

LINGUAL UNITS CONTAINING THE THIRD PERSONA PRONOUN IN THE TRANSLATED TEXT OF BUCHORI HADITH CONTAIN LINGUISTIC ETHICS

Agustina Putri Reistanti¹, Widodo²

^{1,2}Muhammadiyah Islamic College of Blora, Central Java, Indonesia

¹agustinaputrireistanti@staimuhblora.ac.id, ²widodo@staimuhblora.ac.id

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Abstract: *The purpose of this research is to describe the role of filling the lingual unit that contains third personal pronouns in the text of buchorihadith translation which contains language ethics. The data of the research are in the form of the clause containing PP3 in the text of the buchorihadith translation which contains language ethics. The data collection method of this research is the observation and note-taking method. The method of data analysis used in this research is padan referential method. The result of this research is the role-filled lingual unit that contains third personal pronouns namely (1) the role of patient, (2) the role of origin, (3) the role of existence, (4) the role of the tool, (5) the role of designation, (6) the role of goals, (7) the role of experience, (8) the role of place, (9) the role of participant, and (10) the of attributive, (11) the role of described, (12) the role of actors, (13) the role of the recipient, (14) the role of known.*

Keywords: *the third personal pronoun, role, syntactic, hadith, linguistic.*

INTRODUCTION

In daily life, humans always communicate with each other [1]. The use of persona pronouns as a greeting must be adjusted to the interlocutor, situation, and environment [2]. Pronouns that are often used when communicating are you, he, he, he, them, me, me, and so on [3]. The use of persona pronouns in communication example of the use of various languages [4].

A variety of languages includes a variety of spoken and written languages. In the form of written communication, the pronoun persona can be found in the translated text of the hadith [5]. In the translated text of the hadith, there is a pronoun persona/pronoun of a person to show/refer to an object. Various kinds of persona pronouns in hadith translation texts can be grouped into first-persona pronouns, second-persona pronouns, and third-persona pronouns [6]. In this study, the pronoun of the third persona in the translated text of the hadith is focused.

The research on the third persona pronoun (PP3) in the translated text of this hadith is more focused on the field of syntax. This research is focused on the field of syntax because so far previous research has focused more on the study of morphology [7]. After all, the pronoun of charm is in the realm of morphological studies. The third persona pronoun is not always in the form of a word that can stand on its own, but as a lingual unit that occupies a specific function and role in a clause or sentence. In previous research, persona pronouns were only limited to examining the classification of singular and plural persona pronouns, the form of persona pronouns reviewed from a morphological level [8].

The lingual unit in the clause containing PP3 in TTH is not enough to be analyzed in terms of morphology alone but can be analyzed more deeply with syntactic studies. Clauses containing PP3 in TTH will be analyzed with a syntactic approach which includes the form of categories of lingual units, functions, and roles filled by lingual units that contain PP3. This paper only presents the results of a study that examines the use of lingual units containing PP3 in TTH, especially the role filled by lingual units [9].

This uniqueness makes researchers research the third persona pronoun contained in the translated text of the hadith because this translated text originated from a language written in Arabic. The study of persona pronouns, especially the third persona pronoun, is studied with a syntactic approach because the persona pronouns are incorporated in clauses or sentences, so they cannot stand alone [10]. This study examines more in-depth the role elements contained in lingual units containing PP3 because previous research emphasized the form of lingual units, categories, and functions only. Furthermore, the results of this research can be used as materials/materials for syntax lectures in universities with a focus on discussing the functions, categories, and roles of lingual units in the third persona pronominal in hadith-translated texts [11].

Some of the research on persona pronouns that have been carried out includes research from Moeliono and Queen Discuss about the Comparison of Mongondow Regional Language Persona Pronouns with Indonesian Pronouns and Their Contributions to Regional Language Teaching [12]. The results of Ratu's research show The similarity between the pronouns of Mongondow regional language personas and Indonesian persona pronouns both in terms of form, function, and meaning, The difference is that in the pronouns of Mongondow regional language persona, there is a function "belonging". With the similarity between the pronouns of Mongondow regional language personas and Indonesian persona pronouns, it can be recommended for the preservation of the Mongondow regional language in the teaching of Indonesian in schools [13].

Based on the research carried out Almahdi discusses the Types and Functions of Persona Pronouns in the Life Example Biography Book of Panglima Besar General Soedirman, Types of persona pronouns in the Life Example Biography Book of Panglima Besar General Soedirman consist of singular first persona pronouns (me, me, -ku), plural first persona pronouns (us), singular second persona pronouns (you, you, -mu), plural second persona pronouns (you), singular third persona pronouns (his, he, he, he), and the plural third persona pronoun (they) [14]. (2) The function of persona pronouns in the biography of the Life Example of Panglima Besar General Soedirman consists of three measurement parameters, namely age, social status, and familiarity. The conclusion in this study is that the type of persona pronoun consists of 6 types and the function of persona pronouns is arranged based on 3 parameters [15].

Based on the previous research above, the role of lingual units in clauses has not been examined [16]. The theoretical basis used in examining lingual units containing the third persona pronoun in this study is morphology and syntax. The study of theoretical morphology used is in the form of persona pronoun forms, while the study of theoretical syntax used is in the form of hierarchy, function, category, and role [17].

Opinion Moeliono explained that pronouns in Indonesian are divided into three types, namely 1) persona pronouns, 2) pointing pronouns, and 3) questioner pronouns. Persona pronouns are pronouns used to refer to people. Pointing pronouns are pronouns that are used as pointers to something [18]. Furthermore, there are three pronouns in Indonesian, namely 1) pronouns for general denominators, (2) pronouns for place, and (3) pronouns for descriptive matters. The pronoun used as a marker for a question is a question pronoun. The thing that can be asked is seen from its meaning, namely about goods, people, or choices. Persona pronouns are further divided into several parts, namely (1) singular first persona pronouns, (2) plural first persona pronouns, (3) singular second persona pronouns, (4) plural

second persona pronouns, (5) singular third persona pronouns, and (6) plural third persona pronouns [19].

The singular first persona pronoun refers to a pronoun for oneself, such as *I, I, Daku, -me*, and *I-* while the first pronoun is plural, such as *we* and *we* [20]. A singular second-person pronoun refers to a pronoun for the interlocutor, such as *you, you, you, you, you, you*, and *-Mu* while the pronouns of the second persona are plural, such as *you* and *you* Ladies and gentlemen [21]. Then, the third persona pronoun Tunggal refers to the person being talked about, such as *it, he, he*, and *-his* while the proteomic of the third plural persona such as *they* [22].

Opinion Rohmadi et al Reveal that pronouns/pronouns are any words that are used to replace nouns or words that are objectified. Rohmadi et al divided pronouns/ pronouns into 6 groups (1) pronouns of person/ pronouns persona, (2) pronouns of have/ pronouns of posesiva, (3) pronouns of indications/ pronouns of demonstrativa, (4) connecting pronouns/ pronouns of relativa, (5) pronouns of interogative, (6) indefinite pronouns/ pronouns intermeinativa. This study discusses the pronoun persona, hence the limitation of the theory around the pronoun persona. The various pronouns grouped into singular and plural forms are presented in Table 1.

