

American Journal of Humanities and Social Sciences Research (AJHSSR)

e-ISSN:2378-703X

Volume-4, Issue-8, pp-83-90

www.ajhssr.com

Research Paper

Open Access

The Commemoration of *Maulid* (Prophet Muhammad's Birthday) in Pidie District, Aceh: An Ethnography Study

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ABSTRACT: This study attempted to explore the practice of Prophet Muhammad's birthday commemoration in Pidie District, Aceh, Indonesia. To obtain findings, the researchers formulate research questions: 1) What is the practice of the Birthday of the Prophet Muhammad in the District of Pidie in Aceh Province?, 2) What factors encourage and hinder the tradition of the commemoration of the Birthday of the Prophet Muhammad in the community in Pidie District?, and 3) What symbols and meanings are contained in the commemoration of the Birthday of the Prophet Muhammad in the community in Pidie District? The research method used was qualitative. The research samples were Tgk. Imum Mukim, Ulama and tradition, Geuchik Gampong, and female leaders. Based on the results of the study, it can be explained that the tradition of the commemoration of the Prophet Muhammad's Birthday in Aceh and the Bambi Settlement has begun since Islam developed in Aceh. The process of implementation is through community deliberations in determining the birthday. There are several stages in carrying out the maulid, namely preparation for BueKulah, IdangMeulapeeh, eating together, Meudikee, and Da'wah Islamiyah. The implementation of the maulid began in the month from 12th of the early Wednesday to the beginning of the final Jumadil month. The factors that encourage the community in the implementation of maulid are as a form of gratitude, proof of obedience to religion, togetherness, and the spirit of mutual cooperation. Acting factors are economic factors and differences of opinion in the celebration of Mawlid. The symbol in this research is BueKulah (rice smoked with banana leaves and cone shape). IdangMeulapeh is a dish arranged in a tray brought to Meunasah. The yellow color represents the majesty, the red symbolizes courage, and the green color symbolizes coolness and the fastening on the food hood are made in the direction of the compass.

Keywords: *Tradition, Birthday Commemoration, Mukim, BueKulah, IdangMeulapeh*

I. INTRODUCTION

Religion is a role model for adherents, as well as religious people in Aceh. In Aceh, in the past, before Islam entered its territory, Hinduism (mysticism) was the religion of the people of Aceh. Hinduism as a way of life for the people of Aceh is reflected in ritual activities and local traditions. Starting from the 7th century AD/13 AD, Islam became the majority religion for the people of Aceh, and the establishment of the Samudra Pasai kingdom (Sultan MalikusShalih d. 1297) as the second Islamic empire in Aceh indicated that political power in Aceh had been controlled by the Aceh Islamic community.

The first kingdom in Aceh was the kingdom of Peureulak, which was the first Islamic kingdom in Aceh. The kingdom was founded on 1 Muharram 225 H, which was followed by the development of the Islamic educational institution "Dayah Cot Kala." The educational institution became the basis for the development of Islamic science in Aceh, which then continued to develop into a source of Islamic development in the archipelago. Islam entered Aceh through Islamic traders from Arabia. Besides trading, they also introduced Islam to the indigenous population, which at that time were predominantly Hindu by preaching and marriage.

According to Al-Attas, the entry of Islam in the archipelago must hold to the "general theory of the Islamization of the archipelago," which is the basis for the internal characteristics of Islam in the Malay-Indonesian world that exists today. Al-Attas said that the concepts, key terms in Malay-Indonesian literature, had nothing to do with India, but were directly related to Arabic.

The concept of Islamization of Acehese society by preachers, according to Sayyed Muhammad Naquib Al-Attas in the book *Islam and secularism*, reports that the Islamization of the Sumatra Region (Aceh) was carried out with a persuasive (Sufistic) approach. Da'wah is carried out by means of Islamization of culture that is local culture is still maintained, but the normative aspects of culture are adjusted based on Islamic teachings. Among the local cultures that have been maintained and remain in force in Aceh are the use of rice, rice, grass, flour, boehkruet and others (item-culture) in the "Peusijeuk (Trait complex culture)" activity in which these materials are also used in the pre-Islamic cultural community in Aceh. When Islam came, the activity of using these materials was Islamized by applying the philosophy of "tawasshul (culture)" which is one of thariqah (universal culture) to draw human beings closer to Allah. Besides, efforts to get closer to Allah. is the recommendation of Islam (universal Islamic system).

