

The Meaning of *Sekura Cakak Buah* Tradition of Saibatin Community

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Abstract: This research aims to uncover and explore the meaning and value of *sekura cakak buah* tradition for indigenous saibatin communities and to understand the implementation of meanings and values of tradition in the lives of saibatin community. The study used qualitative design with an understanding approach to the meaning of ethnography. Data were analyzed by analyzing domains, taxonomic, components and cultural themes. The results of the study showed that the meaning of *sekura cakak buah* tradition for the saibatin community is self-identity, life, and sosial life. The meaning and values are implemented in community's lives which are namely cultural meaning and values including: self identity, cultural heritage, and regional icon; the meaning and value of religion includes the almighty god, praying, giving thanks and *ngejalang* (forgiving each other); the meaning and values of the economy include activities in the Pasar Tumpah dan Lamban Sekura; as well as the meaning and social values including kinship and relatives, equality between fellow being, *beguai jejama* (working together) and social relationship of saibatin community.

Keywords: tradition, meaning of tradition, community tradition, community custom

Abstrak: Penelitian ini bertujuan mengungkap dan menggali makna dan nilai tradisi *sekura cakak buah* bagi masyarakat adat *saibatin*, dan memahami implementasi makna dan nilai tradisi dalam kehidupan masyarakat *saibatin*. Penelitian menggunakan desain kualitatif dengan pendekatan pemahaman makna etnografi. Data dialisis dengan analisis domain, taksonomi, komponen, dan tema budaya. Hasil penelitian menunjukkan bahwa makna tradisi *sekura cakak buah* bagi masyarakat *saibatin* adalah identitas diri, kehidupan, dan kehidupan sosial masyarakat. Makna dan nilai tradisi terimplementasi dalam kehidupan masyarakat yang tercakup dalam makna dan nilai budaya meliputi: identitas diri, warisan budaya, dan ikon wilayah; makna dan nilai *religi* (keagamaan) meliputi Ketuhanan Yang Maha Esa, berdoa, bersyukur, berserah, dan *ngejalang* (saling memaafkan); makna dan nilai ekonomi meliputi aktivitas di Pasar Tumpah, dan *Lamban Sekura*; serta makna dan nilai sosial meliputi kekeluargaan dan kekerabatan, kesamaan antar sesama, *beguai jejama* (bekerja sama) dan hubungan sosial masyarakat *saibatin*.

Kata kunci: tradisi, makna tradisi, tradisi masyarakat, adat istiadat

INTRODUCTION

Sekura is the oldest cultural product of the Saibatin indigenous community in West Lampung Regency. *Sekura* manifested from the prehistoric era and developed along with the civilization of the community. The *Sekura* culture was existed around the 9th century A.D. and was part of the history of

the beginning of Islam in Lampung (Putranto, 2015). The indigenous community of Saibatin are people who live in the coastal area of Lampung Province, one of which is West Lampung Regency. *Sekura* is an object that the local community uses to cover his/her face. *Sekura* comes from the Lampung language, *Sekukha*

which means a face cover (Fauzan, 2016). In general, people call it a face mask. This mask is made from wood, cloth, or makeup according to its type.

At the beginning of its appearance, *Sekura* was the representative of the ancestral spirits of the inhabitants of the surrounding nature. The *Buay Tumi* community are people who are believed to be ethnic groups of *Ulun* origin or the people of Lampung. The *buay tumi* tribe believes that the source of life comes from nature, thus, they worship nature, trees, rocks, rivers or what is called animist beliefs. In its development, *sekura* is used as a medium of worshipping, asking for protection from calamities, the generosity of crops, and other interests. *Sekura* is used as a means of worshipping and summoning the rulers of nature, and the spirits of the ancestors who are depicted with ugly faces and dressed in makeshift clothes using dry leaves are displayed in shrines and sacred places with the aim of getting protection, assistance, and avoiding the hardships (Mustika, 2011).