Table 1. Various Pronouns

Person Pronouns	Single	Plural
I	I/ I	We/ us
II	You/ you	You
III	He/she	They

Markamah et al, affirming that pronouns are subdivisions of nouns. Some mention that pronouns are a category that functions to replace nouns. It cannot be given an affix, but some of it can be replicated. This happens with persona pronouns, such as *They, and we*, and can also be used as a pronoun phrase, such as *I am, all of you, they are*, and *all of us*. The division of persona pronouns is presented in Table 2.

Table 2. Persona Pronoun Division

Kind	Single	Plural
Pronomina persona I	I, I	We, we
Pronomina persona II	You, you, you	You, all of you, all of you
Pronouns persona III	It's, she, she's	They, all

Ngurah & Susandhika said that sentences can be seen from three levels, namely function, category, and role. The level of function divides sentences into subjects, predicates, objects, complements, and descriptions. The category level divides sentences into word classes (nouns or nouns, verbs or verbs, adjectives or adjectives, adverbs or adverbs, pronouns or pronouns, number words or numerals, prepositions or prepositions, conjunction or conjunctions, interjections or interjections, and article words or articles). The level of roles divides sentences into types of actors (agentive), sufferers (objective), recipients or accomplices (benefactive), place (location), time (temporal), comparison (comparative), instrumental (instrumental), liaison (conjunctive), articulation (preposition), and exclamation (interjection).

LITERATURE REVIEW

Pronomina Persona

A persona pronoun is a pronoun used to refer to a specific individual or group. In the scope of language studies, these pronouns play an important role in composing sentences

so they affect the straightforwardness and accuracy of information delivery. In the translation of hadith texts, the pronouns of third personas such as "he" or "they" serve to maintain the continuity of meaning between the source language and the translation. This is very important in describing the social context or cultural norms inherent in the original text so that the reader can understand the intended message accurately.

Hadith Texts and Language Ethics

The hadith provides ethical guidance on how humans should speak, behave, and speak. These values include the principles of politeness, respect, and sincerity in communication. The characteristics of the language used in the hadith text have nuances that are sometimes difficult to transmit perfectly into other languages. Therefore, translators must consider various cultural and ethical factors in adapting the text so that the message is conveyed properly and by linguistic norms.

Approaches to Translation in Religious Texts

Translating religious texts such as hadith requires a careful and attentive approach to pragmatic meanings as well as semantic aspects. Translators need to master the essence of the message contained in the original language and accurately translate it into the target language. Especially for the third persona pronoun, the translator needs to consider the social and cultural implications of its use so that the relationship between the narrator, the listener, and the subject can be appropriately maintained. This ensures that the translation remains faithful to the meaning it seeks to convey in the source text.

Previous Research

Various studies have examined the translation of pronouns in the context of religious texts and their impact on the understanding of meaning. The study shows that the pronoun persona can influence how readers understand the roles and characters of the characters mentioned in the text, especially about language ethics. This research is relevant to understanding how far pronoun translation can help or hinder readers in absorbing the ethical message contained in the hadith.

Table 1.1 Previous Research Relevant to the above research

Researcher Name	Research Title	Research Results
Qonitatul Mahmudah, et al	Cohesion Marker Translation Study Pronoun And Translation Ideology in the 31st-40th Arba'in Hadith Ibn Daqiq Al-'Ied into Indonesian	The cohesion marker used in translating the 31-40th hadith of Arba'in is the reference to persona through the pronoun persona. The translation of the 31st-40th hadith of Arba'in is a method of word translation for the sake of translating the word method, a communicative method of translation and free. With the ideology of foreignization with the number 7 and the ideology of domestication with the number 3.
T. A. Suhair Adil Abdulameer	A Pragmatic Analysis of Deixis in a Religious Text	The reason behind the frequent use of persona deixis can be attributed to the characteristics of religious texts centered on the Divine Entity. Therefore, the speaker/writer often refers to God using the third-person pronoun 'He'

Nagoor Meeralebbe Mohammed Rizvi	Difficulties in Translating Personal Pronouns in Arabic and English Languages: Study based on Linguistic and Translation Students, Department of Arabic Language	The results of the study showed that 57% of students were unable to translate persona pronouns correctly, while 43% of students translated them correctly. As many as 30% of students are unable to translate persona pronouns due to a lack of ability to identify appropriate persona pronouns, 20% make grammatical errors when translating, and 7% of students do not pay attention to sentence structure. When interviewed, students gave several reasons for this difficulty, such as lack of knowledge about persona pronouns, weaknesses in writing, challenges in composing sentences, and inability to use persona pronouns.
Resma Batubara Afnisah	The Analysis Of Pronouns in QS. Al-fil In English Translation	The results of the analysis of this study show that the researcher found a pronoun in Qs. Al-Fil in the English translation.

METHOD

This research is qualitative research whose findings are not obtained through statistical procedures or other forms of relationships [23]. The subject of this study is the translated text of hadith that contains linguistic ethics. The object in this study is the third persona pronoun (PP3) in the translated text of hadith (TTH) which contains language ethics. The thing that will be studied in this study is the role of TTH-containing PP3. The data of this research is in the form of a clause in which there is PP3 in TTH which contains language ethics. The source of data in this study is in the form of written data contained in the translated text of hadith that contains language ethics. The translated text of the hadith used is the Buchori Hadith. The data in this study amounted to 61 translated texts of hadith that contained a third persona pronominal and language ethics [24].

Data sources are where data is found to be researched [25]. The source of data in this study is in the form of written data contained in the translated text of the Buchori Hadith which contains language ethics. An example of identifying data containing PP3 in TTH is as follows [26].

1st text (I:11): The Muslim who survives his mouth and his hands

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْقُرَشِيُّ قَالَ حَدَّثَنَا أَبِي حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ -
:الله بن أبي بردة عن أبي موسى (ر) قال: قالوا: يا رسول الله أي الإسلام أفضل؟ قال
المسلم من سلم لسانه ويده

Said bin Yahya bin Said al-Qurasyi narrated to us, he said: My father narrated to us and said: Abu Burdah bin Abdullah bin Abu Burdah from Abu Musa r.a., he said: They said: O Messenger of Allah, what is the most important thing in Islam? The Messenger of Allah replied: The Muslim who is safe is his mouth and his hands.

The 1st text (I:11) is identified as a clause first. The results of the identification are stated as follows.

1st Text (I:11)

- (1) Said bin Yahya bin Said al-Qurasyi told us
- (2) he said
- (3) My father told us
- (4) and said
- (5) Abu Burdah bin Abdullah bin Abu Burdah from Abu Musa r.a.,
- (6) he said
- (7) They said
- (8) O Messenger of Allah, what is the most important thing in Islam?
- (9) The apostle replied
- (10) The Muslim who survives his mouth and his hands

After identifying the clause in the 1st text (I: II), then underline each clause that contains the pronoun of the third persona. Clauses containing the third persona pronoun are found in clauses (2), (6), (7), and (10).

The data collection method in this study is the listening method. The method of listening is to listen to the data that contains the third persona pronoun in the translated text of the hadith that contains linguistic ethics. The advanced technique of the reading method applied in this study is the note technique. In this study, recording is carried out by marking clauses that are classified as PP3. Existing data is then classified to make it easier to analyze the data.

