certain meaning (Whorf, 1940/1956). The problem is that students and lecturers mostly use references in *Bahasa Indonesian* which are then translated into Tetun language which of course can lead to meanings that are not in accordance with the original meaning, such as in meaning. Armada (2018:115) one of the most complex matters in the discipline of hermeneutics is related to language. A text comes to the reader in a language different from the language the reader lives in. What's going on here? At first glance, it must be admitted that the search for meaning more often resembles an "encounter" of language, namely the language of the reader and the language of the text.

History Of Tetun Language

Tetun is an Austronesian language and Tetun serves as a unifying and inter-ethnic language, just like Indonesian. The Tetun language that developed in Timor Leste underwent a process of mixing with Portuguese, so that many loan words were found in the language. This language is often called "Dili Tetun" although the RDTL Constitution does not mention the Dili Tetun language, but its use in communication and office administration, both government and private, has been used as a lingua franca (Reis, 1974:172) or more accurately referred to as the pre-traditional Tetun language-perfect (still on the way to – to) of Tetun Terik and Tetun Dili. This phenomenon occurs continuously related to the use of Tetun language by the Catholic Church. This can be proven by the activities of the missionaries in the context of the spread of Catholicism, and also in the implementation of the administration of the Portuguese colonial government at that time.

Translation of the holy book in Tetun, where there is vocabulary taken from Portuguese and from Tetun Terik, so that it can be adapted to the Portuguese context and moderates Tetun Terik as the tribal language of the Tetun Terik community, which is a small part of the various tribes in Timor Leste. The influence of the Catholic Church in teaching and using the Tetun language is then felt to be more appropriate and can be used by people from various ethnic groups and groups. On the other hand, the pre-perfect Tetun language was also influenced by Indonesian. During the Indonesian government, Tetun was used as a local content subject in elementary schools and Indonesian as the official language. After the end of the Indonesian government in 1999, it was continued by the United Nations during the transition period and English as the official language of government administration at that time. In this regard, it can be said that in the life of the people of Timor Leste, the Tetun language does not only function as a means of communication. However, it also accompanies the thinking process for speakers in an effort to understand the outside world, both objectively and imaginatively as stated by Kaelan (2002:17). In addition, the people of Timor Leste feel proud of the Tetun language as a symbol of personal and group identity to distinguish

themselves from people or groups of people from other countries. This thought increasingly encourages the use of Tetun in various fields and one of them is the writing of scientific works as a phenomenology of science.

Hermeneutics Related To Language

According to Armada, 2018:115, one of the most complex issues in the hermeneutic discipline is related to language. A text comes to the reader in a language different from the language the reader lives in. What's going on here? At first glance, it must be admitted that the search for meaning more often resembles an "encounter" of language, namely the language of the reader and the language of the text.

What is Language? Language is that by which humans communicate, speak words, exchange ideas, convey ideas, and then everything that constitutes dialogue becomes possible thanks to Language. Language here we refer to as a "means of communication". But language is also a word, phrase, grammatical, semantic, syntactic, "meaning", and so on which - in every language - has its own unique terms. That is, language also means "thinking system". This second meaning allows an image that language is not only a means of communication but also a field of human rationality. Language carves and reveals the structure of human rationality. Furthermore, Armada, 2018: 118, Hermeneutics has a real connection with the discipline of ontology, especially with regard to language how reality is described, understood, or explained.

The history of Timor Leste in the use of the Tetun language brings us to the complexity in the interpretation of meaning. According to Armada (2018: 108) humans make interpretations when dealing with language, messages, texts, events and science. The interpretation scheme according to Paul Ricoeur states that the relationship between the text and the reader has the following schematic stages: 1) Explanation (*the world of Explanation*) 2) Interpretation (*the world of interpretation or understanding*) 3) Self-appropriation (*the world of self-appropriation*) .

The world of Explanation deals with text, the reader at the early stage always asks "what does the text say" to me, the reader. It is as if the text wants to "explain itself" to the reader. Or, the reader wants to "listen" to the spoken text. Of course the text cannot explain itself, it is the reader who struggles to grasp the content. Armada (2018:109) continues that history has a deep role assumption for the formation of a writing. The text, in other words, has a deep space and time horizon between the texts and the reader, *understanding* or understanding will emerge from an encounter between the text horizon and the reader's horizon. Paul Ricoeur meant the moment of "encounter" with the *fusion of horizons* . According to Paul Ricoeur, every text is actually a discourse that is standardized in a writing. What is meant by discourse is that the text has a complexity of content and grammar in such a way, which is displayed in the finished writing. Here the reader (when dealing with the text) is not enjoying sentence by sentence, but discourse, whose message is still to be found.

