

## AN ANALYSIS ON THE BELIEF OF SEMBALUN PEOPLE TOWARDS NGAYU-AYU CEREMONY

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### ABSTRACT

Culture is a guideline relationship between people or groups that function as a forum for sharing feelings and other lives. It is also used as a life guide and differentiator between humans and animals. For this reason, each region has differences and uniqueness that are highlighted depending on their respective regions according to the needs of the community. This study aims to analyze the goals of the Sembalun people when carrying out the Ngayu-ayu traditional activities. The design used in this research was qualitative descriptive. The data were obtained by using interviews and documentation techniques. The researcher used open interview. It was conducted to get information from the respondents based on the problem and object being interviewed. Documentation is used to obtain the data by collecting all kinds of legal documents such as notes, reports and photography. The results and discussions will be discussed further.

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### INTRODUCTION

Every society has a different culture. It should control the human habit, attitude, behavior and language in a community. According to Alisyahbana (in Noer, 1988: 2) culture is the result of human "mind-creativity". It can regulate the activities and treatment of one community towards another, but each region also has different motivations and goals when carrying out cultural rituals.

Culture is a way of life that develops and is owned by a group of people which is then passed on to the next generation. Culture is a habit got by the human as a group of society Sasyratpratedje (in Handayani, (1999: 16). Furthermore, Maryaeni (2005: 5) elaborates that culture is all forms of indications of humanity which refer to

attitudes, concepts, behavior, habits, etc. It also contains a social heritage or tradition, a way of life, norms, values, ideas, behavior, products and artifacts. Therefore, people tend to think of it as something that is passed down genetically.

Lombok, as a composite society creates various kinds of belief and culture. People have different culture depending on the place where they live. The culture in Lombok seems to be strongly influenced by culture from Bali when seen from the clothes that use kebaya, the sound of gamelan music that almost sounds the same, the twists and turns of traditional dances, and some traditional culture in everyday life. However, there are several Lombok customs which are also not an absorption of outside customs. These customs are also no less unique than the

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customs which are separable and have their own uniqueness and have their own season. One of the unique cultures in Lombok is the Ngayu-Ayu ceremony in Sembalun village.

*Ngayu-Ayu ceremony* is a special ceremony conducted by the people of Sembalun which is aimed at obtaining welfare, blessing and good agricultural products. The Ngayu-Ayu ceremony originates from the Sembalun Bumbung people. Historically, Sembalun people accepted brown rice seeds from Raden Harya Pati and Raden Harya Mangujaya then taken by the devils that cause men to suffer from disease and lack of food (Papuq Keluh as a society's figure/traditional leader) (my personal interview with Papuq Keluh).

In fighting the devils, Sembalun people were defeated, because at the time, the devils were stronger and could not be killed by swords. Then, Raden Harya Pati and Raden Harya Mangujaya commanded Raden Ketip Muda, Raden Hamzah, and Raden Patih Jorong to help the Sembalun people fight the devils. They fought the devils with an "ancient weapon" that was Ketupat (sticky rice). Before fighting the devils, they commanded the Sembalun people to slaughter a buffalo as an honor to the earth. Sembalun people and the three people fought the devils by throwing Ketupat three times. They defeat the devils on the last throwing.

Sembalun people celebrate the ceremony once in three years on Muharam (first month of Islamic calendar). It is being held in a certain place called Kemaliq or cemetery and is being held the whole day. It is conducted by generations as the heritage of culture from their ancestors. Based on the history above, this study is limited to the reasons why Sembalun people conduct the Ngayu-Ayu ceremony, how the ceremony is conducted, and the belief of Sembalun people towards the Ngayu-Ayu ceremony as the object of the study. It is expected that this study will be able to contribute the knowledge about the culture of Sembalun people called *Ngayu-Ayu ceremony*, to contribute the knowledge about a culture to other society, and to share the knowledge to the next researcher for further study.

## LITERATURE REVIEW

Sasyrapratedje in (Handayani, 1999: 16) states that culture is a system of thought that is used as guidance for humans to behave individually and in-group. It can guide men to become the human well based on the norms in the society (my own translation). Culture can be seen as a way to solve the problems of the community; means, by it the human life will be guided attitude, behavior, and action based on the norms and customs of society. The tradition in the society's life must be applied so that it can be made as the basis of the personal life and society. Culture helps us what we can do as individuals and what our responsibilities are as members of a group.