The data analysis method used in this study is the matching method. The matching method is a method of language analysis using determinants outside the language and is not part of the language concerned. A matching method to identify clauses that include the third persona pronoun in the translated text of hadith that contains linguistic ethics. Furthermore, the type of matching technique used is the reference matching technique. The referential matching method is also used to identify and analyze the role occupied by the lingual unit that contains the third persona pronoun in the translated text of the hadith that contains linguistic ethics.

RESULTS AND DISCUSSION

The role is the relationship between each argument and predictor [27]. In other terms, the role is the analysis of meaning to identify the meaning of language units. The results of the data analysis show that there are several types of roles contained in PP3. Based on data analysis, the roles filled in the lingual units containing PP3 include (1) the role of the sufferer, (2) the role of origin, (3) the role of existence, (4) the role of tools, (5) the role of allocation, (6) the role of the purpose, (7) the role of the experience, (8) the role of the place, (9) the role of the participant, and (10) the attributive role, (11) the role of described, (12) the role of the actor, (13) the role of the recipient, (14) the role of the known. The following is an example of data analysis of lingual units with PP3 filled in the role of the tool [28].

10th Text (I:93) (16) *Yes, O Messenger of Allah. The Prophet then gestured with his hand.*

The lingual unit *with its hand* in the 10th text (I:93) (16) fills the role of the tool. The phrase *with his hand* is identified as the role of a tool because the instrument used to perform the action declared by P (giving) is the answer to the question *with which the Messenger gives a gesture?* The answer to that question is *with his hands*.

The results of the data analysis of lingual units with PP3 filled by various roles are described below.

The Lingual Unit With PP3 Fills The Role Of The Perpetrator

The role of the perpetrator is the role related to the inanimate or inanimate object that drives a process or act. An example of PP3 data analysis that shows the role of the perpetrator [29].

1st text (I:11): The Muslim who survives his mouth and his hands

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْفُرَشِيُّ قَالَ حَدَّثَنَا أَبِي حَدَّثَنَا أَبُو بُرْدَةَ بْنُ
عَبْدِ اللَّهِ بْنُ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى (ر) قَالَ : قَالُوا : يَا رَسُولَ اللَّهِ أَيُّ الْإِسْلَامِ أَفْضَلُ؟
قَالَ : الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ فِي لِسَانِهِ وَيَدِهِ

Said bin Yahya bin Said al-Qurasyi narrated to us, he said: My father narrated to us and said: Abu Burdah bin Abdullah bin Abu Burdah from Abu Musa r.a., he said: They said: O Messenger of Allah, what is the most important thing in Islam? The Messenger of Allah replied: The Muslim who is safe is his mouth and his hands.

The 1st text (I:11) is identified as a clause first. The results of the identification are stated as follows.

1st Text (I:11)

- (1) Said bin Yahya bin Said al-Qurasyi told us
- (2) **he said**
- (3) My father told us
- (4) and said
- (5) Abu Burdah bin Abdullah bin Abu Burdah from Abu Musa r.a.,
- (6) **he said**
- (7) They said
- (8) O Messenger of Allah, what is the most important thing in Islam?
- (9) The apostle replied
- (10) Muslims who survived their mouths and hands

In the 1st text (I: II) there is a clause that contains the first and third persona pronouns. Clauses containing the first persona pronouns are clauses (1) and (3). Clauses that contain the polynomials of the third persona are clauses (2), (6), (7), and (10).

In the 1st text (I: II) (2) he says

Roles filled by lingual units he in the 1st text (I: II) (2) is the perpetrator. Identified the role of the perpetrator can be questioned with questions *Who said?* Then, followed by P in the form of an action (*say*).

The results of the analysis found lingual units with PP3 that showed the role of the perpetrator, including the 6th text (I:29) (8) the 20th text (III:280) (11) the 40th text (IV:66-67) (8) the 46th text (IV:74) (10) of them. 52nd text (IV:85) (8) His.

The Lingual Unit With PP3 Fills The Role Of The Patient

The role of the sufferer is a role that states what or who suffers as a result of the deeds stated in the predicate. The following is an example of data analysis of lingual units with PP3 that fills the role of the patient [30].

1st Text (I: II) (10) Oral and Hands

Roles filled by lingual units *Hands* in the 1st text (I: II) (10) is the sufferer. Identified as the role of the sufferer because it explains *what/who suffers* because of the deeds stated by the predicate. Based on questions *What survived the Muslims?* The answer to the question is *his mouth and hands*. Phrases *Hands* shows the lingual satan that suffers from the deeds declared by the predicate. Other data findings that show the role of sufferers include:

- (1) The 8th text (I:29) (13) *then he will go to hell.*
- (2) The 10th text (I:93) (8) *states that he had a case with Ibn Adi Hadrad over his debt to Ibn Abi Hadrad in the mosque during the time of the Prophet*
- (3) The 10th text (I:93) (10) *until the Apostle heard it*
- (4) The 19th text (III:251) (12) *let no man propose to someone who is in the process of proposing to his brother*
- (5) The 19th text (III:251) (13) *until he married her*
- (6) The 19th text (III:251) (14) *or (he) left it*
- (7) 48th text (IV:74) (5) *Thou shalt not reproach him*

So, other data findings based on the results of the analysis of lingual units containing PP3 that fill the role of the sufferer are the 8th text (I:29) (13) *of him*, the 10th text (I:93) (8) *of his debt*, the 10th text (I:93) (10) *of hearing him*, the 19th text (III:251) (12) *of his brother's proposal*, the 19th text (III:251) (13) *until he married her*, the 19th text (III:251) (14) *(he) left him*, the 48th text (IV:74) (5) *reproached him*.

The Lingual Unit With PP3 Fills The Role Of The Recipient

The role of the recipient is the role that receives the deeds stated in the predicate [31]. The following is an example of data analysis of lingual units that contain PP3 and have a receiver role.

The 6th text (I:29) (11) *then he greets them three times.*

The 6th text is taken from the Hadith of Buchori (I:29) and the full translation.

Text 6 (I: 29): When he says a word, he will repeat it three times until the word is understood and when he comes to a people, he will greet them three times.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُنْتَنَى قَالَ 6-
حَدَّثَنَا ثَمَامَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ (ص) أَنَّهُ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا
حَتَّى تُفْهَمَ عَنْهُ وَ إِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ ثَلَاثًا

Abdah bin Abdullah narrated to us that Abdussamad narrated to us and he said: Abdullah bin al-Musanna narrated to us, he said: Samamah bin Abdullah narrated to us from Anas from the Prophet (peace be upon him) that if he said a word, he would repeat it three times until the word was understood and if he came to a people, he would greet them three times.

The 6th text (I:29) is identified as a clause first. The results of the identification are stated as follows.

6th text (I:29)

- (1) *Abdah bin Abdullah narrated to us*
- (2) *that Abdussamad told us*
- (3) *and he said*
- (4) *Abdullah bin al-Musanna narrated to us,*
- (5) *he said*
- (6) *Samamah bin Abdullah narrated to us*
- (7) *from Anas from the Prophet (peace be upon him)*
- (8) *that he said a word*
- (9) *Then he would repeat it three times until the word was understood*
- (10) *and when he came to a tribe*
- (11) *So he greeted them three times*

In the 6th text (I:29) there is a clause that contains the pronomial third persona. Clauses containing the third person pronominals are clauses (3), (5), (8), (9), (10), and (11).

