
The Meaning of the Actions in the Tradition of *Makan Bersaprah* at the Wedding of Sambas Malay

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ABSTRACT

Any action reflect the certain of symbols and present in any culture activity of community that living in diversity. In Indonesia. Many culture practices and traditions still exist in society to this time, one of them is tradition of makan bersaprah onwedding in Sambas Malay community. The makan bersaprah tradition is a symbolic form of the act of malay society and up to now still be preserved. The actions or patterns which is done in makan bersaprah tradition having of deep meaning. The makan bersaprah tradition perserved by Sambas Malay as a form of spirit gotong royong that can be strengthening the relationship and kinship of the local communtiy. This article aims to describe and to understand the simbolic acitons meaning that which contained in the makan bersaprah tradition of malay sambas community, through a qualitative approach and observation technique also literature review.

Keywords: *Actions Meaning, Makan Bersaprah, Sambas Malay*

1. INTRODUCTION

The Society is always present with various values, culture, customs and traditions within it. It is not wrong when it is said community and culture are mutually. There are many forms of culture, customs and tradition which is embraced by every community groups in Indonesia, even in the same clumps ethnic will be found the different of the traditions and cultures within it. According to Koentjaraningrat as cited in Taufiq (2013), that "culture includes three extant; 1) the culture form as a complex of cultural ideas and value; 2) the culture form as a complex of cultural activities, and the actions are patterned from human beings in society; 3) the culture form as objects of human works. " Culture is also affected by demographic conditions of the ethnic groups exists, and that means the communities are sheltered by the same ethnic identity is not necessarily do the same cultural practices.

Every society in the sustainability of life having their own traditions and cultural system. The tradition is a habit that has been passed down through generation to generation in the community based on culture-values of the society. In the traditions arranged how the communities to relate and interact or behave in other groups (Esten,1999).

Tradition is a system of culture that can be change and fading in the rules of people lives, along with the meeting or acculturation of the new culture systems that are present in the any community. Esten (1999) argue that the sustainability of ethnic-communities and their traditions will endure if their environment remains isoated. In other word it can be said that the tradition owned by people will transform or change when society openly accept the

presence of a new values or cultures into their environment, in terms of letting the culture grows equally and contiguous.

It is not can be denied that in this modern era, the traditions inherent in the society more vulnerable rushes and transformed or will be adjustments. But on the other hand there are community was able to maintain and keep their traditions to still exist despite has a lot of new cultural influences are present in their community groups, such as the tradition of *makan bersaprah* still exist in Sambas Malay community.

The Malay ethnic group is one of the majority ethnic group that existed in West Kalimantan, in addition to the Dayak and Chinese. As the any other ethnic group in Indonesia, the Malay ethnic group in living a life of community is inseparable on the values, culture and traditions which have long been present as the elements in the society. Tradition, culture or values held as a norm that must be adhered to and executed in the social life of the local community. The lives of Malay that exist in west Kalimantan is relatively the same, but it cannot be denied there are differences are occur along with differences of their environment and region.

The tradition of *makan bersaprah* is one of the diverse traditions and cultures are still preserved by the Malay Sambas. This tradition is maintained and exist as a form of collective identity of community which is meaningful. The activity brought together tradition and culture are represented into action and interaction in society which basically contains specific meanings that must be understood.

The tradition or culture inherent in the Malay society is essentially a form of accumulation of symbols which can be meant and understood. In which the meanings of the symbols contained in the cultural activities in local traditions become very important in linking the individual into the social order of the local community, and as a human touch or communicate with each other can be expressed through symbolic actions either by verbal or nonverbal (Sartini, 2009). There's not wrong if the man called as an animal symbolicum, which is thought-provoking and symbolic behavior is typical of the man that is indistinguishable and the condition will affect the culture itself, in other words that humans and cultures have bound by symbols (Endraswara, 2006).

The tradition of *makan bersaprah* can be also een as indentity markers for the malay society which incredibly important to maintained and understood further. According to Koentjaraningrat (1975) the major problem of development who occurred in generation of indonesia in the era of colonialism to independence is about cultural identity problems. Therefore the knowledge of cultural identity is also an important part to understand a typical of the society which will be rises be guided to learn and to know the culture of the community and then can strengthen of community culture in facing globalization and modernization (Liliweri, 2007).

This article trying to gain understanding further the *makan bersaprah* tradition, through purport and described a pattern of actions taken in the cultural activity. So that is expected to provide a comprehensive manner about the meanings in the tradition of *makan bersaprah* and then can strengthen the sustainability of value and culture of community.