This phenomenon of Islamization causes Islamic law and culture of Aceh to be inseparable even though it can be distinguished. This is what underlies the philosophy or the proverb "hukoemngeuntraditionlagezatngeunsifeut" i.e. culture in the normative aspect is based on Islamic teachings. That is why the culture of Aceh is called Islamic culture. This proverb shows how close the relationship between tradition and Islam is. Customs of society are never separated from the influence of Islam.

As mentioned above, the customs of the people are closely related to Islam, so it is sometimes difficult to distinguish between religious teachings and customs, because such beliefs have entered the gaps between the two. Likewise, with Islamic rules that have become part of custom or have been adopted. This can be seen, for example, in the ceremonies that are carried out relating to commemorating Islamic holidays. Commemoration of Islamic holidays is the main agenda of Muslims in this area. Even though it consists of various ethnic groups, the people in Aceh Province almost all carry out ceremonial celebrations of religious holidays in different ways according to their customs. One of the ceremonies to celebrate religious holidays is the commemoration of the Birthday of the Prophet Muhammad SAW. The meaning of this ceremony means that it is based on the ceremony itself, but basically, the ceremony takes the form of a celebration or a party. Suyono (1985: 423) states that the ceremony is a traditional party that has been arranged according to customary rules or laws in force in society. The maulid ceremony in the Acehese tradition is a feast ceremony that has the highest meaning in the traditional life of the Acehese people.

Maulid memorial service activities in the tradition of the Acehese people area feast ceremony that has the highest meaning in the lives of Acehese customs and traditions such as Maulid activities in Pidie District. Pidie Regency as one of the Regencies in the region of Aceh whose people are very thick in obedience in carrying out Islamic law as the people of Aceh in general, as well as in carrying out ceremonies commemorating the birthday of the Prophet Muhammad. The ceremony was held to commemorate the birthday of the Prophet Muhammad. In Pidie Regency, especially in the Bambi Settlement took place very lively and by sharing a very diverse menu of food dishes.

Tradition or habit is something that has been done for a long time and continues to be a part of the life of a community until now. Traditions are often carried out by the same country, culture, time, and religion with the same goals. Another understanding of tradition is that everything is inherited or transmitted from the past to the present. Tradition or habit, in the simplest sense, is something that has been done for a long time and is part of the life of a group of people, usually from a country, culture, time, or the same religion. The most basic thing from tradition is the existence of information that is passed on from generation to generation, both written and oral, because, without this, a tradition can become extinct. In addition, tradition can also be interpreted as a common habit in human society, which will automatically influence the actions and reactions in the daily lives of members of that society.

Traditions from the point of view of material things are material objects that show and remind relationships, especially with past lives. For example, temples, ancient ruins, golden chariots, some other heritage objects, obviously included in the sense of tradition. The purpose of traditions that exist in communities that have is so that human life is rich in culture and historical values. In addition, the tradition will also make life harmonious. As for some functions of tradition are

1. Providers of Historical Heritage Fragments; the function of tradition is as a provider of fragments of historical heritage that we find useful.
2. Providing Legitimacy on View of Life; the function of tradition is to provide legitimacy to existing views, beliefs, institutions and rules.
3. Provide a Collective Identity Symbol

4. The function of tradition is to provide a convincing symbol of collective identity, strengthening primordial loyalty to nations, communities and groups. Like the national tradition with songs, flags, emblems, mythology and general rituals.
5. As a place of escape, the function of tradition is to help as a place of escape from complaints, dissatisfaction and disappointment of modern life

The commemoration of the birthday of the Prophet Muhammad SAW aside from being an expression of the implementation of Islamic Shari'ah values, but in the procession of its implementation it is not denied that cultural values are also very visible in its implementation. This can be clearly seen from the sequence of activities and ceremonies used generally containing cultural messages from the community itself as adherents of Islamic teachings.

