



Shifting Functions and New Meanings of The Ritual of Rejecting “Treatment” The Malay from Serdang Bedagai

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Abstract

The ritual of rejecting reinforcements is a culture of the Serdang Bedagai Malay Community. Now the ritual of rejecting reinforcements has a new function, from a traditional function, to a commercialization activity. The method used in this research is descriptive qualitative descriptive method. The shift occurs due to several factors including the attitude of the people who are open and willing to accept the changing times and the flow of globalization. This makes rituals that were previously not commodity goods into commodities, changing the function and meaning of traditional rituals into processes of production, distribution and consumption. This is very impactful and gives a new meaning to Reject Bala which has an impact on socio-cultural life. This shift has had an impact on increasing the income of the Malay community of Serdang Bedagai by commercializing the tola bala culture. In addition, the strategy of inheriting the ritual of rejecting reinforcements to the Malay ethnicity in Serdang Bedagai is carried out in three forms, namely (1) empowerment, (2) documentation and (3) development.

Keywords: Shifting; Meaning; Malay; Serdang Bedagai

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Introduction

(Haviland & Soekadijo, 1985) states the ritual of repelling evil is a way of connecting humans with the supernatural. Ritual is not only a way to strengthen the social ties of the community and reduce tensions but also a way to organize important events and events that cause crises such as repulsive ceremonies. Preusz (Koentjaraningrat, 1998) says that the most important ritual in many religions of the world is a ritual procession tolak Bala Melayu Serdang Bedagai. Such rituals usually have the same main theme which is the process of separation between living beings and dead beings.

In addition to cultural values, ritual ceremonies play a role in binding customs and cultures in human life which are always used as a code of ethics, connecting human beings, gathering thoughts and togetherness and connecting human beings with nature (Daeng Hans, 2004).

Humans cannot be separated from culture. One from of culture can be seen from the economic, cultural, and so on. Ceremonial performances depict obedience and disguise of something magical with symbolic feelings and equipment (Syamsuddin, 1984).

Similarly, a study conducted by Van Genep (Koentjaraningrat, 1998) that discusses ritual rejection ceremonies. Van Gennep argued that the ceremonial ritual procession Tolak Bala Melayu Serdang universally based on its role as a social activity among fellow citizens. According to him, people will experience a decline in the spirit of social life that usually occurs at the end of the hunting, harvesting, or fishing season. It was used when human labor seemed to have been used in the past season, so that in the face of each new season people had to restore a new spirit of life in their souls.

Ritual catastrophe Malay Serdang Bedagai regency village Kuala Lama is a tradition of local knowledge of its existence since time immemorial and is the ancestral heritage. The focus of this research is to study: Change the function and meaning of ritual catastrophe in Malay Serdang Bedagai, District Cermin Beach, Serdang Bedagai regency, North Sumatra Province. Through the Ethnographic Method, this activity examines the ritual of repulsion performed in Village Kuala Lama, Cermin Beach District Serdang Bedagai Regency, North Sumatra Region. Ethnography activities conducted to collect data a shift in meaning and function of ritual push for Malay Serdang.

The ritual of Tolak Bala is folklore. Ritual catastrophe Melayu Serdang Bedagai folklore characters, which combines elements of verbal and non-verbal (Yet, 2002: 195). Also found is a kind of presentation that is a reflection of the statement of the mind, desire, and feelings of the performer to get closer to God. Offerings are also a form of symbolic discourse used as a means for spiritual application; supernatural things so that the subtle beings that transcend human power do not interfere. With offerings, there is an effort to reject various disturbances of subtle spirits, it is hoped that the spirits will be tame, and want to help human life (Suwardi Endraswara, 2003).

As one of the oral traditions, the ritual of repulsion, in terms of history and the development of the times, is not immune to change. The increasingly global touch of modernization in the life of society led to the emergence of pragmatism in interpreting ritual realities, such as practical characteristics, efficiency, and continuity. The implications of modernization on the field of education and livelihood in the District of Cermin Beach caused the change.