The use of *sekura* has experienced a shift in the function and meaning of society in line with the beliefs they hold. Starting from animist beliefs, *Hindu Bairawa* and *Islam Sekura* have experienced ups and downs and are no longer used. It is in line with Simatupang (2012) that religious transformation occurs due to the influence of new religions, higher education, and social changes in the life of the community. When Islam was started to be dominated, *sekura* was again used by the *Saibatin* community for people's celebrations and these days it is called as *Sekura cakak buah* (*Sekura* takes fruits).

Sekura cakak buah is a tradition of wearing a face covering using a wooden mask and miwang cloth. The people wearing *Sekura* are going around the village and at the end, the people climb the areca tree to take a gift (fruit). This tradition is carried out by the *Saibatin* community in West Lampung Regency and is followed by all people in the neighborhood. The uniqueness of this tradition is that only male residents are allowed to use *sekura*, only *sekura kamak* are allowed to climb areca trees, and this is only done in some villages in West Lampung Regency. The celebration lasts for two to six days and only once a year, commonly held on 2-6 Syawal during Eidl Fitr.

Sekura and *Sekura Cakak Buah* have lived and developed with their communities, indeed, it encompasses particular values and meanings. In line with (Anwar, 2013) that the *Syawalan* tradition encompasses cultural meanings related to economic, socio-cultural, government and society. These meanings and values are symbolized in various forms

such as tools, objects, terms, colors, and sounds in accordance with the cultural experience of the people who carry them out. Syamsunardi (2017) states that individual culture is a social member. It tells about society perceiving the world, comprehending it emotionally, and teaching human relationships with humans, nature, and supernatural beings. Currently, the *Sekura cakak Buah* tradition is influenced by modern culture. Based on observations in June 2018, the influence of modernization in traditions have changed ceremonial processions from sacred activities into entertaining one. In addition, traditional music has also changed into modern music and people tend to wear inappropriate dress. It further signifies that the community's understanding these days about *Sekura cakak buah* has diminished. The understanding of the value of local wisdom has begun to be neglected. Therefore, the study of geography education is needed as an effort to solve the problem of the globalization within a certain culture in a community (Sukmawati, Utaya, & Susilo, 2015).

The meaning and value of a tradition is one of the holdings and beliefs of society towards its culture. Nonetheless, a great number of young people these days do not understand and interpret a tradition as part of people's life. This also occurs in the meaning and implementation of *siri'na pacce* culture in Gowa Regency. The culture has begun to shift due to the influence and integration of modernization (Darwis & Dilo, 2012). Based on the description above, this research focuses on the meaning of the *Sekura cakak buah* tradition for the *Saibatin* community, and the implementation of the meaning and values of the *Sekura cakak Buah* tradition in the life of the *Saibatin* community in West Lampung Regency.

METHOD

This study used a qualitative design with an ethnography approach. The ethnographic approach focuses on researching phenomena (Manor-Binyamini, 2011) which aims to understand the perspective of indigenous peoples towards their culture and their relationship. Ethnographers do not only conduct studies but understand people's thoughts, behavior and culture (Winarno, 2015). Data collection was carried out by in-depth interviews, participant observation, and parallel documentation studies (Djaelani, 2013). The research was conducted in Batu Brak District. This research used the Gradual Forward

Flow technique from May 2018 to October 2019 which included literature review, observation, data collection, data analysis, research reports and ethnographic writing. The analysis was carried out in four stages of analysis, specifically domain analysis, taxonomic analysis, component analysis, and cultural theme analysis. 6

FINDINGS AND DISCUSSION

The results of the study found that the types of *sekura*, the *Sekura cakak buah* tradition, and the community's meaning of *sekura* constitute certain symbolic meanings. This finding is in line with Fauzan (2016) and Murdiati, Imron, & Basri (2018) which reveal the meaning of types of *sekura*. These meanings and values embody the life of the *Saibatin* community in West Lampung Regency. Symbolically, the meaning of the characters, clothes, and the attributes used are interpretations of people's experiences of interacting with nature. It also characterizes the physical condition of nature and the environment of its inhabitants, land management and livelihoods, as well as people's daily life.