In the series of memorial ceremonies for the birth of the Prophet Muhammad SAW it is usually filled with various social activities such as festivity being preferred for members of the poor. Usually they are placed in certain places that are served with special dishes and the festivity is recommended to be brought home to be eaten by other family members.

The commemoration of the birthday of the Prophet Muhammad SAW first begins with an agreement on the schedule, type of activity, number of guests invited and the amount of funds needed. In the procession of commemoration activities all that will be carried out are usually mutually agreed upon and carried out jointly with the mutual cooperation system. Tradition is a cultural idea consisting of cultural values, norms, habits, institutions, and customary law that is commonly practiced in an area. If this custom is not implemented there will be confusion which will result in unwritten sanctions by the local community against the deemed deviant perpetrators.

Ethnography is the study of the life and culture of a society or ethnicity, for example, about customs, customs, law, art, religion, language. The field of study that is very close to ethnography is ethnology, which is a comparative study of the culture of various societies or groups (Richards et al., 1985). The term ethnography is actually an anthropological term. Ethnography is an embryo of anthropology, born at the first stage of its development before the 1800s. Ethnografi is also the result of records of European explorers when searching for spices to Indonesia.

Koentjaraningrat(1989) argued that "they noted all the interesting phenomena encountered during their journey, including the customs, the composition of society, language and physical characteristics of the ethnic groups". Ethnography which has anthropological roots, is a research activity to understand how people interact and work together through observable phenomena of everyday life. Ethnografi is a systematic description and analysis of a group, community, or ethnic culture that is collected from the field in the same period. Before the term ethnography of communication became increasingly popular in use, the term ethnography of speech (ethnography of speaking) was referred to earlier as giving the use of spoken language. The ethnography of communication becomes broader because it not only encompasses the mode of verbal communication (speaking), but also involves written communication (writing) as well as sign communication (gesture), body movements (kinesics), or signs (signing). How do you use speech? Comment allevous? (in French), Hoe gaat het? (Dutch) with the same meaning, of course, different modes of appearance with speech. With respect, Dear Sir, Beste Meneer, Sincerely, sincerely yours.

Ethnography has its roots in the fields of anthropology and sociology. Practitioners today carry out ethnographic research in organizations and in all forms of society. Ethnographers conduct studies in schooling, public health, rural and urban development, consumer and consumer goods, as well as any human arena.

According to Soekanto (2012) seven elements of culture that are considered as universal culture namely;

1. Equipment and supplies of human life (housing clothing, weapons and household appliances, means of production, transportation and so on);
2. Livelihoods and economic systems (livestock farming, production systems, levies and so on);
3. Social system (kin system, political organization, legal system, marriage system);
4. Language (oral and written)
5. Art (fine art, sound art, motion art and so on)
6. Knowledge system
7. Religion (belief system)

Culture has a considerable function for humans and society. The various forces that must be faced by society and its members, such as natural forces, as well as other forces within the community itself, are not always good for him. In addition, humans and society also need satisfaction, both in the spiritual and material fields. The needs of the community mentioned above, for the most part, are fulfilled by the culture that originates from the community itself. Thus, the habit refers to a symptom that a person in his actions always wants to do things that are organized for him.

II. METHOD

The approach used in this research is a qualitative descriptive approach. This study will be reported on a condition that aims to make a systematic, factual, and accurate picture of the facts, the properties, and the relationship between the phenomena under study. The types and sources of data collected are primary data. The data obtained are then analyzed according to the data obtained.

This research was conducted in Kemukiamn Bambi, Peukan Baro District, Pidie Regency. The reason in that place was used as a research location is because the area is almost 100% inhabitants of the religion of Islam and the holding of ceremonies commemorating the birth of Prophet Muhammad SAW lasted for 100 days namely starting 12 months Rabiul Awal until the end of the month of Early Jumadil and instead of entering several days in the month of Late Jumadil.

Data needed in this study include secondary data and primary data. Secondary data obtained from supporting literature and data from relevant agencies if needed. In comparison, primary data were obtained from interviews and field observations. Retrieval of field data is done through observation and interviews. The data analysis technique in this study is to analyze the data obtained based on research data collection techniques. The data analysis is taken in the form of a Maulid tradition from the perspective of sociology, the cause of the tradition of implementing the birthday is very enthusiastic.

