

# Maarak Bungo Lamang at Maulid Nabi (the Prophet Muhammad's Birthday) Ceremony in Nagari Luak Kapau, South Solok Regency (Study: Form, Procession and Meaning)

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## I. INTRODUCTION

**Abstract:** This study explained Maarak Bungo Lamang in Nagari (district) Luak Kapau, South Solok Regency. Maarak Bungo Lamang is one of Nagari Luak Kapau traditions to welcome the birthday of Prophet Muhammad SAW or Maulid Nabi among the people of Nagari Luak Kapau, which still exists today with a study of form, procession, and meaning. This study described the problem of form Bungo Lamang, the procession Maarak Bungo Lamang, the meaning of Maarak Bungo Lamang in the Prophet's Birthday ceremony in Nagari Luak Kapau. This research was conducted with a qualitative approach, with a descriptive method. The data were collected using observation techniques, literature study, interviews, and documentation. The research instrument was the researcher himself as the key instrument. The research location was in Nagari Luak Kapau, South Solok Regency. The informants of this research were the leader of the district (wali Nagari), heads of jorong, artists, religious teachers, traditional leaders, and local communities. The data analysis technique used was the data analysis model of Miles and Humberman in Sugiyono. The results of this study indicated that Maarak Bungo Lamang is a traditional ceremony that has existed for a long time. Starting from Bungo Lamang, which used to be just a cooked lamang decorated with newsprint, has been made to vary with the times. Bungo Lamang consists of cooked lamang decorated with oil paper, cardboard, wood talampuang, shell, etc. The Maarak Bungo Lamang procession is carried out after the prayer midday until before the Asr prayer by surrounding Luak Kapau Nagari from the Nagari border to the field. The community still maintains the meaning of Maarak Bungo Lamang in Luak Kapau Nagari as a form of gratitude for the birth of the Prophet Muhammad or what is commonly called the Maulid Nabi

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Indonesia is one of the southeast Asian countries with diverse cultures that constitute the nation's wealth created from the belief society, in which there is confidence, morale, arts, and customs. Culture is a habit carried out based on human character and reason. Culture is the whole idea and human work that must be familiarized with learning and character results [1]. This cultural diversity needs to be preserved and developed continuously to increase cultural resilience. More importantly, cultural diversity is a supporter of tourism. Provinces with various cultures still exist today, one of which is in the Province of West Sumatra.

West Sumatra Province itself consists of cities and district governments with various cultures. The cultures in West Sumatra are in the form of the house *Gadang*, *Pacu Jawi*, meals *Bajamba*, traditional ceremonies, and others. One of the regencies that have a diverse culture is South Solok Regency. South Solok Regency has several

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districts. This research was conducted in *Nagari Luak Kapau*. This area has a rich and diverse culture. One of the diversity and culture in *Nagari Luak Kapau* is a traditional ceremony.

Traditional ceremonies are traditions that still exist, are maintained, and passed down from generation to generation. There are several traditional ceremonies in *Nagari Luak Kapau*, namely the marriage ceremony, bathing ceremony, and *Maarak Bungo Lamang*. A marriage ceremony is a ceremony that unites two young people to be bound in one marriage bond. The wedding ceremony is an activity that is believed to be the perfect embodiment of the love relationship between two individuals, which has become the business of many people or institutions ranging from parents, extended families, institutions religious, and the State. The descending bathing ceremony is an ancestral tradition carried out from generation to generation as a form of celebration of the birth of a child and a form of gratitude to Allah SWT. The last traditional ceremony is the ceremony *Maarak Bungo Lamang*.