Phrases *to them* in the 6th text clause (I:29) (11) fill the role of the recipient. This role can be identified by questioning *To whom did he say greetings?* The answer to the question is *to them*. This role is characterized by the use of prepositions. There is an element that accepts the act stated by the predicate. The elements that accept the act are *to them*.

Other data findings that show the role of recipients are as follows.

Text 10 (I:93) (12) *The apostle then went out to meet the two*

13th text (II:106) (11) *Whoever among you praises his brother*

Text 21 (IV:54) (6) *whoever believes in God and the last day honor his guest*

So based on the analysis of data of lingual units with PP3 that fill the role of recipients including, the 10th text (I:93) (12) *both*, 13th text (II:106) (11) *His brother*, 21st text (IV:54) (6) *guests*.

Lingual Units With PP3 Fill The Role Of Origin

The role of origin is the role related to the material from which the object occurs. The following is an analysis of lingual unit data that contains PP3 and has an origin role.

In the 7th text (I:29) (12) *the person who says La ilaha illallah, sincerely from his heart and mouth*.

Phrases *his words* in the clause fill in the role of origin. The way to identify the meaning/role of origin is to insert the word in front of a word that states the role of 'origin' [32]. For example, in the clause *the one who pronounces La ilaha illallah, (with) sincerity (from) the heart and his words*

Other data findings that show the role of origin are as follows.

(1) Text 22 (IV:54) (2) *Said bin Abu Burdah bin Abu Musa al-Asyari told us from his father from his grandfather*.

(2) The 37th text (IV:66) (6) *then the utterance will fall on either of the two*

Based on the analysis of data on lingual units with PP3 that fill the role of the recipient includes the 22nd text (IV:54) (2) *from his father from his grandfather*, the 37th text (IV:66) (6) *from both*.

The Lingual Unit With PP3 Fills The Role Explained

The role described/classed is the role that explains the clause. The following is an example of an analysis of lingual unit data that contains PP3 and has a role explained.

The 9th text (I:31) (8) *what I don't say is hell*.

The 9th text is taken from the Hadith of Buchori (I:31) and the full translation.

9th text (I: 31): Whoever tells me what I do not say, then his place is hell.

حَدَّثَنَا مَكِّي بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ قَالَ : سَمِعْتُ -
النَّبِيَّ (ص) يَقُولُ : مَنْ يَقُلْ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَنْبَبُوا مَقْعَدَهُ مِنَ النَّارِ

Makki bin Ibrahim narrated to us, he said: Yazid ibn Abu Ubaid narrated to us from Salamah, he said: I heard the Prophet say: Whoever tells me what I do not say, then the place is Hell.

The 9th text (I:31) is identified as a clause first. The results of the identification are stated as follows.

9th text (I:31)

(1) Makki bin Ibrahim told us

- (2) he said
- (3) Yazid bin Abu Ubaid narrated to us from Salamah
- (4) he said
- (5) I hear
- (6) The Prophet said:
- (7) Whoever tells me
- (8) What I do not say, the place is hell.

In the 9th text (I:31) there is a clause that contains the pronomial of the third persona. Clauses containing the pronomial third person are clauses (2) (4), and (8).

The element of *its place* in the 9th text clause (I:31) data (8) fills the role described. Identified as a role is explained because the place explains that the place is hell.

Lingual Units With PP3 Fill The Role Of Existence

The role of existence can be recognized through questions *where*. This role states the place where something is. The following is an example of analyzing lingual unit data that contains PP3 and has an existential role.

The 10th text (I:93) (12) *while the Messenger was in his house*.

The 10th text is taken from the Hadith of Buchori (I:93) and its full translation.

Text 10 (I: 93): The Messenger of Allah then gestured with his hand for him to pay half of his debt.

حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدٍ عَنْ ابْنِ شِهَابٍ 10-
حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّهُ تَقَاضَى ابْنُ أَبِي حَذْرَةَ
دَيْنًا لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ (ص) فِي الْمَسْجِدِ فَأَرْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا
رَسُولُ اللَّهِ (ص) (وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهَا رَسُولُ اللَّهِ (ص) حَتَّى كُشِفَ سَجْفُ حُجْرَتِهِ
وَنَادَى: يَا كَعْبُ بْنُ مَالِكٍ. قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ. فَأَشَارَ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ
مِنْ دَيْنِكَ.

Ahmad narrated to us, he said: Ibn Wahbin narrated to us, he said: Jonah bin Yazid narrated to me from Ibn Shihab: Abdullah bin Ka'ab bin Malik narrated to me that Ka'ab bin Malik narrated that he had a dispute with Ibn Adi Hadrad over his debt to Ibn Abi Hadrad in the mosque at the time of the Prophet. The voices of the two grew higher and higher until the Messenger heard him, while the Messenger was inside his house. The Messenger then went out to meet them until the veil of his room was lifted and called: O Ka'ab bin Malik, O Ka'ab. Ka'ab replied: Yes, O Messenger of Allah. The Messenger of Allah then gestured with his hand for him to pay half of his debt.

The 10th text (I:93) is identified as a clause first. The results of the identification are stated as follows.

10th Text (I:93)

- (1) Ahmad told us
- (2) he said
- (3) Ibn Wahbin told us
- (4) he said
- (5) Yunus bin Yazid narrated to me from Ibn Shihab
- (6) Abdullah bin Ka'ab bin Malik narrated to me
- (7) that Ka'ab bin Malik narrated
- (8) that he was in a case with Ibn Adi Hadrad

- (9) in the problem of his debt to Ibn Abi Hadrad in the mosque during the time of the Prophet.
- (10) The voices of the two are getting higher
- (11) until the Apostle heard it
- (12) while the Messenger was in his house.**
- (13) The apostle then went out to meet the two
- (14) until the curtain of the room is open
- (15) and called O Ka'ab bin Malik, O Ka'ab.
- (16) Ka'ab replied
- (17) Yes, O Messenger of Allah. The Prophet then gestured with his hand
- (18) so that he pays half of his debt.

In the 10th text (I:93) there is a clause that contains the pronoun of the third persona. Kluasa contains the pronomial of the third person, which is clauses (2), (4), (8), (9), (10), (11), (12), (13), (14), (17), and (18).

The element of the clause in the 10th text (I:93) (12) fills the role of existence. It is identified as the role of existence because it expresses the meaning of place, which is the place where events occur that are stated by the predicate, place, or direction to which they are directed. In addition, it can also be questioned with the question *of where the Messenger is*. The answer to that question is *inside the house*. The clause in the 10th text (I:93) (11) of the role of the place is indicated by the phrase *in his house*.

The Lingual Unit With PP3 Fills The Role Of The Experience

The role of the experiential is the role expressed by the word or phrase that experiences the state stated by the predicate. The following is an analysis of lingual unit data that contains PP3 and has an empirical role.

Text 10 (I:93) (10) The voice of the second is getting higher and higher.

Roles filled by the word *he* Text to-10 (I:93) (10) is the role of experience. The role of the experiential is the role expressed by the word or phrase that experiences the state stated by the predicate (Markhamah, 2010:143). In clause (10) it is identified as the role of the experiencer because of the phrase *The sound of both* is an element that experiences the state mentioned by the predicate *is increasing*.