The Meaning of *Sekura Cakak Buah* Tradition for *Saibatin* Community

Sekura cakak buah is the identity of the *Saibatin* community. It means that *Sekura* and *Sekura Cakak Buah* are part of the *Saibatin* community and both are inseparable. *Sekura* is identical with West Lampung Regency because only the *Saibatin* community in this district preserve it. The meaning of symbols that form self-identity can be seen in the attributes they use,

ranging from clothes to other accessories (Prasanti & Sjaforah, 2017). This meaning is reflected in the use of *sekura* attributes such as clothing, tools, and garden and field equipment. *Sekura cakak buah* is presented as a monument and district icon.

Second, *Sekura Cakak Buah* signifies the life of the inhabitants of *Bumi Skala Brak*—a *Saibatin* community life in West Lampung. According to Eliot, culture is a tribe's whole way of living from birth to death, from morning to night, and even any practice related to the bed (Eagleton, 2016). The *Sekura* character has many different forms. These forms mean the life of the *Saibatin* people and the inhabitants of nature around the foot of Mount Pesagi. *Sekura* signifies human being phases which describes as follows: *Sekura Ngandung* signifies the pregnancy phase of human being; *Sekura Puduk Api* signifies the infancy phase of human being; *Sekura Anak* signifies human childhood phase; *Sekura Betik/Helau* signifies the adolescence phase of human being; *Sekura Kabayan* signifies the new adulthood phase of human being which relates to the marriage, *Sekura Kamak* signifies the settled phase of human life which relates with social status and occupation (it also includes a varied individual situation such as *sekura ksatria*, farmer, labor, civil servant, homeless drifter, and even mentally retarded individual, *sekura cacat*, and *sekura sakit gigi*); the last phase is signified by *Sekura Tuha*.

West Lampung is home to a variety of creatures, including humans, birds, plants, and supernatural beings. The character of the *Sekura Beru* / monkey is a popular depiction of animal life in the *Sekura Cakak Buah*. In traditional celebrations, *Sekura Beru* is a mask with the face of a monkey family animal holding a banana tree or banana fruit. Coffee, banana, cassava, cocoa, coconut, palm, vegetables, berries, and other commodity crops, as well as other forest plants that

Table 1. *Sekura* Character Symbolic Meanings

Types of <i>Sekura</i>	Meaning	Values
<i>Sekura Kamak</i>	Outrageous	Related to blue collar worker
<i>Sekura Ngandung</i>	Pregnancy	Signifying a pregnant woman (a mother struggle)
<i>Sekura Puduk Api</i>	Infancy	Initial phase of human being
<i>Sekura Anak</i>	Childhood	Signifying childhood phase of human being
<i>Sekura Ksatria</i>	Soldier	Defender of the state
<i>Sekura Kabayan</i>	Bride and groom	New phase of human being in the adulthood
<i>Sekura Tuha</i>	Elderly	A late adulthood phase
<i>Sekura Sakit Gigi</i>	Toothache	A people who suffers from toothache
<i>Sekura Binatang</i>	Animal	Depicting an animal characteristic
<i>Sekura Cacat</i>	Imperfect	Portraying an imperfect thing
<i>Sekura Betik/Helau</i>	Beauty	Portraying the beauty of a girl

are still green to those that have dried up and died, are used to characterize plant life. The shape and formation of the sekura can be used to specify and name the characteristics of the sekura (Mustika, 2014).

Third, the Saibatin community's social life involves social rank, kinship, and sense of belonging. People who live in communities have a range of positions and social standing. In the Sekura cakak Buah culture, the characters of sekura raja, sekura ksatria, farmers, workers, teachers, homeless drifter, and even mentally retarded individual reflect social status in Saibatin society. This is because descendants of a *Kepaksian* (Sultanate/Kingdom of Pagar Ujung) who are members of the Pak Sekala Brak Paksi are still given the aristocratic title "Pangiran". Even so, the characters portrayed do not reflect the actors' actual social standing in real life, but some do, such as the characters of farmers and hunters.

