

BELIS AS SYMBOLIC MEANING OF MARRIAGE IN LIO ETHNIC DISTRICT AT AEWORA VILLAGE AT MAUROLE DISTRICT IN ENDE REGENCY



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Abstract: The problem of this research is how *belis* as symbolic meaning of marriage in Lio ethnic district at Aewora village in Ende regency?. Research purposes (1) to describe *belis* as the symbolic meaning as the position of social marital status of Lio ethnic at Aewora village in Ende regency (2) *Belis* as symbolic meaning as self-esteem the dignity of man. The study is qualitative, and data analysis is Descriptive. The results showed that *belis* for Lio ethnic in every marriage has a symbolic significance as a social status. This meaning is embodied *belis* from the male to the female (from *ata kaki* to *ata fai*) as demand of female family. Large or small of *belis* that given as symbolizes the social status of a man in the form of gold, money, horses, buffalo, cows. *Belis* for Lio ethnic has the meaning of self-esteem, dignity and worth of a man (*ata feet*). If in the marriage *belis* not given or given in small quantities or not in accordance with the desired of the family and relatives of women (*ata fai*), so the man (husband) in the presence of the woman's family did not have the authority, under-appreciated, in the life, family relationships and kinship, *belis* for Lio ethnic has a value of sanctification and magical elements, therefore, both the giving and receiving, *belis* always done with a procession of traditional rituals.

Keywords: *Belis* Meaning as self-esteem, dignity and prestige and social status.

INTRODUCTION

East Nusa Tenggara has 15 ethnic groups and 75 major ethnic unity (Barnes, 1974), Liliweri (2001), every ethnicity still have the contents of different cultures, languages and customs. All 75 ethnics still further divided into 500 sub-ethnic in NTT called tribe.

Lio ethnic (*etnik Lio*), live and settle in Ende regency in the East Nusa Tenggara province, Indonesia. Lio ethnic in Ende regency, coexist with Ende tribe, who is also the occupants of Ende regency. Lio tribe is also called the

tribe Ende Lio. It sometimes makes people misinterpret between the Lio tribe with Ende tribe. If seen physically, these two tribes there is no difference, but different residential areas that make these two tribes have a different identity. These two tribes are the original inhabitants in the regency of Ende. They live side by side, so that the culture and customs that they resume practicing, almost no difference. In general, Lio tribe settled in the mountainous area, located around the northern, central, eastern and southern Ende. While Ende

tribe coastal population which is around the southern part of the Ende regency and Ende island. Basically, both tribal cultural forms are almost the same. What distinguishes it is the result of mixing the culture or acculturation. Lio tribal culture is a blend of native culture Lio with Christian Catholic doctrine that was brought by the Dutch and Portugal. While Ende tribe culture is a mix of Ende native culture with the teachings of Islam brought by traders from Sulawesi, the Bugis-Makassar. This is consistent with the existence of human life, in which humans are social creatures that live in the human meaning of life in a social call society. As social beings lifelike, human mix and mingle with other people. This proves that man can not live alone without other humans, including in the ethnic communities, especially Lio ethnic which has the characteristics and customs powers held firm until today.

Liliweri (2001), says that ethnic viewed from five aspects namely; first; refers to the ethnic group that is assumed as a group fanatical about their ideology. Social scientists analogize ethnic groups as groups that have a common cultural traits, such as language, customs, cultural attitudes, cultural characteristics and history. *Second*; ethnicity (*ethnicity*), refers to the ethnic classification based affiliate. *Third*; ethnocentrism (*ethnocentrism*) is an emotional attitude of ethnic groups, tribes, religious or groups who feel superior to the other ethnic. *Fourth*; ethnography (*ethnography*) is one field of anthropology that studies are descriptive of a particular ethnic group. *Fifth*; ethnology

(*ethnology*), comparative study of contemporary culture and an ethnic past.

