

The Study of Khalawatiyah Tradition about the Barazanji

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Abstract

The study aims (1) to know the benefits of the Barazanji carried out by the Khalawatiyah tradition of the people in Parangloe society, and (2) To know the message of Khalawatiyah tradition about the Barazanji for the Parangloe society. The research designed in this study was qualitative research. The data were processed based on observation, interviews, and documentation. The writer does interviews with informants. The informants that are used in this research are the society of Khalawatiyah's tarekat for finding the benefits and the message of Khalawatiyah tradition about the Barazanji for the parangloe society.

The writer's findings indicated that the benefits of the Barazanji carried out by the Khalawatiyah tradition of the people in Parangloe society are the Barazanji as inner satisfaction, the barazanji as giving bless a ceremony, the Barazanji as indicted media, the Barazanji for getting a reward, and Brazanji gives information for people to know and preserve the life history of the prophet Muhammad saw. The finding also indicated that the message of Khalawatiyah tradition about the Barazanji for the Parangloe society is the first the people must know the personality of the prophet Muhammad saw and hope to emulate all of about prophet Muhammad saw and the second people always sent shalawat to Muhammad saw.

Keywords: Tradition, Khalawatiyah, Barazanji.

INTRODUCTION

Based on the statements above, this study aims to find out the problems are faced by the testees in writing IELTS task, to find out the most frequent problems faced by the IELTS testees in ELC-IDP Makassar, and to find out the causes of errors in language use by the testees in writing IELTS task.

Indonesian culture which is very diverse becomes a pride as well a challenge to maintain and inherit to the next generation. Indonesian local culture boasts because it has a very varied diversity and has its uniqueness. For this reason, the culture needs to be preserved and preserved, as now there are some of our culture that has begun to erode little by little. This is due to a lack of public awareness of the importance of the role of local culture. Local culture is the Nation's identity so its ownership must be recognized by other countries. (Wahyuni. 2012:3). Geographically, Gowa Regency is located at 5 ° 33-534 South Latitude and 120 38'-120 33 'East Longitude Gowa Regency consists of lowland and highland areas with an altitude of 10-2800 meters above sea level, however, the region Gowa Regency is mostly a plateau which is around 72.26% mainly in the east to the south because it is the Tinggiimoncong Mountains. Bawakaraeng-Lompobattang Mountains and Batureppe Cindako Mountains Of the total area of Gowa Regency 35.30% have land slopes above 40 degrees in the Parangloe Tinggiimoncong District.

Bungaya and Tompobulu Gowa Regency are traversed by large numbers of vangel's river. There are 15 rivers fungi with the largest flow area is Jeneberang river, which covers an area of 881 km2 with the main river length of 90 Km. Parangloe Sub-district is one of the sub-districts in Gowa Regency, South of Sulawesi Province, formed based on Perda No. 7/2005, which is administratively Parangloe Sub-district divided into 7 Villages/Lanna Village, Bontoparang Village, Borisallo Village, Lonjoboko Village, Belapunranga Village, Belabori Village Bontokassi Village. Parangloe Sub-district with an area of + 221.26 KM2, consisting of 20 Hamlets / Environments. 48 RK / RW and 108 RT, located in the highlands with the following boundaries, the North region is bordered by Maros Regency in the south bordering Manuju District, in the west bordering Pattallasang District and Bontomarannu District, in the east the meter is bordered by Tinggiimoncong District with a height of 92-750 above sea level, Lanna Urban Village is the capital of Parangloe District, which is 40 km away from Sungguminasa as the capital of Gowa Regency with a distance of about 45 minutes. The total population of Parangloe Sub-district is 19 592 people consisting of 9,031 men and 10 561 women from Parangloe District 100% Muslim.