2. METHOD

The methods used in this research is qualitative method through descriptive exploratory approach which the data generated through this approach is the form of words. In additions this research also conducts observation techniques. The author done limited observations against an object research, in this case is the tradition of *makan bersaprah* conducted by Malay Sambas. Analysis of data done in this research is the form of theoretical discussion of secondary data sources. The data sources used in this research is literature review which is books, journals, articles and online news. Based on this method design and the analysis of data sources is expected to generate a whole an understanding of the cultural phenomenon which becomes central in this article.

3. RESULTS AND DISCUSSION

Known in West Kalimantan, there are at least three ethnic groups fairly dominant compared to other ethnic, namely Dayak, Malay, and Malay ethnic groups. The third ethnic group spread in some areas of the County and one of the county is Sambas. Sambas is one of the regencies in West Kalimantan that directly borders the country of Malaysia, has an area 6,395.70 km² or 639,570 ha (4.36% of the land area of the province of West Kalimantan) is locality district located on the West coast of the northern-most of the region of Sambas Regency of West Kalimantan province. Administratively, the North of Sambas district is bordered to Serawak (East Malaysia), to the South with Singkawang, Natuna Sea to the West and the East is Bengkayang. (Huruswati, et al., 2012).

3.1 RecognizeThe Sambas Malay

The truth is every society having tradition that is distinctive and different, although in the same clumps of ethnic the tradition and culture is not necessarily going to be exactly the same. For example the Malays ethnic who are in Indonesia such as in Riau, Lampung including in Kalimantan not all adopted the similar of cultural and tradition practices. Every ethnic group has the particularity of traditions as a form of collective identity of their community. As expressed by Sunandar (2015) that will occur the development of Malay culture in Southeast Asiawhich accordance with their relation to the environment, then there are difference between a region to another.

The Malay community that existed in West Kalimantan is very varied who are their names usually based on the name of the region of residence. Such as Malay who was born and lived in Pontianak, it will be called as a Malay Pontianak, the same as Malay people who exist in Sanggau District it will be referred to as Malay Sanggau and also same thing with Malay Sambas who is people living in the District of Sambas (Fitriyani, 2002).

The majority community of the counties of Sambas is inhabited by the population ethnically Malay. The term of Malay itself according to the Alqadrie's is referring to the media identification than as an ethnic group, by means of a primordialism bond. (Bahari, 2008). The stereo type formed against to the Malay people in the Regency of Sambas are polite, obedient, have high solidarity, happy to help. Mutual cooperation has establish in well, and known for its devout in running Islamic Syari'at (Setiadi, 2005). The kinship has been

established in well and closely of fellow ethnic groups or other ethnic and the private labeled of religious on the Malay Sambas.

The Malay community was identically as a muslim by people, so the assumption that Malay ethnic is Muslim. This view has been fused tightly in understanding society's Sambas Regency. This statement is supported by the opinion of Sunandar (2015) that the most fundamental of the Malay culture is its integration with Islam. Therefore will not be called Malay if they aren't muslim.

Meanwhile according to Sellato as cited by (Ahyat, 2012) roughly 90% of Malays called it was Dayaks who have been converted to Islam, whereas according to the King as cited in Arkanudin (2009) also noted that in general the ancestor of Malays who are now present in Brunei, Sarawak, Kapuas and Kutai, Banjar was Dayaks who converted to Islam. Ethnic labelling going on more emphasis on the religious aspects compared to the aspect of ethnicity itself, this will be more clearly seen when the practice of transfer of religious people from one of the ethnic groups, for example between the Malay and Dayak ethnic that basically has known different religious background.

3.2 The Meaning of The Actions *Makan Bersaprah* Tradision

The community is a reflection of a group of individuals who are always interacting and acting to respond the circumstances that existed in the social environment, as well as according to Notoatmodjo that, "behavior is a response or reaction someone against the stimulation from the outside" (Kurniawati, 2012). Every act committed by individuals is based on the knowledge on learned of his relationship with the Group and the environment around them, which is according to Wicker as cited in Wibowo (2009), that psychologically the people, objects or meaningful occurrences that present around the individual will form an environment situation to somewhere, and when compared to the characteristics of the individual, the environment is more influential in shaping a person's behavior or actions. According to Sutrisno and Putranto (2005), the individuals has a power of micro forces of expression that accumulated into the elements of forming the meaning perception, like the habit of thinking, feeling (motif aspect), the action and the system- value forming which is reflected through their intellectual.

