JOLL Journal of Language and Literature
Vol. 23 No. 2, October 2023, pp. 447 – 463
DOI: 10.24071/joll.v23i2.6081
Available at https://e-journal.usd.ac.id/index.php/JOLL/index



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Lexical and Grammatical Cohesion in the Regional Regulation Discourse of West Sumatra Province

Elly Delfia[1,2], I Dewa Putu Wijana[1], Tri Mastoyo Jati Kesuma[1]
rudelfia@gmail.com
[1]Faculty of Cultural Sciences, Universitas Gadjah Mada & [2]Universitas Andalas, INDONESIA

Abstract

This study aims to explain the discourse structure, specifically the lexical and grammatical cohesion in the discourse of West Sumatra Province, with a discourse analysis approach. The object of this research is a special regional regulation (SRR) of West Sumatra Province, which is different from Regional Regulation (RR) in other regions in Indonesia, as evident in the use of local concepts and terms. This regulation is interesting to study in cohesion because its structures represent the social reality of the indigenous people's lives. One notable regulation is Nagari, the lowest government level in West Sumatra Province, with authority to regulate their communities and customary land in the Republic of Indonesia. That social reality is illustrated in the cohesiveness and harmony of the relationships of the forms that construct the discourse. This mixed-method research employs both quantitative and qualitative data and applied lexical and grammatical cohesion theory in data analysis. Findings show that lexical cohesion is realized in the following forms: repetition, synonym, meronymy, hyponym, and collocation; while grammatical cohesion is realized in the form of references, substitutions, and conjunctions. Based on the analysis, lexical and grammatical cohesion are interconnected constituents in building the integrity of the discourse structure in the SRR of West Sumatra Province. Cohesion plays a role in determining the meaning of the discourse as a whole and reflects the coherence of ideational meanings in discourse.

Article information

Received:
9 March 2023

Revised:
2 June 2023

Accepted:
1 July 2023

***Keywords**: cohesion; discourse; grammatical; lexical; regulation*

Introduction

Researchers have carried out studies about legal discourse in general. However, the regional regulation discourse discussion of the West Sumatra Province is still lacking. There is no publication on the discourse structures of *Nagari* Regional Regulation (RR) and *Tanah*

Ulayat that regulate customary land as a family inheritance in Minangkabau tribes. However, some research on *Nagari* and *Tanah Ulayat* has been carried out from the point of view of legal science. *Nagari* is the lowest form of government in West Sumatra Province, which is said to have the same level as the urban villages in Indonesia.

The autonomy of the Minangkabau people within a Nagari is referred to as 'village republics' by some Dutch writers. Although today the state has taken many social control functions, the Nagari leadership still plays an important role in ceremonial requirements and as a forum for various problems that occur in society (Chadwick, 1991). Nagari, also mentioned as the matrilineal and uxorial Minangkabau population of West Sumatra, comprises about five hundred self-contained communities. These communities are geographically discrete, largely endogamous, and formerly self-governing. Each Nagari has a specific ecological and economic adaptation according to its situation at home and produces a specific adaptation to city life among its vast emigre population (Chadwick, 1991).

Today, Nagari is not only regarded as a unit of customary law communities that organizes certain ceremonial activities but also the lowest level of government in West Sumatra Province with the right and authority to regulate its household. The authority is granted by the Government of the Republic of Indonesia through Regional Regulation Number 2 of 2007 about the Principles of Nagari Government and Regional Regulation Number 6 of 2018 about *Tanah Ulayat* (Customary Land) and its utilization. Examples of such authority are found in Article 1 Item 7 of Regional Regulation Number 2 of 2007 below:

> *Nagari is a unit of customary law communities that have certain territorial boundaries and is authorized to regulate and take care of the interests of local communities based on the traditional philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah, and or based on local origins and customs within the territory West Sumatra Province.*

In addition to the authority possessed by the Nagari, the authority of customary land ownership is also regulated in Article 1 Item 7 and Article 4 of Regional Regulation Item 6 of 2008 about *Tanah Ulayat* and its utilization below:

> *Customary land as a form of heritage land with its natural resources obtained from generation to generation is the right of customary law communities in West Sumatra Province. And then, the purpose of regulating customary land and its use is to protect the existence of customary land according to Minangkabau customary law and take benefits from the land, including natural resources for its survival and livelihood for generations and uninterrupted between customary law communities and their territory*.

Therefore, the regulation is then categorized as a special regional regulation, abbreviated as SRR. SRR refers to the regulation not owned by other regions in Indonesia. One of the linguistic features prominent in the discourse structures is the cohesion that shows a solid and intact linguistic network (Halliday & Hasan, 1976; Martin, 1992; Wiratno, 2018). The SRR depicts network structures representing the Minangkabau community's structures that involve Nagari as the lowest level of government in West Sumatra Province.

Nagari has the authority to regulate customary land *(Tanah Ulayat)* and implement government programs that are directly related to the community, such as choosing leaders in a meeting and regulating and taking care of the community based on the traditional philosophy. The tradition is based on the Islamic religion, guided by Al Qur'an as scripture. In connection with the legal order, the introduction of Islam laid the first foundation of legal plurality in West Sumatra (Beckmann, 2013). *Adat'Basandi Syarak, Syarak Basandi Kitabullah* contains the meaning of customs and norms guided by religion and religion is guided by the virtues taught in the Qur'an. Thus, all behaviors and actions of the Minangkabau people as a West Sumatran society are regulated and adapted to

the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah.*

One of the essential linguistic markers in the SSR is cohesion. Several researchers have conducted studies on cohesion and legal discourse. The research among them can be seen in the following description. Cheng & Danesi (Cheng & Danesi, 2019) explored legal discourse in the article "Exploring Legal Discourse: A Semiotics (Re)construction". They discuss legal discourse from a socio-semiotic perspective and treat it as one of the sign systems, interpreting and explaining the various representations of legal discourse to its interface with society as another sign system. In other words, they understand the law of discourse as an inter-semiotic operation between discourse, law, and society. This research can provide valuable insights to examine the law inseparable from society.

Allison has also done legal discourse studies (Allison, 2020). The author analyzed the narrative dimension of the revisionism of Russian legal discourse in 2014-2019 based on case studies of Russian intervention in Ukraine and Syria. Evidence of the continued revisionism of Russian law as an attempt to change international law was found despite Russian statements about extraordinary law on the territory of the CIS. This research confirms that Russia has strategically and instrumentally spread legal rhetoric. Russia understands that it cannot quickly gain international support for the new rules, yet they still aspire to revise the structure of power relations at the regional level.

Ariza also performed legal discourse studies (Ariza, 2020). The author explained the creation of the indigenous legal subject in Colombia from a legal-knowledge regimens perspective. It analyses the turn from medical and psychiatric assessments of indigenous identity to anthropological discourses on cultural differences. This article describes the legal construction of the indigenous subject in two historical moments. On the one hand, it is in the context of the formation of the nation-state in Colombia and, on the other hand, is in the transition towards contemporary multicultural constitutionalism within which legal discourse creates taxonomies for the definition of identities and the recognition of special rights to people who claim to be indigenous.