In South Sulawesi especially Khalawatiyah community in Parangloe Sub-district are still highly upholding the customs and traditions inherited by their ancestors. They still maintain the values contained in each tradition and cultural heritage. Because certainly, every value contained in tradition and culture has meaning and meaning for life. One of the traditions that are still practiced by the Khalawatiyah community in Parangloe Sub-district is Barazanji rituals that express religious spiritualism are expressed in various forms of mode and action. One of them is the Barazanji recitation ceremony which is held repeatedly according to the ceremonial requirements. This tradition is held at aqiqah, marriage, circumcision, salvation, and others. This tradition is very much influenced by Islamic teachings because the naming of the barazanji tradition is taken from the Barazanji epic, a book about the heroism and glory of Muhammad as an Apostle. This book was written by Ja'far bin Abd Karim bin Abdul Rasul Al-Barazanji Al-Madani which contains the social history of the Prophet's life. The entry of Islamic Teachings into South Sulawesi and the choice of reading the Barazani book as a tradition show that the influence of Islam is very strong that it can enter the traditional spaces of the local community. The choice of

reading the Barazanji book as a mode might be intended as the most effective way of searching intended as the most acceptable way of transferring Islamic norms and values to the local community, through the transfer of memories and memories about the Apostles. Tracing the traditions of Islamic society in South Sulawesi, in addition to strong evidence inherent in people's lives, for example, a wedding in Parangloe. At the time of purification night (mappacci), in addition to the order also supporting elements of the ceremony mixed with elements of tradition in it. Pacci night is usually filled with "patamma" or finished the Qur'an then barazanji is done. The use of Promise is generally carried out on various occasions as a wish for achievement. This research is a cultural study that discusses one of the traditions in Indonesia, namely the Barazanji tradition in Parangloe Sub-district of Gowa. The study aims to explore (1) the benefits of the Barazanji carried out by the Khalawatiyah tradition of the people in Parangloe society and (2) the message within the Khalawatiyah tradition on Barazanji from Parangloe community.

Khalawatiyah

Khalwatiyah is the name of the tarekat developed in Egypt. In general, the name of the tarekat is taken from the name of the founder of the tarekat, such as Qadiriyyah from Sheikh Abdul Qadir Al-Jailani or Naqshabandiyah from Baha Uddin Naqshband. But the word Khalwatiyah is taken from the word "khalwat", which means to be alone to contemplate. In "nasabiyah", the Khalwatiyah Session is a branch of the Az-Zahidiyyah Session, the Al-Abhariyyah branch, and the As-Suhrawardiyyah branch, which is united by Sheikh Syihabuddin Abi Hafis Umar as-Suhrawardi al-Baghdadi (539-632 H).

The Khalwatiyah Order was brought to Egypt by Mustafa al-Bakri (complete Mustafa bin Kamaluddin ibn Ali al-Bakri as-Shiddiqi), a Sufi poet from Damascus, Syria. He took the tarekat from his teacher named Sheikh Abdul Latif bin Sheikh Husamuddin al-Halabi. Because of the increased development of the tarekat in Egypt, it is not surprising that Mustafa al-Bakri was considered a Khalwatiyah thinker by his followers. Because besides being active in reading Khalwatiyah, he also collected a lot of Sufi literature. Among his most famous works is Tasliyat Al-Ahzan (Gathering).

Barazanji

Barazanji is a reading of part of the Muslim community in the village as well as in the city, done by the Ulama, ma smart society, and also by the general public. Meanwhile, some other Muslims consider it as a bad reading and even assume a reading that is fabricated in religion (bid'ah) which is very threatening to the safety of a person in the hereafter. Barazanji is usually recited every Friday night for everyone who wants to be organized and run a new house running a new car, new boat and boat, at the time of cutting with the baby aqiqah), as well as when the bride and groom hold a mappacci event (bugis term is one Bugis custom to perform the culmination of the wedding ceremony) and at the time the family went to perform the pilgrimage, not to be missed even the recitation of this barazanji is more held in the early month of Rabiul (month of the birth of the great Prophet Muhammad saw.)