In addition, aspects of culture also greatly affect people's lives. there are aspects of life, namely sharing life. Every life has norms for the man in doing something in a community. Live in the society's environment, each of the humans help each other in doing something. In the Ngayu-Ayu ceremony, the participants usually help each other in preparing the equipment needed. Plus, Society's Language is also a crucial thing to use when interacting. Language is a product of the culture and the language is simultaneously shaped by the culture. Language is formed by the culture. In society, people usually use the Sasak language to communicate among themselves.

Meanwhile, the environment is also a cultural aspect that is very influential in everyone's life. Environment is one of the human life to do their responsibilities in the group as a society based on their culture. In the environment of society, the men live in-group and each individual has responsibility based on their knowledge in the community. In addition, communication is also very important because it is the key to culture that can strengthen the relationship of cultured people. Communication is the way of human interacting with other in a community. It is very important for the human. It is a way to know each other in the society's life.

According to Malinowski (in Sulaeman, 1998: 13), there are some elements of culture such as language, language system, social organization, and technology. It is a tool, which is used by humans in their social

interaction. Related to the research object, the language that is used daily by the Sembalun people is Sasak Language. However, in their communication with outsiders, they usually use Indonesia. It is also a unity of language used to communicate among people in a social. and it is socially controlled, because there are groups of individuals bound by tradition.

The system of life has a close relationship with the system of knowledge, since both are the efforts of humans to develop their lives. The efforts that are done by humans are estimating the aspects of the economy continuously to get a good result. Most of Sembalun people are farmers to earn their living. The religion is also well known among Sembalun people. It includes some aspects of life such as: system of belief, holy literature, religious ceremonies, etc. for the Sasak community, especially in Lombok, Islam was received and convinced by its follow. Indeed, the thing that can't be separated is art. One form of human culture is beauty. There are some traditional performances of Sembalun society, as follows: Gendang Beleq, Rudat and Cilokaq

Djojodiguno (in Djoko et al, 2001: 20-21) points out three elements of culture, namely: 1. Copyright (creative force); the longing of the human to know all things in their experience Rasa. 2. (Sense); the longing of the human to realize all things that is called "sangkan paran" (sangkan) means where the human originally came from (pre-natal), while (paran) means where the human returns after death (here -after). 3. Karsa (wish) the longing of the human about beauty.

*Sasak* culture is a traditional culture possessed by society in Lombok Island. Sasak society is a society that lives in an area of environment and consists of groups of society who own norms, and custom and followed by its members. According to Arzaki (2001: 6), Sasak culture is actually created from interference between the native culture and Javanese culture, Balinese culture, and Islamic culture of the Malay people. Furthermore, Arzaki (2001: 7) said that Sasak culture, as the other culture in Indonesia, has a system of values that constructs the society's personality

so that it creates individual characteristics as a form of local identity of Sasak culture.

## METHODS

The design used in this research was qualitative descriptive. Bogdan and Taylor as quoted by Moleong (2004: 3) state that the terms "qualitative research" as a research procedure, which produces the descriptive data in written and oral form coming from the people and books observed. Regarding to the above opinion, Zulpiani in Hartini (2005: 23) indicates the focus of qualitative research is related to the human interaction and their behavior processes in the social cultural system.

The descriptive design was used to describe the belief of the Sembalun people towards the Ngayu-Ayu ceremony as a traditional culture in Lombok. The data were obtained by using interviews and documentation techniques. The researcher used open interview. It was conducted to get information from the respondents based on the problem and object being interviewed. notes, reports and photography. To strengthen the results, the researchers also used field notes to record the results obtained in the field and provide questionnaires to the participants. The data obtained were analyzed by using triangulation technique. Then, the researcher interpreted the result of data analysis.

In this research, there are two kinds of data to be used by the researcher, secondary and primary data. First, secondary data (literature) is the data, which are sources of reading materials that include books, documents, and articles, concerned with the problems being researched. Second, primary data is the data obtained in the field from respondents or informants. Direct information is the native speaker as a source of information. Sources of data were collected from society's figures who have knowledge about the Ngayu-Ayu ceremony such as: A. Senip, Papuq Keluh, H. Purnipa, H. Rumedi, Amaq Misdi, and H. Sudar. They are Ngayu-Ayu's figures.

In the data analysis, the data was analyzed descriptively through categorization and classification steps and formed a

sequence, which is systematic and accurate. The process of categorization and classification of the data was carried out since the writer entered the field simultaneously, then was arranged in detail and systematically after which the secondary and primary data were collected. The last part of this analysis is the interpretation of the data.