Subsequently, studies of cohesion in discourse analysis have been carried out recently. Mohamed identifies the speech community's differences from the cohesion levels, text types, and cohesion models in the context of Arabic and English (Mohamed, 2000). The research shows that both languages select different cohesion strategies. While Arabic is context-based, general, repetition-oriented, and additive, English cohesion is text-based, special/defined, change-oriented, and non-additive.

Grimm also researched specific cohesion in Arabic, especially collocation as lexical cohesion (Grimm, 2009). He explained collocation through the perspective of phraseology in Modern Standard Arabic revisited with the main features of syntax and semantic features. The analysis found that Arabic verbs and collocation adverbs should be understood as two different categories in Arabic. Collocation of adjectives and adverbs is not a productive category in Arabic but has a high degree of lexical correspondence on the whole category.

Cohesion in the English translation of Hungarian news is evident in Károly's research (Karoly, 2013). By focusing on cohesion shifts in both languages, the research found that the differences between language, translation genres, and news types determine the cohesion shift even though there is no significant quantitative shift in its translation. However, the qualitative analysis of the corpus showed considerable shifts and changes in news content. The research also concluded that avoiding repetition is considered a universal translation strategy.

Pan investigated the use of conjunctions in legal documents and their translations and discussed how conjunctions help the logical flow of information in legal documents based on the cohesion model Halliday and Hasan (1976) (Pan, 2014). The findings showed that conjunctive patterns in the two subgenres

differ in wordings, frequency, and translation methods. The conjunctions tend to become implicit in translating prospectuses but explicit in legislative texts. It is argued that possible causes for the disparities include cross-linguistic differences and extra-linguistic factors, such as generic, sociocultural, and translators' strategic differences.

Vel & Bedner discussed Franz and Keebet von Benda-Beckmann's work on decentralization and village governance in Indonesia and their main findings on 'The Political and Legal Transformation of Indonesian Governance: Nagari from Colonization to Decentralization'. This article also describes the comparison of West Sumatra with other regions in Indonesia, which cite the return to the Nagari movement as a unique case because it translated post-Suharto decentralization into a return to traditional custom governance structures called Nagari. This topic is relevant to the political debate in Indonesia following the enactment of Law No. 6 of 2014 about Villages, which explicitly provides an option to return to customary structures that grant greater autonomy to villages (Vel & Bedner, 2015).

Tegnan investigated the issue of customary land (*Tanah Ulayat*) in West Sumatra, home to the Minangkabau people living with a long-standing village management system known as Nagari. Nagari is a traditional organization in the form of the smallest local government unit in West Sumatra Province and was legally formed based on territorial and genealogical factors: its borders and originally consisted of four clans (Warman 2010). Nagari is also called the "village republic" and is estimated to be 754 spread across 12 districts in West Sumatra. Nagari was established to resolve customary land disputes based on customary law principles and protect the rights of community members. Long before the Dutch occupation of Indonesia, the Nagari government had been authorized to regulate communal land in West Sumatra. The author also states that to strengthen Nagari as the guardian of customary law and determine its jurisdiction, the West Sumatra Regional Government enacted Regulation No. 2/2007 about Nagari and Regulation No. 6/2008 about Tanah Ulayat. These regulations provide a legal basis to address land issues throughout the Nagari region, land conflicts due to customary law negligence, unkept promises, and asynchronous and contradictory regulations in West Sumatra (Tegnan, 2015).

Nurdin also investigated customary rights policies and their impact on Minangkabau society. He explained that the issue of customary rights certification could guarantee legal protection of customary land *(Tanah Ulayat)* in West Sumatra, especially in 50 Kota District, whether customary land can return to its original status after being exploited as state land by investors. The study reveals that inconsistencies between central, local, and Nagari governments in regulating customary rights have not only created ambiguity in communal land registration and certification but have weakened the legal protections of indigenous peoples and exacerbated by authorities' failure to capture the spirit of the constitution and/or customary norms that make it difficult for communal lands to return to their original status once turned into state land for business purposes (Nurdin, 2022).

This research differs from previous research since the present paper discusses legal discourse with lexical and grammatical cohesion elements that connect the building blocks of the SSR discourse. Lexical and grammatical cohesion investigates the semantic meaning among the linguistic features in the discourse. Through the relation of cohesion, the role of linguistics in establishing a complete meaning in legal discourse can be seen. The meaning that arises from the relationship of lexical and grammatical cohesion represents the reality of the social life of the people of West Sumatra Province.

This research aims to contribute to the development of research in the field of legal discourse, especially on lexical and grammatical cohesion in the discourse of regional regulations of West Sumatra Province. To answer that, the authors explain (1) types of lexical cohesion in the regional regulation and (2) types of grammatical cohesion in the SRR of West Sumatra Province.

Methodology

This research aims to explain the discourse structures in the SRR of West Sumatra seen from the meaning relationship shown by lexical and grammatical cohesion. The mixed-method research method compiled both quantitative and qualitative data (Creswell, 2014). Quantitative data involve the frequency and percentage of conjunctions in grammatical cohesion, while qualitative data refer to lexical and grammatical cohesion types. Specifically, this research selected five West Sumatra SSR: No. 13 of 1983, No. 9 of 2000, No. 2 of 2007, No. 6 of 2008, and No. 7 of 2018.

The observed data involved particular subjects and recorded information about the studied phenomenon (Kumar, 2022). Some steps involved in the observation are as follows: collecting the data from the regional library of West Sumatra Province, the library of the West Sumatra Provincial Legislature, and the Sumatra Provincial Law Bureau; examining the regional regulation texts to find the peculiarities that make them different from Regional Regulation in other regions in Indonesia; and identifying discourse structures and classifying both lexical and grammatical cohesion as part of the structure of the discourse.

The data were analyzed based on lexical and grammatical cohesion (Halliday & Hasan, 1976). Lexical cohesion, such as repetition, synonyms, antonyms, meronyms, hyponyms, co-hyponyms, and collocation, is an important concept to assess the relationship between forms in creating a complete unity of meaning in the SRR in the West Sumatra Province. In addition, grammatical cohesion, such as references, substitutions, and conjunctions, also has the same role in creating Regional Regulation discourse coherence.

Results and Discussion

Cohesion is a linguistic marker in a discourse that shows how a social institution is described, including the reality they experience as social beings (Crossley, Clevinger, & Kim, 2014). A discourse consists of intertwined linguistic elements that reflect local cohesion and coherence. A discourse is said to be cohesive when its interpretation of some discourse elements depends on one another (Halliday & Hasan, 1976). Cohesion devices can be identified explicitly in words, phrases, or even sentences that provide readers with substantive ideas, connecting ideas in a particular order and linking ideas to topics or themes. Cohesive devices also link ideas in the text to form a coherent discourse. Cohesion also determines readers' interpretation as it affects text coherence (Hoey, 2005). Furthermore, cohesion also influences how readers perceive the lexis and clauses of the propositions made in a text, contributing to the text's organization (Hoey, 1991a; Wiratno, 2018).