III. RESULTS AND DISCUSSION

1. The tradition of the implementation of Mawlid

Hadi (2006) quoted by AbidinNurdin (2016) mentions three patterns of the spread of Islam in the archipelago, namely, integrative, dialogic, and integrated dialogic-integrative. Of the three stages, we can see, first, integrative, most aspects of life and culture of a community are integrated with worldviews, worldviews, knowledge systems and Islamic values. For example, Malay ethnic communities in Aceh, Sumatra, Kalimantan, Palembang, Riau, Banjar, the coast of Java such as Banten, East Java, and Madura. This pattern can be done because before the king or the ruler embraced Islam, the public was already embracing Islam and developing a culture of Islamic style.

Second, dialogue; Islam is forced to dialogue with local traditions that have been embedded in society. For example, in rural Java, which was directly under the influence of the palace. Islamic mysticism developed in this region, combined with old mystical traditions from the Hindu era. Hindu art and literature were preserved by giving Islamic features. This pattern is carried out because the power system still maintains the old system, and the community is still not fully Islamic.

Third, a combination of dialogue and integrative patterns occurs in Eastern Indonesia, for example, in Sulawesi. This is because those who initially embraced Islam were kings and nobles, only followed by people of diverse cultures. Of the three explanations that the spread of Islam in the archipelago is done with the cultural approach and customs of the local community. The cultural approach and tradition are integrated into Islamic cultural values, which are then carried out routinely in the form of culture as part of a blend of local and Islamic cultural values. Local cultural values are integrated with Islamic values into a tradition in the lives of people in Indonesia. One of the traditions inherent and is celebrated every day by the Indonesian people in general and Aceh, in particular, is the Mawlid Tradition. The Mawlid tradition of a blend of local culture and Islam, is celebrated every year as the birthday of the Prophet Muhammad. The Maulid tradition carried out by the Acehnese people is different from other regions in Indonesia, namely the implementation that covers the preparation of festivity (buekulah, IdangMeulapeh, MeudikeeMaulud, eating together, and Islamic da'wah)

TardisiMaulid is a tradition and culture that develops in Acehnese society every year commemorated the birthday of the Prophet Muhammad SAW with various activities arranged in the form of salawatrasul (Meudikee), shared meals prepared at the homes of their respective residents and then brought to Meunasah in the form of dishes, in these dishes they contain a variety of foods. From buekulah (Rice wrapped in banana leaves), Meulapek Dish (various kinds of dishes), and then at night, the historical lecture was born on the

Prophet Muhammad. The implementation of Mawlid since Islam developed in Aceh has been commemorated on the birthday of the Prophet Muhammad, then continued to be maintained until now.

The people of Aceh and the Bambi people, in particular, continue to maintain the customs and traditions of the Mawlid, it is considered that by carrying out the Mawlid bring blessings and forms of love to Rasulullah. The implementation of Mawlid in Aceh differs from one region to another, namely Maulid in the Aceh west coast region is different from the Mawlid warning activities in the north coast of Aceh. The difference in the implementation of this Mawlid is more in the preparation and form of the dishes made. Even though BueKulah (Banana Leaf Rice) has the same shape, but the contents of different dishes, called meulapeh dishes, vary by region. Then the method of performing (Meudikee) is also different. The difference can be seen in various kinds, from the lyrics, the movements, the number of people, differences between regions. Overall, the nuances of its activities remain oriented to Islam.

The Mawlid Commemoration in Aceh is different from other regions, for example, from time, that is, for three months, namely the month of RabiulAwal, RabiulAkhi and the Early Jumadil month (100 days). As explained above, the differences in the Maulida celebrations in some areas in Aceh are influenced by cultural, social, and traditional aspects in the community, but the implementation of the Maulid is still Islamic. Specifically, the implementation of the Maulid in the Bambi Settlement every year and all villages (gampong) participate in the implementation in sequence, not at the same time as one village with another. Every year, almost all people of the Bambi Settlement area are passionate about Pang Ulei (Rasulullah). Mukim and the village apparatus before carrying out the Mawlid held a meeting with residents both at Meunasah or the Bambi Settlement Mosque, and the meeting participants consisted of the Geuchik of each village and its equipment, community leaders, religious leaders/Tgk leader of Dayah(Pasantren). The meeting discussed the determination of the Maulid schedule according to each village agreed. If each village is scheduled, Geuchik will hold a meeting in each village with the community to discuss in detail the activities of commemorating the anniversary celebration in his village.

