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Full length Research Article

Yelim and Nit Ni Wang Islamic Community in the circle of life Kei city of Tual

^{1*} Hasbollah Toisuta, ²Abubakar Kabakoran, and ²Leunard Onisivorus Kakisina

¹Faculty of Syariah and Islamic Economics Islamic Institute of Ambon, Maluku, Indonesia

² Department of Syariah, State Islamic Institute of Ambon, Maluku, Indonesia

² Department of Agricultural Socio-Economics, Faculty of Agriculture, Pattimura University, Maluku, Indonesia

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This study aims to identify and analyze the process of construction and reconstruction of social production and reproduction of tradition and Nit Lim Ye Ni Wang in an Islamic society throughout the course of Kei. Analyzing the tendency toward the production and reproduction of tradition and Nit Lim Ye Ni Wang Kei Islam in society that is undergoing change. Using the method, as the case study, particularly the study of anthropology, the study has certain characteristics that became the hallmark of anthropological research, which is a qualitative study, which is Naturalism or natural, which is done in Islamic societies Kei Tual City. Collecting data using the technique of participant observation and in-depth interview. The results of research that tradition Ye Lim and Nit Ni Wang is done by using the medium Teng wear Naneang and this tradition to gain legitimacy by the values of normativity religion and adapt to Islam, so it can easily undergo the process of internalization of the community and takes place at every moment of the ceremony Islam becomes the circle of life Kei ranging from marriage, aqiqah (grab hair), circumcision (sun-circumcision), and Hajj and death, as give reciprocity, which is implicated in contributing to economic, social, cultural, and religious. Ye Lim described the process of strengthening social solidarity and participation, is micro cosmic, Nit Ni Wang describes the process of macro cosmic. Because it is believed that the whole process of life and community life Kei Islam can not be separated from the interference of fellow big family and it becomes imperative to get the blessing of the ancestors and the power of God.

Key words: Ye Lim and Nit Ni Wang, Circle of Life, the Islamic Community Kei

INTRODUCTION

Such research theme has been studied for example on Islam and community dynamics in Indonesia have been conducted by several researchers in a wide range of topics and research loci. Geertz (1982) studied Islam in Java and show that there are categorization of society based on Islamic typology diversity of students, gentry, and abangan. Several other researchers examined the Islamic perspective and institutional organizations, such as Azra (1996) on the influence of schools on the development of society, Nakamura and Ida on Muhammadiyah and NU (Nahdlatul Ulama) as a social organization based on Islam are quite influential in the history of the Indonesian nation. Meanwhile, Gibson (2009) and Gibson (2011) with the post-structural perspective narrative examines the spread of Islam and its relationship with the construction of power in society Bugis and Makassar. Nur Syam (2003) wrote about the Islamic tradition Local Pesisiran ceremony studies social construction in coastal communities Palang Tuban, East Java.

From all the research that has been done is generally focused on macro-unit community in Islam as a dynamic part in it. Research which saw a local tradition based on Islam in society and its reproduction over time no one has specifically to do so. Meanwhile, the importance of this study because the actual reality of Indonesian society is characterized by local traditions that formed as a result of contiguity between local norms and values with Islamic teachings. This study focuses on a tradition in the Islamic community in the city of Tual named Kei *Yelim* tradition and *Nit Nit wang*, a tradition that has undergone social reproduction from time to time in response to changing times.

This topic is a relatively new ontology in the anthropological study of religion in Indonesia in general and the Moluccas in particular. This research discusses about *Ye Lim* and *Nit Ni Wang* in the circle of life Kei Islamic community, in this study the religious traditions of Islam Kei community as a social practice that continues to experience the dialectic between the direction of the structure with the actors act in line with the dynamics of development. This topic is a relatively new ontology in the anthropological study of religion in Indonesia.