The world of understanding . In the next stage when the reader is dealing with the text, he enters the world of interpretation. What is interpretation? Interpretation is a mental activity to find *understanding* . The purpose of interpretation is the pursuit of understanding. How is *understanding* possible? In pursuit of *understanding* , the reader is now faced with a more complex stage. In dealing with texts, it must be realized that there are two worlds: the *world of the writer* (the world of the writer) and the *world of the reader* (the world of the reader). The text itself has more causality with the writer's world. That is, what comes from the author, is seen in the text. The interest of the reader of the text is the world of today (the world of the reader). The actuality of the text is nothing but the present. The text for now is what is called meaning (meaning). Meaning is

always meaning for me, for my world, for the world of *hicet nunc*. In Heidegger's expression, meaning becomes a structure of being-in-the world. Meaning just wants to convey a message to me as being in the present-world.

Furthermore, Armada (2018:110) interpretation always tells the truth about reader's engagement with the text. How is engagement defined? If in the *explanation stage* the question is directed to the contents of the internal world of the text (*what does the text say*), in the *interpretation stage* the case has involved the reader (*what does it mean to me*). The text in the interpretation stage then has importance beyond the world of its historical context on the one hand; on the other hand, the reader then seems to have a connection with the "world" of the text. The reader presents himself as the subject facing the text.

The world of self-appropriation . This stage is the stage of involvement of the subject (reader) to the text in depth. The reader seems to be entering a *journey of the self within text*. *Self-appropriation* thus becomes like a *journey of the self* in the Text. Just before entering Text, I am the *master of myself* . When I entered the text and browsed through it, I came out as a *disciple of the text* . The process of becoming a "disciple" The text wants to tell the truth that when I read and search for the meaning of the text, I experience a process of self-renewal. *Self-appropriation does not only mean that I understand* the text or that I understand (or begin to understand) the text, but also that I understand myself more (or begin to) understand myself in a new sociological way.

Armada (2018:111) *self-appropriation* is a matter of struggle in interpreting a text and how I, the subject or the reader enter the struggle. Ricoeur has a revolutionary concept, because he is perhaps the first to be quite complex in unraveling the *relationship* between the reader's subject and the text. Interpretation - in Ricoeur - is not only in the form of how the reader interprets words, or phrases, or stories but how he enters the "world" of the text.

The discovery of a phenomenon which can then be idealized into a research concept or scientific work, in addition to the will of determination, a writer must also learn the linguistic rules of the language of the scientific work written. Alwi, et al. (2003, p.15 -16) states that the standard language can basically connect all speakers of various dialects of the language. Thus, the standard language unites them into a single language community and enhances the process of identifying individual speakers with the entire community. Furthermore, standard language serves as a frame of reference for language use with clear (codified) norms and rules. Furthermore, Alwi, et al., (2003, p.20 -21) stated that the use of language that follows standardized rules or is considered standard is called correct language. People who are proficient in using their language so that their intentions reach their goals, regardless of the type, are considered to have been able to speak effectively. The language produces effects or results because it is in accordance with the events or circumstances it faces. Furthermore, good language is the type of language use that uses the right and harmonious variety according to the speaker group. This means that besides being standard is the main principle, a combination with the use of correct language that can be hit and understood by the target is also needed.

RESEARCH METHODS

According to Armada, 2018:336, the phenomenological research methodology has direct objectives: *understanding human being*. This goal allows a fascinating insight, precisely because the depth of understanding about humans is never complete in such a way. Phenomenology is one of the *research tools* that has a challenging horizon of rationality and theory in the realm of social science. In phenomenology, humans are objects. Every research on humans with all their experiences of grief, anxiety, and aspirations, mentions them as "subjects of research" (not

informants or respondents).

According to Hasbiansyah, 2008:163, phenomenology was originally a study of philosophy and sociology. Edmund Husserl himself, the main initiator, wanted phenomenology to produce knowledge that could be more useful for human life, after science had experienced a crisis and dysfunction for a long time. Phenomenology, then developed as a kind of research method that is applied in various social sciences, including communication, as a variant in qualitative research in the umbrella of interpretive paradigms.

According to Brouwer (1984:3) in Hasbansyah (2008:163), a phenomenologist likes to see symptoms (phenomena). Seeing symptoms is the basic and absolute requirement for all scientific activity. It is not a science, but a point of view, a method of thinking, a way of looking at things. To convince a person or a phenomenon, a phenomenologist will invite others to witness the phenomenon in question, or show it through language. To understand a phenomenon, there is no other way, we have to be patient to watch it, listen to it, explore the language it expresses. For Browwer, phenomenology cannot be lost and becomes an absolute requirement for someone who wants to think about the basis of scientific endeavors or the basis of his own life. Furthermore, phenomenology teaches us to get used to, no longer seeing objects, but seeing phenomena.

