

Beadok Ritual in Local Ethnic Lampung in Pursuit Identity: Name and Honour

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Abstract

This study is based on a phenomenon in the local community in the context of global Lampung who want to be recognized, out of stereotypes and to align themselves in a fight identity in the internal and external structure. Under these conditions, the study aims to explain the quest for identity is wrapped beadok customary ritual. Data compiled from the in-depth interviews and observations of a number of informants in order to obtain a comprehensive picture about the ritual named beadok by local ethnic experience. The results showed, in the context of multiculturalism ADOK the identity is at stake, in which identity becomes inevitable compromises. ADOK is an important element in social and cultural life of local ethnic Lampung as synonymous with increased status in the culture of its people. Ritual ADOK also raises dualism, which is a symbol of the greatness of customs in the internal structure, on the other hand into a cultural commodity. ADOK also be a bidder in the relationship between local ethnic with ethnic immigrants although behind the glitter of ritual ADOK there are economic consequences and conflict. In the culture of local ethnic Lampung, ADOK had to be achieved for an identity, group identity and ethnic identity. In the realm of internal ADOK is the attainment of status in the internal structure, but a weapon in the realm of external heterogeneous. ADOK become a tool of legitimacy identity in private and public spaces.

Keywords: ADOK, Lampung culture, identity, reconstruction

1. INTRODUCTION

Construction of culture and identity is inseparable from the history factor, or knowledge of, and if it is associated with ethnicity in it there are the power relations between groups. Therefore, cannot be avoided if there is a center and marginalization in which identities are constantly changing. To distinguish between individuals with each other, identity is a patch that is worn or given to differentiate them (self) with another (other), while on the other hand it could also necessitate the adaptation.

Identity as a construction background of this writing, when awareness of cultural identity can move and push an ethnic group reconstruct tradition but still referring to the history and value of the referenced society. The awareness as the knowledge they have either through the adoption of knowledge by taking advantage of a relationship with another person (Rutherford, 2000). The issue of cultural identity begins in the internal structure, so that in it necessitates a discussion on the positions of individuals in the group. According to Hall (1991), the global identity and local no distinction because there are always different interpretations between the two, it is precisely the tendency is to look at the fight identity constructed within the realm or level Which as a form of counter top political pressures were received, and at what level actor won the fight.

Reference the identity of each group is different from one another. No one puts faith in a top position; there is also a set of ethnic over everything. An individual would attempt to draw him to a group of characters she has felt more in the middle of the heterogeneity of identities, but one tends to identify its identity on favorable terms. In its development, even ethnicity is not only a cultural identity, but becomes a tool of struggle for groups that have been oppressed so that political cultural issues are also found in the issue of identity. (Comaroff & Comaroff, 2009).

Recognition of identity also depends on the context of interaction where a person requires recognition of its existence. The style of interaction is also determined one's role that determines the status or position within a structure, and values into the collective agreement. Sokefeld, (1999: 417-447), when researching about the identity of the people Gilgit in Afghanistan concluded that they have multiple identities in order to survive. In this context becomes essential viewed ADOK as local ethnic cultural identity in Lampung.

ADOK is not just in the space of ideas, but rather a set of values that is referenced and internalization. Ability redefines identity in ADOK ritual cannot be separated from an understanding of the ever-changing culture, where identity is always in the process of formation and in construction continuously as inner Dialectics. (Goodenough, 2003; Hall, 1991: 29-41; Ortner, 2006). In a ritual ADOK found the norms prevailing in society, and the components of self-esteem or honor (honor and dignity) is in the perspective of Bourdieu (1979: 128-129) honor is secret, prestige, radiance, glory, presence, means that the integrity of dignity. self-esteem and identity, and of course, referring to the social fabric of every society that there are "rules" are understood together, as well as special features attached to the group. As the study Corr, Rachell & Harriet L. Wilkes (2003) on indigenous people in the South American Andes in the formation of identity are also using values derived from the traditions of its people.

In fact, not all people are born lucky to have a degree, therefore making or giving ADOK be achieved as the concept of honor. Interestingly, ADOK are based on the values *Piil Pesenggiri* (self-esteem), interpreted differently by the two local ethnic groups indigenous Lampung (*saibatin* and *papadun*) both modalities and implementation ADOK. In customary *Saibatin* ADOK derived genealogically, only passed down to the eldest son of the previous *punyimbang*.

