

The Study of Literary Anthropology in the Short Story *Syukuran Sutabawor* by Ahmad Tohari

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Abstract: Literary work is said to be a reflection of a society that can be learned through research. This study aims to describe and explain language, religion, and people's mindsets in Ahmad Tohari's short story *Syukuran Sutabawor* by using literary anthropology studies. This research is a qualitative descriptive study. The research data is in the form of elements in the form of words, phrases, or discourses found in the short stories of *Syukuran Sutabawor*. The data source of this research is the short story *Syukuran Sutabawor* by Ahmad Tohari. The data collection technique in this research is to use document analysis techniques. The results of the research using literary anthropology studies show that the cultural elements contained in the short story of *Syukuran Sutabawor* are language, religion, and people's mindset.

Keywords: Literary anthropology, Cultural Values, *Syukuran Sutabawor*.

I. INTRODUCTION

Literary work is referred as a reflection of a society in a certain area and time. The author receives all information that is used as an experience in his life. The writer intends to convey his experiences through his works. Culture, religion, economy, politics, and so on. Everything that writers understand will be conveyed through his works. Learning and the value of life in literary works cannot be understood by readers if they are just reading without any action of critical thinking or interpreting the messages of literary works.

Literary work is a branch of linguistics. In his delivery, Tamunobelega (2015:65) say that language is used as the tool. "Language has its peculiarities, first, the human qualities and secondly, with non-instinctiveness as a means of communicating ideas, emotions, feelings, and desires by means of vocal sound systems and symbols". Language has its peculiarities, firstly, in its human qualities and secondly, with noninstinctiveness as a means of communicating ideas, emotions, feelings, and desires by mean of systems and vocal sound symbols.

Anthropology tends to distance itself and away from academic material in the humanities such as history or literature, linguistics, and so on (Endraswara 2013:26). The structure of society, literary works, lifestyle, people's mindset, beliefs, and so on are the result of a reflection of the existing culture in society. Through anthropology, cultural reflection applied to society will be understood correctly.

The short story entitled "*Syukuran Sutabawor*" by Ahmad Tohari was analyzed using anthropological studies of literature. This study focuses on the form of cultural complexity and religious values in the short story. The literary anthropological approach is used because it is able to dissect the cultural system of a society which comes from its experience, knowledge, and beliefs. If sociology of literature focuses on literary works as a reflection of people's life in its interaction, literary anthropology leads to ethnographic studies in literary works (Endraswara 2008:109). Thus, anthropology is a surgical tool of a literary work that is good for knowing the meaning and history of human development over time.

According to Koentjaraningrat (2009:150) there are three forms of culture, namely (1) the form of culture as a complex of ideas, ideas, values, norms, regulations and so on; (2) the form of culture as a complex of patterned activities and actions from humans in society; (3) a form of culture as objects created by humans.

The cultural value system is the highest and most abstract level of customs (Koentjaraningrat 2010:190). The author's direction in this study is on the belief or value of religiosity in the short story "*Syukuran Sutabawor*". Belief is one of the bases or foundations of someone to create culture. For example, the belief in good relations between each other, namely mutual forgiveness, on Eid Al-Fitr all Muslims in Indonesia hold a congratulatory event or mutual forgiveness. The culture on Eid al-Fitr does not exist in other countries, not even other Islamic countries.

People who read literary works will get pleasure from the writing. Understanding literature is not only done universally, it is also necessary to look at the smallest elements that exist in literature. The literature created by the author presents a "complex space" to be understood from various sides (Sutardi 2012:2). Thus literary works also function as a good recording device, so that the culture of the people will always be sustainable.

The globalization era as it is today requires people to keep pace in improving quality in any field. However, this has resulted in decreasing the fulfillment of human spiritual needs. According to Abbas (2013:272) Globalization brings more benefits only to developed countries, meanwhile for developing countries, especially under-developing countries, globalization has more often an impact on harm.

Through literature, humans are expected to be able to have a perfect balance between their physical and spiritual needs. Therefore it is necessary to read a more in-depth literary work. The decomposition process that departs from the content and meaning that is seen to be hidden (Palmer 2003:48).

Another impact of the globalization era development, which requires humans to always be encouraged to pursue technological advances, which is to cause a decrease in the increase in religious values in various fields. Below is an explanation of juvenile delinquency from Rizal Muhamad Ashar's research.