According to Al-Allamah Nasirusunnah KH. Muhammad Nur he argues that: "Al-Barazanji" is not the name of a book but it is the name of a group (tribal name) similar to al-Bugis, al-Mandar al-Makassar, basically barazanji that is the name of a village in Iraq built by two grandmothers from Ja'far named Sayyid Isa and Sayyid Musa these two sayyids fled to Iraq because they were expelled by the Abbasid rulers who were in power at that time where these two sayyids stopped in Barazanji village and spent the night there, that night Sayyid Isa dreamed of meeting the Prophet Muhammad ordered him to sayyid Isa and sayyid Musa to stay in that place and to build a mosque then the Prophet made a circle and stated that in this place there is water so dig! then the Prophet rubbed with his noble hand to sayyid Isa. After this sayyid woke up from his sleep immediately went to dig where shown by the Prophet in his dream last night and it turned out that his dream was realized, there he got water because that is why these two people lived in that place for generations and his grandchildren, many of whom became scholars called al-Barazanji and the place ditempati is also called "BARAZANJI" According to KH Faried Wajdi MA. in his writing entitled "Al-Wahabiyatu Wa Atsaruhaa Indonesia" he said: fil fiqhi fi is "The so-called" AL-BARAZANJI " According to KH Faried Wajdi MA. In his writing entitled "Al-Wahabiyatu Wa Atsaruhaa fil fiqhi fi Indonesia," he said: What is said "AL-BARAZANJI" is the history of the life of the Prophet saw. Compiled by Ja'far bin Husain bin Abd. Karim bin Muhammad bin Abdurrasul. Al-Barazanji Al-Madaniy a civilized faqih (Islamic jurist), he was the mufti of Syafiiy in Madinatul Munawwarah he died there in 1187 A.D. on the anniversary of the birth of the Great Prophet Muhammad saw. "(in Indonesian by the compiler) Then if observed the answer of Muzakarahal Azhar in answering the question" How is the history of Barazanji "? Then the muzakarah with the words MARHABAN / THALA'AL BADRUN ALAINA", because muzakarah said when he first arrived in Yasrib (Medina).

From some of the above meanings, it can be concluded that barazanji contains the life history of the Prophet Muhammad SAW, it is a term used by Indonesians where the real name is "JAWAHI- RUL AQDI WAL BURUUDI" while the meaning put forward by the muzakarah is a common reading at the time of the recitation of barazanji to the sentence nuran yatala 'lau sanah "the readings referred to as muzakarah al-azhar are usually read in a standing state because the custom of the scholars is good to stand when the biography and history of the struggle of our revered Prophet Muhammad In fact, this is said by Ja'far Al-Barazani himself in the book which contains: With the custom of custom then the scholars look good to stand when recited the biography and the struggle of our esteemed Prophet Muhammad SAW.very lucky for people who always obey the sunnah of the Prophet SAW with the utmost respect. From the description above it can be concluded that it is alone by saying words of praise to the Prophet Muhammad. Is considered good by some scholars because of that in the book Ahkamul fuqahai fi Muqarrati Nahdatul Ulama also as follows: (whose translation): Standing at the time of commemorating the birthday of the Prophet Muhammad, that is uruf syara 'whose law is sunnat. Therefore the implementation does not vary in all places.

When did the barazanji appear? To determine the day and date with certainty the author has never found any books or writings that clearly and clearly describe this. The Dai 'and the preachers who often talk about barazanji both in the mosque and in other

places they only give estimates, thus also the author of the book barazanji is not in his writing which is so beautiful. As it is understood that barazanji is the name of a village in Iraq, but in Indonesia, barazanji is the name of a book written by Sheikh Ja'far which contains the history of the Prophet Muhammad. The city of Barazanji is located 80 km. To the north of the city of Irbil. Berzanji is not the oldest book that tells about the life of our Lord the Great Prophet Muhammad. But the first to write a book describing the life behavior of the Prophet was Muhammad bin Ishaq and Al-Hafidh ibn. Dahiyah. Among the books that arrived in our country, Indonesia area. Maulid syaraful anam. b.Maulid ad-dibai C. Al-Barazanji In recent printing the three books above have been put together under the name "Al-Majmuah Mawalid wa'ad-iyah. Now, this barazanji book has been translated into local languages, Indonesian Javanese, Buginese language, and others.