Cohesion and discourse structures embody the internal discourse relations shown in words, sentences, and paragraphs to build a unified discourse (Halliday & Hasan, 1976). There are two forms of cohesion, lexical and grammatical. Lexical cohesion is identified in the lexico-grammar elements in a text whose words and grammar depend on each other in creating form and meaning. Lexical cohesion can be identified in synonyms, antonyms, metonymy, co-metonymy, hyponym, co-hyponym, and collocations. In contrast, grammatical cohesion is identified in reference, ellipsis, conjunction, and lexical organization (Halliday & Hasan, 1976).

The semantic relationship between lexis shows lexical cohesion, while grammatical cohesion is identified from its semantic relationship between grammatical elements (Wiratno, 2018). Some markers of lexical cohesion are in the form of lexical words such as nouns, verbs, and adverbs. Functional words such as prepositions and auxiliary verbs are excluded from lexical cohesion (Martin, 1992).

Other than lexical markers, cohesion is also identified from the relationship of ideational meanings that shows the scope of knowledge in a text. Ideational meaning is created due to the realization of lexicogrammatical elements used to

understand the surrounding nature and organize the speakers'/ writers' experience of the real world. The lexicogrammatical elements in ideational function deal with people, events, actions, circumstances, etc. Logically, ideational meanings are realized by related "part" and parts," and experientially, ideational meanings are realized in lexicogrammatical elements that relate in "part" and as "a whole" to constituent structure (Martin, 1992). At the discourse level, ideational meanings are realized by analyzing conjunctive relations, lexical strings, reference chains, and activity sequences. Conjunctive relations, lexical strings, reference chains, and activity sequences are parts of lexical dan grammatical cohesion. This concept is used to analyze discourse in the SRR of West Sumatra Province.

Cohesion is described as any meaningful containing smoothly connected ideas that "hang together as a whole"(Halliday & Hasan, 1976). Cohesion markers are identified in reference, lexical, and conjunctive categories. A reference link is the identity of a person, place, or time for the same reference in another part of the text that indicates a personal relation (Kurczek & Duff, 2011)). These forms manifest in cohesion, divided into lexical and grammatical cohesion. Lexical cohesion explains the cohesiveness in terms of vocabulary that builds discourse, whereas grammatical cohesion details the cohesiveness over grammatical features that build a discourse.

Lexical Cohesion

Lexical cohesion is formed from the semantic relationship between one lexis and the others, while grammatical cohesion is identified from the semantic relationship between grammatical elements (Wiratno, 2018). Lexical cohesion is represented in the form of main lexis, such as nouns, verbs, and adverbs, not structural lexis (structural items), such as prepositions, words, and auxiliary verbs. The intuitive appeal of lexical cohesion is the interrelation of meanings, although it is quite difficult to define what exactly is meant by "meaning-relatedness."

Repetition, synonyms, and hypernym (superordinate, as in bananas/fruits) are identified as semantic relationships that produce cohesion as well as colloquially, and that is a tendency for two words to appear together (Halliday & Hasan, 1976) & (Klebanov, 2008). Such a relationship of ideational meaning determines the scope of spoken knowledge within the text, and textually also determines the text's cohesiveness. Especially regarding lexical cohesion, cohesion is not only important in supporting coherence. Still, it is also closely related to the process of creating and interpreting the text by the reader about the meaning of the text as a whole (Hoey, 2005).

Cohesion influences how the reader perceives lexis and clauses/sentences as interrelated propositions, and cohesion underpins creating a text organization system ((Wiratno, 2018). Lexical cohesion contributes significantly to the expression of ideational meaning and determines the structure of the text (discourse structure), which is the area of textual meaning (Martin, 1992).

Ideational meaning is the meaning created as a result of the realization of lexicogrammatic elements that are used to understand the surrounding nature and to organize the experiences of speakers or writers about the real world or fiction, and the lexicogrammatic element serves to tell people, events, actions, circumstances, and so on (Wiratno, 2018).

Logically, the ideational meaning is realized by lingual elements that relate in "parts and parts" in the whole to an interdependent structure and are excrientially realized by elements that relate in a "part and whole" to a constituency structure (Martin, 1992). Thus, lexical cohesion in the SRR of West Sumatra Province is seen through the relationship between inter-lexis relations in the form of repetitions of synonyms, antonyms, meronymy, co-meronym, hyponym & co-hyponym, and collocation.

Repetitions

Repetitions found in the data are identified as whole repetition, derivational

Journal of Language and Literature
ISSN: 1410-5691 (print); 2580-5878 (online)

repetition, and inflectional repetition. Lexical cohesion is considered the most important cohesive marker (Orang'i & Ndlovu, 2021). The lexis *tambah* 'add' (verb) is repeated in the form of *bertambah* (verb in active form) 'to increase', *ditambahkan* (verb: in passive form) 'to be increased', *pertambahan* 'increase' (noun), or *bertambahnya* 'increase' (verb plus affix). This repetition occurs on the same basic word class, 'tambah'. This repetition should be aimed at lexis in the same class (Wiratno, 2018). Despite having the same basic word class, repetition can change the meaning and word class. The change can be seen in the example of repetition in the SRR of the West Sumatra Province is displayed below in the datum (1).

1) *Perubahan **batas** wilayah Nagari dapat dilakukan berdasarkan kesepakatan kerapatan adat Nagari dari Nagari yang **berbatas** setelah mendapat persetujuan dari Bupati/ Walikotamadya Kepala Daerah yang bersangkutan. (Pasal 13 Perda Propinsi Daerah TK. 1 Sumatra Barat Nomor 13 tentang Nagari sebagai Kesatuan Masyarakat Hukum Adat).*

   *Changes in the **border** of the Nagari area can be made based on the agreement on the density of the Nagari customs of the **bounded** Nagari after obtaining approval from the Regent/Mayor of the Regional Head Municipality concerned. (Article 13 of the Regional Province Regulation of TK. 1 West Sumatra Number 13 about Nagari as a Community Unit)*

Datum (1) shows lexical cohesion in the form of repetition. The repetition is divided into two forms: base word repetition, such as 'border' *batas*, and repetition with an affix and base word *'berbatas'*. The prefix *ber-* is added to the repeated base words to form a mutually supportive meaning to a text in the SRR of West Sumatra Province.

Synonyms/Antonyms

Synonyms/antonyms are one of the determining features of lexical cohesion relations found in the discourse. Synonyms are equality of meaning (Wijana, 2015). Synonyms are also lexical relationships of two or more words or expressions of the same language that have the same or nearly the same meaning in some or all senses, such as *sandwich* have synonyms as *hoagie*, *grinder*, *submarine*, and *small* have synonyms in the word *little,* while antonym are relationship that show word of opposite meaning, such as the word *good* have antonym in the word *bad* (Merriam & Webster, 2023).

