

Symbols and Values in the Traditional Wedding Ceremony *Baralek Kosik* in Sungai Aur District, West Pasaman Regency, West Sumatra Province

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Abstract: The traditional wedding *Baralek* is the result of the culture and traditions of the people in Sungai Aur District, West Pasaman Regency, West Sumatra Province. This study aimed to explain the *Baralek Adat Kosik* in Sungai Aur District. *Baralek Adat Kosik* is one of the traditional weddings prevailing in Nagari Sungai Aur. This study used a qualitative method. Research data were collected from several informants, such as *ninik mamak*, *puti adat*, and community leaders. This research was focused on: the procession of the ceremony *Baralek Adat Kosik*, the traditional symbols in the *Baralek Adat Kosik* as a means of cultural activity in the ceremony *Baralek Adat Kosik* in Nagari Sungai Aur, and the values contained in the ceremony *Baralek Adat Kosik* in Nagari Sungai Aur. The findings of this study were that the procession of *Baralek Adat Kosik* in Sungai Aur District had a series of processions of *Duduk Ninik Mamak*, *Koun-Koun*, *Bokayu*, *slaughter Kambiang*, *Bokureh Cooking*, *Monyambut Marapulai*, *Baarak Tamat Kaji*, *Tamat Kaji*, *Baarak Gadang*, and *Monutup Olek*. In the traditional ceremony *Baralek Kosik*, there are several traditional symbols, namely, *Kambiang*, *Marawa*, *Carano*, *Tabie*, *Bokayu*, *Manyirak Bareth dan Kunyit*, *Caranobaki*, *Anak Daro and Marapulai's Umbrella*, *Khatam Al-Quran*, *Dike-e*, *Nasi Sojamba Kunyik*, and *Ayam Panggang Soikuo*. These traditional symbols contain sacred values, religious values, moral values, entertainment values, and social values. All this is summarized in the procession *Baralek*, custom symbols, and values contained in *Baralek Kosik* custom.

Keywords: Procession, *Baralek Kosik* custom, symbol, value.

I. INTRODUCTION

A wedding ceremony is a traditional ceremony held to celebrate the event. A wedding marriage is an important event for humans. It is felt that it needs to be sacred and remembered so that there needs to be a ceremony. Indonesia has many tribes, each of which has its wedding ceremony tradition. In a mixed marriage, the bride and groom usually choose one of the customs, or sometimes the two customs are used in separate events. The wedding ceremony is traditionally carried out according to local customary rules. Likewise, the marriage custom in the Minangkabau community is called *baralek*. *Baralek*, which means "party," like *Basanding* (sitting together), *Baralek* is held as a sign of gratitude because one of the children in the family has married.

Baralek is a series of Minangkabau traditional ceremonies in carrying out weddings, where each region in Minangkabau has a different ceremony in a series of procedures. *baralek*. Each region (land and coast) has its own set of procedures *baralek*. In general, it always refers to the standard customary rules in each Minangkabau area that do not violate Islamic law.

While the *Baralek Adat Kosik* is a series of traditional ceremonies of the Sungai Aur in carrying out the wedding party, each area in Nagari Sungai Aur, West Pasaman Regency, has a different ceremony in the procedure *baralek*. The implementation of the *baralek* traditional in Nagari Sungai Aur uses the traditional *Kosik* (closely) agreed upon by the *nyinyiek mamak* in their respective areas. *Kosik* custom (closely) must comply with the provisions of the *baralek* "*Adat diisi lembago dituang*." The first provisions are that the *baralek* must be approved by the *nyinyiek*

mamak. The second is that the *baralek* must also be approved by *Puti*. The third is that the goat must be slaughtered (cut the *moyieh*), and the fourth is that there must be *diki-e* traditional art. These four components are mandatory requirements for *baralek* in West Pasaman. The opinion above is based on *Bosa* Mr. Nasran (January 13, 2021).