**Corresponding author: Hasbollah Toisuta,
Faculty of Syariah and Islamic Economics Islamic Institute of Ambon,
Maluku, Indonesia.*

MATERIALS AND METHODS

The location of this research is to focus research Tual City *Ye Lim* and *Nit Ni Wang* In the Circle of Life as a sociological phenomenon that takes place in the context of the social structure of the Islamic community Kei Tual City. Informants are taken based on an understanding of researchers that, in principle, requires someone informant that researchers must understand the customs and the data needed researcher. This study uses a purely qualitative, the data obtained only through informants, therefore the number of informants is taken as many as 16 people to get the necessary data and adjusted to the saturation data. Collecting data using the technique of participant observation and in-depth interviews. This research is an anthropological study with qualitative data, which is categorized as a descriptive interpretative anthropology research.

RESULTS AND DISCUSSION

Cultural Ye Lim

Culture is an overall knowledge of humans as social beings who are used as a guide to interpret and understand the environment they face, and to create and promote the establishment of the necessary behavior (Suparlan, 2004). Departing from the above-mentioned concept of culture, the culture of Islamic societies Kei Tual City, like other regions in Indonesia may have the order of culture and cultural diversity. A series of customs and culture still serves as a binder community with each other in various dimensions of life. One part of the diversity of customs and cultures that can still be maintained and preserved and framed the Islamic community Kei Tual City in patterns brotherly relations binding customary law contained in *Larwul Ngabal*. Indigenous is seen as the values of local wisdom that is able to strengthen relationships with one another in the bonds of kinship as well as rules or norms in resolving conflicts related to community life.

Social participation activities of Islamic Communities Kei termed *Ye Lim* is an activity participation and social solidarity which is owned and actualized in some important moments of them at the moment of marriage, circumcision, the hajj, build new homes, and so forth. *Ye Lim* indigenous tradition actually bring to the teaching of maintaining kinship and brotherhood that does not discriminate ethnicity, race, and religion. Community kinship in Islam Kei interpreted in a broad sense that covers all dimensions of human life, and not just limited to the forms of biological kinship. The spirit of *Ye Lim* also manifested in relation *Yanur-Mangohoi*, *Koi-Maduan*, and *Teabel*. Efforts to treat and maintain the tradition of this *lim ye*, one of which is through *naun snib*, ie from parents to their children so that the tradition can be preserved (Observation: 2014).

Nit Culture Ni Wang

Cultural *Nit Ni Wang* held in order to send a prayer or offerings to the ancestors, this tradition has been going on for generations before the coming of Islam in the Kei archipelago, ritual *Nit Ni Wang* is usually carried out before the month of

fasting, or circumcision, enter a new home, or someone who success or want to migrate normally perform rituals *Nit Ni Wang*. Society embraces trust, that their ancestors did not die as a whole. They believe that in all the activities of Kei people who are still alive, there is still interference ancestors who have died first. Here people and sent a prayer to the ancestors who have died. As a token of appreciation. Originally sent in the form of offerings. The offerings are given to the spirits. This spirit is called *Nit*. That is, the spirits of the dead. While *Wang* means the part of the spirits. Thus giving offerings it becomes part of the fulfillment of spirits. (Observation: 2014).

Ye Lim and Nit Ni Wang In Life Circle Islamic Community Kei

When observing how relationships and kinship ties are framed in terms *Ain Ain* by the Islamic Community Ni Kei is so thick that it is difficult to be separated, is evidenced by how solidarity between people in exercising any of their family celebration. This can be seen for example procession *Ye Lim* and *Nit Ni Wang* on each implementation marriage, *aqiqah*, circumcision, and the Hajj, as the circle of life Kei as follows:

1. Ye Lim and Nit Ni Wang In Marriage Ceremony

Ye lim at marriage ceremonies, especially on the public Kei Tual City, with reference to the stage becomes the pattern for the customs system. In the process of making a proposal by the term (*tai ret yafuk*), for example, before entering this stage, the families of the men have a meeting or a family gathering (*Sdov ivut raad*) for deliberation and consensus about the preparation of making a proposal, financing, and when making a proposal in a mature, from here visible measure the ability of a family man who will be publicized through the wedding, so it requires the full engagement either individually, or based on clans (*Riin FAAM*), because it is considered as a bout of self-esteem from the groom's family, on the other hand also gave honor is a recognition of social status against the dignity of women. As an instrument to gather the family, by doing *teng wear na Neang* as a medium to invite the families of both the father and mother's side, both individually and representatives of the eyes of the house or clan (*Riin FAAM*) to attend the meeting (*sdov ivut raad*) to determine and *lim ye* decide the amount that would be submitted later on when making a proposal in progress.