The method in this research is descriptive-qualitative research method. In language research, descriptive research methods tend to be used in qualitative research, especially in collecting data and then describing the data scientifically. In more detail, Djajasudarma (2010 , p . 9) argues that descriptive research method is a method that aims to make a description; make a systematic, factual and accurate picture, painting, about the data, properties and relationships of the phenomena studied. Furthermore, Moleong (2017, p. 2-7) adds that qualitative research is natural, because to study and reveal the phenomenon of the subject being studied requires a natural and detailed description process through word or sentence descriptions. The object of research is Tetun and the research subjects are students who have completed their Bachelor of Public Health education at the Universidade da Paz and are supervisors for writing scientific papers in 2020. So the type of sample is aimed at, and the instruments used are *OPPO Renov 4 mobile phones* , and stationery . The data collection technique is by giving in-depth questions by the researcher to the subject and recording the results of the interview. Descriptive analysis technique based on phenomenological philosophy.

RESEARCH RESULTS AND DISCUSSION

The results of the study indicate that the dilemmas that arise from the use of Tetun in writing scientific papers include:

1. ***Erro otografico (orthographic error or spelling error).***

That in writing scientific papers, it is necessary to pay attention to the applicable spelling rules. As in the Perfected Indonesian Language in 1972. In the Big Indonesian Dictionary explained, spelling is the rules of how to describe sounds (words, sentences) in written form (letters) and the use of punctuation marks. Therefore, the spelling needs to be understood and discussed to find out how the improved spelling actually is, to be known and applied to the writing of various written works.

The references cited by students in writing scientific papers mostly use references from Indonesian literature which are then translated into Portuguese and then translated into Tetun because they have not been found in google translations from Indonesian to Tetun directly. To make it easier for students to write theories from the translation results, most of them are dealing with the spelling used in Portuguese. For example, the word

"knowledge" comes from the basic word "know" then the prefix "peng" and the suffix "an" are added. If then translated into Portuguese, "Conhecimento" as an adjective and written in Tetun "Kunhsimentu" has undergone a change because the writing of Tetun does not use the letter "C" but the letter "K" and there is a change in the letter "O" to the letter "U". Likewise, the dilemma is that the word "knowledge" is not found with a spelling that is perfected to explain further because actually because the basic word "know" in the Tetun language "hatene", it is not found to add prefixes and suffixes to the word "hatene". Because it comes from the hot tetun which describes "I know = *hau hatene* , you know = *emi hatene* , they know = *sira hatene* , we know = *ita hatene* ". In Portuguese there are symbols and accentuations . In some cases, incorrect graphic accentuation is caused by the pronunciation of an undefined word. Like the word "Educação" in Indonesian "Education". If you want to translate into Tetun, the word "Educação" is used to become "Edukasaun". There is a change in the accent or symbol "ção" to "saun" and in Portuguese there is no letter "K" then the letter "C" then changes to "K" so that it becomes "Eduka saun ". The word "education" comes from the basic word "didik" then added the prefix "Pen" and the suffix "an". Education cannot be translated directly into Tetun as well as the knowledge above, because the Tetun language only has the basic word "hanorin = educate", but it will experience changes in meaning such as: "Hau hanorin = I teach, Nia hanorin = He teaches, Sira hanorin = They teach, Ita hanorin = We teach". There are spelling deficiencies in the writing of words and in the application of spelling rules. These are distinguished from faults in that the latter are inherently mechanical and technological faults. It is distinguished from heterography in that the latter is a voluntary violation of academic norms: to decide, to find out, but, for various reasons, it is decided not to follow it.

Keraf (2010, p.21 -22) states that the word is a unit in language that has internal stability and positional mobility, which means it has a certain composition and has a relatively free distribution. The most important thing from a series of words that can be freely distributed according to the level of syntax is the implied meaning behind the words used. The meaning implied in a word means that the word contains meaning and also ideas. Furthermore, if someone realizes that words are a means of conveying ideas or ideas, someone who studies language should master vocabulary. The more words a person has mastered, the more ideas or ideas he can master and be able to express. Those who have a wide vocabulary can easily communicate with other people. In addition to mastery of language and spelling, style or in rhetoric known as style (Keraf, 2010, p.112 -113) plays an important role in writing scientific papers. When viewed in terms of language, language style is a way of using language. Language style allows us to assess the personality, character and abilities of someone who uses the language. A good style of language must contain three elements, namely, honesty, politeness and attractiveness. The better the style of language, the better people will judge him. Expertise in using this tool will affect the clarity of the writing. The problem of language style covers all linguistic hierarchies, such as: individual choice of words, phrases, clauses, sentences and even includes discourse as a whole. For foreign students, mistakes in expressing ideas in writing scientific papers can be said to be natural. Can this apply to Timor Leste, which clearly states that both Indonesian and Portuguese are foreign languages? Then how can this statement be generalized in the narrative context of the truth of science?