Oral traditions contain symbols concerning meaning. We can see this from the proverb " *Rupo nak diliek suaro nak di danga*" (The face wants to be seen, the voice wants to be heard). The proverb is used in the context of *baralek* in Nagari Sungai Aur. The meaning of the face you want to see here is the face of the *anak daro* and *marapulai* (bride and groom). What is meant by the sound of wanting to be heard is the voice of *diki-e* (drum performance and singing at the same time), art *diki-e* this tradition is one of the requirements of *baralek* (wedding party) in West Pasaman.

From the description above, it is clear that the oral tradition of the West Pasaman community contains symbols. Furthermore, from the proverb, it can be interpreted that the West Pasaman community obeys the rules that have become a tradition in society.

However, as development progressed, in the interview with Mr. Abdul Hadi as *cadiak pandai* (January 14, 2021), the community loosened the *Baralek Adat Kosik*. The community also did not remind each other of this. So that the ceremony at the custom *Kosik* will experience changes, one of the series of ceremonies is not carried out. Because of these changes, the *Kosik* traditional ceremony is feared to be extinct one day. In fact, in the series of ceremonies, many contain symbols that are values that exist in the Sungai Aur community. The meaning in *Baralek Adat Kosik* is the many blessings of good prayers given by the community to the bride and groom, *anak daro*, and *marapulai*. It is hoped that the bride and groom will be blessed with marriage.

II. METHODS

This study used a qualitative method. The qualitative descriptive method creates a systematic overview of the relationship between other phenomena with the object under study. The research results are not expressed in the form of numbers. Meanwhile, qualitative research is research in a natural setting. It means that research data is natural from

the object of research[1]

Research data were collected from several informants: *ninik mamak*, *puti adat*, and community leaders. This research is focused on: the form of the procession of the ceremony *Baralek Adat Kosik*, the traditional symbols in the *Baralek Adat Kosik* as a means of cultural activity in the ceremony *Baralek Adat Kosik* in Nagari Sungai Aur, and the values contained in the ceremony *Baralek Adat Kosik* in Nagari Sungai Aur.

The instrument in this research was the researcher himself assisted by supporting instruments such as stationery and camera. In qualitative research, humans are the main instrument because they are planners, implementers, data collectors, and in the end, they become the pioneers of the research results [2]. Data collection techniques were carried out using library research, observation, interviews, and documentation. The steps to analyze the data were data collection, data reduction, data display, and concluding.

III. RESULTS AND DISCUSSION

1. Traditional Procession Baralek Kosik in Nagari Sungai Aur

The traditional ceremony *Baralek Kosik* is customary ceremony carried on by the public Sungai Aur. As a basis, " *custom diisi lombago dituang*" by fulfilling the applicable provisions, namely: *Sepangkalan* (people who are at the party) asking permission from the *nyiyiek Mamak* and to the *puti* traditional, slaughtering goats, using the traditional art of *diki-e*. The series of implementation of the *baralek* ceremony is divided into three stages, namely; 1) The stage of preparation for the ceremony *baralek Kosik*; 2) The stage of the implementation of the ceremony *Baralek Adat Kosik*; 3) The final stage of the ceremony *Baralek Adat Kosik*. *Baralek Adat Kosik* has a series of processions: 1. *Duduk Ninik Mamak*, 2. *Duduk Koun-Koun*, 3. *Bakayu*, 4. *Slaughter Kambiang*, 5. *Cook Bokureh*, 6. *Monyambut Marapulai*, 7. *Baarak Tamat Kaji*, 8. *Tamat Kaji*, 9. *Baarak Gadang*, 10. *Penutup Olek*.