The implementation of traditional and religious ceremonies based on the existence of supernatural powers is still done by some groups of people in Indonesia, either in the form of death ceremonies, thanksgiving ceremonies or slametan, rituals tolak bala, ruwatan, and so on (Alie, 2015). These ceremonies have become a tradition and have been a part of most people's lives since they were passed down from generation to generation by their ancestors to future generations as a legacy to be continued and defended.

The existence of various rituals and traditions performed has strengthened the existence of religions adopted by the people as various traditions related to the life cycle grow and become strong as it is traditionalized and rooted in the heart of community life, where its core teachings are already included in community traditions.

There are at least six interests and functions of local policy when used in conflict resolution. First, as a marker of a society's identity. Second, the adhesive element (mixed aspect) reduces the expertise, religion, and beliefs of the community. Third, local wisdom is not embarrassing but inward nature. Fourth, local wisdom gives color to togetherness as a community. Fifth, the ability of local wisdom to change the thought patterns and reciprocal relationships of individuals and groups and to lay them on a fundamental foundation. Sixth, local wisdom can encourage the process of understanding and participation of community members while minimizing the elements that damage the unity and integration of the community.

This ritual is a tradition that has been established since the time of the ancestors and passed down to generations to be nurtured. Ritual catastrophe is intended to describe the process, as well as the transition of functions, meanings and symbols in ritual catastrophe Malay Serdang Bedagai. Malay Serdang Bedagai believe that this ceremony is very influential for their welfare. Not only that, the Malay Serdang assume that this ritual has a positive and beneficial impact on their daily lives.

Implementation ritual catastrophe in the Malays in Village Kuala lama Serdang Bedagai District Cermin Beach (Pantai Cermin) concern penyelidikan. Ada cultural heritage of Malay Serdang Bedagai undergoing the process of transformation of their cross-cultural foreign Malay land. Until there is a change in the function and meaning of a ritual procession Tolak Bala Melayu Serdang Bedagai in there. In addition, the performance of rituals reject the assertion that the practice of involving Melayu Serdang Bedagai evil spirits. Up to now there are still many Malays Serdang Bedagai directly or not adopt a general catastrophe. There is an opinion that ritual practices that are not in line with the teachings of Islam and are very contrary to the teachings of the Quran and Hadith must be adapted. Prohibition of ritual practices in: "Stay away from all new things (in religion), because all new things (in religion) are heresies, and all heresies are heretics". (HR Abu Dawud, no. 4607; Tirmidhi, 2676; Ad Darimi; Ahmad; and others from Al 'Irbadh bin Sariyah).

(H Sulasman, 2013) argue that culture is a complex that encompasses knowledge, beliefs, arts, morals, laws, customs, abilities and habits acquired by human beings as members of society.

Every human action as a whole is called a culture, and there is an element of culture. Thus, one of those elements is the belief system that contains rituals (Koentjaraningrat, 1998). Rituals are in many ways interpreted as religious or semi-religious ceremonies in society. Ritual is a form of creation or organization of a relationship between man and his invisible human relationship, man with others, and man's relationship with his environment. They believe in spirits, invisible things refer to rituals that cannot be excused.

(Koentjaraningrat, 1998) states that a ceremony is a system of activities or actions regulated by customs or laws that apply in a society related to various events that usually occur in the society concerned. The performance of ceremonies is often associated with community beliefs called ceremonies or rituals. Ceremony is a principle that results in a clear reciprocal relationship in society, although it adds that in customary ceremonies the term "repulsion" is between Gods, Gods, or other spirits (Tarimana, 1993).

It is based on the beliefs held by society. It is this belief that encourages humans to perform various actions that seek contact with the supernatural world or the rulers of nature through religious ceremonies and other traditional ceremonies that are perceived by society as critical moments, bringing supernatural dangers, suffering, and disease to humans and plants (Koentjaraningrat, 1998).