The community as a human beings make use of reason to establish of knowledge and living of various activities such as the economy development, technology, organization and cultural activities. The activity was happened as a symbolic process to create a meaning that based on has endured for itself in the reality of everyday life. Kuntowijoyo (2006) mentions that humans live in the three of environments, which is material environment, social environment, and symbolic environment. The material environmental is not the ecosystem that third place of environment relates, but the environments are created by human such as houses, bridges, fields, equipment; the social environment is a social organization, stratification, socialization, lifestyle, and more; the symbolic environment is everything that covers the meaning and communication, such as the word, language, mite, singing, art, ceremonial, behavior, objects, concepts and so on. All of the environments are built by humans and are connected each other.

Related with such matters according to Weber as cited to Syam (2012) that mention the world was created because of social action, furthermore he said the social action is: "action which

takes account of the behavior of other and is there by oriented in its course. Social action than is subjectively meaningful behavior of other and is there by oriented in its course. Social action than subjectively the meaningful behavior which in influenced by or oriented toward the behavior of other ". On the basis that every human action full of meaning, then the any of activities that involve individuals and communities, it needs to be interpreted in order to understand the meaning of the act committed. Related to the tradition of *makanbersaprah* which has been entrenched in the Malay community in the Sambas is certainly full of symbolic meaning has attached in the action reflection. According to Blumer in his view of symbolic-interaction as cited in Tripambudi (2012) that, basically the human actions committed toward other people or some objects are dependent on the meaning that given to people or objects. Blumer was created three assumptions into the premise on below:

1. The individual acted based on the meaning of social objects which it faces;
2. The meaning are managed, transformed and modified through social interaction; and
3. In the conduct of the action toward of the meaning, is done through interpretation and definition.

Based on this view the meaning of symbolic action in the tradition of *makan bersaprah* conducted by the Sambas Malay will be interpreted into an understandable of understanding. Because it is essentially symbolic interactionism perspective itself trying to understand human behavior from the subject's point of view, that human behavior is a process that does not cover the expectations of other people's and their behavior is formed through the interpretations toward other people, situations, objects, or themselves (Muchlis, 2011). As already explained previously that *makanbersaprah* is characterize of cultural identity in the structure of Malay society in Sambas that preserved in various cultural activities either sacred or formal. The *makanbersaprah* in a wedding is one of the cultural practices that are more complex than *makan bersaprah* on the other events or other activities, because usually in the wedding party the number of the present society has more a lot, however the essence of the action is the same. The differences is only in more various patterns of action established in the wedding because the number of communities that have come from various backgrounds as well.

3.3 The Pattern of *Makan Bersaprah*

Ethnic Malays in Sambas Regency is known for its firmness to maintain of local traditions in everyday life. In the multitude of cultures and traditions that are owned by the Malay people such as, *tapong tawar*, *betangas*, *buang-buang*, *antar ajong* and others. There is a tradition that is inherent in various community activities and social relationships in the Sambas Regency that namely is *makanbersaprah* tradition. This tradition is actually not only applied to Malays ethnic in Sambas regency, but also still performed by some Malays ethnic who are in course of the Mempawah County, the Singkawang, Pontianak city.

The *makanbersaprah* tradition has been present from generation to generation until now. As it said that the tradition is inherited habits and take place within a specific time period. The tradition of *makanbersaprah* was one of the Malay Sambas custom conducted together in a group while eating a meal either in the family or in a variety of organized events, such as weddings, *khitan*, (circumcision) and the activities that involve a lot of society, both among the

public as well as daily activity or a celebration involving important people, such as government employees and special guests.

In the *makanbersaprah* the meals and dishes usually are placed into a container that form of a bowl and a plate which is then served with a big tray of circular or rectangular covered with cloth. Not rarely the food was served on the floor which is usually grounded mat, carpet or something that is commonly used as a pedestal seat, even on the show or a party that took place in the some villages the meals served just above the floor without any base, but it is generally only done on the ordinary community or the community who were surrounded in local village that the relations already familiar but have not for the special invited guests and community leaders that his position was highly respected.

The *makanbersaprah* eating has conducted in a circular form or elongated lined up. The generally habits that have been ingrained in Sambas Malay in each dish for one *saprah* will be eaten by six people, while the number of people involved less must be satisfied as much as possible because if it not will cause its own moral burden for those who eat it. However, over the changes of pattern of society, in the *makanbersaprah* for this time have contained by only four or five people, because there are no specific rules which specify the number of people in one of *saprahan*, and just the habit that have become as a tighten of it.