METHOD

The type of research was qualitative research, which was a study contextual that made humans an instrument and adapted to natural situations about data collection which was generally qualitative. This research was a form of social research that uses a qualitative descriptive format that is research that aims to describe, summarize various conditions, as situations or various reality phenomena that exist in the community that are the object of research and attempt to attract that reality to the surface as a feature, character, model, a sign or picture about the condition, situation or certain phenomenon. In this study, the writer used a descriptive method with qualitative research that described the situation, conditions, and process about *Barazanji Tradition* in Khalawatiyah.

The writer conducted research used primary data sources and information data. Primary data was information sourced from direct observations to the research site. Primary data obtained by observation, interviews, and documentation. Information data was data obtained sourced from journals, research results, relating to the problem to be examined.

FINDINGS AND DISCUSSION

The benefits of Barazanji carried out by Khalawatiyah tradition

Gowa has located in Lanna village, Parangloe Sub-District. The distance is about 38.3 km from Makassar city the capital city of South Sulawesi. Barazanji in the Traditional of the Makassar community in Gowa Regency is a system that is directly related to the tradition of Barazanji in society, especially the Khalawatiyah's Tarekat, which has been in effect since the ancestors of the Gowa inhabited this area. After the writer visited that place, the writer interviews Khalawatiyah's society about the benefit of Barazanji. From that interview, the writer finds some benefits of Barazanji for them.

a. The Barazanji as inner satisfaction

Barazanji is a tradition that uses a book. In the Barazanji's book, there are praise to Allah SWT and shalawat to their prophet Muhammad saw. In the procession of Barazanji, Barazanji reader will read that book. They read the book fervently. Barazanji is begun with a praise sentence. "Dangerous for the one who gets heaven, with he bless, the person who is always having zits and eternity invites blessings on the prophet Muhammad Saw." All people heart it will feel peaceful. After asking Allah SWT, so that His blessing will be devoted to the Prophet Muhammad saw and the motive for the existence of this Ja'far essay is precisely because it expects blessings to be poured out on His servant, Muhammad saw. Because of that, they will get inner satisfaction when doing Barazanji.

b. The barazanji as giving bless a ceremony

Barazanji is done in some events, like an aqiqah ceremony, a circumcision, a married ceremony (mappacci) and maulid. Barazanji will be done in the middle of the ceremony. Barazanji's book will be read by five until eight people with standing position. They read the book of Barazanji that contains a prayer to be blessed. As a last resort it is closed with several prayers concerning world welfare and the safety of the hereafter, God willing, before prayers are praised and praised which should be worshiped and praised, namely Allah SWT, and it is said that we put up with you Allah SWT because of the virtues of Muhammad saw peace be upon him who became the last Prophet at birth but in essence, is the Prophet who was the beginning (the first Prophet). The prayers offered are requested that may the Prophet and some friends and those who have carried out the Shari'a in religion be able to give guidance to let themselves be in the middle of freedom, free from the grip of lust and jealousy, and to ask the almighty broad forgiveness to be given confidence in all ideals that are always doubted, begging to be avoided from all troubles and controlled by lust as a human being who is not free from idleness, pleading for reproach, weakness, lack of inability to carry out everything, good deeds that are difficult to be implemented can be eliminated hopefully that is not immune having wealth other than Him is bestowed entirely into Ja'far (people who read, listen, and pay attention) also keypads of all Muslims, commandments, and people. Ja'far as the composer of the birth of the Prophet beg for forgiveness of all mistakes and shortcomings and ask that all fortune be set for him because he made himself closer to God, it is expected that the grace and prosperity will remain devoted to the person who first receives Tajalli from His perfection to family, friends and those who follow them. Because of that, when in a ceremony Barazanji is done, the ceremony can get a blessing from Allah SWT.