All groups, regardless of origin, nationality, faith, or other identities, could embrace the sekura cakak buah custom and when they become sekura, they give up their identity and become part of the Saibatin community's family and relatives. The male population takes on the role of a sekura character, while the female population observes and stays in touch with the traditional procession. Newcomers and tourists are welcome to learn about sekura, the culture of sekura cakak buah, the saibatin community, traditional dance, coffee planting, and other aspects of the community. Culture, according to Eliot (1948), is more than just art, traditions, and religion. This tradition, in the sense of the Sekura Cakak Buah, is more than just a performance art or real-world drama, the rites of the Saibatin people's ancestors, and the celebration of the celebration of Eid al-Fitr after fasting, but it is also self-identity, daily routine, and way of living of the saibatin community's interaction with the natural world and its inhabitants.

Implementation of Traditional Meanings and Values of Sekura Cakak Buah

The Saibatin community's daily life system incorporates the meaning and value of the Sekura cakak Buah tradition. Every culture has a form of meaning of life that the community must sustain, according to (Hanafi, Hidayah, & At, 2018). The values of human livelihoods that come from their responses and environmental conditions in every aspect of life are referred to as meaning of life. Cultural, religious, economic, and social meanings are all part of the

Sekura cakak buah tradition's meaning and value. The classification of meanings is based on differences in societal, geographical, and socio-cultural characteristics (Ujang & Zakariya, 2015).

Cultural Significance

Cultural significance is a way of living that has grown and been passed on from generation to generation as a result of community habits. Cultural significance, according to (Amirullah, Tafsir, Husni, & Mujahidin, 2019), is a structure that encompasses all aspects of society that affect person and community behavior. The original practice of the Lampung tribe's ancestors, the saibatin custom in the coastal region, is the cultural significance of the Sekura cakak buah tradition. The cakak buah sekura tradition has declined, changed purposes, and taken on new meanings over time, but it is continuously maintained and preserved through warahan (oral speech), literature, and monuments. Second, the Ministry of Education and Culture has a prehistoric heritage that has been listed as an Indonesian Cultural Heritage by UNESCO. Sekura also holds the MURI record for being a part of the largest procession, with a total of 5,454 participants. Third, the Saibatin people of West Lampung have a clear sense of self-identity. According to (Purnamasari, Wahyono, & Wulandari, 2017), (Puc-Alcocer, Arce-Ibarra, Cortina-Villar, & Estrada-Lugo, 2019), and (Syarif, 2018), the cultivation of traditional traditions, local knowledge, and beliefs in opposition to customary rules and prohibitions are the key to environmental protection.

Religious Significance

Religious significance refers to the community's belief in and faith in religious beliefs. There are the following definitions and values: First, the Divine of One God does not refer to a single God from a single religion. The community of Saibatin are granted the right to practice their faith and values without interfering with one another's religious practices. Even though the practice is carried out during major Islamic holidays, the implementation of the Sekura cakak Buah tradition does not take into account the faith of those who participate in the traditional procession.

Second, the cakak buah sekura tradition is only observed during Eid al-Fitr celebrations. Praying, surrendering, giving thanks, fellowship, forgiving each other (ngejalang), gratitude and determination, praising guests, and moving around the village are all part of this ritual (expelling evil spirits and introducing the

village to visitors). Third, the lives of humans, animals, and plants are portrayed by the characters. Life in the nursery, pregnancy, childhood, adolescence, marriage, elderly, and returning to God after death are all aspects of human life that belong to God before they begin. Eliot stated that “No culture can appear or develop except in relation to religion” (Kohzadi & Azizmohammadi, 2011).

Economic Significance

Human actions and attitudes that are linked to economic activities are referred to as economic significance. Environmental principles have become a pattern of international needs and actual domestic economic activity, and economic actions must pay attention to and preserve the balance of nature and the environment (Upami, 2014). The economic significance of the sekura cakak fruit tradition is not material, but it does include economic activities such as: First, there is the spilled market, which is a term for trading activities that take place during the sekura cakak fruit tradition. Over the last ten years, the market has expanded; initially, the sekura kamak brought crops and gave them to visitors when they visited. Traders who are unable to sell their natural products on the market during Eid al-Fitr are inspired by this. When observing the sekura tradition, the initiative to sell it to neighbors has finally become as crowded as a market. People refer to it as an unexpected market or a spilled market because they sell everywhere as if it were a spilled item.