A *saprahan* usually consists of 5 to 7 types (*pekare*) meals or more which is depending on the events owner ability. The meals are generally dominated by the side dishes (chicken curry sauce, beef stews, egg, salted fish), while the vegetables usually are tubers such as potatoes, the *umbut* of sago or coconut, pineapple, pumpkin, and cucumber pickle. How to eat in the *makan bersaprah* only be done using a hand without a spoon or a fork. Spoon only used to take soup or vegetables, even a side dish such as chicken meat that is usually cut large (a chicken cut in two or four parts) is derived using the hands. In each serving *saprahan* always coupled with hand-washing water in a *batel* or small container and the drinking water served in glasses as much as the number of people in one *saprah*.

3.4 The Spirit of Mutual Cooperation (*Gotong Royong*) in *Makan Bersaprah*

The wedding party of Malays ethnic in Sambas are generally held for two days, but before the party usually begins with the activities of making seasoning for use while cook the dishes that will be served when the wedding took place. Actually in the activity make a seasoning that also involves the nearest community (neighbors and family) also did a tradition of *makan bersaprah*. As was explained earlier that *bersaprah* eating have become a habit in everyday of family life. The author does not discuss the tradition of *makan bersaprah* when making the seasoning but just focus on the *bersaprah* while eating in a wedding party. The tradition of *makan bersaprah* during the wedding party took place twice, because the wedding party which also lasts in two days. The first day is usually called with *motong* day, is said that because on the first day of the wedding the community was invited or *disarok* (invited orally) will come by bringing a chicken, money, rice, eggs, and other (its called *pakatan*, and the kind of *pakatan* in every village are not exactly the same) which is then handed over to the owner of the event in a way be shaken hands. On the first day here's chicken (generally) are taken as *pakatan* will be slaughtered (called *motong* by Sambas Malays) and used as a side dish for second day dishes. the first day, also known as the day of *motong*

The community has invited (*disarok*) usually only as consanguine, family, neighbor and the local community figure. The number who invited is depend to the ability of owner of event, typically range from tens of the householder even up to one thousand of the householder, assuming a single of householder is estimated to be one *saprahan*, since all members of the family are sheltered by the householder is also directly participated and were invited. On the first day, it is usually the food served begin on three pm or after the *Ashar* prayer time (the time of prayer for muslim). The all of society was invited who not came in the same time, because the number of societies which came pretty much so that food is served also gradually, due to the limited equipment, servant, and a place to eat the dish. There are two place to eat the dish of *saprahan*. First at the *tarup*, is the place that made temporary and has a lengthwise shaped like 10 to 16 metres and a width of 3 to 4 meters (size is relative). Second, at the owner of the event and the nearest neighbor's House.

Tarup, on the first day is occupied by the ordinary community specifically for men and have become a tradition in the *makan bersaprah* the men who occupy in *tarup* mainly for adult people that more precedence to eat the dish. In the house of the owner had an event filled by family and relatives while in the neighbor houses occupied by anyone, either the mothers, teenagers, kids and also for the men who do not occupy in *tarup*. The action in placing the position of men in *tarup* considered as honorable symbol or those who are considered for important people which full of meaning. Through the symbols and actions were taken that can be seen the position of men in the Malay community is regarded as someone who must be respected and take precedence. It is also related with Islamic religious values that embraced by Malay society. The men is positioned as a leader both in the family and in the tradition of The *makanbersaprah* is implemented by eating and sitting together on the floor which covered by mats that made with synthetic or carpet. There are two forms of sitting position, namely a circular or lengthwise form (called *shaf*) and the position is facing each other. The dishes are served in the midst which deliberately given the space by people. The dishes on first day was served very simple, such as the salted fish, the *umbut* of coconut, and jackfruit. The dishes are served in the tradition of *makanbersaprah* by hand does not use a spoon or fork. Spoon only used to scoop the soup of side dishes that presented. At least three forms of symbolic actions that could be meant from sitting position, the way of *makanbersaprah* and the dishes that is served on the first day. A sitting position that form a circle or *shaf* and face each other can be meant as a togetherness and kinship form as well as a form of solidarity in the Sambas Malay community, and then the way of eating that everything is done by hand without a spoon and fork is a symbol that construed as humility, equality and the absence of discriminate between fellow society of Malay Sambas. The food served the first day can be meant as a form of simplicity that should be grateful and be enjoyed so the happiness will be held. In the general philosophy of symbolic actions in the tradition of *makanbersaprah* in Malay people have meaning “heavy, we carry together, light, we carry together then a dwarf is on a giant’s shoulder can see of the two” (Mananta, 2016). This philosophy implied meaning that the Malay community upholding togetherness values, to keep the fraternity is reflected in sat down together on the floor and facing each other, then keep the mutual values, and the solidarity values can be seen at the time of preparing the ingredients starting from making the seasoning, and also communities bringing of the *pakatan* and making the food then presenting it. The other implied meanings can be interpreted is everyone eating the dishes have an equal and the same status especially in the