Unlike repetition, synonyms/antonym must have the same word class, and for example, both words should belong to nouns, verbs, or adverbs (Wiratno, 2018). The use of synonym in the SRR of the West Sumatra Province was found in the datum (2).

2) *Kerapatan Adat Nagari mempunyai tugas: menginventarisasi, **menjaga, memelihara**, dan mengurus serta memanfaatkan kekayaan Nagari untuk meningkatkan kesejahteraan masyarakat Nagari (Bab IV Tugas-Tugas Kerapatan Adat Nagari Pasal 7 Ayat 1 Butir e Perda Propinsi Daerah Tingkat 1 Sumatra Barat Nomor 13 Tahun 1983).*

   *The Nagari Customary Assembly has the task of inventorying, **keeping, maintaining,** and managing, and utilizing Nagari wealth to improve the welfare of the Nagari community (Chapter IV Nagari Customary Assembly Duties Article 7 Paragraph 1 Item e of the West Sumatra Province regional regulation Number 13 of 1983).*

Synonym was found in datum (2) **keeping *'menjaga'*** and **maintaining *'memelihara'*** as the task The Nagari Costumary Assembly. In *Kamus Besar Bahasa Indonesia* (KBBI), **keeping 'menjaga'** and **maintaining *'memelihara'*** belong to a verb with a synonymous meaning 'keep' care'(Badan Bahasa Kemdikbud, 2016).

Based on the analysis, it is concluded that lexical cohesion in the synonym is used in the discourse of the SRR in West Sumatra Province. The synonym in the discourse aims to obtain the effect of neatness and parallelism between the word and the meaning of one as a unity that

builds the structure of the discourse in regional Regulation. In addition to synonyms, antonymous is also found in the discourse of the SRR of West Sumatra Province. Antonyms refer to the opposition to meaning (Wijana, 2015). Antonyms in the SRR of the West Sumatra Province were displayed in datum.

3) *Pedoman, susunan,* ***pengangkatan*** *dan* ***pemberhentian****, masa jabatan hakim peradilan Adat Nagari serta pembiayaan Peradilan Adat Nagari diatur dalam Peraturan Daerah Kabupaten/Kota. (Pasal 16 Butir 2 Perda Provinsi Sumatra Barat Nomor 7 Tahun 2018 Tentang Nagari)*
The guidelines, composition, ***appointment,*** *and* ***discontinuation*** *tenure of Nagari Customary judicial judges and financing of the Nagari Customary Court are regulated in the District/City Regulations. (Article 16 point 2 of Regional Regulation of West Sumatra Province Number 7 of 2018 about Nagari)*

Antonym in datum (3) is realized in **appointment** and ***discontinuation***. Each other are lexis that has opposite meanings because they come from basic words with opposite meanings: lift and ***stop.*** After combining the affix *me-kan* and *pe-kan,* both turned into verbs containing the meaning of 'denoting the power or authority granted to a particular party, namely to the Head of Nagari and the Nagari Judicial Judge on the part of the maker of the regional regulation. His authority was to appoint and dismiss the Nagari Device by the Head of Nagari. In addition, datum (4) contains words that come from the Minangkabau language and show antonyms.

4) *Sengketa Tanah Ulayat di Nagari diselesaikan oleh KAN menurut ketentuan sepanjang adat yang berlaku,* ***'bajanjang naiak, batanggo turun'*** *dan diusahakan dengan jalan perdamaian melalui musyawarah dan mufakat dalam bentuk keputusan perdamaian; (Bab IV Pasal 12 Perda Provinsi Sumatra Barat Nomor 6 Tahun 2008 tentang Tanah Ulayat)*
Tanah Ulayat Nagari dispute in Nagari is resolved by Nagari Customary Assembly according to the provisions as long as the prevailing custom, ***'goin' up by the stair, going down by the stair'*** *and is pursued by way of peace through deliberation and consensus in the form of peace decisions; (Chapter IV Pasal 12 Regional Regulation of West Sumatra Province Number 6 of 2008 about Tanah Ulayat)*

Lexis *naiak* 'up' and *turun* 'down' on *bajanjang naiak, batanggo turun* are antonymous. The antonyms show the existence of opposite relations contained in the SRR of West Sumatra Province as a form of dynamics of community life. The phrase *bajanjang naiak, batanggo turun* (go up and go down) is one of the philosophies of life and metaphor of the people of West Sumatra Province. This philosophy means that West Sumatra people must carry out all attitudes, behaviors, and actions following applicable procedures and rules.

Meronym

Meronym is one of the lexical cohesions that states the relationship between the whole discourse and its parts. At the same time, co-meronym refers to the lexical relationship between one part and another. For example, ***plants*** are mentioned as ***roots, stems, leaves, flowers,*** and ***fruits***. Plant and its parts are metonymously related, while the lexis of the 'root'', 'stem'', an' other plant parts are co-metonymically related (Wiratno, 2018). Meronyms in the discourse of the Regional Regulation in the West Sumatra Province could be seen in datum (5) below.

5) ***Kerapatan Adat Nagari*** *terdiri dari unsur-unsur penghulu adat yang berlaku menurut sepanjang adat dalam masing-masing Nagari sesuai dengan sistem penerapannya antara lain:* ***a. Pucuk Adat dan atau Ketua; b. Datuk-datuk kaampek suku; c. Penghulu-penghulu andiko; d. urang ampek jinih.*** *(Bab III Pasal 4 Butir 2 Perda Propinsi Daerah Tingkat 1 Sumatra Barat Nomor 13 Tahun 1983).*

Journal of Language and Literature
ISSN: 1410-5691 (print); 2580-5878 (online)

The Nagari Customary Assembly *consists of the elements of the traditional penghulu that apply according to the customary length of each Nagari following the system of application, including: a.* ***The Traditional Shoots and or the Chairman; b. Datuk-datuk kaampek suku; c. Penghulu-penghulu andiko; d. urang ampek jinih****. (Chapter III Article 4 Point 2 of the Regional Regulation of the Level 1 of West Sumatra Province Number 13 of 1983).*

Kerapatan Adat Nagari (KAN) or The Nagari Customary Assembly is the overall form of the traditional shoots and or chairmen, *Datuk-datuk kaampek suku, penghulu-penghulu andiko,* and *urang ampek jinih* which represents parts of the whole. The relationship of parts and the whole of KAN is a larger form that has more power in the Nagari governmental structure than the forms it is a part of. Based on the analysis, it is concluded that Nagari Customary Assembly has a wider power and authority than the other four forms of the Nagari Government and Society in West Sumatra Province.

Hyponym

Hyponym is related to the relationship between semantic inclusion and exclusion. This relationship refers to the relationship that exists between the genus (general lexical items) and species (certain lexical items) (Lakoff, 1987; Okeke & Igbeaku, 2015). Available lexical items correspond to the term superordinate or hypernym (which is the more general sense of super class), and specific lexical items correspond to the hyponym.' (La'off, 1987; Ndimele, 1999; Okeke & Igbeaku, 2015).