The implementation of cultural ceremonies that are still a culture is still done by most groups of people in Indonesia, whether in the form of rituals, death, thanksgiving rituals or rituals to resist evil and so on. These ceremonies have become a tradition and part of daily life in a society that is inherited by their ancestors for generations to come.

With the repulsion ceremony, the values of harmony and togetherness as well as mutual cooperation between the people in Village (Kampung) Kuala Lama Serdang Bedagai. The embodiment of tradition cannot be separated from the role of the supportive community to assert that society has a value system that governs the order of life in society. The cultural value system is an abstract concept that lives in the minds of most people. The cultural value system serves as a guide for human attitudes and behavior in life, so it serves as the highest behavioral system (Muhannis, 2004: 4).

Cultural rituals that have a function in the life of society will last a long time and will not be easily lost if cultural rituals continue to be used and preserved in the life of society. Humans as social beings cannot walk alone and depend on each other. These social needs can be channeled into the traditions of the people, and not all traditions continue to survive over time, because the traditions that will survive are traditions that have always and continue to be developed by the people as described above. Therefore, the tradition of rejecting reinforcements carried out by the residents of Village Kuala Lama , Cermin Beach District, Serdang Bedagai Regency, North Sumatra Region can survive because the locals continue to use and maintain it.

Based on the above background, the researchers are interested to discuss the socio-cultural influences "Change Function and Meaning of Ritual Tolak Malay community in the district of Bala Cermin Beach, Serdang Bedagai , North Sumatra Province.

Having identified the problem, the following are the limitations of the problem or the scope of the study in this research: (1) This investigation was conducted specifically in Village Kuala Lama , Cermin Beach District, Serdang Bedagai Regency, North Sumatra Region, Indonesia; (2) This study focuses on the changes and the continuity of the function and meaning of ritual catastrophe on the Malays Serdang Bedagai in Village Kuala Lama District Cermin Beach Serdang Bedagai, North Sumatra Province, Medan-Indonesia; (3) This study discusses the effect of discussing the function and meaning of the ritual of repulsion in Village Kuala Lama , CERmin Beach District, Serdang Bedagai Regency, North Sumatra Region.

Ritual tolak bala is now an activity or ritual that needs to be preserved as a form of cultural defense that is almost extinct. This repulsive ritual is included in some oral folklore. Partially oral folklore is folklore whose form is a mixture of oral and non -oral elements (James Danandjaja, 2002). In the implementation of customary ceremonies, offerings are required. Sacrifice is an actualization of the thoughts, desires, and feelings of the performer to draw closer to God. Sesaji is also a symbolic discourse used as a means for spiritual negotiation to supernatural things. This is done so that the subtle beings above human power do not interfere. By symbolically feeding the subtle spirits, it is hoped that the spirits will be tame, and want to help human life (Suwardi Endraswara, 2003).

As one of the oral traditions of the ritual of repulsion, both in its history and the development of its time, it does not seem to be immune from changes. The increasingly globalized touch of modernization in people's lives has resulted in the emergence of pragmatism in understanding the essence of rituals, such as practicality, efficiency, and sustainability. The implications of the touch of

modernization on the field of education, and livelihood in the District of Cermin Beach caused these changes.

In line with the above problems, this study aims to reveal the "Change function and meaning of ritual catastrophe in The Malay Serdang Bedagai, Cermin Beach District" namely: (1) Knowing the function and meaning of ritual catastrophe Malays in Village Kuala Lama Serdang Bedagai district Cermin Beach, Serdang Bedagai, North Sumatra Province from ancient times to the present; (2) Analyzing the factors that cause changes in the function and meaning of ritual catastrophe Malays in Kuala Lama Serdang Bedagai in Cermin Beach District of Serdang Bedagai, North Sumatra Province; (3) Knowing conservation efforts to preserve the Malay Serdang Bedagai ritual catastrophe in Village Kuala Lama District Cermin Beach Serdang Bedagai, North Sumatra Province.