2. Traditional Symbols and Values at the ceremony Baralek Adat Kosik in Nagari Sungai Aur

a. Slaughtering a Goat

- Symbol:** Cutting a goat is a symbol of the conditions for the occurrence of the *Baralek Adat Kosik*. Goat head curry section for *bosa* traditional as a symbol of the leader of the *penghulu*. Then, the goat tongue curry is given to the *mangku*—the Symbol *mangku* as a mouthpiece (as a spokesperson).
- Values:** The values contained are sacred values and religious values. This process has sacred value because of the way it is slaughtered. Meanwhile, religious values teach spirituality and belief to the creator. So, giving charity is proof of gratitude to the creator because he has been given a mate.
- b. *Marawa Flag*
- Symbol:** Based on the opinion above, each color in *Marawa* has its symbol. *Marawa* symbolizes the event *baralek* at the *sepankalan* house (the house that holds the *baralek*). The yellow color has a symbol of majesty, laws and is related to the greatness of Luhak Tanah Datar. The red color symbolizes courage, taste, and feelings associated with the greatness of Luhak Agam. The black color symbolizes endurance and has reason and character associated with the greatness of Luhak Limopuluah Kota.
- Values:** *marawa* has moral values. Each color on the *Marawa* flag contains moral values to guide life in society.
- c. *Carano*
- Symbol:** Symbol of a tool used as a means of respecting customs
- Values:** *Carano* has sacred value based on its main function as an object of customary sacred respect.
- d. *Baleong*
- Symbol:** *Baleong* is a symbol of social status. That is the seat of the *ninik Mamak*.
- Value:** There is a sacred value in *baleong*. It is based on the meaning as a seat of honor for *ninik Mamak* then *baleong*.
- e. *Tabie*
- Symbol:** On the black *tabie*, there is a pattern of waves called *cacak kuku*. This nail chip motif symbolizes someone resistant to scorn. This motif symbolizes the aspect of self-introspection
- Values:** In *tabie*, there is a moral value because, in *tabie*, there is good and becomes a guide for the community's life in *Nagari*, namely someone who introspects himself before insulting others.
- f. *Bakayu*
- Symbol:** *Bakayu* is a symbol of cooperation
- Value:** *Bakayu* contains a social value, namely looking for a wood which is carried out in cooperation by all local people
- g. *Manyirak Bareh Kunyik*
- Symbol:** *Manyirak bareh kunyik* has a symbol of respecting the arrival of *marapulai*
- Value:** *Sirak bareh* has sacred value in its sequences. *Manyirak bareh kunyik*, which is sprinkled with the traditional *puti*.
- h. *Carano tray*
- Symbols:** *Carano* tray is a symbol of custom objects to give the dish to guests. *Carano* tray with red *dulamak* symbolizes the taste and feeling of welcoming guests from *marapulai*. *Carano* tray with *dulamak* black has a symbol of having reason and mind.
- Value:** The sacred value of the *carano* tray containers is a traditional object for welcoming guests and is only used for food places *ninik Mamak*.
- i. *The umbrella of the anak daro and marapulai*
- Symbol:** The umbrella of the child of *daro* and *marapulai* is one of the symbols of greatness as *anak daro* and *marapulai*. The red umbrella for *anak daro* symbolizes a strong woman in running the household. The black umbrella for *Marapulai* has a symbol of a responsible household leader
- Values:** We can see the sacred value based on the use of the umbrella, which is only for the *anak daro and marapulai*.
- j. *Khatam al-Qur'an*
- Symbol:** *Khatam Quran* is a religious symbol
- Values:** Religious values based on "*adat basandi syarak, syarak basandi Kitabullah*" means that customs must be encoded to Islamic law, which in turn is based on the Qur'an and sunnah
- k. *Diki-e*
- Symbol:** *diki-e* is a symbol of the traditional art of Sungai Aur

Value: In *diki-e*, there are traditional entertainment values and religious values. The entertainment value is found in its function as a means of traditional arts. Religious values are found in the lyrics of *diki-e* in the form of prayers (shalawat of the prophet) which are strong with Islam vibes.

1. *Nasi Kunyik Sojamba Grilled Chicken Soikoa*

Symbol: A golden symbol that means wealth (blessing).