The concept of thought above, show that racial or ethnic groups are: *First*; a social group that has a tradition of culture and the same history, and because of the similarity that they have an identity as a sub-group within a broader society. The members of an ethnic group that is different from the culture of the people mostly just because they have a specific cultural characteristics of other community members. Ethnic group can have its own language, its own religion, customs that differ from other social groups.

Second; A group of individuals who have different cultures, among its members feel have the same sort of sub-culture, the idea of the different ethnic groups with ethnic race because better reflect the values, norms, behavior and language, which is often also seen from their physical appearance and *Third*; ethnic is a group that has a certain dominant of the call with the ethnic domain.

Geertz (1973), ethnic problem in psychologically is very strong to affect a person because of the awareness of equality of origin, place of birth, language, and way of life. The emergence of ethnic consciousness is in the eyes of the rulers politically can be used as a force for pressing the primordial attitude and to be used as a unifier in the process of modernization, as well as improving the quality of social relationships. In third world countries, including Indonesia, awareness cultivate an attitude of solidarity among

different ethnic these continue to be maintained for the sake of strengthening the national unity. As Geertz (1973), domestic superiority of ethnicity should be able to contribute to the state, rather instead to raise excessive primordial attitude.

The weakness of the primordial attitude is the perception automated nature, where primordial in its development is not only about a particular person, but regarding the identity of a society that is rapidly formed through a friendship that often unconscious. Therefore, the attitude of primordial express love for ethnicity is more exclusive. Nevertheless, the development of ethnic becomes "global village", where world cultures based on sophisticated technology cross country mass communication without borders so that the existence of ethnic increasingly blurred. But the emotional bond strong ethnic still persist in kinship although in more modest level and a new form that is believed to have deep meaning to build their welfare. Therefore, it is needed more comprehensive research on the existence of ethnic to respond and actualize the values of life that are owned, so among the ethnic diversity that can foster a sense of mutual love and avoid conflicts.

One characteristic that is inherent in man is that he is alive and occupies a finite world. Any surrounding the scope or specific systems and intrinsically human being in a world where they are bound and subject to the customs and their cultures on the dimensions that are spatio-temporal. One

dimension of culture is still strong and maintained until now by Lio ethnic is a culture of giving belis to the woman or the candidate's wife. And the most unique of Lio culture is belis not only given once in a marriage, but given continuously by the men for generations if needed. Therefore, belis for Lio ethnic has a symbolic meaning in social status, self-esteem and magic values that must be done by each partner of the groom to the women (*ata kaki pati ke atafai*).

In regard to the differences between this class, sociologists often talk about the status symbol (*status zimbol*), symbol that signifies a person's status in society. Berger, for example, describes the concept of symbolism status as follows: "...by the use of various symbol...one keeps on showing the word where one has arrived" (Berger, 1985). From Berger view that people always show to others what has been achieved by using various symbols so we can conclude that the status symbol serves to inform the status of the occupied someone. In everyday life we constantly encounter such status symbol. one of them, how to say hello.

According to Dannelsi (2004 : 33), man intellectual and social life based on income, use, and exchange pins. By the time we make a gesture such as speaking, writing, reading, watching listening to music and see paintings, we have done the use and interpretation of signs, as confirmed by Peirce (Dannelsi, 2004: 33), human life is characterized by mixing pins or symbolic meaning.

Symbolic meaning was introduced by Herbert Blumer in Symbolic interactionism theory around 1955. Within the scope of sociology, this idea has actually been first proposed by Mead (1934), but later modified by Blumer (1969), in order to achieve certain goals. In general, there are six proportions used in the concept of symbolic interaction, namely: (1) human behaviors that have meaning behind something jammed; (2) Good sources of meaning humanity in human social interaction; (3) community is a process that develops a holistic, undivided, non-linear and unpredictable; (4) human behavior that goes by phenomenological interpretation, which takes place on the intent, meaning, and purpose and not based on mechanical and automated processes; (5) human mental concept that develops dialectically; and (6) human behavior was reasonable and constructive reactive (Mead, 1972).