Hyponyms are lexical meaning relationships that show the relationship between class and subclass (class members). At the same time, co-hyponym is a lexical relationship that shows between one subclass and another subclass (co-class), an example of a relationship between *flowers* that have members of *roses, orchids, jasmine,* and so on. The lexical relationship between *flowers* and *jasmine* is hyponym and the relationship between jasmine, orchid, and rose is co-hyponym (Wiratno, 2018). In the paradigmatic relation, hyponym functions show shared semantic features and familiar patterns of collocation (Halliday & Matthiessen, 2014).

Hyponyms are not widely found in the West Sumatra Province Regional Regulation. The example of the relationship between hyponyms and co-hyponyms in the SRR of the West Sumatra Province is shown in datum (6).

6) ***Urang Ampek Jinih*** *adalah fungsional adat turun-temurun sebagai kelengkapan Adat Basandi Syarak, Syarak Basandi Kitabullah, yaitu* ***Penghulu, Manti, Malin, dan Dubalang*** *(Bab I Pasal Ayat 15 Perda Provinsi Daerah Tingkat I Sumatra Barat Nomor 13 Tahun 1983).*

   Urang Ampek Jinih *is a hereditary functional custom as completeness of the Custom of Guided by Religion, Religion Guided by Qur'an,* ***Penghulu, Manti, Malin, and Dubalang*** *(Chapter I Article 15* of the Regional Regulation of Level I West Sumatra Province Number 13 of 1983).

Datum (6) is an example of lexis showing the relation between a class or hyponym and a subclass or co-hyponym. *Urang Ampek Jinih* is a class, while *Penghulu, Manti, Malin,* and *Dubalang* are the sub-classes.

Collocations

Collocations are often conceived of as multi-word combinations (Ilson, 2002) whose meaning is more than the sum of the meaning of their components (de Gregorio-Godeo & Molina, 2011). Collocation is a semantic relationship arising from the way words are used in general simultaneously, such as in the context of clause construction, certain nouns can only be strung together with certain verbs, certain prepositions can only follow certain verbs, and certain words can only be combined with certain other words (Wiratno, 2018).

The relationship of words in collocation is idiomatic, such as the verb *drinking* is only

suitable for nouns, such as *milk, water, coffee,* and the like, which are commonly drunk and are not suitable to be followed by the noun, like *rice* or *bread.* Participants who commonly drink are living things, not inanimate objects, as seen in *Wood drinks milk*.* The verb 'interested' collocates with the preposition *in,* not the preposition *to,* as seen in the sentence ' I am interested in the book'.

The collocation was found in the SRR of the West Sumatra Province in repeated verbs to indicate the parallel of semantic meanings. The verb reflects the distinctive features and characteristics prevalent in any legislation, which is also used in Regional Regulation. Collocation is indicated by using the verb *me-* on the words *Menimbang* 'considering, *Mengingat* 'in view of, *Memutuskan* 'decide', an' *Menetapkan* 'stipulate' in the SRR of West Sumatra Province.

The concepts are used with the same position and pattern in every SRR and cannot be replaced to other verbs, *Menimbang* 'considering' cannot be replaced with the other verbs because the meaning will be different. Differences in meaning cause the words to not collocate, as seen in the verb *Mengingat* 'in a view of'. This verb cannot be replaced with other verbs, such as *reminding, warning, remembering,* and *establishing,* and *Memutuskan* 'Decide' and '*Menetapkan* 'stipulate' that cannot be changed to other words/ diction's/ terms/ concepts. Those words sequentially are used before the explanatory section of the chapters, articles, and verses contained in the discourse of the SRR in the West Sumatra Province.

Collocation in the regional regulations is also determined using lexical forms on the Minangkabau language, *Adat Basandi Syarak, Syarak Basandi Kitabullah.* These phrases cannot be inserted, added, subtracted, or replaced with other forms because their meaning will change if replaced with others. That phrase is a form of Minangkabau customary philosophy believed by the society in West Sumatra Province. This form is called a permanent collocation. Its meaning can be under change if another phrase replaces it. The collocations of *Adat Basandi Syarak, and Syarak Basandi Kitabullah* of the SRR in the West Sumatra Province can be seen in datum (6). The global rules in the SRR are guided by the traditional phrase *Adat Basandi Syarak, Syarak Basandi Kitabullah* because this phrase is a life guideline for the people of West Sumatra Province. Therefore, its form is permanent and collocated and cannot be changed to others.

Grammatical Cohesion

Grammatical cohesion is formed from the link between one grammatical element and another. Grammatical cohesion consists of reference, substitution, conjunction, and ellipsis. Grammatical cohesion also determines the cohesiveness of the discourse structure of the SRR in the West Sumatra Province because the discourse is built on a hierarchy of linguistic units starting from phonemes, morphemes/ words/ lexis, phrases, clauses, sentences, and paragraphs to form a unified discourse. Grammatical cohesion reflects the unity of the smallest linguistic elements that are solid and intact in conveying social reality in the discourse of the SRR of West Sumatra Province.

References

References are one of the grammatical cohesion's found in the data. A reference is a system of mentioning an object as a participant or circumstantial element after the object or elements have been mentioned earlier, either directly or indirectly (Halliday & Hasan, 1985). In reference, an object mentioned directly can be repeated in its entirety form of pronouns, such as in the sentence "Mr. and Mrs. worked hard to support us". The words *Mr. and Mrs.* in the example sentence are replaced with "they" and if the form is the idea mentioned in the clause, it can indirectly be repeated into "this thing", "that thing", and "that problem" (Wiratno, 2018).

References are discussed within the framework of the ferocity, types, and ways of identifying participants or circumstantial elements that include endophora, exophoras, anaphora, cataphoras, homophors, and exophoras (Martin, 1992). Endophora refers to objects that are inside the text, exophoras refer to objects that are outside the text, anaphora

Journal of Language and Literature
ISSN: 1410-5691 (print); 2580-5878 (online)

refers to a previously mentioned object directly, cataphora refers to a later mentioned object, homophoras refers to something that has been mutually agreed upon and understood based on the context of the situation and the cultural context, and exophoras refer to those that occur within the noun group (Eggins, 1994; Wiratno, 2018). Then, circumstantial objects or elements realized by nouns can be arranged into a reticulum called "reference chains" (Martin, 1992).

The references were found of the SRR in the West Sumatra Province, such as endophora (references whose references are in the text): ***hal tersebut di atas*** atas '*in the above',* the personal pronouns ***ia*** 'he/she', an' its clitic ***-nya*** *'nya' her'* included in the variant personal pronouns that states belonging. Endophora references with the type of anaphora and the personal pronouns ***ia*** can be seen in the datum (7).