Research Method

This study uses a qualitative method. Qualitative methods are research procedures that produce descriptive data in the form of written or oral data from the people observed. Based on the philosophy of rationalism that a valid science is obtained from intellectual understanding and the ability to argue logically. In empirical reality it is singular (similar to monism positivism) but that reality is not interpreted from a perspective (Muhadjir, 2000). This research was conducted in Bagan Serdang Village, North Sumatra.

Through qualitative methods, it allows researchers to organize, critique, and clarify interesting data. Thus, this qualitative research guides researchers to obtain previously unexpected findings and build a new theoretical framework (Suwardi Endraswara, 2003). The type of data in this study is qualitative data in the form of text, symbols and other elements related to the ritual of repulsion in the District of Cermin Beach and supported by quantitative data. Qualitative data were obtained from the results of observations, interviews. The data used were data on repulsive rituals. The primary data source is the informants. Secondary data sources are the ritual of document study in the form of the results of previous research, books, reports related to the ritual of repulsion in the Cermin Beach District, Serdang Bedagai Regency, North Sumatra.

The determination of informants in this study was done through several networks, such as information from the community and cultural figures in the study location selected selectively based on a number of certain criteria. The instruments of this research are interview guidelines and data cards. Data collection in this study was done by triangulation ie observation, in -depth interviews of document and text or mantra study and the data analysis process began by reviewing all data obtained through various sources, namely interviews, observations and recordings and field notes.

Results and Discussion

Functional structural analysis of the ritual of rejection of reinforcements for treatment includes cultural context, social context, situational context, and ideological context. The cultural context of organizing rituals also influences the text of the mantra used. For example, the mantra in traditional medicine rituals is certainly different from the spell used in the death ceremony. This is caused by differences in the objectives to be achieved in carrying out the ritual in question. In traditional medicine rituals, the text of the mantra used contains a request to God Almighty and or supernatural beings or spirits to be given sustenance, long life, health, a better life, strength, and to be kept away from all obstacles when ritual participants seek necessities of life. Thus, we can understand that the use of a mantra text in ritual activities depends on the type of ritual.

Social context refers to the social factors that influence or use the text. These social factors relate to differences in gender, social class, ethnicity, age, and so on. The social context referred to in this study is the people who are involved in a ritual, both as actors, managers, connoisseurs, and even the supporting community.

This refers to the time, place, and use of the text. The description of the context of the time situation will result in the implementation, performance, and performance of an oral tradition both in terms of time division which includes: Time to Cast the Spell, Place of Chanting, Events in casting spells, Performers in casting spells, The performer in reciting the healing spell, only the handler can recite the ritual of rejecting reinforcements for the treatment of illness, Equipment for casting spells, Clothes to cast Repellent Spells for treatment, How to Cast the Spell.

Researchers found several functions of chanting and the use of material elements in traditional medicine rituals.

Spell Reading Function

In the ritual of rejecting the treatment of disease, the mantra has functions as a means of liaison between ritual participants and God, means of connecting with Prophet Adam and Prophet Muhammad, as a means of connecting with angels, as a liaison suggestion with supernatural beings.

The purpose of chanting the above mantra is; (1) so that Allah SWT can grant the request of the participants of the rejecting reinforcements ritual, namely to be given health, smooth sustenance, strength, long life, and kept away from all anger and danger; (2) for Prophet Adam and Prophet Muhammad to be witnesses at the request of the ritual participants; (3) for the angel to record all what the ritual participants wanted; (4) so that supernatural beings do not become a barrier to ritual participants in carrying out their lives.

Material Elements

The symbols in question are as a tool to symbolize time that 1 year consists of 12 months, as a means of offering to supernatural beings, symbolizes a fortress that protects ritual participants against outside disturbances (evil spirits), as a liaison symbol between the ritual participants and the Prophet Adam, symbolizing the holiness of Prophet Adam and Prophet Muhammad, as a sign of whether or not the ritual is being performed, as a symbol of equipment used to find necessities of life.