## RESULTS AND DISCUSSION

### The Brief History of Ngayu-Ayu Ceremony

Once upon a time, seven families lived in Sembalun village. They lived primitively; they ate anything from their environment. At the same time, the representatives of Islam came to several countries including Indonesia. In the Monography of West Nusa Tenggara (H. Masnun et al (2004: 99-100), it is explained that there are 2 (two) versions about the coming of Islam in Lombok. First, Islam came to Lombok in the 16th century brought by Prince Pengging (Prince Pengging) from Central Java to Bayan, West Lombok. Second, Islam was brought by Sunan Prapen, Sunan Giri's son in the early of 16th century from Makassar to Sumbawa Island and then to Labuan Lombok in Eastern part of Lombok Islands.

Meanwhile, according to my personal contact with H. Rumedi, the first area visited was Palembang then Java Island, and from Java to Lombok Island. The representatives who came first to Lombok were Raden Arya Pati and Raden Mangu Jaya. They came to Lombok on rafts and arrived at Labuan Beach, Carik, Bayan and then to Sembalun village. In Sembalun, Raden Arya Pati and Raden Mangu Jaya met seven families when they were drying the lake. At that time, the Sembalun people did not have anything to eat or even plant seeds, so Raden Arya Pati and Raden Mangu Jaya wanted to give seeds, but they had to follow Islam. Raden Arya Pati explained about Islam and soon Sembalun people embraced it.

After Sembalun people followed Islam as their religion, Raden Arya Pati and Raden Mangu Jaya called Nek Islam. They gave her Al-Qur'an and Nek Ratani was given seeds. Before Raden Arya Pati and Raden Mangu Jaya left Sembalun village, they declared Nek Ratani as a figure of tradition and Nek Islam

as a religious leader. Then, Raden Arya Pati and Raden Mangu Jaya obliged the Sembalun people to conduct a traditional ceremony called the Ngayu-Ayu ceremony. It should be conducted once in three years every Muharam (the first month of the Islamic calendar) as an honor to Allah who gives luck, welfare and good agricultural products. Then Raden Arya Pati and Raden Mangu Jaya gave Sembalun people a sword as a protector. It was used to cut down the trees and protect them from enemies.

Sembalun people accepted all things from the two Radens, then they left Sembalun village and went to different directions, Raden Arya Pati went to the north while Raden Mangu Jaya went to the east. They only left foot-trace that was marked by wood. Then, Sembalun people made a cemetery from the foot-trace, and the cemetery should be visited once in three years as the honor to Raden Arya Pati and Raden Mangu Jaya.

The first year of embracing Islam, the Sembalun people began planting rice seeds in the fields. Year by year, they got product of agriculture and built rice barn to put and keep the rice. Based on Raden Arya Pati and Raden Mangu Jaya's suggestion, Sembalun people conduct a traditional ceremony called Ngayu-Ayu ceremony. For the first time, Sembalun people conducted the Ngayu-Ayu ceremony for the third year. They began reading the Koran, praying and eating together from their agricultural products.

Nine years later, the population of Sembalun people increased. Most of Sembalun people moved to Bumbung called Dasan Ngeneng. In Sembalun Bumbung village, the people who lived there realized that the genies and devils lived with them. The devils and geniuses always take their crops before harvesting. It made Sembalun people angry, so that people fought against the devils and gennies. In the war, although the people used swords and spears, they could not defeat them. It made people hopeless and hungry.

In that condition, the three representatives, Raden Ketip Muda, Raden Said Hamzah, and Raden Patih Jorong came. They looked at the Sembalun people in hopeless and hungry conditions. Then, Raden Ketip Muda used the strategy of asking all

Semalun people to make Ketupat (rice cake boiled in a rhombus-shaped pocket of plaited green coconut leaves). Then, they threw Ketupat to three corners.

The first Ketupat was thrown by Raden Ketip Muda while saying "Lima" meaning five, the second Ketupat was thrown by Raden Patih Jorong and saying "Fifteen" meanings fifteen, and the last Ketupat was thrown by Raden Said Hamzah while saying "Twenty five" means twenty five. When the gennies and devils ate Ketupat, Raden Ketip Muda with Semalun people fought against the gennies and devils, led by Raden Panji Koram, so many gennies were lost and floated away with the flood. The rest of gennies ran into the land and stones. After that, Raden Ketip Muda, Raden Said Hamzah, and Raden Patih Jorong were ordered to conduct the Ngayu-Ayu ceremony once in three years, and always give gennies the rest of food because they use Ketupat in the war against the gennies.

Nine years later, the people of Semalun rice suffered from a disease called Roga Merah, which was rice that became Putri. It was done by left of gennies. Semalun people lacked food and suffered from hunger. In that condition, Raden Patra Guru came to help the Semalun people to defeat gennies, Raden Patra Guru brought "penawar" called "Biji Tawar" (biji: many children, bargain: avoided from poison) so that the gennies could be defeated.