In various cultures, we encounter various statements expressed about human equality in the legal field, for example regarding the presumption that everyone is equal before the law; This statement is similar in the field of religion. According to Linton (1936), that from birth people acquire a status regardless of differences between individuals or ability. Based on the obtained status, community members are differentiated by age, gender, kinship, and membership in certain groups such as caste and class based on status obtained.

In addition to the economic size and honor, According to Weber (2005), the public can also be

differentiated based on the power that is owned. Power as "an opportunity for someone or some people to realize their own desires through a communal act despite opposition from other people who participated in the act".

Belis is one of the products of human culture, especially ethnic communities Lio-Ende whose existence continues to be maintained by the next generation of Lio ethnic until now and has been going on for centuries symbolizing the social status, esteem and pride and dignity for a man as future husband. For Lio ethnic marrying a woman without giving belis result in a lack of appreciation of their husbands in their everyday lives and in the social relations of kinship with the wife's family.

RESEARCH METHODS

The focus of this study is the symbolic meaning of belis in marriage perspective at Aewora village in Ende regency. Symbolic significance examined involve (1) the symbolic meaning belis as social status or social class (*ata no latu*) dan (2) Belis as symbolic meaning as the dignity of man (*ata kaki*). In accordance with the substance of the problem, this type of research is qualitative research. Qualitative research is a research procedure that produces descriptive data in the form of words, meanings or writings and behavior of the people being observed. The data were analyzed descriptively, Dede Utomo (2005).

RESULTS AND DISCUSSION

1. The Symbolic Meaning of Belis As Social Status in Marriage Perspective of Lio Ethnic at Aewora Village in Ende Regency.

One form of communion or in sociological terms is called the community (community) is an Lio ethnic living at Aewora village Maurole district. As other Lio ethnic who live in different areas of Ende, Lio ethnic at Aewora village still strongly adhere to the cultural heritage of their ancestors hundreds of years ago. One culture is still very strong is the habit of giving belis to the women by the male (*ata kaki pati ata fai*). For Lio ethnic, belis implies a very broad and deep, and the following will describe the meaning of belis in perspective Lio ethnic in Ende regency. *First*; belis implies (symbol) social status; *Second*; belis implies self-esteem, dignity and status; belis in which culture is continually passed from generation to generation of Lio people (ata Lio) until today.

According to Malinowski (in Koentjaraningrat, 1982 : 167), social functions of customs, behavior, social institutions in three abstraction they are:

1. The social function of a traditional, social institutions on the first level of abstraction on the effect of human behavior and social institutions in society.
2. The social function of a traditional, social institution at the second level of abstraction about the influence a need of a custom in accordance with the concept of the community concerned.
3. The social function of a traditional, social institution at the third level of abstraction about the

effect on the absolute need to take place in an integrated manner from a particular social system.

Belis is one of the most important parts of the mating system of ethnic Lio. Belis culture award (*pati wea ngawu*) institutionalized hundreds of years in line with the existence of ethnic civilization Lio. Marriage for Lio ethnic at Aewora village Maurole district in Ende regency has sacralization of both aspects of religious, social, and cultural mores. Like in other areas, Lio people (*ata Lio*) also has order, marriage ceremonies and rituals. The difference in the customary law marriage is not in writing.

Marriage according to Lio society is social cohesion or binding legal agreement between individuals that form kinship and who is an institution in the local culture that inaugurated the interpersonal relationships that are usually intimate and sexual. Marriages are generally initiated and inaugurated with a ceremony. Marriage generally undertaken with a view to forming a family. Marriages according to Lio society also defines as bringing together two different sex couples in the inner and outer bond customarily. This is proven by the traditional symbol "*tubu tau mula jumu lodo nda wa sea ae mesa ngara da ghetu liru mera*". The occurrence of a marriage according to Lio society it because "poi nosi nombi pera".