Ritual ADOK should not be arbitrary, given only to those who deserve and only owned by the tertentu course, the implication is not easy to get rich despite ADOK. As for customs *pepadun*, ADOK is obtained in two ways namely; derived genealogically and pay some money to the assembly of indigenous *punyimbang* as legalization. Anyone can get the turn ADOK recognized position in customs, thus giving ADOK easier and not so tight as is customary *saibatin*. Referring to the basic form of kinship is ADOK in Lampung local ethnic culture as a product of history always identity is never steady and attached with various attributes (Hall, 1991; Rudyansjah, 2009; Comaroff & Comaroff, 2003).

Uniquely, traditional rituals at this time are not only done by the local ethnic internal structure, but the same ritual is also given to others in the external structure. Identity can be formed through membership of a community, there is meaning and experience gained from the community through social actors (Peri in Haddock and Peter Sutch, 2003: 142-144). Being in heterogeneity, being a minority, given a stereotype, then based on the experience of its people, construction material identity is the most rational as the opinion of Castells (2010: xxvi) as the reconstruction of identity, ritual ADOK implies there is a new destination, with new functionality that runs in history (Hobsbawm, 1992). Strategy ritual culture ADOK not only as an identity that was stuck because it has a philosophical and historical per se, but as a reality that changes, and in turn become a strategy for reshaping its identity (Schenider, 1968), even experienced co modification (Comaroff & Comaroff (2009).

Based on the above description with regard Lampung local ethnic cultural phenomenon that reconstructs identity to be named and ber ADOK (bejuluk beadok) is a component of honour, then developed two research questions. First, how the ritual named Beadok raised in response to the alignment and resistance in the internal and external structure? Second, how named Beadok be a cultural strategy in the preservation of identity in social relations in the internal and external structure?

2. RESULT

Named Beadok in Trajectory: The Contestation within The Group

Components of local ethnic culture that is *Piil Pesenggiri* (Hadikusuma, 1998) is one of them is to have a degree and a good name in the group and outside the group (self - others). At birth or maiden name is called named by his parents while ADOK is given a new name upon marriage or when they want to raise the status of the indigenous. (Fachruddin, 1998). ADOK be the size of social status in customs, so special ADOK, so most people prefer to be called by his *adok* than the name. As the opinion of Bourdieu (1979: 118; 1969), that the position of honor is inseparable from the existence of an integrity dignity "honor in the sense of esteem is termed sar, essar is the secret, prestige, radiance, glory, presence". Lampung people in kinship structure is named beadok manners appropriate call his title. That is why in case of inter-ethnic marriages, then one of the conditions, they were not local ethnic should be a lampungnese first (*dilampungkan*). The process of be Lampungnese deals with a degree or ADOK which will be awarded in accordance with the status and order in the family and clan. ADOK can be divided into two kinds: (1) ADOK *ngukha* and (2) ADOK *tuha*.

Table 2.3 ADOK In Lampung General Public

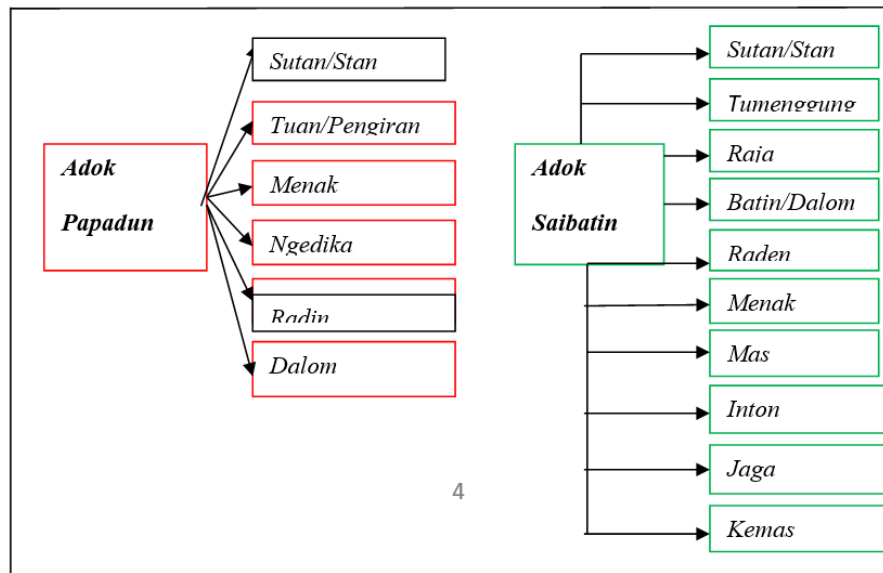
Groups	Male (<i>Khagah</i>)	Female (<i>Bebay</i>)
Upper Nobility	Sutan Pangeran Dalom Dalom Pengeran Batin	Ratu Agung Ratu Batin Batin Ratu Batin
Middle Nobility	Raja Raden Minak	Radin Minak Enton
Lower Nobility	Kimmas Mas	Mas Ma Ayu
Populace	Menteri/Jaga Cahaya/Purba Jimpang/Layang Bunga Muda	Adi Rayi/Sinji/ Pancalang/Malilia Dayang/bunga