7) *Penghulu adalah pemimpin dalam suku atau kaum,* ***ia*** *adalah pemegang hak ulayat atas sako (gelar kebesaran pemimpin) dan pusako (harta pusaka berupa tanah ulayat dan harta benda) (Bab I Pasal 1 Ayat 12 Perda Nomor 6 Tahun 2008 tentang Tanah Ulayat dan Pemanfaatannya).*

   Penghulu is a leader in tribes or people, ***he is*** *the holder of customary rights to sako (The Title of Greatness of the Leader) and pusako (heirloom property in the form of customary land and property) (Chapter I Article 1 Paragraph 12 of Regional Regulation No. 6 of 2008 about Customary Land and Its Use).*

The only personal pronoun in SRR is the endophoric reference, such as in datum (7). The personal pronoun ***ia*** or 'he/she' was found in the SRR. ***Ia*** refers to *penghulu* as leader of Minangkabau tribe and is described as the person keeping *sako* and *pusako* as cultural heritage.

The other forms of personal pronouns, such as *-nya* 'nya' er' is also found in the SRR in the West Sumatra Province. However, personal pronouns, such as *dia* (she/he), *mereka* (they), *saya* (I), *beliau* (he/she: honorific form) are not found in the SRR of West Sumatra Province. The findings of this reference reflected the objectivity of SRR as a form of legal discourse that must favor society, not in a personal way.

Substitution

Substitution is the process and result of replacing language elements with other elements in larger units. An example of substitution can be seen in the example, "The highest respect and gratitude from the author conveyed to the thesis supervisors, namely Prof. Dr. Suwardi and Dr. Afendy Widayat, M.A. For *his guidance, both* authors were able to complete this thesis."

The personal pronoun *His (guidance) both* replaces another mentioned element, *the thesis supervisor*. *His both* were substituted with the thesis *supervisor*. Substitution is mentioned by Indonesian linguists as replacement or replacing certain constituents with other constituents (Ramlan, 1993; Kridalaksana, 1978; Baryadi, 2002).

Substitution is divided into two: replaced element and the substitute element. When the replaced element expresses a person (personal), the substitute element is a personal pronoun. The personal pronouns serve as a marker of replacement cohesion that are usually in the form of the third personal pronouns like *ia* 'he/she, '*beliau* 'he/ 'he' (honorific singular) and *mereka* 'they', *beliau-beliau* 'they' (plural honorific), as well as *-nya* 'nya' as 'he bound form plural or singular (Baryadi, 2002). The table below are type personal pronouns of substitution in the Indonesian language.

Table 1. Personal Pronouns of Substitution

Singular/ Plural	Neutral	Honorific
singular	dia 'dia' e', ia''he/s'e' -n'a 'his'	beliau 'he/she'

Singular/ Plural	Neutral	Honorific
plural	mereka 'they' -nya 'his'	beliau-beliau 'he/she'

The substitution of personal pronoun found in West Sumatra Province SSR is -nya 'his/her'. The personal pronoun has two roles that combine three base words, such as *di dalamnya* 'including', *rumah tangganya' their h*ousehold'. These three substitutions were found in the section before the closing in the SRR of the West Sumatra Province can be seen in the datum (8).

8) *Desa adalah suatu wilayah yang ditempati oleh sejumlah penduduk sebagai kesatuan masyarakat termasuk* ***di dalamnya*** *kesatuan masyarakat hukum adat yang mempunyai organisasi pemerintahan terendah langsung di bawah camat dan berhak menyelenggarakan* ***rumah tangganya*** *sendiri dalam Ikatan Negara Kesatuan Republik Indonesia (Bab I Pasal 1 Ayat 2 Perda Propinsi Daerah Tingkat I Sumatra Barat Nomor 13 Tahun 1983 tentang Nagari sebagai Kesatuan Masyarakat Hukum Adat).*

A village is an area occupied by a number of residents as a community unit ***in it*** *the unity of an indigenous law community that has the lowest government organization directly under the sub-district and has the right to organize* ***its household*** *in the Association of the Unitary State of the Republic of Indonesia (Chapter I Article 1 Paragraph 2 of the Regional Regulation Level I West Sumatra Number 13 of 1983 about Nagari as a Unit of Indigenous Peoples).*

Datum (8) consists the phrase ***di dalamnya*** 'in it' that indicates its role as a suffix describing the word in front of it and ***rumah tangganya*** 'its household' indicates its role as a personal pronoun in the form of possession. Its grammatical form on *-nya* 'nya' is' indicates a substitution for *desa* 'village' as the main subject being replaced. Its function in datum (26) shows the possessive pronoun. On the other hand, the substitution of the subject with the personal pronouns *dia* 'dia' e', *ia* 'he/she', *mereka* 'they', *kalian* 'you 'plural)', and *beliau-beliau* (they: honorific) was not found in the SRR of West Sumatra Province.

The analysis of West Sumatra Province SSR discourse structure shows the objective discourse, not the tendentious one. The SSR discourse also does not show partiality towards a person or group of people. From the substitution analysis, it can be summarized that SRR discourse can be categorized as a general and objective.

Conjunctions

Conjunctions consist of external conjunctions (conjunctive adverbs) and internal conjunctions (coordinating, subordinating, and correlative conjunction). All conjunctions string together the other clause/subclause and clause/subclause relationships to indicate meaning-related relationships. Such relationships are discussed within the framework of conjunctive relations. Logical meaning can be seen through internal and external relationships between clauses/subclauses which ultimately reflect the overall meaning at the discourse level (Wiratno, 2018). The degree of logicality of a text or discourse is judged by how conjunctions are used at the level of clauses and sentences. Some examples of external conjunctions (conjunctive adverbs) are *thus, then, next, however,* while examples of internal conjunctions are *and, or, and or,* and *but*.

External conjunctions can be identified between sentences or conjunctions that serve to connect one sentence to other sentences in a paragraph. External conjunctions indicate the chronology or sequence of events, such as *however, thus, in the end, therefore, next, after that, etc*. This conjunction serves to indicate the chronology or sequence of events by events.

External conjunctions are not found in the discourse of the West Sumatra Province Regional Regulation as is the grammatical cohesion of ellipsis. Therefore, the discourse of the West Sumatra Province Regional Regulation does not intend to emphasize the chronology or sequence of events or is not tied to specific times. Chronology aims to explain the time when an event took place.

Regional Regulation is a discourse that ignores the adverb of time, as seen from the internal conjunctions. Even if there is a record of an event or time in the regional Regulation, it is indicated by directly mentioning the date and year when an event occurred. In the absence of this external conjunction, the discourse of regional Regulation can be valid for a long time and indefinitely.

Furthermore, external conjunctions are found in almost all parts of the sentence in the West Sumatra Province Regional Regulation discourse. The most frequently conjunctions are *dan* 'dan', *atau* 'or', *dalam* 'in', *dan atau* 'and or'. The table below shows the percentage of occurrence of each internal conjunction in the RR of the West Sumatra Province.