In the marriage system of Lio ethnic, giving belis to the woman based on the four (4) types of marriage :

1. Pa'a Tu'a (Saving).

Marriage "*pa'a tu'a*". Pa'a word means that saving. Tu'a is a strong sense of her righteous, in marriage order; tu'a is the mother of woman who will marry, or women-in-law. This type of marriage occurs because the previous generation had been a marital relationship.

2. Dei Ngai Pawe Ate (love one another).

Love one another (*Dei Ngai Pawe Ate*). This type of marriage is also known as "*dei leka kaju pawe leka ae, tei taga te'a lo ere, tei pare wole bewa jawa dupa ria*". Because love one another or basic marital "love" the marriage stage is not passed from the initial stage. Not through the proposal process. This kind of marriage can occur because the bride was pregnant, the bridegroom direct to stay at woman' home.

Now better known as "married sign "where the bridegroom would leave his family and live with the bride's family. In real life - the father of the bride will say "*pati topo lelo eo bosu talo, pati su'a dhawe eo lembe talo*" (handed knives and machetes to work endless gardens). It means that the groom to marry entry status will be reworded: "*ko'o lo'ogao llo kaka fata , kakana rue nggewu , marriage without belis, can not afford, married sign. r'wo boko*". When a man dies, then the term for these people become "ka kana ru'e nggewu". This type belis is defined also by, "*tei pati duna mea*"., Give what is, if there is no other then given a new time for the relationship not be belis *ma* only *eda wuru* (only her uncle).

3. Paru Nai (Come Running)

Paru nai consists of two syllables they are *paru* = run dan *nai* = rise. But in marriage paru nai interpreted to run and go to man's home. This type of marriage in the implementation, belis not to the demands. Some causes of marriage "*lung nai*":

- a. Based to love one another
- b. There is a history "*pa'a tu'a*"
- c. *Paru polo, kolo dhoko leka lnggo, dhaga wangga leka wara*. It means that the man or woman who comes from a family, the father and mother derivative or *suanggi* or an evil science.
- d. No approval of one of the parties either party men and party women.
- e. The men want an arranged marriage by their parents or vice versa, and other causes. Then the bride leaving her family home and married men with her choice.

4. Marriage because there is a proposal

This marriage made through the procedure of application by the family of the man to the woman's family. If the female approves the application, then the next stage is to talk about the amount of belis that will be given. However, in the tradition of Lio is often not discussed the number or amount of belis given to the woman, but basically the male family already know what has to be delivered and in what quantities, and anyone who would accept the belis.

In mating system of Lio ethnic, belis administration is done by a male to the female, namely goods, land

and animals as follows : *Ngawu Wea* (gold has been established to the Eko wego Lio local people (animals were fanning-fan), *doi doka* (money), *luka* (shawl), *lawo* (sarong for woman), *ragi* (sarong for man), *pare kui* (paddy), *pare isi* (rice), *Tana* (soil / land), *Puu nio* (Coconut tree), *Puu feo* (pecan tree).

In general people will get to know the parties to accept and give belis are party girls, party grants are the men.

a. Parties that receive is *ata fai* (woman). In Lio language better known as “*papa simo*” or who received belis. *Ine* (mother), *ata godo* (father’s family), *eda* (mother’s brother), *ine tuka ndue* (mother’ sister), *nara* (bride’s brother).

b. Party grants (man). In Lio language better known as “*papa tu*” or who gave belis. *Ine ema* (father-mother), *weta* (sister of the man who will marry), *eja* (husband of brother who would be married Also the husband of the sister of the father), *doa bela* (brother cognate), *uli imu* (friends of the men who are getting married are willing to help and a friend of the father where his father had helped soften ago).

Giving belis like this depends heavily on the ability of men, which-many male family originating from derivatives rich (*ata latu no ngawu*, *ata bhanda* (the wealthy) usually gives also the trees to crops namely coconut palms, pecan trees, cashew trees, cocoa trees which would symbolize (symbolic meaning) the social status of a man (*ata kaki*) privileged socioeconomic.