The entire material is needed in the event *teng wear naneang* usually carried out by both parties, both at home grooms as well as in the home of the bride and placed in the midst of the room, with dishes crops such as bananas, potatoes and snacks More and drink sweet tea or coffee and distributed to families in attendance evenly. At this moment a parent or representing families convey the magnitude of the property requested by agreement, and has been of affordable, so openly and honestly communicate to the assembly the family present that the availability or readiness of the new treasure achieve so, then the rest should be addressed by the assembly or family present, by asking the opinion and the response before the agreed amount of *Ye Lim* will be awarded each, usually ended with an agreement dividing exhausted due to lack sufficient wealth to fit the amount requested. If drawbacks too big of readiness is there, an alternative solution is to put the family closest finish in a manner initiative *yaruk ye lim*. In this case some people convey its ability to anticipate half of the existing

shortcomings, and then the rest is divided up his other family in the form of goods, jewelry and money. Simplicity of implementation *teng wear naneang* can be seen from the process is simple, where usually the men sent some mothers elder to notify all families (Riin FAAM) and all the families who still have blood relations (wel an saso lar ni baba), from house to house to convey greetings from the male parent to attend a meeting *teng wear na Neang* in preparation for making a proposal of their children.

The same was done by the women to greet the arrival of the groom. Usually if a marriage occurs among fellow ethnic Kei, during family gatherings both the men and women, each side shows partiality or proximity to one of the parties, but at the moment it does not give ye lim few individuals who must give his ye lim to both sides because it has a blood relationship (an saso wel ni baba lar) so it can not necessarily give ye lim to the men and women who in Key language called (dir habka) which in the language of symbols is defined as standing on two sides, feet next to the man and the woman next to him for the party. So they have to spend ye lim its the same for both sides. In the case of a notice to attend a meeting of indigenous *teng wear naneang* be done from house to house thoroughly and structured. That is what is meant by careful is not to no family or relatives are missing, while structured mean the start of a family or relatives of the oldest, customarily the oldest here is not from the aspect of age but based on the structure and genealogies and the most closest to the most easiest or furthest, if not done carefully and structural barriers can occur and have a fairly high resistance.

While *Ye lim* in the closest family structure, referred to as *Yaruk Yelim*. *Yaruk Yelim*, usually also applies in activities which have family ties to help other families, such as a wedding celebration or a pilgrimage. *Yelim* practices are highly sensitive. So it must be done in accordance with the structure of the family. In fact, should not be preceded by a younger family. In the structure of genealogy or family, providing assistance in the form *Yelim* must be carried out by older family. When performed by a younger, then it will cause problems. When there are not notified automatically lead to disappointment and sorrow profound therefore concerned feel unappreciated and are not considered a part of their family in terms of language Kei called (masuhun) sadness (raan kuran), less careful even at the level (raan suhut) or hurt. This is based on the principle of indigenous Kei that is not material or wealth is seen, but the most important is the custom and honor (the customary respectful) or the wisdom referred to the (People I Minan treasure I Vuliir) the property was not important important it is appreciation and respect for humanity. It is one of the unique shape and characteristics of the social traditions of the community Kei I found.