Value System in the Ritual of Rejecting Tolak Bala Treatment Malay Serdang Bedagai.

Social Values. This type of ritual to refuse treatment for this disease is enough to be followed by one family member. This situation is one of the supporting factors that can build a value order within the scope of the family that allows the formation of cooperation and cohesiveness between them. When a group gathers with the same goal, of course it can give birth to emotional bonds between fellow members and lead to an awareness of the importance of other people to themselves.

Social values are oriented to various forms of social relations, responsible attitude towards groups, affection, loyal attitude, and willing to sacrifice and participate in social life. Social value will appear in a person if he feels the need for the importance of others for his existence.

Psychological and Pedagogical Values. The arrogance shown by an individual or group is caused by many factors, but the point is that he forgets about the nature of himself as a human who has shortcomings. Humans who are aware of this, make various efforts to make themselves into big-spirited beings and recognize others as equal to themselves by means of formal and non-formal education.

In the non-formal path, an individual is first introduced to the family and community environment in which he lives. Through these two environments, he can also recognize the order of values that must be firmly held as an individual in group life. An understanding of this value is formed through various social activities, one of which is traditional healing rituals. As explained in the previous chapter, the ritual teaches the owner of the tradition about God's power over His creatures and other powers that are abstract (beyond the reach of the five human senses). This can allow the owner of the tradition to not be arrogant. Pedagogical values are also called educational values, they can provide inspiration or ideas for fulfilling human needs by learning from the principles or rules that apply.

Religious Value. In the ritual mantra of refusing medical treatment, religious values can be seen in the following excerpt of the mantra. It's not me who has an antidote, Allah bargained Muhammad Bargain, the king of the Prophet Kabul thanks to *Lailahailallah Muhammadurrasullulah*.

Lines 1 and 2 in the mantra fragment above, describe a spell caster that his legs and arms do not have the power to grant the request of the person who reads it. But the one who has that power is God Almighty. In line 4 in the form of a request that is conveyed by the mantra reader to God Almighty as the ruler of nature who can grant human requests.

The sound of this mantra provides evidence that the ritual mantra of refusing treatment in the Cermin Beach Malay community does not only contain requests related to the needs of daily life, but also contains requests for ritual participants to be given strong faith. This can cause a human being to always obey the teachings of his religion.

Intellectual Value and Intelligence Value. Although the birth of the ritual of refusing reinforcements from the Malay community of Cermin Beach, it cannot be separated from the belief in the existence of supernatural beings. However, this ritual also leads the owners of the tradition to use their minds to understand the position of God and supernatural beings in their lives. The supernatural being in this ritual is only positioned as a supporting substance, not as the sole determinant of the request desired by humans.

So, the aspects contained in the ritual of rejecting reinforcements include religious aspects, social aspects, and economic aspects.

Changes in the Function and Meaning of the Rejection of Bala Ritual in the Cermin Beach Malay Serdang Bedagai. Based on the theory of commodification, the change in the function and meaning of the ritual of rejecting reinforcements leads to a series of actions, manufacture or processing that produce products related to the demands that cause the commodification of the ritual of rejecting reinforcements, its production functions, variants of forms produced by the handler and product marketing to consumers of the reject ritual. reinforcements.

Some people in the Cermin Beach Subdistrict, Deli Serdang Regency still believe in the ritual of rejecting reinforcements for the treatment of diseases through the handler, as the task of treating treatment is entirely entrusted to the handler from generation to generation. This situation is also clarified by Richard Winstead's statement in his book "The Malay Magician: Being Shaman, Saiva and Sufi" as follows.

The Malays of the Peninsula often use different names for magicians in general (pawang) and those (bomor) who practice medicine only, and in Perak and Kelantan different names are given to the ordinary magician (pawang) and the shaman (belian) (R. O. Winstead, 1952).