Table 2. External Conjunction in West Sumatra Province Regional Regulation

Internal Conjunction	**Data Found**					**Total**	**Percentage**
	RR 13/ 1983	RR 09/ 2000	RR 02/ 2007	RR 06/ 2008	RR 07/ 2018		
Dan 'and'	57		64	126	50	72	369
dalam 'in'	19	17	27	23	22	108	18.40%
Dan atau 'and or'	11	4	9	9	2	35	5.96%
atau 'or'	3	4	4	4	12	27	4.60 %
serta 'as well as'	1	5	8	1	6	21	3.58%
maka 'so'	2	3	3	5	2	15	2.56%
agar 'so t'at'	-	2'	1	1	1	5	0.85%
jika 'if'	-	1	-	-	-	2	0.34%
baik …maupun 'both…and'	1	-	1	-	-	2	0.34%
setelah 'after''	-	2	-	-	-	2	0.34%
Akan tetapi 'however'	1	-	-	-	-	1	0.17%
						587	100

The most dominant external conjunctions found in the SRR are *dan* 'and' and *dalam* 'in' the totals 57 and 19 as shown in the table above. This frequency comes from the frequent occurrence rate in all types in the SRR. Both of conjunctions are used in syntactic states that show different meanings.

Conjunctions *dan* 'and' are internal conjunctions that represent combined relations, equations, neutrality, equality or parallelism relationships in equivalent compound sentences. In contrast, *dalam* 'in' conjunctions are conjunctions that represent the relations of meaning levels, locations, and positions in the syntactic state, that is, in stratified compound sentences. The use of these conjunctions can be seen in the datum (9).

9) *Pemerintahan Daerah adalah penyelenggaraan urusan Pemerintah oleh Pemerintah Daerah* ***dan*** *DPRD menurut asas otonomi* ***dan*** *tugas pembantuan dengan prinsip otonomi seluas-luasnya* ***dalam*** *sistem* ***dan*** *prinsip Negara Kesatuan Republik Indonesia sebagaimana yang dimaksud* ***dalam*** *Undang-Undang Dasar Negara Republik Indonesia Tahun 1945. (Bab I Ketentuan Umum Pasal 1 Ayat 2 Perda Nomor 2 Tahun 2007 tentang Pokok-Pokok Pemerintahan Nagari).*

*Regional Government is the implementation of Government affairs by the Regional Government **and** the DPRD according to the principle of autonomy **and** auxiliary duties with the principle of the widest autonomy **in** the system and principles of the Unitary State of the Republic of Indonesia as referred to **in** the 1945 Constitution of the Republic of Indonesia. (Chapter I General Provisions of Article 1 Paragraph 2 of Regional Regulation Number 2 of 2007 About the Principles of Nagari Government).*

Based on datum (9), there are found three conjunctions *dan* 'and' and two conjunctions *dalam* 'in''. Considering sentence effectiveness, datum (9) is considered ineffective. However, when talking about SRR discourse, several conjunctions are commonly found in one sentence that marks the linguistic characteristic of SSR discourse. Thus, conjunctions are needed to connect constituents in a sentence to be accepted and interpreted as a sentence.

Philosophically, the conjunction *dan* 'and' and *dalam* 'in' show the relations of equality and merge elements described in the SRR. The two conjunctions semantically do not have emotional elements and opposite meanings. It is different from conjunctions *but, nevertheless, though,* reflects the meanings of opposition, resistance, paradox, and contrasting that move the readers' attention. The use of internal and deep conjunctions suggests neutrality or impartiality.

In addition to conjunctions *dan* 'and' and *dalam* 'in', there are found other conjunctions that are unique or distinctive that mark the characteristics of regional Regulation of discourse. This conjunction is not usually used in general discourse. The conjunction is *dan atau* 'and 'or' as seen in the datum (10).

10) *Pemanfaatan Tanah Ulayat untuk kepentingan Badan Hukum **dan atau** perorangan dapat dilakukan berdasarkan Surat Perjanjian Penguasaan dan Pengelolaan Tanah Ulayat antara pemilik/pemegang/penguasaan Tanah Ulayat atas kesepakatan masyarakat adat, dengan badan hukum **dan atau** perorangan dalam jangka waktu tertentu dalam bentuk penyertaan modal, bagi hasil **dan atau** bentuk lain yang disepakati; (Bab VI Pasal 9 Ayat 3 tentang Pemanfaatan dan Penggunaan Tanah Ulayat dalam Perda Nomor 6 Tahun 2008 Tentang Tanah Ulayat dan Pemanfaatannya)*

*The utilization of Tanah Ulayat for the benefit of Legal Entities **and or** individuals can be carried out based on the Letter of Agreement on the Control and Management of Customary Land between the owner/holder/control of Tanah Ulayat on the agreement of indigenous peoples, with legal entities **and or** individuals within a certain period of time in the form of capital participation, profit sharing **and or** other agreed forms; (Chapter VI Article 9 Paragraph 3 about the Utilization and Use of Tanah Ulayat in Regional Regulation Number 6 of 2008 about Tanah Ulayat and Its Utilization)*

The conjunctions *dan atau* 'and or' belong to the type of internal conjunctions derived from the combination of two conjunctions as markers of equal relations, that is, *dan* 'and' as markers of combined equivalent and *atau* 'or' is equivalent marker choice. The type of conjunctions *dan atau* 'and or' is ussually used in regulation text and is rarely found in general discourse, such as in Practice and/or process? (In)discipling Law and Art (Finchett-Maddock & Tan, 2022), Loving one another: law as and/or in literature (Hanafin, Gearey, & Brooker, 2007).

The lexical and grammatical cohesion in West Sumatra SRR represents the special of characteristic and logic of texts that reflect the reality of the social life of the society of West Sumatra Province with the Minangkabau tribe. Reality of social life, for example, can be seen from the interweaving of relationships between lexical and grammatical cohesion, such as the use of synonyms *menjaga* and *memelihara* 'keeping' and 'maintannace'. The Nagari Customary Assembly has the task of inventorying, *keeping, maintaining,* and managing, and utilizing Nagari wealth to improve the welfare of the Nagari community. This statement is contained in Datum 2 as

Chapter IV Nagari Customary Assembly Duties Article 7 Paragraph 1 Item e in the Regional Regulation Number 13 of 1983 of West Sumatra Province. It also can be seen from the use of antonyms and collocations, such as the phrase *bajanjang naik, batanggo turun and Adat Basandi Syarak, Syarak Basandi Kitabullah* that reflect the philosophy of life of the Minangkabau tribes. Furthermore, the characteristics is prevalent from the grammatical cohesion, such as *dan atau* 'and or' as conjunction used within the Regulation. The use of internal conjunctions *and or* also marks the SSR as a law product.