Other data findings that show the role of the embalmer are as follows.

The 10th text (I:93) (13) until *the curtain of his room is lifted*

In the 16th text (II:127) (7) *when given the trust he betrays*

18th Text (II:168) (11) *Exalted His name*

The 34th text (IV:62-63) (6) *and their voices are louder than their voices.*

Based on the analysis of data on lingual units with PP3 that fill the role of the receiver include the 10th text (I:93) (14) *the curtain of the room*, 16th Text (II:127) (7) *he*, 18th Text (II:168) (11) *His name*, 34th Text (IV:62-63) (6) *their voices rowdy*.

Lingual Units With PP3 Fill The Role Of Tools

The role of the tool is the role related to the inanimate object used by the perpetrator to complete the act [31]. The following is an analysis of lingual unit data that contains PP3 and has a tool role.

10th text (I:93) (17) Yes, O Messenger of Allah. The Prophet then gestured with his hand.

The 10th text is taken from the Hadith of Buchori (I:93) and its full translation.

Text 10 (I: 93): The Messenger of Allah then gestured with his hand for him to pay half of his debt.

حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُؤْنُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ حَدَّثَنِي -10-
عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّهُ تَقَاضَى ابْنُ أَبِي حَدَرْدٍ دَيْنًا لَهُ عَلَيْهِ
فِي عَهْدِ رَسُولِ اللَّهِ (ص) فِي الْمَسْجِدِ فَارْتَفَعَتْ أَصْوَاهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ (ص) (وَهُوَ فِي
بَيْتِهِ فَخَرَجَ إِلَيْهَا رَسُولُ اللَّهِ (ص) حَتَّى كُشِفَ سَجْفُ حُجْرَتِهِ وَنَادَى: يَا كَعْبُ بْنُ
مَالِكٍ. قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ. فَأَشَارَ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ.

Ahmad narrated to us, he said: Ibn Wahbin narrated to us, he said: Jonah bin Yazid narrated to me from Ibn Shihab: Abdullah bin Ka'ab bin Malik narrated to me that Ka'ab bin Malik narrated that he had a dispute with Ibn Adi Hadrad over his debt to Ibn Abi Hadrad in the mosque at the time of the Prophet. The voices of the two grew higher and higher until the Messenger heard him, while the Messenger was inside his house. The Messenger then went out to meet them until the veil of his room was lifted and called: O Ka'ab bin Malik, O Ka'ab. Ka'ab replied: Yes, O Messenger of Allah. The Messenger of Allah then gestured with his hand for him to pay half of his debt.

The 10th text (I:93) is identified as a clause first. The results of the identification are stated as follows.

10th Text (I:93)

- (1) Ahmad told us
- (2) he said
- (3) Ibn Wahbin told us
- (4) he said
- (5) Yunus bin Yazid narrated to me from Ibn Shihab
- (6) Abdullah bin Ka'ab bin Malik narrated to me
- (7) that Ka'ab bin Malik narrated
- (8) that he was in a case with Ibn Adi Hadrad
- (9) in the problem of his debt to Ibn Abi Hadrad in the mosque during the time of the Prophet.
- (10) The voices of the two are getting higher
- (11) until the Apostle heard it
- (12) while the Messenger was in his house.
- (13) The apostle then went out to meet the two
- (14) until the curtain of the room is open
- (15) and called O Ka'ab bin Malik, O Ka'ab.
- (16) Ka'ab replied
- (17) **Yes, O Messenger of Allah. The Prophet then gestured with his hand**
- (18) so that he pay half of his debt.

Lingual units *with his hands* in the clause aforementioned fill the role of the tool. Phrases *with Hands* identified as the role of the tool because the tool used to perform the action stated by P as the answer to the question *with what the Messenger of Allah gestured*. The answer to that question is *with his hands*.

Other data findings that show the role of the embalmer are as follows.

- (1) 22nd text (IV:54) (9) *He should do it with his hands*

So, another data finding based on the results of the analysis of lingual units containing PP3 that fills the role of the tool is the 22nd Text (IV:54) (9) *with his hand*.

The Lingual Unit With PP3 Fills The Role Of The Purpose

The role of objectives is a role that states the meaning for whom the act is committed. This role is expressed by the use of prepositions. An example of lingual unit data analysis that contains PP3 and has the following objective roles.

13th text (II:106) (17) *If a person knows what is happening to him*

The 13th text is taken from the Hadith of Buchori (II:106) with its full translation.

13. Text 13 (II: 106): I know no better than Allah about someone I count so and so. If a person knows what happened to him.

حَدَّثَنَا ابْنُ سَلَامٍ أَخْبَرَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا خَالِدُ الْحَذَّاءِ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ
أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: أَتَنَى رَجُلًا عَلَى رَجُلٍ عِنْدَ النَّبِيِّ (ص) (فَقَالَ: وَيْلَكَ قَطَعْتَ عُنُقَ
صَاحِبِكَ، وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ مِرَارًا ثُمَّ قَالَ: مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ لَا مَحَالَةَ
فَلْيُقِلُّ أَحْسِبُ فَلَانًا وَ اللَّهُ حَسِيبُهُ وَلَا أَزْكَى عَلَى اللَّهِ أَحَدًا أَحْسِبُهُ كَذَا وَ كَذَا إِنَّ
كَانَ يَعْلَمُ ذَلِكَ مِنْهُ.

Ibn Salam told us, Abdul Wahhab told us. Khalid al-Hazza' narrated to us from Abdurrahman Ibn Abi Bakrah from his father, he said: Someone praises someone else near the Prophet. The Prophet then said: Woe to you, you have cut off the neck of your friend and said that many times. Then the Prophet said: Whoever among you praises his brother, then he should say: I think he is so, but Allah is Calculating and Reckoning or saying: I know no better than Allah about someone whom I count so and so. If a person knows what happened to him.

The 13th text (II:106) is identified as a clause first. The results of the identification are stated as follows.

13th Text (II:106)

- (1) Ibn Salam told us
- (2) Abdul Wahhab told us
- (3) Khalid al-Hazza' told us
- (4) from Abdurrahman Ibn Abi Bakrah from his father
- (5) he said
- (6) Someone praises someone else near the Prophet.
- (7) The Prophet then said:
- (8) Woe to you
- (9) You've cut your friend's neck
- (10) and said that many times.
- (11) Then the Prophet said:
- (12) Whoever among you praises his brother
- (13) Then he should say:
- (14) I thought he was
- (15) but Allah is Calculating and Reckoning
- (16) or say I know no better than Allah
- (17) of someone, I thought so and so.**
- (18) If a person knows what happened to him.

In the 13th text (II:106) there is a clause that contains the pronoun of the third persona. Clauses containing the third person pronominal are clauses (4), (5), (12), (13), (14), and (18).

Lingual units in the clause of the 13th text (II:106) (17) fill the role of purpose. It is said to occupy the role of purpose because of the clause *If a person knows what is happening to him* Phrases *him* is the purpose of explaining. The role of the goal is intended for those who explain it, about the context.

Other data findings that show the role of objectives are as follows.