*Raden Patra teacher* came together and asked the Semalun people to pray together called Tolak Balak (avoiding disease and danger). After praying together, Raden asked the people to assemble at a certain place for Semalun people to conduct the Ngayu-Ayu ceremony once in three years.

#### **Place of Conducting Ngayu-Ayu Ceremony**

Based on the results of the interview with A. Misdi, it was found that the Semalun people do *Ngayu-Ayu ceremony* at a certain place called Berugaq Reban Bande (Kemaliq) or cemetery. Semalun people generally and participants especially supposed that this place is sacred. This place is a place of Raden Ketip Muda with his members to meet before fighting the genies and devils. So, Semalun people built a cemetery in this place named Makam Berugaq Reban Bande.

#### **1. Time of Conducting the Ngayu-Ayu Ceremony**

Beside place, Amaq Misdi also explains about the time. this ceremony is being held on Thursday 5th, 15th, and 25th of Muharam (the first month of the Islamic calendar). Three days before, Semalun people cleaned the cemetery of Berugaq Reban Bande and some equipment that would be used in *Ngayu-Ayu ceremony*. This is done in order that the participants of the ceremony feel peaceful. the equipments used to clean the cemetery are broom, hoe, and sickle. The cleaners clean the cemetery under the guidance of the leader of tradition. Next, two days before conducting the ceremony, the participants install some ceremonial equipment such as flags, spears, traditional sarongs and traditional umbrellas in the area of the ceremony.

Based on the facts above, the Ngayu-Ayu ceremony was held on Thursday 5th, 15th, and 25th of Sacred (the first month of the Islamic calendar). According to the informants, Raden Ketip Muda and his followers disappeared from Semalun village. This ceremony is described as a blessing from Allah for luck, welfare, and good agricultural products, especially brown rice seeds. this ceremony begins early in the morning all days through. Ketupat is a tool, which is used to throw each other. The leader of tradition does taking over Ketupat to the participants. Then, they throw each other by Ketupat. Ketupat war meant to memorize the commendable of Raden Ketip Muda with his followers when they fought against the genies and devils.

#### **2. Purpose of Ngayu-Ayu ceremony**

According to Amaq Senip, there are four purposes for conducting the Ngayu-Ayu ceremony: a. As a praise to Allah towards the grand blessing that has been given; b. To commemorate the past event; c. To keep traditional culture. The participants of the Ngayu-Ayu ceremony have certain purposes. Their purpose is not only to whom it may concern: to win from their enemies but also to get blessings from Allah and how to make relationship with each other.

#### **3. Function of Ngayu-Ayu ceremony**

This ceremony functions to praise Allah, religion, welfare, and the luck that has

been given. In conducting this ceremony, there are some educational values gained by the generations that everything has a rule. For example, going around seven times means that people must use something economically, especially brown rice. This ceremony also teaches its participants to use something economically in their lives, to increase the input of village and society, to invite visitors, investors from abroad and local investors. Additionally, it is also a function of creating relationships with each other, because in this Sembalun ceremony people conduct it in the same place and purpose

#### 4. Process of Ngayu-Ayu Ceremony

On the fourth day, before the Ngayu-Ayu ceremony was held around 05.00 pm to 06.00 pm, all traditional leaders guided by A. Senip left for water springs, Majapahit water, Rante Mas water, Pengersor water, Bawak Lus water, Bantek Selak water, Rewa Inak Sek water, Rante Embanin water, Embung water, and Reban water. All of the water has been taken from 11 water springs collected in a place called Berugak Village. There, the water was let for one night in Berugak Village. In the morning, around 08.00 am Pemangku Adat (guide of tradition) represented by A. Senip took the water in the Nap-Nap water spring. Nap-Nap water is the king of the 12 waters, so it completes the other 11 waters.

*Ngayu-Ayu ceremony* was held in the midday around 12.00 pm and a buffalo was slaughtered with certain criteria, such as a baby buffalo, without any physical defects, and its fur should be tuffy. Before slaughtering the buffalo, the people have to dig a hole first. This was done by certain guiders, namely H. Sudar and H. Darussalam (Ngayu-Ayu's figures). Binding the buffalo, which is done by HM Tahir (Ngayu-Ayu's figure). After slaughtering the buffalo, it is then cleaned traditionally by A. Misnep. After slaughtering the buffalo, the ceremony is continued by slaughtering a selected hen and cock. They are slaughtered successively. The hen will be eaten in the cemetery, while the buffalo will be eaten in a particular ceremony. Then, around 04.00 pm, people welcome the water which has been collected in Berugak Village that has been taken from 12 water springs. It is carried by young men who wear traditional uniforms

called "Kombong Ragi Majapahit, Kombong Ragi Aik Embu, and Kombong Grinsing Kembang. They are used to carry the water. Lastly, they pray together to avoid the disturbance from satan.