Value: Sacred and religious values contained in the chanting of prayers by *ninik Mamak* during the *moupah-upah of anak daro jo marapulai* so that the household becomes a happy family in the world and the hereafter

Discussion

1. Ceremony Procession *Kosik Traditional Baralek in Nagari Sungai Aur*

Baralek Adat Kosik is a characteristic of *Nagari Sungai Aur*. The traditional *Baralek Adat Kosik* has forms in its implementation, such as its implementation in the form of ceremony procession *baralek* that takes the philosophy "*Adat diisi lombago di tuang*". *Baralek Adat Kosik* in Sungai Aur District has a series of processions: 1. *Duduk Ninik Mamak*, 2. *Duduk Koun-Koun*, 3. *Bakayu*, 4. Slaughtering *Kambiang*, 5. *Cook Bokureh*, 6. *Monyambut Marapulai*, 7. *Baarak finishes Kaji*, 8. *Tamat Study*, 9. *Baarak Gadang*, 10. *Penutupan Olek*.

Culture is a view that aims to make life easier by "teaching" people how to adapt to their environment [6]. Culture is a system of shared meanings learned, improved, maintained, and defined in the context of interaction [7]. On the other hand, culture is a means of control for human behavior and actions.[8]

It was judged from the procession and implementation of the *Kosik Traditional Baralek*. In the ceremony *Baralek Adat* in *Nagari Sungai Aur community*, which is the result of the culture of the people in *Nagari Sungai Aur*. The *Baralek Adat Kosik* is currently considered a reflection of noble cultural activities and as a manifestation of the traditional values that still apply in *Nagari Sungai Aur*. *Baralek Adat Kosik* is also considered a form of culture that appears physically and is also a symbol as an embodiment of the traditional values and culture of the *Nagari Sungai Aur*

community.

2. Traditional Symbols Found in the ceremony *Baralek Adat Kosik in Nagari Sungai Aur*

The symbol is part of the relationship between a sign and its reference. This relationship will explain the meaning of a particular reference in life in general or a work of art as a replica of life (pierce). Humans live amid millions of symbols with forms, values, and meanings. Sometimes, they understand the meaning of a symbol reflexively. At the same time, others need to do an in-depth analysis to get the expected meaning. The presence of semiotics, or semiology in Barthes's terms, opens a shortcut to understanding the meaning sometimes in a symbol along with the systems, rules, and conventions that allow the signified to have meaning. The elements of semiotics that must be mastered by everyone who wants to learn about semiotics are *langue* and *parole*, signifier, and signified. For example, the *Baralek Adat Kosik* in *Nagari Sungai Aur* explains the traditional symbols contained in the ceremony *Kosik Traditional Baralek*, with the marker "*Adat diisi Lumbago dituang*" as a sign that the *sepangkalan* must fulfill the requirements, *baralek* namely slaughtering the goat. The traditional ceremony of *Baralek Kosik* symbolizes the traditional wedding *Nagari Sungai Aur*.

Symbolism is a more abstract concept of meaning[11]. The essence of symbolism lies in acknowledging something as a substitute for something (*something stands for something else*). With the power, symbols appear to restore and receive effects or something else or to protect an object (target) that has a high emotional level. Symbols are used in expressions of words, objects, or certain symbols to express meaning that is visible and related in every event of life widely and intensively.

The traditional symbols contained in the *Baralek Adat Kosik* are as follows: 1. *Kambiang* is a symbol of the conditions for the *Baralek Adat Kosik*, 2. *Marawa* symbolizes the event *baralek* at the *sepangkalan* house (the house that holds the *baralek*). Each color on the flag *Marawa* has a symbol. For example, the yellow color symbolizes greatness, has laws and laws with the greatness of *Luhak Tanah Datar*. The red color symbolizes courage, has feelings and feelings with the greatness of *Luhak Agam*. The black color symbolizes endurance and has a reason and

Budi with the greatness of Luhak Limapuluh Kota), 3. *Carano* as a tool used for traditional respect, 4. *Baleong* symbolizes social status (the seat with the highest position), 5. *Tabie* is a symbol of wall decoration, meaning self-introspection, 6. *Bakayu* has a symbol of cooperation, 7. *Manyirak Barih kunyik* is a symbol of respect to *marapulai*, 8. *Caranobaki* is a symbol of custom objects to give the dish to *ninik Mamak*, 9. umbrellas symbolize grandeur while becoming anak daro and marapulai, 10. *Khatam Quran* is a religious symbol, 11. *Diki-e* is a symbol of traditional arts, 12. *Nasi kunyik sojamba ayam panggang soikoa* is a golden symbol of wealth (blessing).