2. Ye Lim Dan Ni Wang In A Ceremony Nit Aqiqah

At Courant before, I have explained how the process of *Ye Lim* and *Nit Ni Wang* on mating, with the following I will describe how the procession *Ye Lim* and *Nit Ni Wang* at the *aqiqah* or grab the hair in Islamic societies Kei Tual City , Tradition *aqiqah* in Islam is done in symbolic form of slaughter goats for a newborn, one goat for women and two goats for men was held on the seventh day of the baby's birth as an expression of gratitude to God for the grace of the birth of the baby is , In Indonesia, *aqiqah* ritual is often combined

with traditions and local knowledge to become an event that is exciting and meaningful including the Islamic community Kei Tual City. For the people of Kei, *aqiqah* not a procession kiding. Then it is necessary to *aqiqah Nit Ni Wang* or *relwai* namely prayer to God (Duad) and to the ancestors (Nit). The essence of the celebration is actually a denial salvation prayer said over to God (Duad) and the ancestors (Nit) so that the newborn child that will grow into a pious and devout, devoted to parents and beneficial for everyone.

Before *aqiqah* held as per tradition the hunger or the parents of the child must first invite immediate family by using the "*wear na Neang*" as medium and give symbolic meaning about the willingness in total to support the celebration is, for deliberation or *sdov* related readiness ahead of the celebration, As a rule the discussion around the budget, place and form of activities, parties were invited and others. Once the internal discussion has been completed then subsequently informed to neighboring whole village, the village closest neighbors and distant relatives. When neighbors and relatives heard the news of the celebration will be held *aqiqah* then there is one tradition Kei always done is *Yelim* or participation and social.

3. Ye Lim And Nit Ni Wang In The Circumcision Ceremony

Similarly, the moment marriage ceremony, take the hair or in religious terms called *aqiqah*, ceremonial procession syringe circumcision or circumcision in it took place anyway tradition and *Nit Lim Ye Ni Wang*. Circumcision or circumcision or in the language of the country of the sun-Kei called circumcision, the boy has multiple dimensions of meaning. Medically, circumcision is a minor surgery to cut the skin cover male genitalia. From a health perspective, it is precisely the presence of foreskin may hinder the cleaning process penis after urinating or urinate. Cleaning incomplete in that section would obviously be very dangerous source of disease are vital tools.

Socio religion, especially for Muslims, the process of circumcision is a religious practice as has been exemplified since Abraham. Enforced skortum skin in direct contact with body purification as a prerequisite the implementation of worship, especially prayer. As known, including unclean urine can cancel ablution person. Therefore, after urinating, a vital tool must be thoroughly cleaned from the remnants of urine. With the foreskin circumcised, then the implementation of a vital tool easier cleaning and hygiene is guaranteed. For the people of Kei, sun-circumcision or circumcision for children must to be done through the ceremony. Not allowed to be done secretly, even if the principle of the Kei did not notify the family is a shameful event, essentially any small celebration must be notified and diacarakan.

So for sun-circumcision necessary *Ye Lim* and *Nit Ni Wang*. The essence of the celebration is actually a prayer of thanksgiving to God for that being said given the smooth procession of circumcision, circumcision wounds quickly dry up and heal, so that children who are circumcised can immediately move as usual. But in more depth also stated hope, that children who have entered the age of puberty can be a child of devout worship, and become a child virtuous for both parents and their children can be a human being useful to the family, community, nation, state, particularly Islam.

Ye Lim own social traditions performed by Kei on circumcision celebration not as a vacuum but rather something that has its own food, it is a form of active participation of families and communities to assist those who hunger for it. Another thing that is done before the celebration of the circumcision of young men compatriot invited to jointly take on wood and bamboo with the aim to set up a tent as a place to hold the celebration. After all preparations have been completed then initiated activities circumcision usually fathers whole village and the neighboring villages were invited to the house which intend to offer prayers to God or *relwai*, and mothers usually prepare pastries and food to fathers who were invited to the *relwai*. When *Nit Ni Wang* or *relwai* completed held the fathers are invited to read prayers to the Prophet Muhammad a few minutes before circumcision. Kei habits of people who are always after the circumcision was done to speed up the healing of wounds on the child's genitals are soaked in sea water a few minutes. This is done several times continuously with the aim to accelerate the wound healing.