The Process of Making Reject Bala Rituals.

In this case, the researcher reveals the production of the ritual of rejecting reinforcements in terms of the product of the ritual of rejecting reinforcements in the form of offerings consisting of yellow bamboo, white cloth, white water, young coconut, sulfur, kaffir lime, salt, turmeric, jerangau, ingu, jadam, pepper, incense. , bananas, various flowers and white rice.

Aspects of the Causes of Changes in Function and Meaning of RejectTolak Bala Ritual.

There are several aspects that cause the ritual of rejecting reinforcements to change in function and meaning, including an open attitude, community creativity, mass media, and the economy, as explained in the following table 1.

Tabel 1
Aspects The Ritual of Rejecting Reinforcements to Change in Function and Meaning

Number	Item Changes	Past	Now	Aspects that change
1	Transformation of Values	Do not prohibit	democracy	Open attitude
2	Invention	monotonous	various	people's creativity
3	Globalization	There isn't	growing	mass media
4	Livelihood	-Farming -fisher	Varied	Economy

Factors of Changes in Function and Meaning of Rejecting Tolak Bala for Disease Treatment include: (1) External Factors, Technological and Media Factors Educational Factors, Economic Factor; (2) Internal Factors, The absence of cultural transmission from the older generation to the younger generation The absence of knowledge of the younger generation about the ritual of rejecting reinforcements

Tradition Factor. The impact and meaning of changes in the ritual of refusing treatment for disease in the Cermin Beach Malay community include: (1) Impact, Social Impact, Economic Impact, Cultural Impact; (2) Meaning, The meaning of religion, the meaning of solidarity, the meaning of peace.

The impact and meaning of the commodification of the rejection of reinforcements ritual includes: Commercialization of the ritual of rejection of reinforcements The disappearance of cultural identity.

Cultural Preservation. Inheritance Strategy and Revitalization Efforts to Reject Tolak Bala Ritual As a step in the inheritance strategy carried out by the Cermin Beach Malay community towards the existence of the ritual of rejecting reinforcements, namely in an effort to (1) empower, (2) Documentation and (3) development.

Conclusions

The ritual of rejecting reinforcements is basically carried out on the Cermin Beach Malays Serdang Bedagai who have the same lineage (Labu Beach Malays). The ritual of rejecting reinforcements has the aim of asking for healing or strength in the treatment of various medically

incurable diseases. To ask for a request for salvation, it is manifested in the form of a religious ceremony/ritual. The ritual of rejecting reinforcements has many values and meanings related to the life of the marine community which in its implementation process requires a relatively long time.

Along with the times, the ritual of rejecting reinforcements underwent changes due to the intersection of local culture (Malay Cermin Beach) and modern culture (global) which resulted in the ritual of rejecting reinforcements shifting from sacredness to profanization. The ideology of capitalism that enters the realm of traditional values of the Cermin Beach Malay community also influences the ideology of the Cermin Beach Malay community for a cultural value that can be used as a commodity that is certainly worth selling so that the ritual of rejecting reinforcements has shifted, giving rise to the practice of commodification.

The factors that cause the commodification of the ritual of rejecting reinforcements in the Cermin Beach Malay ethnicity are the attitude of the people who are open to new things through cultural contacts that lead to acculturation, resulting in the paradigm of the community changing according to the context of modern society that utilizes cultural products.

Practically, this study is very useful in particular: (1) re-recognizing oral traditions, especially the almost extinct spells; (2) implementing and perpetuating the local wisdom of the ancestors as the basis for survival; (3) understand the spells, especially those contained in the oral tradition; (4) this study is also useful in a social context to remember oral traditions in the form of poetry and social symbols that are often used in the ritual of rejecting reinforcements in Kuala Village, Cermin Beach District, Serdang Bedagai Regency, North Sumatra Region (5) (rejecting reinforcements ritual) to be used as goods. / services that are worth selling.

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