This is accordance with the opinion of Marx (1959) about social class in associate with the ownership of the means of production and is also related to a person's position in society based on economic criteria. Marx argues that arise due to stratification in the society develops, the division of labor allows differences of wealth, power and prestige is very limited so that a large number of community members who have sought to defend it even expand it. According to Marx (1959), classes will arise if the relations of production involves a division of labor that is diverse, which allows the buildup of surplus production, so that a pattern of relationships blackmail against the mass-producing.

According to traditional leader of Aewora village (Mosalaki) Frans Madhi, belis has meaning the award of a potential husband to the bride by giving the items requested by the family of the bride. Lio Ethnic has belis in various forms in the form of gold and animals include cows, buffaloes, horses, pigs for the Christian Catholic religion, also in the form of plots of land, as well as, among others, coconut trees, pecan. Large or small and more or at least given belis symbolizes one's social status in society. The men who give belis to the woman with the fulfillment of the provisions of the women of course, be highly regarded and respected in family life and in the social relations of kinship with the wife” (15 September 2015).

Correspondingly, public figures of Aewora village, Larensius Leta, asserts that in every marriage Lio

ethnic community, giving belis by the family of the boy to the wife's family is commonly practiced. This is not only now but longstanding. In fact, not just once, but went on all human life. Parties that receive belis that the woman did not just receive gifts from family men but will be rewarded with a conductivity that can be said to be almost equal to that given by the groom. Usually in another form, namely in the form of traditional sarongs for men and women and in the form of food items such as rice and clothing in Lio language called lawo lambu. It shows the balance of social status in society and in the family” (Interview on September 19th 2015).

From the foregoing it seems very clear that in Lio ethnic communities, belis quantity measurements in various types as noted above indicate the social status of men as husbands. Therefore, if men do not comply, then of course a husband will feel inferior in the presence of family and wife's relatives and also in daily activities and your husband will feel inferior to his own wife . This course will have broad impact for prospective husband who does not have the ability to economically if you want to get married must take into account the ability to pay the bride price, while for the people who have the economic capacity of medium and high strata will not have trouble being able to meet the family's request future wife.

Therefore, if associated with Marx opinion (1947), in associate with the ownership of the means of production and is also related to a person's position

in society based on economic criteria, the stratification arises because in a community growing division of labor that allows differences of wealth, power and prestige is very limited so that a large number of community members who have sought to defend it even expand it.

In this regard, Weber (1947), based on class and status (*standische Lage*). Status of a person, dealing with that for other people to himself or his social position, thus linking him with a form of social dignity or awards (*positif dan negative*). Status Group is a number of people who have the same status. Status groups (unlike classes) almost fully aware of their position.

2. Belis as symbolic meaning as self-esteem the dignity of man.

For Lio ethnic communities, belis symbolic significance other than as a description of the social status of a man (*ata kaki*), belis also gives a symbolic meaning as the dignity of man (*ata kaki*). Therefore, if in Lio ethnic marriages were given belis disproportionate, or belis be smaller and not as expected, let alone not accompanied by belis, then the male will belittled or demeaned by the women (status and dignity demeaned, it is called “*tau peromea*”(cap shame) ata “*Mae tau fea mea*”. Therefore, in Lio ethnic marriages, usually the woman's family if you want to match or marry his daughter, always pay attention to the background of cultural and social strata (*tei ata no latu atau iwa*). In this connection, according to Linton (1936

) that from birth people gain some status without regard to differences between individuals or ability. Based on the status gained by itself, the community members are distinguished by age, gender, kinship, and membership in certain groups such as caste and class based on status obtained.

According to Marcel Edo, giving bride price from the family man to the woman's family and relatives showed self-esteem, pride and dignity of a potential husband. Giving belis also not only be done once, but can be repeatedly and takes place in the long term hereditary. Belis given in the form of goods such as gold, money, trees and soil or land shows that the male has the capability of economic, social, cultural, pride and dignity. Men become strong in the leadership of the family, respected and honored wives, relatives and even family women in society not be overlooked or denigrated. Therefore, every man who wants to marry should prepare carefully drinya both economically, socially and psychologically from being abused and humiliated because of belis problems. In fact, often domestic violence occurs due to despise each other with each other, especially the wife to her husband” (interview on September 21st 2015).