#### The Meaning of Symbols in Conducting Ngayu-Ayu ceremony

According to H. Rumedi, there are several meanings of the symbol in conducting the Ngayu-Ayu ceremony. Usually, the ceremony is held in Muharam (the first month of the Islamic calendar) which is on Thursday, because Thursday is a day decided by Raden who led Sembalun people to conduct the Ngayu-Ayu ceremony once in three years. This ceremony was conducted on the 5th, 15th and 25th of Muharram. 5th symbolizes that brown rice grows for five months. Conducted at about 12.00 pm (midday), when the sun is on its culmination point. It symbolizes that the ceremony is being held honestly.

This ceremony was held in the same place as the cemetery of Berugak Reban Bande. It reminds back to the past event that the Ketupat War always happened in this place. This ceremony should be conducted by Sembalun people every year because in the past time, the pioneers have been inaugurated based on their own duties. Then in the next time, it will be continued by the generations because they know exactly about the process of the Ngayu-Ayu ceremony.

#### 1. Sembalun People Belief Towards Ngayu-Ayu Ceremony

The natives of Sembalun, generally, support this ceremony because they think that the ceremony is a traditional culture from their ancestors, and they believe that this ceremony is held to get luck, welfare, and blessing and also to have a good agricultural product. In other words, Sembalun people believe that the Ngayu-Ayu ceremony can provide welfare for them, their lands will be fertile and avoided from diseases. In this case, the writer took some opinions from the Sembalun people about their view towards the Ngayu-Ayu ceremony.

#### 2. Religious Leader

Based on the results of the interview with a religious man, H. Purnipa who said that the Ngayu-Ayu ceremony could be viewed

into two aspects; implementational and the historical aspects. If it is seen from its implementation, in carrying out the Ngayu-Ayu ceremony, the participants wear white traditional uniforms, going around the cemetery seven times like the thawaf of the Ka'bah in Mecca. Historically, Sembalun people conducted the Ngayu-Ayu ceremony in the cemetery, because the cemetery is the place where the religious men meet, the place of Sembalun people accepting brown rice, and the place of Raden Ketip Muda with his members fighting the genies and devils.

### 3. Leader of Tradition

According to the leaders of tradition (Papuq Keluh and Amaq Senip), the Ngayu-Ayu ceremony can be viewed from two aspects such as social aspect and cultural aspect. The Ngayu-Ayu ceremony has some advantages for the Sembalun people, in general, and participants especially, that can improve the relationship of the people in the society to keep their ancestor's culture. This ceremony teaches Sembalun people how to share opinions with each other especially about culture, because every society has a different culture. This ceremony teaches Sembalun people how to keep the traditional art and culture and also how to continue it. It also gives Sembalun people knowledge about the traditional art that is Gendang Beleq which is used to accompany the ceremony.

### 4. Educated People

The writer interviewed some Sembalun students at Mataram University (Basuki, Yulhadi, and Mardibi) to know their view about the Ngayu-Ayu ceremony. In this case, the writer took three students as the respondents. They are native of Sembalun as well. The interview consists of five questions. The questions are about the opinions, feelings, and experiences of the young people toward the Ngayu-Ayu ceremony. According to Basuki, Mataram University students, the Ngayu-Ayu ceremony is conducted to commemorate some important events that happened in the past, especially, the struggle of Sembalun people towards the gennies and devils. Meanwhile, Yulhadi and Mardibi stated that the Ngayu-Ayu ceremony is a traditional ceremony conducted to ask for

safety to God in order that Sembalun village is avoided from disease, disaster, and danger.

## CONCLUSION

Based on the results of data analysis, the writer takes some conclusions, the Sembalun people conducted the Ngayu-Ayu ceremony to honor their ancestors, that is Raden Ketip Muda, Raden Sayyid Hamzah, and Raden Patih Jorong who gave seeds of brown rice to Sembalun people and taught them how to work on farming. Besides the tradition, ngayu2 ayu also has many functions and purposes that really keep the social and cultural aspects of Sembalun. It is also strengthening the culture and relations of the surrounding community.

The Ngayu-Ayu ceremony was conducted by going around the Berugak Reban Bande cemetery seven times, slaughtering buffaloes, collecting water from twelve different springs, and holding the Topat War (Ketupat War). Sembalun people believe that the Ngayu-Ayu ceremony can provide welfare for them, their lands will be fertile and avoided from diseases..

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