c. The Barazanji as indicted media

Barazanji is done in a big ceremony and that means that many people in there. Many people can hear browse of Barazanji's book. Promising in South Sulawesi has been historic in its participation in seizing independence in the colonial era, K.H. Daud Ismail Soppeng when asked by the dean of the Faculty of Syari'ah IAIN Alauddin Ujung Pandang Drs. H. Minhajuddin MA Associations in the colonial era were very limited and by the invaders themselves who were in power at that time forbade the assembly and

friendship where feared there would be a threat of tactics and strategies to hold resistance against the invaders, but if the gathering would be held in the context of religion, they allowed the invaders, because religious people, especially barazanji readers, if it is in the hall, it is better to die rather than prevented from carrying out worship. On such occasions, the lovers and readers of barazanji make barazanji as a means and embrace/tool to meet the mass to talk about what is needed in fighting the scholars, arrange a strategic line. Therefore it can be said that the book of barazanji is very meritorious not only during the crusade but also during the struggle for Indonesian independence, especially in South Sulawesi. So indirectly, Barazanji as an indicted media because Barazanji's Book browse makes people for remembering to Allah SWT and Prophet Muhammad saw.

d. The Barazanji for Receiving Reward

Khalawatiyah is a tarekat that the people are a Muslim. They are very close to the Muslim. In Barazanji's book, there is shalawat to Prophet Muhammad saw and according to the Khalawatiyah's belief, they believe that when they say a shalawat to prophet Muhammad saw, Allah will reply them with ten shalawats for them. So when they do Barazanji, they will get a reward at that time. So we make barazanji as a means of awakening interest in performing shalawat to the Prophet Muhammad SAW. So it can manifest the command of Allah SWT in surah al-Ahzab verse 56, because of that what can bring to something to be carried out what is ordered then what is delivered is also requested/demanded and needed. Reciting barazanji at each of his main ceremonies during the month of Rabiul Awal (month of the birth of the Great Prophet Muhammad peace be upon him) aiming to commemorate his birthday which is known as MAULID is including the glorification of the Messenger of Allah and indeed he glorifies his birthday as a sign of his gratitude to the blessing of God is great because with his presence all creatures rejoice; the glorification of his birthday was realized by fasting on Monday.

e. To know and preserve the life history of the prophet Muhammad saw

Barazanji in terms of its contents namely Sholawat, the history of the Prophet, Prayers, zikrullah (in the barazanji recite Jalalah "ALLAH") so that scholars and Muslims consider barazanji is good, so, in almost every place in Indonesia where the majority of Islam holds it because reading barazanji is considered to be good according to the method of religion taken from the hadith narrated by Ahnad al-Bazzar and Ath-Tabary which reads: Maa ra-aahul Muslimuna Hasanan fahua inda llah hasanun "Meaning: What: which is considered good by Muslims, then even in God's view it is good too. In Barazanji's book, there is the history of the prophet Muhammad saw before he was born until he died. That history will read in Barazanji procession.

The first part is described the genealogy of the Prophet from his father's side. Mentioned the name of the mother who conceived it and some exciting new incidents and was encouraged so that the child who was born later was given the name Muhammad because he would later be more praised. When his father was sick in Medina he was only two months old in his mother's womb Abdullah was treated at home in his family for a month and finally, he died there. The Prophet was born with his hands resting on his mats

while looking up at Lazuardi's sky, this was a notification of his great leadership in the future.

The second part was, He is a man who has been chosen by God and filtered through several filters, then at the time of his birth, there were some extraordinary events. Among the few people who took care of him after his mother's death were Tsuaibatul Aslamiyah and Halimatussa'diyah, both of which had nurtured the Prophet Muhammad. His physical development every day is the same as the growth of a month-old child when he is three months old, he can stand up and he walks at the age of five months. His physical strength increased after he was only nine months old and even spoke fluently. In the maintenance of this inatussa'diyah he was slashed by Jibril and filled with wisdom, faith, and faith, and finally, he was branded with khatamun Nbutwah. When the Prophet was four years old, he visited with his mother at the place where his father, who was born at the end of his tomb in Medina, returned from Mai with his mother to die at a place called Abwa, after that Umu Aimanalah took care of him but at the age of 12 years he left with his uncle to the land of Sham.