Corder in Siagian (2017) states that there are three terms in limiting language errors, namely 1) lapses: language errors due to speakers switching ways to state something before

the speech is complete (slip of the tongue for spoken or slip of the pen for writing). ; 2) error: language errors due to speakers violating the rules or grammatical rules (breaches of code); and mistake: a language error due to the speaker's incorrect choice of words or expressions for certain situations. One of these error markers can be analyzed from written language errors, LAN in Fatimah (using the error category classification as follows: a) morphological errors, namely errors in word formation, especially vocabulary that has bound morphemes. These errors include errors in verb conjugation, declination of nouns, adjectives, and pronouns, b) syntactic errors, namely errors involving sentence structure. These errors include errors in word placement, reaction (mastery of a word over another), and congruence (adjustment of the subject with the verb in a sentence), c) Lexicon errors, namely errors in choosing and using vocabulary in a sentence.

2. *Erro gramatica* (Grammar Error)

As a final student who has written a scientific paper stating that *erro gramatica* or grammar is a phenomenon that occurs because the translation of theory from the original context into the use of Tetun as the language of instruction and the official academic language brings consequences in assembling or writing correctly to avoid meaning bias. For example, "Medical officers and nurses *monitor* the health progress of patients being treated at the Puskesmas and Hospitals." The word "monitor" in Tetun means control. Then the next sentence "Medical officers and nurses *control* the progress of patients treated at the Puskesmas and Hospitals". The word "control" in Tetun means "control". The two words "monitor" and "supervise" almost have the same meaning . However, there is a slight difference between active and passive sentences. The Tetun languages "Kontrola" and "Kontrolo" are taken from the original Portuguese. Because "monitor = *hare tuir* "That passively the subject performs activities to see and assess the progress that occurs through the intermediary of tools or tools or data implied in numbers or narratives to determine a change that occurs in the patient. while "control = controlling" is an active activity of the subject to see directly the developmental conditions that occur in patients by looking at the blood pressure meter or infusion according to the dose or percent dose in the time calculated for the development of a patient. Thus, active and passive provide significant differences in vocabulary. According to the research subjects, they also experienced errors in the use of inappropriate words, waste of words, incorrect use of passive verbs, inappropriate use of sentences, improper sentence structure and incomplete sentences.

Other grammatical errors that are often seen include the use of punctuation marks such as commas (,) because in translation and writing there will be changes in commas in sentences, thus giving different meanings from the original. This is caused by missing a conjunction in a sentence, such as (then...) but in Tetun the word is not a conjunction, but a preposition with a capital letter (So...) in a sentence and has a different meaning. Likewise, other punctuation marks such as colons (:), periods (.), hyphens (-) for example in writing numbers or numeru "fifteen" in Tetun language "sanulu-resin-lima".

Grammatical error is a term used in prescriptive grammar to describe examples of incorrect, unconventional, or controversial usage, such as misplaced modifiers or improper forms of verbs. Also called misuse. Compare grammatical errors with correctness. It is also known as: error, usage error, grammatical error or error, bad grammar . Grammatical errors are usually distinguished from (though sometimes confused with) factual errors, logical errors, spelling errors, typos, and incorrect punctuation. Armada (2018:357) The term

"objectivity" in the realm of philosophy was first clearly promoted by Aristotle. It was this philosopher who suggested that science has an objective truth-seeking scheme.

If the language used in writing scientific papers has not fully mastered the rules, then the language used, although understood by himself, is not necessarily understandable by native speakers or readers of that language. Often, what is written can refer to the writing of the rules of the mother tongue that are not adapted to the target language. Likewise with the use of conjunctions which are sometimes ignored or omitted from their use in composing sentences. Thus, mastery of spelling, grammar and style of language must be owned by writers of scientific papers. Good and correct mastery of language in the Tetun language, apart from being used in the spoken variety, is also used in the written variety.

CONCLUSION

From the research results, there are two errors that occur in the translation of theories or narratives and the interpretation of scientific texts in Indonesian and Portuguese into Tetun can give bias. According to Armada 2018:368, True, bias can occur in research. In a literal sense "bias" denotes a deviation from the actual truth. Bias is generally a product of "one-sided perspective" (perspective from one side only) because reality is seen from one perspective, the truth appears partial. Bias can be prevented, if knowledge is interpreted as phenomenology – "intentional". "Intentional" means that a knowledge must be knowledge "about something". And, because knowledge is knowledge "about something" whatever is said about it "points to something". Knowledge is not a duplicate of reality, but serves, points, refers to reality. An *Erro centifico* (Scientific Error), if most of the references written in Indonesian are then translated into Portuguese and Tetun. For this reason, it is recommended that scientific writing using Tetun language must be standardized from the Institute Nacional Linguistica Timor Leste, using a dictionary, writing standard using Harvard standards, and originality of theory being quoted and written in italics and then translated in scientific work documents as scientific truth.

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