Resource: The Data of Informan

ADOK *ngukha* given when someone is going to mate, while ADOK *tuha* given when will marry his male or female in-law at the time of the first *ngunduh*. ADOK *tuha* is the process of replacing the title or ADOK to the

eldest son. Other people can get to know the position / job / task someone from ADOK has. Having ADOK, by itself social value will be high and rising, more and more exalted, respected, listened to, be the one who requested the opinion. Beadok, also affect the symbols used as a marker of status levels within the internal structure of society (scheme 1), in addition to their sense of pride when using symbols ADOK also be of interest. Typically, the range ADOK along with the symbols used great ceremony local ethnic customs such as marriage, ceremonies which are political, *angkon* (adopted) children, including the implementation of a ceremony ADOK. ADOK levels and symbols used describe the high and low positions and degrees as *Piil Pesenggiri* elements embodied in colors, numbers, and other supplies that describes the identity of the wearer.

Scheme 1: Levels of ADOK



Color is a characteristic that is easily seen by the public to determine one's position in society, especially in customs due to inter color used as a symbol ADOK have different values. In this level, Bourdieu in Distinction (1984), distinguishes three consumption structure is through food, culture, and the appearance of an attempt to distinguish itself as part of a cultural strategy that aims to maintain power or accumulate capital. Depth of color on the structure of local ethnic culture Lampung: white, yellow, red, and sometimes black. The highest ranked is the greatest white as the color worn by *punyimbang* clan with the highest numeric value of 24 or four likur. The next yellow is worth 12, and charged *punyimbang tiyuh*, and the last red color that is worth 12 commonly used *puyimbang suku*. In addition to the three primary colors are also known as black worn by *punyimbang papadun*. Other equipment that also uses the color indicated by the symbol *Titi Kuyo*, which is a kind of fabric is used as the *punyimbang* footwear in custom events. Umbrella is also a symbol of the greatness of the same order with clothes. The white color is also found in cages *Rarang* symbol, a symbol of honor, purity and majesty of those caged namely that they will be given ADOK. Meaning, those who are in *Kandangan* is esteemed group, outside the group barred from entering the enclosure *Rarang*.

The opportunity was utilized newcomers to be able to buy land, fields, gardens with low price, so the moment as it is very beneficial because not all of the land paid in cash. "There were borrowing money in several stages, has finally reduced the price of land of the loans, if they need to be definitely sold cheap." The cost is very large for a ritual ceremony awarding ADOK and the phenomenon of selling possessions become prevalent.

Strong interest and pride in them, or descent, through beadok trigger value between families includes self-esteem despite having to sell assets. Ironically, behind the glitter of ritual *bejuluk beadok* was potentially because a family feud, it can even make the family impoverished. The volatility of internal contradictions concerning ADOK in order to achieve alignment *Piil Pesenggiri* can lead to internal conflict, or contention siblings when fighting ADOK, not only break the family ties, even led to death. Importance ADOK not least local ethnic rather poor native title as a fragment of the speech is "Many of the benefits of a degree which has the right to speak in both the national and international, have the right to speak to propose, have the right sitting in the customary (in the chair *papadun*) because if no degree we are just watching it".

3. Culture named Beadok Strategy in External Structure: Metaphor of Kinship

Based on historical records, local ethnic Lampung have established trade with the outside world, including by Banten where pepper as commodities. His dominion Banten time it got to Lampung and South Sumatra around the 16th century, and then Banten is important port city of transit trade ships from China, India, and even Europe. (Wolter, 1967). ADOK or someone pins degree *Piil* (esteem) previously acquired from Banten as a form of

political cooperation (Vickers, 2009). Degree such as Stan, Minak, Dalom, Raden and so show how the relationship Lampung, Banten at that time. The titles of indigenous Lampung are obtained from Banten. so there is similarity in title with in Lampung ".