The third part was He was only 10 years old and left to go to BasRah together with Maisarah to bring Khadijan's merchandise, which during the trip was recognized by the priest, and Maisarah was ordered so that he would always be together and not separate from him. Coinciding with his age of 35 years, the Ka'bah was restored by the Quraysh wherein the renovation there was a vulnerability about who should have placed it in its original place, then he appeared as an intermediary and he was given the title AL-AMIN Allah SWT sent him after he was 40 years old, his inauguration began with nu'yah ash-sadiqah where everything he saw in his dream was clear and bright. The first friend of faith to him was Abu-Bakr, Ali was a child and Khadijah was a rich man, and Zaid bin Harithah a servant of sanaya tariyyal Khadijah and Abu Talib as his protectors had died so the trials he suffered became even harder and he was happy and finally diisra 'propose to him with his body and spirit. He introduced himself to the Hajj season to the people and believed six people from Medina and after the following year twelve more. When he moved to Medina he stopped at Qudaid where he begged Urni Ma'bad to squeeze the milk of the goats left behind from his group his efforts he was surprised and asked his wife where he got it, after Ma 'bad said that his skinny goat had been milked by the Prophet Muhammad then he vowed to have faith in the Prophet Muhammad and would follow him with full intimacy. The Prophet arrived in Medina at 12 early Rabiul, his light shined around the sacred area, he was greeted and welcomed by the Ansar group (Residents of Medina) Welcome he stopped at Quba and then built the first mosque based on god-fearing to Allah SWT.

The last part is Rasulullah is the most perfect human form, stature, and his personality is highly commendable because of his overall, his figure is moderate, his face always beaming like a full moon at night so the person who tells his history says:

"I have never seen before or after, and no one has ever seen a similar event."

If he had previously described his stature, he also described his properties. He was very shy, humble, and not arrogant, he sewed his sandals, dressed up, he took to squeeze his goat's milk, even he became the servant of his family, he was very in love

with his family destitute, he sat with them, visited his sick friend, among the bodies of his best friend to his friend's grave, he never insulted the poor who suffer poverty because of his poverty. Because of that Barazanji can give information about the history of Prophet Muhammad saw and can make the people who hear it for preserving that history.

The message of Khalawatiyah tradition about the Barazanji for the Parangloe society

Based on the points above, a description of the purpose and message of each point that is carried out during the Barazanji will be described is as follows:

1. in barazanji there is sholawat, if we are sholawat then people who read barazanji and those who have an event get inner satisfaction while doing Barazanji, and Allah SWT is very proud to people who like to do shalawat.
2. in Barazanji contains a prayer to be blessed. As a last resort closed with a donation of prayers about world welfare and the hereafter's safety, that is way barazanji as giving bless a ceremony.
3. In Barazanji's there is a shalawat to Prophet Muhammad saw and according to the Khalawatiyah's belief, they believe that when they say a shalawat to prophet Muhammad saw, Allah will reply them with ten shalawats for them. So when they do Barazanji, the will get a reward at that time.

In Barazanji there is a history of the prophet Muhammad that he was born until died, also explained the exemplary nature of the prophet Muhammad. By understanding the contents of Barazanji we will know the personality of Prophet Muhammad saw and hope to emulate all of about Prophet Muhammad saw.

CONCLUSION

Based on the results of data analysis and discussion, conclusions can be formulated, as follows:

1. The benefits of Barazanji carried out by Khalawatiyah tradition of the people in Parangloe society are the Barazanji as inner satisfaction, the barazanji as giving bless a ceremony, the Barazanji as indicted media, the Barazanji for getting a reward, and Brazanji gives information for people to know and preserve the life history of the prophet Muhammad saw.
2. The messages of Khalawatiyah tradition about the "Barazanji" for the Parangloe society are the first the people must know the personality of Prophet Muhammad saw and hope to emulate all of about prophet Muhammad saw and the second people always sent a shalawat to Muhammad saw.

For the people of Parangloe (especially to Khalawatiyah community) to always keep their tradition of Barazanji and preserve the values contained in it, as part of their life activities in culture and society, so that the image of strengthening the identity of the Khalawatiyah community through the tradition of Barazanji tradition is getting stronger for the next generation.

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