*Maarak Bungo Lamang* used to be a religious ceremony that was always carried out every day the Prophet Muhammad SAW was born (*Maulid Nabi Muhammad SAW*). The celebration falls on every 12 *Rabiul Awal* in the Hijri calendar. According to one informant in *Nagari Luak Kapau*, Katik Paredi (Interview April 26, 2021), *Maarak Bungo Lamang* was originally decorated with paper newspapers. Then, the idea of *Maarak Bungo Lamang* itself was given by a religious leader named Katik Aji around the 1970s. However, due to the changing times and the increasingly frequent implementation of *Maarak Bungo Lamang* every year, *Maarak Bungo*

*Lamang* is no longer a religious ceremony. Still, it has become a traditional ceremony held in *Nagari Luak Kapau*, South Solok Regency. It is following the words of one of the artists, Mr. Katik Elias, who said that:

*Maarak Bungo Lamang itu adonyo dulu karano anak-anak male yo pai anak tu ka surau, jadi ado ide dari guru agamo yang namonyo katik aji. Kecek katik aji tu untuk buek bungo lamang ko awak arak-arak bisa meriah acara maulid nabi ko gai. Jadi maulid nabi ko bisa sebagai motivasi anak-anak pai ka surau. Maarak bungo lamang ko dulu nyo adolah adat keagamaan, tapi karano menjadi upacara yang acok dilakukan pas maulid nabi dan alah manjadi kebiasaan urang Nagari luak kapau para seniman, pemuko agamo, pemuko adat Luak Kapau sepakek mengecek an kalau Maarak Bungo Lamang pado maulid nabi adalah upacara adat di Nagari Luak Kapau.. (Maarak Bungo Lamang used to exist because the children in Nagari were too lazy to go to the surau/mosque. Then, one of the Koran Teacher named Katik Aji gave the idea to hold Maarak Bungo Lamang. Apart from enlivening the Prophet's Birthday, it can also be a motivation for young generation to go to the surau and recite the Koran. Maulid Nabi used to be a religious ceremony, but because it is always held every year, it has become a habit. Because it has become a habit, artists, religious leaders and local traditional leaders agreed to make Maarak Bungo Lamang in Maulid Nabi as a traditional ceremony in Nagari Luak*

Kapau).

*Maarak Bungo Lamang* itself is formed with a *cooked lamang* and decorated with decorative paper. At first, *Maarak Bungo Lamang* was only decorated using newsprint, which was only limited to *lamang* a ripe and decorated with newsprint to make a flower-like pattern look more beautiful. After five to ten years later *Bungo Lamang* began to be varied using *talampuang* wood, bamboo, oil paper, cardboard, rattan, and other materials. It makes the decoration of *Maarak Bungo Lamang* even more beautiful. The manufacturing process also uses wood *kalampuang*, bamboo, oil paper, shell, *lamang*, newspapers, and snacks/money. Tools used are knives, scissors, drill tools to make holes. *Maarak Bungo Lamang* is the *cooked lamang* in bambo and then procession around the *Nagari*. The contents are more varied, ranging from rice and rice *lamang* to reduce the burden on the children so that the *Bungo Lamang* that will be paraded is not heavy when carried. Each *page* that will be paraded must be decorated with various decorations. The decorations used by each participant of *Maarak Bungo Lamang* have different patterns, depending on the creativity of each participant who is given the task of decorating the *lamang*. Each participant also decorated *Bungo Lamang* with several banknotes ranging from one thousand to one hundred thousand rupiah notes. *Bungo Lamang*, which is ready to be decorated, will be exhibited by all the people of *Nagari* Luak Kapau or, more precisely, paraded around *Nagari* Luak Kapau. The parade will be from the beginning of the journey, starting from the border of *Nagari* Luak Kapau to the *Nagari* Luak Kapau field, which is at the end of the road according to the

instructions committee later. *Maarak Bungo Lamang* is held around 13.00 WIB until just before the Asr prayer. Activity *Bunge Maarak lamang* is not limited to a spectacle but also becomes an important event that cannot be abandoned and entrenched in Luak Kapau society.

According to an informant from Sungai Durian, Katik Elias, he agrees that *Maarak Bungo Lamang* is a cultural heritage from their ancestors, which aims to make the district's young generation more diligent in reading the Koran and also going to the *surau*. The ceremony is also to welcome the birth of the Prophet Muhammad SAW, the role model of all Muslims in the world. With the *Maarak Bungo Lamang*, the children also know about the ceremony *Maarak Bungo Lamang* (Interview 30 April 2021).