Equipment traditional circumcision are still completely in the past made the circumcision wounds have to wait a few days to dry and heal. This is what makes children and activities that circumcision became very disturbed. Even so the pain caused by friction against the "bundle bandages", the child should always wear a sarong. Circumcision wound mainstay drugs in the past are newly circumcised child is immersed in sea water. Thus, circumcision is a test that is not easy to pass. When the main event has been completed normally night after the circumcision is done there is a tradition of people Kei is read pledged or *samara* (funds) this is done in order to give the crowd the child as well as fun and as a form of happy parents and their families.

4. *Ye Lim* and *Nit Ni Wang* in procession Hajj

Hajj in Islam is an obligation that is required of every Muslim who is able to both physical and non-physical, because this worship is the fifth pillar of the pillars of Islam so that almost everyone has a hope and ideals received and meet the call pilgrimage to the holy land of Mekah. At the community Kei someone who had the opportunity to menu-Rev Hajj, the departure usually performed a ceremony called the "bib sorry" in the Indonesian language called goat sorry, as an expression of gratitude to God for mercy and the opportunity given to the person concerned, at the same time in the ceremony as an important momentum for mutual forgiveness, especially to the person concerned and prayed hopefully can run with a perfect Hajj (pilgrimage *mabrur*) and survived to come back to meet with the family at home. In Indonesia, a similar ritual albeit with different terms are often combined with traditions and local knowledge to become an event that is exciting and meaningful including the Kei community in the city of Tual.

For the people of Kei, bib sorry procession is not a new one, but has been carried from generation to generation. So for bib sorry required "*Nit Ni Wang*" is prayer to God. And the ancestors. The essence of the celebration bib sorry indeed is salvation dissenter prayers being said to God that, who run the Hajj went safely and has received forgiveness from my whole family and relatives Tolan without exception, as well as the medium of friendship for the whole family close, and the whole family of the community Kei, both in Kei or who are in overseas. Before the "bib sorry" was organized usually the

hunger or the parents of the child prior to deliberation invite kin or related *sdov* readiness ahead of the celebration, usually the discussion around. budget, place and form of activities, parties were invited and others. Once the internal discussion has been completed then the next neighbor informed compatriot, neighbor nearby villages and families who are in overseas. When neighbors and relatives heard will be held a celebration "bib sorry" then there is one tradition Kei always done is *Yelim* or social participation and, to support the intended ceremony. Communities that provide *Yelim* usually in the form of money or staple foods such as potatoes, rice, goat, chicken, fish, vegetables and others. This tradition is done a few days before the celebration of the core. and *Yelim* usually delivered by mothers. *Yelim* itself is done by Kei on the eve of celebration "bib sorry" and another celebration not as a vacuum but rather have a special meaning, it is a form of active participation of families and communities to assist those who hunger for it.

Another thing that is done before the celebration of the "bib sorry" is the young compatriot forestry invited to jointly take on wood and bamboo with the aim to set up a tent as a place to hold the celebration. The tradition of a tent like this still applies in Ohoi or villages but, in the capital city of Tual, with the emergence and development of the provision of tents and chairs, even the buildings that can be leased. With so work together to provide a marquee facility has traditionally been shifted to the use of tents or rental services in a modern building, but substantially passion and sprit *Ye Lim* and *Nit Ni Wang* ceremony sorry bib retained. After all preparations have been completed then start the "bib sorry" usually fathers whole village and the neighboring villages were invited to a house that hunger after finishing the dawn prayer to perform the ritual "*Nit Ni Wang*" prayer to God and the ancestors, to keep safety concerned in the pilgrimage, and mothers usually prepare pastries and food to fathers who were invited to *Nit Ni Wang* or the *relwai*.