Then there's *Lamban Sekura*, which translates to *Rumah Sekura*. *Lamban sekura* is the home for sekura, especially kamak. This *Rumah Sekura* is owned and operated by Mamak Harun or Mamak Wayak, who is a cultural observer, wayak artist, and Sekura craftsman. Visitors who want to see, learn, and visit about securities will not be charged a single rupiah. *Lamban sekura* is not the only one maintaining Sekura culture; it also hires wood and carving artisans to produce handicrafts based on Lampung traditions and customs. Their works could be sold as souvenirs in the future, introducing Lampung culture to a broader audience on a national and international scale.

Third, Taman Ham Tebiu Liwa is a park in the center of Liwa, West Lampung Regency's capital. A sekura betik / helau statue with a height of 8 meters from foot to head and a statue holder of 3 meters can be found in this park. In addition, the Sekura cakak

buah statue was installed in advance and inaugurated in 2017 at Bumi Sekala Brak Stadium. Since this park does not charge admission, it is very crowded in the afternoon. There are also moving vendors who stop and sell their products to tourists across the park, indicating that there is economic activity.

Social Significance

The social background in which a cultural group exists is referred to as social significance. In the Sekura cakak Buah culture, social meanings and values include: To begin with, kinship and sense of belonging refers to the fact that each member of the tradition is a relative or family member. They must participate because they are members of the tradition, regardless of their relative rank or social status, because they are all the same. Each traditional actor wears a mask (sekura) to conceal their true identity (Thomas, 2014). Second, human equality implies that every role, social status, and occupation is a blessing (achievement), but humans are fundamentally God's creatures. This similarity extends to both animals and nature as God's creations, therefore we must be able to coexist, not kill, and respect them.

Third, Beguai jejama refers to collaborating. West Lampung Regency's slogan, Beguai Jejama, is a reflection of the Saibatin community members who work together and help one another. Beguai jejama is also depicted in the sekura cakak buah tradition, which includes, among other things, preparing the needs of the common tradition, reaching a common agreement, the core activities of the tradition, which include celebrating together and eating fruit cakak, and cleaning the village together when the traditional customs end. The fourth is hospitality. Other villagers are guests who also participate in the Sekura Cakak Buah tradition, which is held in one village. The Sekura Cakak Buah tradition provides an opportunity for communities and even villages to form bonds of friendship. One of the purposes of the Sekura performers' tour of the village will be to introduce the village to visitors from outside the village.

Fifth, the sekura cakak buah tradition depicts its people's work through the character of the sekura kamak, who is dressed simply in black and white, streaked with blood and sap, filthy, dusty, and muddy, until it is torn and tattered. As a farmer, hunter, laborer, rancher, private employee, and civil servant, this character reflects work or people's livelihoods. The characters in the Sekura Cakak Buah tradition reflect

human perceptions and relationships with nature and its inhabitants. According to Sumarmi (2014), spatial has important characteristics and a separate set of important properties that give it the region's distinctive characteristics. The distinctive features of the Sekura cakak buah tradition correspond to the characteristics of the local area.

CONCLUSION AND SUGGESTION

Conclusion

Based on the explanation of the research results, analysis, and discussion above, it is possible to infer that the Sekura Cakak Buah tradition is the Saibatin community's self-identity, life, and life in West Lampung Regency. Traditional definitions and values are applied in the community's daily life, which include cultural significance, religious significance, economic significance, and social context. Self-identity, God Almighty, prayer, surrendering and giving thanks, forgiving each other (ngejalng), kinship and sense of belonging, equality among living beings, working together (beguai jejama), and social connections of the Saibatin community are among the meanings and values. The Sekura cakak buah tradition emerged from interaction and understanding, as well as the community's perception that humans should coexist with nature and other inhabitants.

Suggestions

According to the findings and analyses on the Sekura cakak buah tradition, the government and the Saibatin community should collaborate together to preserve this tradition, and the younger generation should participate in exploring and understanding the meaning and values of the tradition so that it can be implemented in future lives in order to protect the natural environment and remain sustainable. This study is not yet complete, but it is expected that it will serve as a reference for future investigations on subjects and sources of further inquiry.

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