The ceremony is *Maarak Bungo Lamang* still being carried out well despite the changing times. *Maarak Bungo Lamang* is still carried out well without changing the meaning of *Bungo Lamang*. Within the *Bungo Lamang Procession* around *Nagari* Luak Kapau from the border of *Nagari* to the land of Luak Kapau field accompanied by tambourines and also singing *shalawat*.

Based on this, *Maarak Bungo Lamang* is an actual ceremony for the people of South Solok, especially *Nagari* Luak Kapau, which has existed from the time of the ancestors until now. This ceremony is always held every year to enliven the Prophet's Birthday and motivate the children in the community to go to the *surau* and recite the Koran. Therefore, the *Nagari* Luak Kapau people use *Bungo Lamang* to celebrate the birthday of the Prophet Muhammad or the Prophet's Birthday because *lamang* is a typical food of the Minangnese

people and the favorite food of people in the *Nagari* Luak Kapau. In addition, this ceremony is also a form of gratitude for Muslims for the birth of the Prophet Muhammad. However, although the ceremony of *Maarak Bungo Lamang* is still being carried out, there have been slight changes. It is compounded by the lack of documentation processes and documents such as books. In addition, the ones who have knowledge about the ceremony of *Maarak Bungo Lamang* are only people in the area. Therefore, it is feared that in the future, the ceremony *Maarak Bungo Lamang* could disappear or become extinct by the times because it was not documented by the relevant parties in *Nagari* Luak Kapau. Therefore, this tradition should be preserved and maintained by the Islamic principles in the ceremony *Maarak Bungo Lamang* including forms, processions, and meanings applied in our lives.

## I. METHOD

This research was conducted with a qualitative approach with a descriptive method. Qualitative research methods are often called natural research methods because the research is carried out in natural conditions (natural settings). It is also known as the ethnographic method. At first, this method was mostly used for research in cultural anthropology, referred to as a qualitative method, because the data collected and the analysis is more qualitative.[2]

The data were collected using observation techniques, literature studies, interviews, and documentation. The research instrument was the researcher himself as the key instrument. The research location was in *Nagari* Luak Kapau, South

Solok Regency. The informants of this study were *Wali Nagari*, head of jorong, artists, religious teachers, religious leaders, local customs, and communities. The data analysis technique used was the Miles and model data analysis, Huberman namely follows: Data collection, data reduction, data display, and concluding.[3]

## II. RESULTS AND DISCUSSION

### The results of

#### 1. Bungo Lamang's form paraded at the Prophet's Birthday ceremony

According to Dt. Jogenggang Rakib (Interview 13 October 2021), there are many kinds of *Bungo lamang* recently. Moreover, nowadays, people make it with parchment paper which can be created at will but does not eliminate the meaning of Bungo Lamang. Bungo Lamang is made using bamboo, rattan, wood *talampuang*, cardboard, shell, and oil paper. People make *Bungo Lamang* to celebrate the birthday of Prophet Muhammad SAW

*Bungo Lamang* is made of several prepared materials. Materials and tools used in making *Bungo Lamang* are: wood *kalampuang*, bamboo, oil paper, shell, *lamang*, newspapers or used paper, money and snacks, knives, scissors, drill tools to make holes that will be shaped like in pictures decorated and also given some paper money that will be at the event *Maarak Bungo Lamang*.

#### 2. Maarak Bungo Lamang Procession in Nagari Luak Kapau

The procession, which has a sequence of presentations, can be observed in the opening section and continues with the form of the main dish. In this study, researchers would analyze the

differences between the part opening and the main dish. Then it would be observed what was needed at the end of the series of performances. This opinion was also following what was conveyed by *Wali Nagari* of Luak Kapau (Interview October 13, 2021); according to him, the children of the surau are looking forward to the procession *Maarak Bungo Lamang*. Because it was postponed due to the pandemic, now the community and children of the surau are eager to participate in the procession *Maarak Bungo Lamang*.