- (1) The 17th text (II:168) (8) *helps a person to his vehicle is alms*
- (2) The 27th text (IV:59) (6) *is then said to him*
- (3) 37th text (IV:66) (5) *If a man says to his brother "O Gentiles"*

So, based on the analysis of the data of the lingual unit with PP3 that fills the role of the purpose, it is found in the 17th text (II:168) (8) *to his vehicle*, the 27th text (IV:59) (6) *to him*, the 37th text (IV:66) (5) *to his brother*.

Lingual Units With PP3 Fill The Role Known

A known role is a role that deals with an inanimate or inanimate object described by another object, or that acts out what is called a predicator. An example of analyzing lingual unit data that contains PP3 and fills roles is known as follows.

25th Text (IV:55) (3) *he was Fulaih bin Sulaiman*

The 25th text is taken from the Hadith of Buchori (IV:55) and its full translation.

Text 25 (IV: 55): The Prophet is not a person who likes to swear, not a person who likes to do evil, and not a person who likes to curse. He said to one of us when he reprimanded, what caused his eyebrows to be dirty.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ أَخْبَرَنَا أَبُو يَحْيَى هُوَ فُلَيْحُ بْنُ سُلَيْمَانَ ابْنُ سُلَيْمَانَ أَبُو يَحْيَى
بْنُ سُلَيْمَانَ أَبُو يَحْيَى بْنُ سُلَيْمَانَ أَبُو يَحْيَى بْنُ سُلَيْمَانَ أَبُو يَحْيَى بْنُ سُلَيْمَانَ أَبُو يَحْيَى
لَمْ يَكُنْ : قَالَ (بْنُ سُلَيْمَانَ سُلَيْمَانَ أَبُو يَحْيَى بْنُ سُلَيْمَانَ أَبُو يَحْيَى بْنُ سُلَيْمَانَ أَبُو يَحْيَى
كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمُعْتَبَةِ مَا لَهُ تَرَبَّ جَبِينِيهِ . سَبَابًا وَلَا فَحَاشًا وَلَا لَعْنًا) ص(النَّبِيِّ

Asbag narrated to us, Ibn Wahbin narrated to me, Abu Yahya, he is Fulaih bin Sulaiman, narrated to us from Hilal bin Usamah from Anas r.a., he said: The Prophet is not a person who likes to swear, he is not a person who likes to do evil, and he is not a person who likes to curse. He said to one of us when he reprimanded, what caused his eyebrows to be dirty.

The 25th text (IV: 55) was identified as a clause first. The results of the identification are stated as follows.

25th Text (IV: 55)

- (1) As Bag told us,
- (2) Ibn Wahbin narrated to me, Abu Yahya,
- (3) *he was Fulaih bin Sulaiman*,
- (4) Tell Us
- (5) from Hilal bin Usamah from Anas r.a.,
- (6) *he said*
- (7) The Prophet was not a man who liked to swear
- (8) not a person who likes to do bad things
- (9) and not a cursed person.
- (10) He said to one of us when he reprimanded
- (11) what caused his forehead to be dirty.

Elements *he* in the 25th clause of the text (IV:55) (3) fill a known role. Identified as a known role because in the 25th text (IV:55) (3) side by side with the role of the identifier.

The word *he* states the role is known, while *Fulaih bin Sulaiman* states the meaning of the identifier.

Other data findings that show the role are known as follows.

- (1) The 29th text (IV:59) (7) *(he) is a two-faced man*
- (2) The 36th text (IV:65) (6) *so that he is called an honest person (Siddiq)*

Based on the analysis of the existing data, the lingual unit with PP3 that fills the role is known, namely the 29th text (IV:59) (7) *(dia)*, the 36th text (IV:65) (6) *so that it is*.

The Lingual Unit With PP3 Fills The Role Of The Participant

The role of the participant is the meaning contained in the element of the clause that states that a person participates in an activity called a predicate. An example of data analysis that contains PP3 and has a participant role [33].

Text 34 (IV:62-63) (14) *I am astonished at those who do not hear your voice*

The 34th text is taken from the Hadith of Buchori (IV:62-63) and the full translation

Text 34 (IV:62-63): *For the sake of my soul in His hands, Satan does not dare to meet you with a long step beyond your steps*

34- حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا إِبْرَاهِيمُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ
الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخُطَّابِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ أَبِيهِ قَالَ اسْتَأْذَنَ عُمَرُ بْنُ
الْخُطَّابِ (ر) عَلَى رَسُولِ اللَّهِ (ص) وَ عِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلْنَهُ وَ يَسْتَكْثِرُنَّهُ عَالِيَةً أَصَوَاتَهُنَّ
عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ تَبَادَرَنَ الْحِجَابَ فَأَذِنَ لَهُ النَّبِيُّ (ص) فَدَخَلَ وَ النَّبِيُّ (ص)
عَجِبْتُ مِنْ هَؤُلَاءِ: أَضْحَكَ اللَّهُ سِتَّكَ يَا رَسُولَ اللَّهِ بِأَيِّ أَنتَ وَ أُمِّي، فَقَالَ: يَضْحَاكَ فَقَالَ
أَنْتَ أَحَقُّ أَنْ يُهَيَّيَنَّ يَا رَسُولَ اللَّهِ: فَقَالَ: اللَّالِئِ كُنَّ عِنْدِي لِمَا سَمِعَنَ صَوْتَكَ تَبَادَرَنَ الْحِجَابَ
إِنَّكَ: يَا عَدَوَاتِ أَنْفُسِهِنَّ أَتُهَيَّيْنِي وَلَمْ تُهَيَّيَنَّ رَسُولَ اللَّهِ (ص) ؟ ، فَقُلْنَ: ثُمَّ أَقْبَلْنَ عَلَيْهِنَّ فَقَالَ
أَفْظُ وَ أَغْلَظَ مِنْ رَسُولِ اللَّهِ (ص)، قَالَ رَسُولُ اللَّهِ (ص) إِنَّهُ يَأْبَنَ الْخُطَّابِ وَ الَّذِي نَفْسِي بِيَدِهِ
مَا لَقَيْكَ الشَّيْطَانُ سَالِكًا فَجًّا غَيْرَ فَجِّكَ.

Ismail narrated to us, Ibrahim narrated to us from Salih bin Kisan Ibn Shihab from Abdur-Rahman bin Yazid bin al-Khattab from Muhammad bin Said from his father who said: Umar bin al-Khattab asked permission from the Messenger of Allah and he and the Quraysh women asked him and their voices were louder than his voice. When Umar asked for permission, they rushed to the hijab (the door of the Prophet's house). Umar then entered and the Prophet laughed. Umar then said: May Allah always make you laugh (bahagaia, O Messenger of Allah. The Messenger replied: I am astonished at those who do not hear your prayer and rush towards the hijab. Umar then said: O those who are hostile to themselves, are you afraid of me and not afraid of the Messenger of Allah? They replied: Because you are harsher than the Prophet. The Messenger said: Be patient, O Ibn-ul-Khattab. For the sake of my soul in His hands, Satan does not dare to meet you with a step longer than yours.

The 34th text (IV: 62-63) was identified as a clause first. The results of the identification are stated as follows.