Sixth in the wood. *Bakayu* contains a social value: looking for wood is done in cooperation. The seventh is *manyerak bareh* who has sacred value. The eighth is *caranobaki*, there is a sacred value in *caranobaki*, namely as a place for food dishes for *ninik Mamak*. The ninth is the umbrellas of *anak daro* and *marapulai* that contains sacred values. The tenth is *Khatham quran*, a symbol of "adat basandi syarak, syarak basandi Kitabullah" Islamic Shari'a. The eleventh is *diki-e* which contains entertainment values and religious values. The last is *Nasi kunyik sojamba ayam panggang soikoa* which has sacred values and religious values.

GLOSSARY

3. Values contained in the symbols traditional in the Baralek Adat Kosik in Nagari Sungai Aur

Values are everything important to humans as subjects, concerning everything good or bad as abstractions, views, or intentions from various experiences with a strict behavioral selection. From this opinion, it can be said that in people's lives, both as a group and individually, the value that appears can be positive if it will have a good result, but will be negative if it has a bad effect on the object given the value.[12]

Value is meaningful content and message, spirit, or soul expressed and implied in facts, concepts, and theories to be functionally meaningful [13]. Here, values function to direct, control, and determine a person's behavior, because values are used as standards of behavior. Values are related to the goodness at the core of a thing [14]. So value is a positive relationship between something and a certain person. Examples of values that exist in society are practical values, social values, aesthetic values, cultural/cultural values, religious values, and moral/moral values.

The values contained in the symbol. The first is, *kambiang* at the ceremony *Baralek Adat Kosik* are sacred values and religious values. Both *marawa*, symbol that has moral values because every color on the *marawa* flag contains moral values as a guide to life in society. The third is *carano*. This symbol has a sacred value as an object of customary sacred respect. The fourth is *Baleongs* have sacred values because they only function as the sit *ninik Mamak*. The fifth is *tabies* contain moral values that guide the lives of the Sungai Aur community in terms of self-introspection.

N o.	Terms Used	Meaning
1	<i>Baralek</i>	Wedding Party
2	<i>Nyinyiek Mamak</i>	A traditional institution consists of several <i>Penghulu</i> .
3	<i>Puti Adat</i>	institution consisting of several female leaders.
4	<i>Dike-e</i>	Art Indigenous
5	<i>Bosa</i>	Besar, Chief Nagari
6	<i>Moyieh</i>	Butchering Goat
7	<i>Cerdik Pande</i>	A <i>Penghulu</i>
8	<i>Mangku</i>	<i>Penghulu Adat</i>
9	<i>Tabie</i>	Cain Custom Decoration Wall and ceiling of the house is
10	<i>Baleong</i>	Seating <i>Ninik Mamak</i>
11	<i>Baarak</i>	Parade
12	<i>Tomek Kaji</i>	End Al-Qur'an
13	<i>Baarak Tamat Kaji</i>	from the Base to the Edge of the Village
14	<i>Baarak Gadang</i>	to the End of the Village
15	<i>Monutuk Olek</i>	Closing of the Wedding Party
16	<i>Sepangkalan</i>	Persons Who Holds the Party
17	<i>Anak Daro</i>	Bride
18	<i>Marapulai</i>	Groom
19	<i>Datuk</i>	Chief <i>Ninik Mamak</i>
20	<i>Bokureh</i>	Energy