Based on these, it is clear that in Lio ethnic communities at Aewora village if match their daughter always pay attention to the social class of the prospective husband. This meant that the family life and the future of his daughter better after the married, no trouble socially and economically in the staring and navigate the future with her husband

and children. In addition it will be a harmonious family relationship between husband and wife and children are also with the family or relatives clump related family.

In the concept of social class based on the theory of Karl Marx (1959) associated with the ownership of the means of production and is also related to a person's position in society based on economic criteria. Marx says that stratification arise because the division of labor in developing societies allow for differences of wealth, power and prestige is very limited so that a large number of community members who have sought to defend it even expand it. According to Marx (1959) classes will arise if the relationship involves the production of a division of labor that is diverse, which allows the buildup of surplus production, so that a pattern of relationships blackmail against the mass-producing.

In conjunction with symbolic meaning belis as self-esteem, dignity and worth of a man, also in line with the thinking of Taylor and Yapp (1979), try to see that the social classes can be divided into sub-cultures, not in the hierarchical order. In fact, in the system of stratification we did not see a stringent level. Such grouping based on the degree of a person who is self-centered and recognition. In a social system like this, the difference will be more prominent cultural and social order are not formed from these groups. The emergence of ethnic identity is also based on strict criteria. As in the case of Ethiopia's social system, showed that all

ethnic groups are divided into classes based on their position in the responsibility and the inability of government. In another perspective, the caste system in India can show a typical political stratification system. The limit of caste is determined based on ethnic criteria, so that those who fail to apply the rules of caste will be excluded from the caste, not lowered their caste. In the system of class tendency to accept members by birth and also the relationship endogamy still many have encountered but the frequency is less than the tendency of the system of caste majority and institutions in the community began to tend to resist different treatments, while the majority of members of the lower group was not accept a lower status than they occupying.

From the description above, shows that the system of bride price as well as many, or at least that provided by the family of the man to the woman's family is already certain about the status or social class a male as a prospective husband and it all shows the inherent dignity and self-esteem of a man in the presence of the wife's family and other relatives. The tradition of giving bride price from the family man to the woman's family is common and should be done, because apart from being a form of respect, gratitude to the woman's family, a man would be respected, valued and respected in family life. Conversely, if not give belis, husband underappreciated by the woman and her relatives and the husband's position in the family has a weakness as head of the household in case of

disagreement within a family affair, the husband could be submissive and obedient to the wishes of his wife.

CONCLUSION.

1. Belis for Lio ethnic in every marriage has a symbolic meaning as a social status. Social status meaning is manifested in the provision belis from the male to the female (from *ata kaki kea tai fai*) as demand of female family. Large or small belis given to the woman as a symbol status / social class of a male.
2. Belis for Lio ethnic also has the meaning of self-esteem, value and the dignity of man (*ata kaki*). If the marriage belis not given or given in small quantities or not in accordance with the desired party girls (*ata fai*), then the man in front of the woman's family did not have the authority, under-appreciated, and often underrated in his next life.
3. Belis for Lio ethnic has a symbolic meaning of magical and secularization. That is the provision belis also sanctioned by the spirits of the ancestor who has the power of magic. Therefore, according to Lio tribes, the day and time drove and gave belis by the male to female (*ata kaki to ata fai*) is always preceded by the customary ritual to find a good day and hour. The ancestors blessing of the traditional rituals before dropping belis is when dropping belis no trouble, not hampered either on the way or when they arrive at the destination, eat and drink no

goods are damaged, such as plates broken, broken glass, or there is a fall, or when the animals are tied up before dropping the rope cut off. Therefore, in a ritual before delivering the bride price to women and relatives of the women received belis must be done carefully and thoroughly in order to avoid a bad sign, and the calamity that will befall later.

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