1. Factors driving and hindering the implementation of Mawlid

a. Push Factor

(Hoesein, 1970) quoted in AbidinNurdin (2016: 49) The philosophy of the life of the Acehese people is the integration between traditionngonhukom (religion and tradition) found in hadihmajah (maxim) "HukomngonTraditionlageezatngonsipheut" (law[religion] and tradition are like substance and nature, inseparable). Had another maja; "Hukommeunyohana custom tabeue, custom meunyohanahukombateue" (Law if without custom is bland, custom if without law is nullified) (Sumardi, 2011). It can be understood that between culture and Islamic teachings have interacted and assimilated harmoniously in Acehese society for hundreds of years. Concrete forms of customs and culture in the life of the people of Aceh are not only applied in the social, economic, and political fields but also in the legal field (Nurdin, 2013).

Factors that encourage the people of Aceh in general and the Bambi Settlement, especially in the implementation of Maulid, is that there is a deep conviction in the community, that by practicing maulid festivity, it is their form of expressing love for the Prophet, with an understanding of intercession, merit, adding to fortune and bringing blessings to his family. For this belief, they volunteer to provide sustenance that is earned every day to be saved or save for the festive maulid festivity. Some of them also prepare the maulid festivity by choosing livestock. They prepare livestock such as chickens, ducks, goats and others from the beginning so that they can slaughter during the feast of maulid. There are also rice farmers. When they harvest, they keep their rice paddies to be crossed in preparation for their maulid festivity. Such was the enthusiasm of the people of Aceh and the Bambi settlement in carrying out the Maulid festivity. The belief and belief that those who carry out the Maulid festivity bring blessings of sustenance, and as a form of their love for the Messenger of Allah.

From the explanation above, it can be seen that the enthusiasm of the people of the Bambi settlement carried out the maulid festivity, all social strata mingled and gathered at Meunasah, worked together to clean up the Meunasah yard to make a Maulid lecture stage. The mothers at home prepare meals and food. All the food that has been prepared is included in a dish called 'Meulapeh', 'I am the one'. Meulapeh dishes are made with a size that is able to contain all the food that is prepared, namely fish, vegetables, meat, crackers, bananas, fruits, traditional cakes, and added with BueKulah (rice wrapped in banana leaves) , after that it was only brought to Meunasah to eat together, and also to all those present. So all the food that had been prepared and brought to Meunasah was gone. In Meunasah, besides eating together, "MeudikeeMaulid" is also made or prophetic. MeudikeeMaulid about the praise to the Prophet until after eating, then only continued at night to listen to the

reflection of Islam. So angry was the implementation of the Prophet's Birthday in Aceh and in the Bambi settlement, all were involved, and this was also part of the form of unity and unity of the people, helping one another, sharing sustenance and hospitality. This is the driving force of the people of Bambi to implement Maulid. They believe that the feast of maulid brings blessings, intercession, sharing sustenance and no less important is building friendship between citizens and the unity of the people.

Various dishes are also provided, such as Meulapeh dishes. Meulapeh dishes are the composition of the contents of the dishes arranged in such a manner in layers (meulapeh) the order of the arrangement of plates containing food (menu) specifically for the feast of maulids. Usually, the menu arrangement for the Maulid festivity is certain, namely, there is themain menu and there is a complementary menu. The main menu consists of nasi (bu) kulah (wrapped in cone shape with smoked banana leaves); The side dishes consist of white and red-cooked duck meat, red-cooked chicken meat, stir-fried and fried milkfish, roasted rambeue fish, salted duck egg, stir-fried shrimp, cooked rendang/curry meat, while the complementary menu consists of; long vegetable beans, gado-gado, fried chili, fruits (usually grapefruit, sapodilla, jackfruit, papaya).