The procession *Maarak Bungo Lamang* held in *Nagari* Luak Kapau is always awaited ceremony by every community, including the children of the surau who are participants in implementing this *Maarak Bungo Lamang*. It was also following the opinion of Mrs. Megawati who is the maker of *Bungo Lamang* in her area (Interview October 14, 2021). To make *Bungo lamang*, he requires three people's help to make *bungo lamang* ordered him. He made 30 *Bungo Lamangs* this year.

The procession of *Maarak Bungo Lamang* in *Nagari* Luak Kapau goes through three stages, namely; the preparation stage, the implementation stage, and the final stage in the procession *Maarak Bungo Lamang*.

The preparation stage for *Maarak Bungo Lamang* consists of: negotiation of the *Nagari* guardian and the jorong, notification to the community, cooking the *lamang* and making *bungo lamang*. The implementation stage of *Maarak Bungo Lamang* consists of: starting the ceremony *Maarak Bungo Lamang* and bringing (*maarak*) *Bungo Lamang*. While the final stage of *Maarak Bungo Lamang* consists of: assessment and distribution of prizes.

### 3. The Meaning of *Bungo Lamang* in *Nagari* Luak Kapau

#### a. The Meaning of Shape *Bungo Lamang*

At the top is the head that wears the flag, which means this event is held in Indonesia. In the part of bodies, there are *kalampuang* wood with a soft and lightweight material that is meaningful as the person talking to fellow. On the body of *bungo lamang*, it uses rattan as a material for making *lobak-lobak*. The cloth *kamban* means that we must always be strong and not easily broken by problems such as rattan, and cloth *kamban* is a form of women wearing a cloth to cover their genitals. On the wooden part, bamboo is installed. It has been filled with *lamang*. The mothers cook it in one house as a means of working together and helping each other. Finally, at the bottom, there is a shell as footwear so that *Bungo Lamang* can stand upright, which means that the Prophet Muhammad always stood tall in protecting his people from Satan's temptations.

#### b. Meaning Procession of *Maarak Bungo Lamang*

The procession of *Maarak Bungo Lamang* also has a meaning in it. This meaning can be seen from three stages: the preparation stage started by the heads of *jorong* and heads. At this stage, the head of the subdistrict and the *Nagari* hold a deliberation. It means to stay in touch with other *jorong* heads. The next stage is a notification to the community to make a *lamang*. Then, *Maarak Bungo Lamang* will be held, caring for each other and providing information to others. Then, in the cooking section of *Lamang* and making *Bungo*

*Lamang* which is done together, it symbolizes a community that works together. Next is the implementation stage. At this stage, the *Maarak Bungo Lamang* gathered from every *lorong* gathered on the border of *Nagari* Luak Kapau. The meaning of this gathering is so that the participants become one unit and are not easily torn down. It follows the Prophet Muhammad SAW, who gathered and united into one unit with his people to fight. The next stage is the start of *Maarak Bungo Lamang* from the *Nagari* border to the finish line of the field. Its meaning is a form of public gratitude for the birth of the Prophet Muhammad SAW. In the final stage, the participants gathered in the field and continued the assessment. Then, the event continued with giving prizes as a form of motivation for the participants *Maarak Bungo Lamang* to be more creative for the next year.

## Discussion

### 1. Customs

Traditional ceremonies are a series of activities carried out and passed down from generation to generation. Traditional ceremonies are cultural heritage owned by ancestors and have noble values. Traditional ceremonies also reflect community life passed on from generation to generation. [4]

Customs in one place is different from other places. Customs have legal consequences called customary law. Customs also have consequences if they are violated by the community, such as being expelled, paying fines, and cleaning the village. Although this law is not written, it is preserved from generation to generation by the community. Customs are rules about human life that are agreed upon by residents in one area. It certainly regulates

the behavior of community members as groups social.[5]

Traditional ceremonies are organized activities or series of activities carried out to commemorate or welcome holidays or those considered important and related to various events in a society concerned. The ceremony has several components, namely the location of the ceremony, the time of the ceremony, proper equipment, and ceremonial objects.[6]

The customs that exist in *Nagari* Luak Kapau itself are *Maarak Bungo Lamang*. This custom has been going on for a long time and passed down from generation to generation. *Maarak Bungo Lamang* was paraded only with cooked lamang decorated with newspaper and then paraded from the *surau* to the mosque. There is now a change in *Bungo Lamang* but does not eliminate the meaning of *Maarak Bungo Lamang*.