34th Text (IV: 62-63)

- (1) *Ismail narrated to us,*

- (2) *Ibrahim told us*
- (3) *from Salih bin Kisan Ibn Shihab from Abdur-Rahman bin Yazid bin al-Khattab from Muhammad bin Said from his father who said:*
- (4) *Umar bin al-Khattab asked the Prophet for permission*
- (5) *and he was with the Quraysh women who asked him*
- (6) *and their voice is louder than his.*
- (7) *When Umar asked for permission,*
- (8) *they rushed to the hijab (the door of the Prophet's house).*
- (9) *Umar then entered*
- (10) *and the Prophet laughed.*
- (11) *Umar then said:*
- (12) *May Allah always make you laugh (bahagaia, O Messenger of Allah.*
- (13) *The Messenger replied:*
- (14) ***I'm amazed at those who don't hear your prayers***
- (15) *and rushed towards the hijab.*
- (16) *Umar then said:*
- (17) *O those who are hostile to themselves,*
- (18) *are you all afraid of me*
- (19) *And not afraid of the Prophet?*
- (20) *They replied:*
- (21) *Because you are tougher than the Prophet.*
- (22) *The Messenger said:*
- (23) *Be patient, O Ibn-ul-Khattab.*
- (24) *For the sake of my soul that is in His hands,*
- (25) *Satan does not dare to meet you with a long step beyond your steps.*

The 34th text (IV: 62-63) contains a clause that contains the pronominal of the third persona. Clauses containing the polynomials of the third persona are clauses (3), (5), (6), (8), (14), (17) and (24).

Lingual units with *them* in the 34th text clause (IV:62-63) (14) fill the role of the participant. The role of participation participants is found in the element *with them* in the above clause [34]. Lingual subtitles with *them* identified as the role of the participant because it consists of the phrase FD group that states the meaning of the participant, is the one who is and performs the action stated by P as an answer to the question *With whom?* [35].

Other data findings that show the role of participants are as follows.

- (1) The 42nd text (IV:67-68) (6) *and we were sitting with him at that time*
- (2) The 49th text (IV:75) (6) *and with him is a black young man named Anjasyah*

Based on the analysis of the existing data, there are lingual units with PP3 that fill the roles of participants, namely 34th text (IV:62-63) (14) *with them*, 42nd text (IV:67-68) (6) *with him*, 49th text (IV:75) (6) *Shared*.

Lingual Units With PP3 Fill The Attributive Role

Attributive roles are roles that explain other elements in a sentence [31]. Example of data analysis of lingual units in the form of roles attribute as follows.

The 42nd text (IV:67-68) (10) is a saying that, if spoken, will lose what makes him angry, namely A'uzu Billahi minasy-syaitanir-rajim (I take refuge in Allah from the cursed devil).

Text 42 (IV: 67-68): I know the saying that if spoken will lose what makes him angry, which is A'uzu Billahi minasy-syaitanir-rajim (I take refuge in Allah from the cursed devil).

42- حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ عَدِي بْنِ ثَابِتٍ حَدَّثَنَا سُلَيْمَانُ بْنُ صَرَدٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ (ص) وَنَحْنُ عِنْدَهُ جُلُوسٌ وَأَحَدُهُمَا يَسِبُّ صَاحِبَهُ مُعْظَبًا قَدْ احْمَرَّ وَجْهُهُ فَقَالَ النَّبِيُّ (ص) إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

Uthman bin Abu Shaybah narrated to us, Jarir narrated to us from al-A'masyi from 'Adi bin Sabit, and Sulaiman narrated to us that two men reproached each other in front of the Prophet PBUH and at that time we sat with him. One of them scolded his friend angrily to the point of blushing, so the Prophet PBUH said: I know the words that if spoken will disappear what makes him angry, namely A'uzu Billahi minasy-syaitanir-rajim (I take refuge in Allah from the cursed devil).

The 42nd text (IV: 67-68) was identified as a clause first. The results of the identification are stated as follows.

Text 42 (IV: 68-67)

- (1) *Uthman bin Abu Shaybah narrated to us,*
- (2) *Jarir told us*
- (3) *from al-A'masyi from 'Adi bin Sabit,*
- (4) *Sulaiman told us*
- (5) *that two men reproached each other in front of the Prophet PBUH*
- (6) *And at that time we sat with him.*
- (7) *One of them berates his friend*
- (8) *angrily blushing his face,*
- (9) *So the Prophet PBUH said:*
- (10) *I know the saying that if it is said will lose what makes him angry, which is A'uzu Billahi minasy-syaitanir-rajim (I take refuge in Allah from the cursed devil).*

The 42nd text (IV: 67-68) contains a clause that contains the pronominal of the third persona. Clauses containing the pronouns of the third persona are clauses (6), (7), (8), and (10).

The lingual unit *that makes it* in the clause fills the role of an attribute. It is identified as an attribute role because the lingual unit *that makes it* has the function of explaining the noun *he* is attached to the word *making it* [36].

Thus, what lingual unit *makes him angry* in the 42nd text (IV:67-68) (10) indicates an attributive role.

Lingual Units With PP3 Fill The Role Of

The role of place is the role that is related to the object where, where, or from which the predictor or action occurs. An example of data analysis that contains PP3 and has a place role [37].

34th text (IV: 62-63) (24) For the sake of my soul in His hands

The 34th text is taken from the Hadith of Buchori (IV:62-63) and the full translation

Text 34 (IV:62-63): For the sake of my soul in His hands, Satan does not dare to meet you with a long step beyond your steps.

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا إِبْرَاهِيمُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شَهَابٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ الْحُطَّابِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ أَبِيهِ قَالَ اسْتَأْذَنَ عُمَرُ

بْنُ الْخَطَّابِ ر (عَلَى رَسُولِ اللَّهِ) ص (وَ عِنْدَهُ نِسْوَةٌ مِنْ فُرَيْشٍ يَسْأَلْنَهُ وَ يَسْتَكْثِرُنَّهُ عَالِيَةً
أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ تَبَادَرْنَ الْحِجَابَ فَأُذِنَ لَهُ النَّبِيُّ) ص (فَدَخَلَ وَ النَّبِيُّ
ص) (يَضْحَكُ فَقَالَ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي، فَقَالَ: عَجِبْتُ مَنْ
هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي لِمَا سَمِعْنَ صَوْتَكَ تَبَادَرْنَ الْحِجَابَ. فَقَالَ: أَنْتَ أَحَقُّ أَنْ
يُهِنَ يَا رَسُولَ اللَّهِ. ثُمَّ أَقْبَلَ عَلَيْهِنَّ فَقَالَ: يَا عَدَوَاتِ أَنْفُسِهِنَّ أَتُهِنَّنِي وَلَمْ تُهِنِّي رَسُولَ اللَّهِ
ص) (؟) ، فَقُلْنَ: إِنَّكَ أَفْظُ وَ أَغْلَظَ مِنْ رَسُولِ اللَّهِ) ص) (، قَالَ رَسُولُ اللَّهِ) ص) (إِيَّاهُ يَابْنَ
الْخَطَّابِ وَ الَّذِي نَفْسِي بِيَدِهِ مَا لَقِيكَ الشَّيْطَانُ سَالِكًا فَجًّا غَيْرَ فَجِّكَ).