The dishes that are displayed are usually the appearance of dishes, and the arrangement of menus is generally the same. We cannot distinguish dishes from members of the poor with dishes from figures/officials or rich people. The implementation of each village in accordance with the agreed time schedule at a joint meeting at the Bambi Settlement level. In addition to festivity with meulapeh court, also coupled with the activities of donating orphans, Berzanji dhikr activities and Islamic lectures / preaching about the history of the birth of the Prophet Muhammad.

Mawlid is an event that is always awaited every year. The benefits are as explained Tgk. The image of Bambi Settlement is a form of cultural preservation and customs, which have been entrenched in the Bambi community as a Syariah Islamic law. From the social aspect point of view, there is a sense of togetherness among the community, be it rich, poor, figures, scholars, youth, women and all levels of society. The aspect of religion, the commemoration of the birth of the Prophet is worship, a series of religious lectures that tell the story of Muhammad's Apostolic history. Aspects of tradition, collective agreements do not highlight the differences between members of the community, develop mutual know each other's community even though different from their social status.

a. Obstacle factor

As for some inhibiting factors in the implementation of Mawlid are;

1. In terms of economics

Economics is one of the developments that need attention because it involves threethings, namely production, distribution, and consumption. Understanding economics, in general, is one of the social sciences that study human activities related to the production, distribution, and consumption of goods and services. Economics is widely studied and often associated with household finance. According to Samuel, the definition of economy is a method used by a person or group of people in utilizing limited resources to obtain various kinds of commodities and products and channel them so that many people can consume them.

Based on this study, it can be explained that the economy has a significant role in life. In the Bambi Settlement, some members of the economy and income community are fragile. Generally, their livelihood is as farmers. Apart from agriculture, a small proportion work in home industries, and some others are civil servants. The economic factor is one of the obstacles that inhibit Bambi settlement community from being able to participate in the celebration of maulid. The implementation of the Mawlid requires a large number of funds for the preparation of the BueKulahandIdangMeulapeh.

1. Different Perspectives

Maulid celebration is one thing that is very important for some people. Understanding of a birthday for most people is a prophet's birthday as well as a milad, which means "born" so it can be interpreted as commemorating the birthday of the Prophet Muhammad. The aim is to commemorate the birthday of the great Muslim figure, namely the Prophet Muhammad by performing many blessings. So it is a birthday celebrated and festive.

Unlike the case with some other opinions that there are some opinions reveal that the celebration of the birthday is not necessary because it leads to redundant. This understanding is refuted based on the event carried out with the opinion of the birthday program meaning-eating and was never celebrated when the Prophet

Muhammad lived. A small number of the Bambi Settlement community groups disagreed with the birthday celebration. Differences are based on different understandings of maulids and different schools in Islam. However, this difference did not have an impact on religious conflict, so it did not affect the disruption of maulid celebrations carried out in general by residents of the Bambi Settlement.

IV. CONCLUSION

This study has uncovered the practice of Prophet Muhammad's birthday commemoration in Pidie District, Aceh, Indonesia. Findings suggested that the tradition of the commemoration of the Prophet Muhammad's Birthday in Aceh and the Bambi Settlement has begun since Islam developed in Aceh. The process of implementation is through community deliberations in determining the birthday. There are several stages in carrying out the maulid, namely preparation for BueKulah, IdangMeulapeeh, eating together, Meudikee, and Da'wah Islamiyah. The implementation of the maulid began in the month from 12th of the early Wednesday to the beginning of the final Jumadil month. The factors that encourage the community in the implementation of maulid are as a form of gratitude, proof of obedience to religion, togetherness, and the spirit of mutual cooperation. Acting factors are economic factors and differences of opinion in the celebration of Mawlid. The symbol in this research is BueKulah (rice smoked with banana leaves and cone shape). IdangMeulapeh is a dish arranged in a tray brought to Meunasah. The yellow color represents the majesty, the red symbolizes courage, and the green color symbolizes coolness and the fastening on the food hood are made in the direction of the compass.

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