### 2. The form of *Bungo Lamang* is paraded at the Prophet's Birthday Ceremony.

The art form can be divided into the content and the outer form [7]. The content relates to the theme or story in the show itself. Extreme form results from setting and implementing the driving elements or aspects observed or seen.

The notion of form or form as a form, arrangement of parts, visual aspects, and the form of a work of art is none other than its shape, arrangement of its parts, tasks, and visible aspects. If there is a form, it means there is a form [6]. Likewise, if two or more parts combine into one to form an arrangement, there is a form. But when talking about the form of an artistic product, what is meant "a distinctive form." It is being that in

some ways affects us. An art form is an art form accepted among art connoisseurs.

It is impossible to separate form and content in art [8]. The art form is the content of the art itself. How the art form is like that is the content. No artist creates a work of art without awareness. He creates a work of art because he wants to convey to others, whether its feelings, moods, thoughts, messages, or messages that he believes in, all expressed through form according to the intent of the content.

*Bungo Lamang* has a form and content resulting from thoughts, hearts, and maker beliefs. *Bungo Lamang* also has an outer form and content from the maker of *Bungo lamang* to be delivered in *Maarak Bungo Lamang*. The outer shape of *Bungo lamang* itself drives the implementation of those elements or aspects that are seen as the result of *Bungo lamang* to be paraded around *Nagari Luak Kapau*. *Bungo Lamang* has elements in welcoming the birthday of the Prophet Muhammad SAW. The shape of the *Bungo Lamang* itself varies for each participant because it reflects the creativity of each maker of *Bungo Lamang* in welcoming the Prophet's birthday in *Nagari Luak Kapau*.

### **3. Procession *Maarak Bungo Lamang* at the Prophet's Birthday Ceremony**

The procession, which has a sequence of presentations, can be observed in the opening section and continues with the main dish form. In this study, researchers would analyze the differences between the part opening and the main dish. The final part can also be observed related to what is needed by each of these parts [9]. Following the theory above, a procession is an art event or ceremony stage. It is in a place that

requires a stage of the event from beginning to the end.[10]

The procession is a series of activities in a ceremony or tradition. The procession is taken from the English language, namely "procession," which means a row, line, and procession. Meanwhile, in the Indonesian dictionary, procession means a solemn parade (a procession) in ecclesiastical ceremonies (weddings and so on).[11]

The procession *Maarak Bungo Lamang* in *Nagari Luak Kapau* has a sequence starting from the beginning of the event or performance preparing for the event starting from a meeting of the heads of several jorong with the *Nagari Wali* to decide on several requirements, the selection of the gathering place, determining the judges and the date of the *Maarak Bungo Lamang* and the other members of the community. Participants are required to make *Bungo Lamang*. The implementation of *Maarak Bungo Lamang* itself was carried out on October 20, 2021, followed by six sub-districts (*jorong*). The children from the *surau* attended; more than 200 participants took in this part of *Maarak Bungo Lamang*, which started from the border of *Nagari Luak Kapau* to the *Nagari Luak Kapau* field where the participants surround *Nagari* to the field that the committee has determined. The participants who have reached the field will be lined up according to their respective to distribute prizes and the closing of the event *Maarak Bungo Lamang* in *Nagari Luak Kapau* by the *Wali Nagari* of *Luak Kapau*.

### **4. The meaning of *Maarak Bungo Lamang* at the Prophet's Birthday Ceremony**

The meaning is given to a form [12]. The symbol's meaning will vary depending on the perpetrator's view of life. Humans talk, do, and build something to form meaning. The meaning in each form is a sign of the object seen. It depends on the perception of the life view of the perpetrator, but this cannot be separated from the shared culture.