When the "*Nit Ni Wang*" finished held the fathers are invited to read *salawatan* to the Prophet Muhammad several minutes before "bib sorry". As is usually the tradition Kei, things that are prepared at the moment "bib sorry" is. Mat or rug and chairs as seating for those who will Hajj, foreword by representing the family usually delivered by elder people, after the events shaking hands and greeting each other forgiveness by the family and the invitation to be present with the Hajj, *disela-* even this handshake sidelines of a handover *Ye Lim* told who will go to the holy land. When the main event has been completed normally the night after the "bib sorry" do no tradition Kei is read pledged or *debi* this is done with the aim also to provide comfort and safety at the same time both to the left and the bereaved family. Furthermore, the rooms inhabited by the hajj, since the departure will be occupied by a father or mother elder and has gone Hajj was in the room until the respective returned safely termed "dock mole" sit and occupy the room until the hajj back.

By understanding the procession of the above, it can be captured how the bonds of family solidarity Kei person was kept and maintained and how they contribute to each other, the contribution of social, cultural, economic and mental and spiritual contribution that lasts. Among them as well as sub-sub-ethnic groups in the Islamic community Kei Tual City.

The whole procession, as mentioned above show how the Muslim community awareness of the importance of expression Kei treasure *I Vuliiir*, the people *I Minan* implies that property, including the post just "skin" or "dirt" that sticks to human skin. Wealth or position is not the essence or core of life, he is simply a requirement to serve the human essence of humanity in fact, that is obedient to God Almighty. "*The people I Minan, treasure I Vuliiir*" philosophy is to put human dignity in fact, respect for human higher than wealth or position, even though".

Social Construction And Nit Lim Ye Ni Wang

The essence of the theory of social construction is an idea that the social reality through action and interaction, humans continually creating a reality that is shared, experienced factual objective, but it has a subjective meaning (Berger and Luchmann, 1990). Moreover, the traditions and *Nit Lim Ye Ni Wang*, is a culture that is held by public Kei, City of Tual. This tradition is part of a clump of other traditions that exist in Kei. As stated by the community leaders, and religious leaders following:

M.M. Tamher (Mayor of Tual), explains, Ye Lim and Nit Ni Wang, is part of the culture Maren. Maren itself, has a meaning that is widespread community cooperation Kei-Tual, in carrying out a development. Maren has a wider meaning equal to Masohi or mutual assistance. While Ye Lim, and Nit Ni Wang, has a deeper meaning, but still within the frame of cooperation or Masohi. The term is binding on the traditions of Islamic society Kei.

Tradition *Ye Lim* has a deep meaning, which is an act or acts Kei community, the City of Tual, be willing attitude mutual help or help among others selflessly. This basic attitude spontaneous notified either orally, in writing or not. Literally, *Ye* means foot. While *Lim* means hand. Legs are used for walking, and hand to help. From that sense, community leaders, religious leaders and traditional leaders in Kei, City of Tual, admitted that foot and hand, is used as an intermediary to provide assistance, both physical and non-physical. Physical means are providing assistance in the form of power. While the non-physical is aid in the form of an idea or ideas that are constructive. People who teach *Ye Lim* and *Nit Ni Wang* is recognized as someone who understands the essence of the teachings of Islam. Being able to combine Islamic values such as love and affection in practice and *Nit Lim Ye Ni Wang*. Tahlil Through that, people send prayers to the spirits, which before Islam, done by giving offerings. Pray to the spirits of ancestors or parents who have died is called *To Flur Nit Duad Sob*.

Closing

Ye Lim Nit culture and the Islamic community *Ni Wang Kei*, essentially rests on the cultural field houses and mosques. Field of culture can bring together a range of variants in the religious and social classification into fields of interaction as a container for transformation, legitimacy and habitus. Through the cultural field, inheriting the tradition carried on from generation to generation. To inheritance traditions, a great role performed by the elite contained in each of the socio-religious classification. Community traditions of Islam Kei, in essence also is in the process of attraction between different variants of social classifications, both cultural and religious religion-based politics. Various religious ceremonies in the context of cultural classification as three custom furnace *kuvni* and *agam* has implications for the choice of different actions, it can describe the fundamental mechanisms of the link between the local Islamic traditions with the social classification variant configuration. Three furnace has a field of culture "equals" turned out to be a dialogue in realizing the Islamic tradition collaborative. The local Islamic tradition is the fabric of cooperation between the various agents in the social classification of different cultural religious.

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