Based on the results of research by Rizal Muhamad Ashar with the title *Description of Adolescent Male Identity in Sudiroprajan Village, Jebres District, Surakarta*, it is concluded that the juvenile delinquency data. The research was conducted in 2018 in Surakarta. The conclusion of this study is that as many as 40.89% have ever tried smoking and have stopped smoking and as many as 22.53% still regularly smoke. 22.5% have ever consumed alcohol or alcohol. 5.63% had used illegal drugs, had dating behavior amounted to 18.3%. Opening pornographic content from the internet was 43.66%. 8.45% had been involved in a brawl in the last 1 month. 20 respondents or 28.16% have been involved in a fight in the last 1 month. 35 male teenage respondents who drove a motorized vehicle to school 28.7% ever received sanctions for proof of violation from the police for breaking traffic. As many as 17 respondents, 23.94%, have ever been convicted of violating school rules. As many as 1 person whose items were taken were cigarettes because they were suspected of being addicted to cigarettes (Ashar and Arum Pratiwi 2018:1).

The case above is a reflection of a society that does not recognize its identity and preserve its culture. If humans know the national identity and culture in it, of course they will be more careful in taking action. So it is necessary to study the previous culture, so as not to lose one's identity. In this case history also plays a role. History teaching has the aim of introducing the characteristics and identity of the nation in the framework of forming a nation and character building and becoming a source of inspiration and the base for the growth of a sense of pride and a sense of obligation towards the nation and state, with teaching history it is hoped that it will produce a nationalism against the nation (Kartodirdjo 1987). History teaching studies real events in the form of texts, just as this research studies literary texts. Literary texts come from a reflection of the author, but history comes from a reflection of events. History and literature are needed to be studied to strengthen the identity.

Cultivating the values of a good life is very necessary to balance the spiritual and physical needs of humans. Global connectedness has transformed local orders by making distant events relevant to local life (Sandarupa 2014:2). In this globalization era, education should be able to become a strong backbone to meet human spiritual needs.

His knowledge of culture can reflect his behavior in society, perhaps his words or actions. Thus culture and identity have a very close relationship. According to Irwan, it is time now to reconstruct educational practices based on local wisdom which in pedagogy is better known as ethnopedagogy. Ethnopedagogical studies can be included as local content in one of the learning materials taught in schools, including Social Sciences subjects (IPS).

Starting from the above opinion, this study aims to explain the cultural elements reflected in the short story. Through literary anthropology, researchers are able to describe culture to a society in a certain time which is reflected in the short story "*Syukur an Sutabawor*" by Ahmad Tohari. So that through literature, humans are also able to see or know the cultural traces of previous generations.

This research adds insight to readers, especially researchers. Religion-based research will increase the level of student devotion and faith. Cultural knowledge will add insight in life, and strengthen the love of the country. The short story "*Syukur an Sutabawor*" is also very useful to increase the reader's religious value. Furthermore, this study can also be used as a reference for similar studies.

II. RELEVANT RESEARCH

Research by Salmah Djirong with the title "*Kajian Antropologi Sastra Cerita Rakyat Datu museng dan Maipa Deapati*". This research uses literary anthropological studies. The direction of this research is on the description of the conceptual relationship or the context of the socio-cultural situation in Java in the story entitled "*Datu Museng dan Maipa Deapati*". From this research the writer tries to continue the use of literary anthropology studies, even though with different data. The final results of this study lead to a description of anthropology elements, including language, religion, myth, law, and customs, which are contained in the folklore of "*Datu Museng dan Maipa Deapati*".

Research by Ika Dwi Astutik with the title "*Budaya*" in the Novel entitled "*Tirai Menurun*" by NH. Dini (Literary Anthropology Studies). This research uses literary anthropological studies. The direction of this research is on the description of the Javanese life attitude and the symbolic meaning of Javanese culture in the novel entitled "*Tirai Menurun*". From this research the writer tries to continue the use of literary anthropology studies, even though with different data. The final result of this research is towards culture-based teaching materials, so that it can help in strengthening the national identity.

Based on the research above, it can reflect that the low morality of the nation's children. The role of education in this case is of course to build the character of the nation's children for the better. Kesuma, Triatna, & Permana (2011:7) see that character education is the development of the ability of learners to behave well which is marked by the improvement of various abilities that will make humans as godly beings

(subject to the divine concept), and carry out the mandate as leaders in the world.

III. RESEARCH METHOD

This research is a qualitative descriptive study. Qualitative research is research that pays attention to natural data, data in relation to the context of its existence (Ratna 2008:47). This method is considered more appropriate to be used in this research as an effort to find, produce, and develop theories that are in line with the research focus. The data in this research is in the form of elements in the form of words, phrases, or discourses found in the short story “*Syukuran Sutabawor*”.

The data source is the origin of the data obtained. Data sources are divided into, secondary data sources and primary data sources. Secondary data sources are data obtained indirectly or through intermediaries, but still relying on categories or parameters that become references (Siswanto 2004:71). Secondary data of this research are in the form of thesis, website, books that support this research.