21	<i>Rombongan</i>	Everyone Delivering <i>Marapulai</i>
22	<i>Alim Ulama</i>	<i>Penghulu Adat</i>
23	<i>Mongaji</i>	Reads (Al-Qur'an)
24	<i>Bendera Marawa</i>	Flag Symbol of Minangkabau
25	<i>Carano</i>	Container in the form of a legged tray
26	<i>Bokayu,</i>	Looking For Wood Together
27	<i>Manyirak Bareh Dan Kunyit,</i>	Spread Rice and Turmeric
28	<i>Nasi Kunyik Sojamba Dan Ayam Panggang Soikuo.</i>	A plate of turmeric rice and grilled chicken.
29	<i>Dulamak</i>	Cloth Covering Carano
30	<i>Bilal</i>	<i>Penghulu Adat</i>

CONCLUSION

The *Baralek Adat Kosik* is a traditional wedding ceremony carried out by the community in Sungai Aur District. The processions for *Baralek Adat Kosik* are divided into three stages, namely; 1) The stage of preparation for *Baralek Adat Kosik* ceremony; 2) The stage of the implementation of the ceremony *Baralek Adat Kosik*; 3) The final stage of the ceremony *Baralek Adat Kosik*. In general, the procession of *Baralek Adat Kosik* consists of 1. *Duduk Ninik Mamak*, 2. *Duduk Koun-Koun*, 3. *Bakayu*, 4. *Memotong Kambiang*, 5. *Masak Bokureh*, 6. *Monyambut Marapulai*, 7. *Baarak Tamat Kaji*, 8. *tamat Kaji*, 9. *Baarak Gadang*, 10. *Menutup Olek*.

The traditional symbols contained in the *Baralek Adat Kosik* are as follows: 1. *Kambiang* is a symbol of the conditions for the occurrence of the *Baralek Adat Kosik*, 2. The symbol of the *marawa* is a symbol of the event *baralek* at the sepangkalan house (the house that holds the *baralek*). Each color on the flag *marawa* has a symbol. The yellow color has a symbol of majesty, has laws and laws with the greatness of Luhak Tanah Datar. The red color symbolizes the courage to have feelings and feelings with the greatness of Luhak Agam. Black color, symbolizing endurance and having reason and mind with the greatness of Luhak

Limapuluh Kota, 3. *Carano* as a symbol of the tool used for traditional respect, 4. *Baleong* symbolizes social status (the seat with the highest position), 5. *Tabie* is a symbol of wall decoration that means self-introspection, 6. *Bakayu* has a symbol of cooperation, 7. *Manyirak bareh kunyik* is a symbol of respect for *marapulai*, 8. *Caranobaki* symbolizes traditional objects to give food to *ninik Mamak*, 9. Umbrella symbolizes majesty as *anak daro* and *marapulai*, 10. *Khatam Qur'an* is a religious symbol, 11. *Diki-e* is a symbol of traditional arts, 12. *Nasi kunyik sojamba ayam panggang soikoa* is a golden symbol of wealth (blessing).

The values contained in the traditional symbols contained in the *Baralek Adat Kosik* are (1) *kambiang* has sacred values and religious values, (2) *marawa* has moral values because every color on the *marawa* flag contains moral values as a way of life in society, (3) *carano* has a sacred value as an object of customary sacred respect, (4) *Baleong* has a sacred value because it only serves as a place for seats *ninik mamak*, (5) *tabie* has moral values that guide the life of the Sungai Aur community, namely in terms of self-introspection, (6) *bakayu* contains social values, namely looking for wood in cooperation, (7) *sirak bareh there* is a sacred value in the series *Manyirak bareh kunyik*, (8) there is a sacred value in *caranobaki*, namely as a place for food for *ninik mamak*, (9) Umbrella for *anak daro Marapulai that* has sacred values, (10) *khatam quran* is a symbol of "customs based on sharia, syaria basandi kitaullah" Islamic law, (11) *diki-e* has entertainment value and religious value, (12) *Nasi kunyik sojamba grilled chicken Soikoa* which has sacred values and religious values.

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