Ismail narrated to us, Ibrahim narrated to us from Salih bin Ibn Shihab from Abdur-Rahman bin Yazid bin al-Khattab from Muhammad bin Said from his father who said: Umar bin al-Khattab asked permission from the Messenger of Allah and he and the women of the Quraish who asked him and their voices were louder than his. When Umar asked for permission, they rushed to the hijab (the door of the Prophet's house). Umar then entered and the Prophet laughed. Umar then said: May Allah always make you laugh (bahagaia, O Messenger of Allah. The Messenger replied: I am astonished at those who do not hear your prayer and rush towards the hijab. Umar then said: O those who are hostile to themselves, are you afraid of me and not afraid of the Messenger of Allah? They replied: Because you are harsher than the Prophet. The Messenger said: Be patient, O Ibn-ul-Khattab. For the sake of my soul that is in His hands, setAn does not dare to meet you with a long step beyond your steps.

The 34th text (IV: 62-63) was identified as a clause first. The results of the identification are stated as follows.

34th Text (IV: 62-63)

- (1) Ismail narrated to us,
- (2) Ibrahim told us
- (3) from Salih bin Kisan Ibn Shihab from Abdur-Rahman bin Yazid bin al-Khattab from Muhammad bin Said from his father who said
- (4) Umar bin al-Khattab asked the Prophet for permission
- (5) and he was with the Quraysh women who asked him
- (6) and their voice is louder than his.
- (7) When Umar asked for permission,
- (8) they rushed to the hijab (the door of the Prophet's house).
- (9) Umar then entered
- (10) and the Prophet laughed.
- (11) Umar then said:
- (12) May Allah always make you laugh (bahagaia, O Messenger of Allah.
- (13) The Messenger replied:
- (14) I'm amazed at those who don't hear your prayers
- (15) and rushed towards the hijab.
- (16) Umar then said:
- (17) O those who are hostile to themselves,
- (18) Are you afraid of me?
- (19) And not afraid of the Prophet?
- (20) They replied:
- (21) Because you are tougher than the Prophet.
- (22) The Messenger said:
- (23) Be patient, O Ibn-ul-Khattab.
- (24) **For the sake of my soul that is in His hands,**

(25) Satan does not dare to meet you with a step longer than yours.

The 34th text (IV: 62-63) contains a clause that contains the pronominal of the third persona. Clauses containing the polynomials of the third persona are clauses (3), (5), (6), (8), (14), (17) and (24).

In the 34th text (IV:62-63) (24) Phrases *in His hands* indicate the role of the place. Identified as a place role because *His hands* fill in the function of the description of the place. Phrases *in His hands* occupy the function of a place description. Usually, those who occupy the function of the place description also state the meaning/role of the place [38].

Other data findings that show the role of places are as follows.

- (1) In the 59th text (IV:125) (6) *the item between his beard (his lips)*
- (2) The 59th text (IV:125) (7) *and the item located between her legs (her genitals)*

Based on the analysis of the data, there is a lingual unit with PP3 that fills the role of the place, namely the 34th text (IV:62-63) (24) *in His hand*, the 59th text (IV:125) (6) *between his beard (his lips)*, the 59th text (IV:125) (7) *between his legs (his genitals)*.

Lingual Units With PP3 Fill The Role Of

The role of allocation is the allocation, use, or benefit of what is stated in the word that is the object. An example of data analysis that contains PP3 and has an acquisition role [39].

Text 12 (I:326) (8) Every good deed of the son of Adam was to him, except fasting.

The 12th text is taken from the Hadith of Buchori (I:326) and its full translation.

Text 12 (I: 326): Every good deed of the son of Adam was for him, except fasting. Fasting is for Me and I will reward it. Fasting is a ransom and if you fast, then do not speak ill and speak harshly. If anyone swears at him or wants to kill him, he should say: I am fasting.

12- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ عَنْ ابْنِ جُرَيْجٍ قَالَ:
أَخْبَرَنِي عَطَاءٌ عَنْ أَبِي صَالِحٍ الرَّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ (ر) قَالَ: قَالَ رَسُولُ اللَّهِ (ص): قَالَ اللَّهُ:
كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ وَ الصَّيَّامُ جُنَّةٌ وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ
فَلَا يَزِفُّ وَلَا يَصْحَبُ فَإِنَّهُ سَابِقٌ أَحَدٌ أَوْ قَاتِلَةٌ فَلْيُقَاتِلْ فِيَّ امْرُؤٌ صَائِمٌ.

Ibrahim bin Musa narrated to us: Hisham bin Yusuf reported to us from Ibn Juraih, he said: Ata' told me from Abu Salih az-Zayyat that he heard Abu Hurairah say: The Messenger of Allah said: Allah said: Every good deed of the son of Adam is for him, except fasting. Fasting is for Me and I will reward it. Fasting is a ransom and if you fast, then do not speak ill and speak harshly. If anyone curses him or wants to kill him, he should say: I am fasting (p. 326).

The 12th text (I:326) was identified with the clause first. The results of the identification are stated as follows.

12th text (I:326)

- (1) Ibrahim bin Musa told us
- (2) Hisham ibn Yusuf gave us news from Ibn Juraih
- (3) he said
- (4) Ata' narrated to me from Abu Salih az-Zayyat
- (5) that he heard Abu Hurairah say
- (6) The Prophet said
- (7) Allah said
- (8) Every good deed of the son of Adam was for him, except fasting.

- (9) *Fasting is for Me*
- (10) *and I will reward him.*
- (11) *Fasting is a ransom*
- (12) *And when you fast,*
- (13) *So don't speak ill and speak harshly.*
- (14) *If someone swears at him*
- (15) *or want to kill him,*
- (16) *He should say:*
- (17) *I fast (p. 326).*

In the 12th text (I:326) there is a clause that contains the pronominal of the third persona. Kluasa contains the third persona pronoun, namely clauses (3), (5), (8), (10), (14), (15), and (16).

The element of the 12th text clause (I:326) (8) fills the role of the allocation. Identified as an acquisition role due to *Every good deed of the son of Adam* (allocated) He some verbs show benefactive meanings. This benefactive meaning is expressed by the verb allocated, so the phrase *Him* has a designated role [40].

Other data findings that show the role of allocation are 59th text (IV:125) (8) *So I guarantee heaven Him*. So, based on the data analysis, PP3 fills the role of the allocation, namely the 12th text (I:326) (8) Him 59th text (IV:125) (8) *Him*.

CONCLUSION

The results of the study entitled "Lingual Units Containing Third Persona Pronouns in the Translation Texts of Buchori Hadith Containing Language Ethics" can be concluded that the roles occupied by lingual units containing third persona pronouns are (1) the role of the sufferer, (2) the role of origin, (3) the role of existence, (4) the role of tools, (5) the role of designation, (6) the role of goals, (7) the role of experience, (8) the role of place, (9) the role of the participant, and (10) the attributive role, (11) the role described, (12) the role of the actor, (13) the role of the recipient, (14) the role of the known. Recommendations can be examined for the patterns of lingual units that are pronouns of the first and second personas in the translated text of the Buchori Hadith reviewed from the study of syntax.

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Author's Contribution

All authors contributed equally to the publication of this paper, all authors read and approved this paper, and all authors declare no conflict of interest.

Conflict of Interest

All authors state that there is no conflict of interest.

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