eyes of the God. This has been explained earlier that when eating everyone just use the hand without a spoon or fork.

In the second day there is a little difference in symbolic act compared to the first day. *Tarup* in the first day that occupied to the ordinary society and local community leader, but on the second day exclusive for invitation guests (invitations by written) from other the village, community leader (Mr. Haji, Amil, Headman) and the people in charge to accompany the reading of the *dzikir nazam*, the *rawi* and the *albarzanji* with musical instruments that form such as *a rumba*, *gendang* and other traditional instruments. Reading *the dzikir nazam*, and *the al-barzanji* followed by all persons who occupy in *tarup* and they are all men. Meanwhile the women guests who invited usually placed on the homes of the owner of the events and sometimes the owner have made a *tarup* special for female but the female are not participated in readings of the *dzikirmazam* and others. The sitting position on *tarup* in the second day is neater, and the person like *Mr.Haji*, headman or the government employees and the community leader have occupied at the top or the end of *tarup*. This action as a form of respect and appreciation for those who are considered influential in the life of the community. Another differences in the second day are at first before the meal served have the the *dzikir nazam*, *rawi*, *albarzanji* and then speeches by community leader about the positive advices. *Dzikir* is the Islamic symbols should always be preserved and applied in the life as the gratitude, praise and prayer to the God for the event that have been done. The speech made by the person has been choose has a form of moral messages to community and particularly for the bride couples. The last difference is the kind of dish that is served. The second day the types of food that are served in the *saprahan* impressed more luxurious than the first day and dominated side dishes such as curry sauce, chicken, beef, eggs, fish and more. This are a symbolically can be meant as a form of gratitude to the God and to all the people or society that has been present and sincere helps in waging a continuity of the wedding party that has been implemented over two days. This second day is the closing day of the wedding party and the moment to express any form of gratitude and happiness. The All actions performed by the Malay people in the tradition of *makanbersaprah* that represented through a wedding celebration was a part of the philosophy of life which can be meant and understood by anyone and able to represent of the identity and values of Malay community in Sambas.

4. CONCLUSION

The diversity of ethnic, tribes and nations in Indonesia has brought together diverse cultures and traditions that each of which is attached as a symbol of identity of society itself. The behaving and acting of community are creates the potentialities of doubt of the meaning therefore it is necessary to understood. The diversity of cultural, values or traditions that are adopted by each group of society increasingly enrich the corpus of symbolic and has the role of human understood of diversity meaning that also arises from the actions undertaken by the community in the cultural practices. The Malay community as one of the existing ethnic in Indonesia have a tradition that is different with other community groups. The tradition of *makanbersaprah* is one of the traditions of the ethnic Malay in Sambas that it full of the symbol that should be interpreted. Therefore, to be able to understand the symbols and interpret the meaning of the actions of individuals and the community in a tradition. The individuals have to closely in community by raising the interaction along with the community until you get to the base of the acts of the cultural practice is done.

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Figures



Figure 1: The Servant Organizing the dishes for guests



Figure 2: The People who invited orally (disarrok) brought pakatan



Figure 3: The process of slaughter of chicken (motong)



Figure 4: Guests makan bersaprah in tarup on first day. Source:<http://www.misterpangalayo.com>



Figure 5: People were disarok are makan bersaprah (source:misterpangalayo.com)



Figure 6: The tradition of makan bersaprah on second day. (Source: <http://beyoung.co.id/culture/359/libatkan-generasi-muda-untuk-turut-meriahkan-festival-makan->)



Figure 7: The guest together helping to clean the chicken that their brought as pakatan.



Figure 8: Cooks were preparing the meals



Figure 9: The Servant They (called Penyurong were serving meal



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