Adok adopted from Banten eventually processed into symbolic capital strategy in the fight identity via the principle of self-esteem in the social domain. ADOK converted into a commodity by using the metaphor of kinship. Metaphor contains many connotations than the real sense, not just a figure of speech because the metaphor of a cultural construct not only the meaning of literal (Rudyansjah, 2009: 25, 26) In the perspective Castells (2010), then the desire of local ethnic Lampung to the existence of identity in the external structure or internal, create strategies ADOK including political goals (Comaroff and Comaroff: 2009; Ortho, 1998). Redefine the position and perception in the internal and external structure shows that the nature of the identity of a sustainable idea of dialectics inside (inner Dialectics) (Ortner, 2006).

ADOK grandeur as the cultural capital is a magnet for immigrants or for anyone who is willing and able to serve you. Having named ADOK is a symbol of hope and honour of the most coveted, but this time ADOK more easily given to others so that this phenomenon becomes common. Most local ethnic there who believe that giving ADOK immigrants is a form of gratitude and appreciation to them for advancing work in Lampung. On the other side stood in the middle of the local ethnic diversity to reaffirm the identity of 'sign' which distinguishes them from others as prestige. Ortner, (2002) call prestige as a cultural hegemony, its meaning is a reflection of social class as well as a personality that is produced and reproduced. Recognition of identity also depends on the context of interaction in which an individual can have multiple identities in order to survive because in human social interaction needs a recognition of self-existence. (Sokefeld, 1999: 417- 447).

The strong views on the importance ADOK define a duality in public life Lampung where on the one hand they pursue ADOK that are public, and on the other side also has ADOK is private. ADOK nuanced custom was brought into the public domain for public consumption (arrivals) so that the local ethnic and immigrant parallel and equally important is the actualization of self-esteem ethnic locally by (Bourdieu, 1990; 2003) refer to it as an exchange position, positioning (trajectory), in where the symbolic capital exchanged into strategy. The phenomenon of growing ADOK giving ritual is also addressed as a form of appreciation and respect for ethnic immigrants locally.

The attitude of newcomers who received the sister even had to pay a sum of money, is the recognition and appreciation of the culture and local ethnic communities. At the same time the image of Lampung *ulun* friendly and inclusive affirmed by the ADOK ritual. ADOK no longer belongs to a group of people, or just belong to *punyimbang*, but ADOK new style gives the opportunity to be appreciated origin capable of achieving it. Ritual ADOK held against migrants is a metaphor strategy or relatives to guests. If the previous air-ADOK is a local ethnic identity, individual pride, then through the metaphor of kinship "brother", to others by giving ADOK, the true form of openness to the other person into becoming "part of them".

Bound by brotherhood, indeed what appears on the surface and into the thesis of this article, that in modern society where traditional and primordial identity has been lost, but trying to be resurrected as the seemingly contradictory requirements? According to Glazer (1983: 250), that the individual needs of the various identities 'smaller than the state, larger than the family, something akin to "familistic" allegiance", while Horowitz (1985: 57) argues' ethnicity language is the language of kinship ". Through the kinship elements of harmony and integration can be achieved. In the social structure of local ethnic Lampung their kinship mechanism serves to maintain the integrity of the public life, so that a functioning social structure and equilibrium. The establishment of equilibrium in society is as an effort to prevent conflicts, and if there is a conflict only toward regularity in the structure of society (Saifuddin 2005: 168).

Metaphor "is a special guest", or brother is a new value in the reconstruction of identity. Interestingly, immigrants also turned out to be proud of its new title, so with that title he became a local ethnic Lampung. In relation to the newcomer, named ADOK be one option that is used today. Not surprisingly, the ritual of giving ADOK or degree (some call *Mewari*), as incentive to do so it becomes a trend.

The consequences have ADOK is having the appropriate degree of responsibility as the basic principle Piil Pesenggiri, he should seek and try to get their social status. Nicknamed-*beradok* be served in the official ritual in a traditional ceremony. Is it named-ADOK like *Stan*, *Pangiran*, *Ngedekon*, and so forth, will be carried throughout life. Reinforcing identity to embrace environmental migrants into local ethnic tradition by giving her structure ADOK outside once resistance is a form of contestation. Resistance is a reaction to the dominance of the strong against the weak, in which there is a relationship of power between those who ordinate and subordinate in a weaker position. To give the title is a resistance that is hidden or resistance to dominate immigrants so as to create alignment even surpassed.