Meaning refers to the text's overall meaning about a larger context, namely a performance ceremony [13]. The symbolic meaning comes from the Greek language, *symbolos*, a sign or feature that says something to someone [14]. There is also a mention of "*symbolos*," which means a sign or feature that tells someone something. Usually, symbols occur based on metonymy, which is the name for other objects that are associated or become attributes.

The meaning of *Maarak Bunge lamang* held in *Nagari* Luak Kapau is very strong in the district. The people are convinced that *Bungo lamang* is not just food typical of the South Solok Regency. The meaning *bungo lamang* itself is also a form of gratitude for the birth of the Prophet Muhammad SAW, which is celebrated with *Maarak Bungo Lamang*.

### 5. Costume of *Maarak Bungo Lamang*

A costume as a body protector also has another function that beautifies the appearance and helps revive the role. The costumes that represent an event, such as *Maarak Bungo Lamang*, are quite simple: wearing Muslim clothes. It is a symbol of celebrating the birth of Prophet Muhammad SAW or what is often referred to as Maulid Nabi, a creature the most perfect created by Allah SWT,

the Prophet who will guide us to the hereafter.

Apart from functioning as body armor, costumes also have another function, namely beautifying our appearance and helping to liven up our roles [15]. In principle, costumes must be comfortable to wear and pleasing to the audience's eye. Costumes are often seen as complementary elements displayed in a show [16]. So, it is associated with the simplicity of the make-up and clothes that will be used in the show. Costumes contain a form, line, color, quality, texture, and decoration elements. Dance costumes can display the characteristics of a particular nation or region and help shape the design [17].

### III. CONCLUSION

*Bungo Lamang* is a tradition that is always carried out every year to celebrate the Prophet's Birthday in South Solok Regency, especially in *Nagari* Luak Kapau. *Bungo Lamang* itself is inspired by the typical food of South Solok, namely *lamang*. *Lamang* was always cooked and eaten together by religious leaders, Koran teachers, and *badikia* in ancient times. So, the application is made unique by adding *Bungo Lamang*, which we know today. *Bungo Lamang* is made from *Kalampuang wood*, bamboo, oil paper, shell, cooked *lamang*, newspaper or used paper, and money or snacks. So the form *Bungo lamang* is *lamang* ripe, decorated using waxed paper, and made in the shape of a flower to make it more beautiful. Then, a procession is carried out around *Nagari* Luak Kapau.

The procession *Maarak Bungo Lamang* in *Nagari* Luak Kapau was held at noon after the noon prayer where the gathering point of the participants gathered at the border of *Nagari* Luak Kapau to the



finish line at the *Nagari* Luak Kapau field. At the beginning of the implementation, there were several stages to carry out *Maarak Bungo Lamang*, starting from the initial stage. At this initial stage, the heads of each jorong consult with the *Wali Nagari* to determine the day of implementation and the conditions for participating in *Maarak Bungo Lamang*. They were then followed by notification of the head of the jorong to their communities through the mosque's microphone and written notification via the *Nagari* notice board. This implementation stage was carried out on October 20, 2021. *Maarak Bungo Lamang* was carried out by participants *surau* from each jorong. After that, participants gathered at the *Nagari* border after the noon prayer. Then, they were paraded around the *Nagari* to the *Nagari* field before the Asr prayer. The final stage was awarding each jorong from first place to third place winner, which was carried out at the *Wali Nagari* Luak Kapau office and was represented by each jorong head.

The meaning of *Maarak Bungo Lamang*, which has been going on from the past until now according to religious teachers, *Katik*, traditional leaders, and local artists, is welcoming the birth of the last Prophet or the perfect Prophet, namely the Prophet Muhammad. Prophet Muhammad SAW is the 25th Prophet in Islam. This traditional event is filled with singing the Prophet's *sholawat* to praise the Prophet, Muhammad. The event also celebrates the Prophet's Birthday in *Nagari* Luak Kapau, running for years.

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