Conclusion

Lexical cohesion was found in the SRR discourse of the West Sumatra Province in the form of repetition, synonyms/antonyms, meronyms, hyponyms, and collocations. The grammatical cohesion found in the SRR are in the form of references, substitutions, and conjunctions. Four types of conjunctions are found in the SRR of West Sumatra Province in the form of coordinating conjunctions, subordinating conjunctions, correlative conjunction, and conjunctive adverb. Lexical and grammatical cohesion are constituents that are interconnected in building the integrity of the discourse structure in West Sumatra Province SSR. Cohesion plays a role in determining the meaning of the discourse. Cohesion also reflects the coherence or neatness of ideational meanings in a discourse. In its implementation, the distribution of duties and authorities of each individual as described in the SRR of West Sumatra Province has not been evenly distributed due to differences in interpretation of the articles in the Regional Regulation. Customary land ownership rights also often cause conflicts among customary landowners. This problem can be studied further linguistically or with various other approaches.

Acknowledgment

I would like to thank The Ministry of Education, Culture, Research, and Technology (Kemdikbud), Indonesia Endowment Fund for Education Scholarship (LPDP), and Andalas University for providing this research funding.

References

Allison, R. (2020). *Russian Revisionism Legal Discourse and the "Rthe" Rules Based National Order*. *72:6*, 976–995. https://doi.org/10.1080/09668136.2020.1773406

Ariza, L. J. (2020). Legal indigeneity: Knowledge, legal discourse and the construction of indigenous identity in Colombia. *Identities*, *27*(4), 403–422. https://doi.org/10.1080/1070289X.2018.1543484

Badan Bahasa Kemdikbud. (2016). Menjaga, Memelihara. In *KBBI Daring*. Jakarta: Badan Bahasa. Retrieved from https://kbbi.kemdikbud.go.id/entri/menjaga

Baryadi, P. (2002). *Dasar-Dasar Analisis Wacana dalam Ilmu Bahasa*. Jogjakarta: Pustaka Gondho Suli.

Chadwick, R. J. (1991). *Matrilineal Inheritance and Migration in a Minangkabau Community*. *51*, 47–81.

Cheng, L., & Danesi, M. (2019). Exploring legal discourse: A sociosemiotic (re)construction. *Social Semiotics*, *29*(3), 279–285. https://doi.org/10.1080/10350330.2019.1587841

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed). Thousand Oaks: SAGE Publications.

Crossley, S., Clevinger, A., & Kim, Y. (2014). The Role of Lexical Properties and Cohesive Devices in Text Integration and Their Effect on Human Ratings of Speaking Proficiency. *Language Assessment Quarterly*, *11*(3), 250–270. https://doi.org/10.1080/15434303.2014.926905

de Gregorio-Godeo, E., & Molina, S. (2011). Collocations and the translation of news: An English–Spanish electronic dictionary of multi-word combinations as a translation tool. *Perspectives*, *19*(2), 135–152. https://doi.org/10.1080/0907676X.2010.544747

Finchett-Maddock, L., & Tan, J. K. (2022). Practice *and/or* process? (In)disciplining law and art. *Law and Humanities*, *16*(2),

156–164. https://doi.org/10.1080/17521483.2022.2123614

Grimm, P. S. (2009). *Collocation in Modern Standard Arabic Revisited*. 22–41. https://doi.org/202.43.95.117

Halliday, M. A. K., & Hasan, R. (1976). *Cohesion in English*. London: Longman.

Halliday, M. A. K., & Hasan, R. (1985). *Language, Context, and Text: Aspect of Language in Social Semiotic Perspective*. Geelong Victoria: Deakin University.

Halliday, M. A. K., & Matthiessen, C. M. I. M. (2014). *Introduction to Functional Grammar (4 rd Edition)*. London ; New York: Routledge.

Hanafin, P., Gearey, A., & Brooker, J. (2007). Loving one another: Law as and/or in Literature. *European Journal of English Studies*, *11*(1), 107–110. https://doi.org/10.1080/13825570601183435

Hoey, M. (2005). *Lexical priming: A new theory of words and language*. London ; New York: Routledge.

Karoly, K. at. all. (2013). *Cohesion and News Translation: An Exploratory Study of Shifts of Cohesion in the Hungarian_Englihs Translation of News Stories*. *60: 4*, 365–407. https://doi.org/10.1556/ALing.60.2013.4.1

Klebanov, B. Beigman. at.all. (2008). *Lexical Cohesion Analysis of Political Speech*. *16:4*, 447–463. https://doi.org/10.1093/pan/mpn007

Kumar, A. (2022). *Observation Method*. Retrieved from https://www.researchgate.net/publication/360808469_OBSERVATION_METHOD

Kurczek, J., & Duff, M. C. (2011). Cohesion, coherence, and declarative memory: Discourse patterns in individuals with hippocampal amnesia. *Aphasiology*, *25*(6–7), 700–712. https://doi.org/10.1080/02687038.2010.537345

Martin, J. R. (1992). *English Text: System and Structure*. Amsterdam: John Benjamins.

Merriam, & Webster. (2023). Synonym. In *Online*. *Merriam-Webster Dictionary*. Springfield: Merriam-Webster Inc. Retrieved from https://www.merriam-webster.com/dictionary/synonym

Mohamed, A. H. (2000). *Texture and Culture: Cohesion as A Marker of Rhetorical Organisation in Arabic and English Narrative Texts*. *31:2*, 31.

Nurdin, Z. (2022). Legal protection of customary rights under legal pluralism and its impact on the minangkabau society: An empirical study in the district of Lima Puluh Kota, West Sumatra. *Cogent Social Sciences*, *8*(1), 2045722. https://doi.org/10.1080/23311886.2022.2045722

Okeke, C., & Igbeaku, B. (2015). Igbo verbs of cooking: A lexical semantic analysis. *Language Matters*, *46*(1), 81–97. https://doi.org/10.1080/10228195.2014.983146

Orang'i, D. O., & Ndlovu, M. V. (2021). Lexical cohesion in the translation of English-Swahili health care texts. *Southern African Linguistics and Applied Language Studies*, *39*(3), 269–281. https://doi.org/10.2989/16073614.2021.1942096

Pan, H. (2014). Translating conjunctive cohesion in legal documents. *Perspectives*, *22*(1), 1–20. https://doi.org/10.1080/0907676X.2013.777463

Tegnan, H. (2015). Legal pluralism and land administration in West Sumatra: The implementation of the regulations of both local and *nagari* governments on communal land tenure. *The Journal of Legal Pluralism and Unofficial Law*, *47*(2), 312–323. https://doi.org/10.1080/07329113.2015.1072386

Vel, J. A. C., & Bedner, A. W. (2015). Decentralisation and village governance in Indonesia: The return to the *nagari* and the 2014 Village Law. *The Journal of Legal Pluralism and Unofficial Law*, *47*(3), 493–507. https://doi.org/10.1080/07329113.2015.1109379

Wijana, I. D. P. (2015). *Pengantar semantik bahasa Indonesia* (Cetakan II). Yogyakarta: Program Studi S2 Linguistik, Fakultas Ilmu Budaya, Universitas Gadjah Mada.

Wiratno, T. (2018). *Pengantar Ringkas Linguistik Sistemik Fungsional*. Yogyakarta: Pustaka Pelajar.