Ritual child to others who interpreted as adoptive brother is a fight, so that the contestation and negotiation such as this will continue to be able to take place in the domains by using local ethnic cultural capital. In the context of the symbolic power, then the owner ADOK (grantor) is a symbol of honour, so that the power relations are in a relation of power that is higher than the recipient (Jenkins, 2010). When first ADOK received

from Banten, power relations are in the hands of Banten as a giver. to gain advantages in the field of trade, especially spices, and the same pattern is now performed by local ethnic "now gives" to be equal with others outside the structure of society.

In the symbolic power is no cultural meaning legitimized, local ethnic heterogeneity which is under pressure to find a way as capital to confront and impose its culture on the structure of external power. Ritual ADOK as well as knowledge of the local traditions see institutional change and local identity in a global world (Jones, 2009: 221); Award ADOK outside the structure as brothers politically interpreted and dampers effort to avoid potential conflicts between ethnic occur. Strategic alignment is hidden behind the transcript to reflect the identity of ritual ADOK intentionally built with magnificent. Culture on display as a new mechanism is to be used as a tool of internal revision, not only to her own culture, as well as a response to the changes that are taking place. The phenomenon or trend to grant degrees, including to other people is a reciprocal relationship as a past history with Banten. (Irianto; Sinaga: 2011).

4. Discussion and Analysis.

Reconstruction of identity that occurs in traditional rituals is a reaction to the dominance of the strong against the weak, there is a relationship of power between those who ordinate and subordinate in a weaker position. The struggle attitudes, actions and perceptions of people on the reality of the social world, with the conceptual ideal in the past to give awareness to give a new meaning to ADOK as honour and dignity as strategy alignment within the group and outside the group. In its development, changes the meaning of the ADOK not only belong *punyimbang*, but the strategy of alignment in the internal and external structure. Similarly, in the realm of external ADOK administration through kinship mechanism is an exchange, in which necessitates the use of contestation and negotiation with the capital they have.

Grammar of the self and the other (Baumann, G & Gingrich, A, 2004) can be used in different contexts and situations, namely black and white grammar (when the position of the eldest son in order to deal with the next); grammar of segmentation (when the oldest child assumes rank higher than the second and so on, so the attempt to stigmatize (ADOK) and grammar of encompassment (when local ethnic see other groups as a part of themselves by giving ADOK on them). Identity is also associated with the efforts of certain groups position themselves when dealing with other groups in the social arena wider, hence the construction of identities, opportunities also played a role (as did local ethnic with the skills to modify ADOK and when to use it as a commodity so that opportunities in this regard associated with the prevailing power relations among social groups in their world.

Behind the ritual symbols powder built with magnificent local ethnic communities Lampung and was reflecting on his identity. ADOK Giving to others, is an attempt to structure external to internal, then processed and adopted, as well as to externalize back (giving ADOK to the others) as a reconstruction of identity and equality. The pursuit of cultural identity in the ritual traditions of local ethnic ADOK in Lampung regarded as the construction of historical consciousness is produced in an open space for contestation in symbolic form reconstructed with the aim of meeting the needs of existence. Also, become a tool of struggle represents its identity in the midst of heterogeneity and contestation entrants dominant cultural, political, economic. Struggle done through many ways either through knowledge, thoughts, also through actions cultural ADOK.

Metaphor "brother" is a form of resistance that runs natural that in the form of violent conflict can be avoided. In the settlers (others), the metaphor of "brothers" also marks the process of exchange between local ethnic as a manufacturer that provides ADOK to newcomers as consumers. Through exchanges, local ethnic identity regained existence because the process of granting ADOK to newcomers, dignity as "Lampung" rebounded with the influx of migrants into the symbolic and cultural system of local ethnic, or form of incorporation of outsiders. ADOK named strategy is a process of exchange that benefits both parties (local ethnic and others). Viewed from the perspective of history, the ritual beadok strategy is the reverse flow, ie from local ethnic Lampung as receiving ADOK from Banten to its present position as the giver ADOK to newcomers.

5. CONCLUSION

Theoretically and methodologically to be learned from this article, in addition to lowered ADOK genealogically, is also an achievement or effort. Agents work in the structure of local ethnic communities when changing ADOK with a representation of identity, collectivity, and struggle to find the identity but also the power of identity.

ADOK cannot be separated from the social structure, interpreted from a long process, until finally found space for reconstruction contextually according to local ethnic perspective. ADOK not just culture and belonging to local ethnic Lampung, due to be implemented on a wider sphere (national) as the incentives to compete. ADOK indeed originated from social inequality and unequal positioning in the local culture, but for the sake of self-esteem and dignity be a trigger and the trigger for the rise of domination and social inequality that has been happening.

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