Further opinions from Lofland (1984:47) explained that the data sources used in qualitative research were words and actions, the rest was additional data such as documents and others. Primary data source is the main data, data obtained directly from the source without intermediaries (Siswanto 2004:70). The primary data source in this study is a collection of short stories by Ahmad Tohari.

The data collection technique used in this research is the library technique. Literature technique is a technique that uses written sources related to the data needed to obtain complete and accurate data (Rohmadi and Nasucha 2015:31). Data collection techniques in this study were to use document analysis techniques and interviews. Data collection techniques in this study were using document analysis techniques and interviews. Document analysis is carried out to obtain data in the form of text, words, sentences, or narration from the document (short stories entitled *Syukuran Sutabawor*).

The validity of the data is the correctness of the data from the research process. Researchers in obtaining the validity of the data use triangulation. According to Moleong (2006:330) triangulation is a data validity checking technique that utilizes something other than the data. The analysis technique used in this research is an interactive analysis model (Creswell 2016:274). The analysis technique used in this research is an interactive analysis model. According to Miles and Huberman (2007:20) The interactive analysis model includes four components, namely: (1) data collection, (2) data reduction, 3.Data presentation (data display), 4. Concluding drawing.

IV. RESULTS AND DISCUSSION

The cultural form of the short story *Syukur Sutabawor* by Ahmad Tohari is a form of culture as a complex of patterned activities and actions from humans in society which include, (1) Language contains 7 data, (2) religion or belief contains 1 data, (3) people's mindset contains 5 data.

Data on the findings of complex activities and patterned actions from humans in society in Ahmad Tohari's short story *Syukuran Sutabawor*

Wujud kebudayaan	Sub. Wujud Kebudayaan	Jumlah
The complex of patterned activities and actions of humans in society.	Language	6 data
	Religion	1 data
	People's Minds	5 data

A. Language

Language can reflect the character and culture of an area. Local language can be an identity in certain areas, for example, Javanese people use Javanese language. Such as the language used in the short story entitled “*Syukuran Sutabawor*”. This short story uses Javanese.

“Pada saat seperti itu, Sutabawor sering berdiri lama-lama di bawah pohon jengkolnya, penuh harap diperhatikannya bunga-bunga jengkol yang sedang dirubung oleh lebah madu atau klangseng”

“At times like that, Sutabawor often stands for a long time under his blackbead tree, expecting to pay attention to the flowers being covered by honey bees or klangseng.” (Tohari 2019:39)

Klangseng, is a type of honey bee. The word *klangseng* comes from the Javanese language, in Indonesian it becomes *klanceng*. *Klanceng bees* are an insect species of the trigona species. This bee has the Latin name *Trigona spp.*

“Tunggu sampai hari Jumat Kliwon: kita akan setiar dengan mantra dan srana. Siapa tahu pohon jengkolmu akan berbuah.”

“Wait until Jumat Kliwon: We will wait mantra and srana. Who knows the blackbead tree will bear fruit.” (Tohari 2019:39)

Mantra, is a reading that is used at certain events. Based on KBBI, a *mantra* is a word or speech that has supernatural powers (for example, it can heal, cause accident, and so on). *Mantra* is chanted by a shaman or pawang to match other supernatural powers and medicine.

Srana, is requirements that must be brought and given at certain ceremonies. Based on KBBI, *srana* means anything that can be used as a tool in achieving an objective or objective. Then it can also mean a condition and an effort. The conditions may vary because they are according to the purpose of the ceremony and event. *Srana* can also be in the form of procedures that must be followed at a ceremony.

“Lho mana saya tahu. Sampean tahu barangkali?” kata Sutabawor”

“How do I know. Sampean might know?” said Sutabawor” (Tohari 2019:39).

Sampean, comes from the Javanese language which means “you”, you in Indonesian. Based on KBBI “*sampean*” means you or sir. In Javanese the word “*sampean*” is used for people who are the same age or older.

“*Sedulur-sedulur, dengarkanlah. Sampean semua jangan salah tafsir.*”

“*Sedulur-sedulur, listen to me. Everyone, don't misinterpret*” (Tohari 2019:41).

Sedulu-sedulur, means “ladies and gentlemen” in Indonesian. The word brothers and sisters in the plural means used to address a crowd, perhaps calling attention when making an announcement. It differs in the singular, if the word sibling in the singular means someone who is related to the family.

“*Mereka bersikap ningrat, maunya dilayani. Mereka menjunjung atasan dan tak mau mengerti tangise wong cilik*”
“*They are arrogant, they want to be served. They respect their superiors and don't want to understand the plight of ordinary people.*” (Tohari 2019:41).

Tangise wong cilik, is a Javanese term. *Tangise* begins with the word cry which means suffering, *wong cilik* means ordinary people. If translated into Indonesian, it becomes the suffering of the ordinary people.

“*Bukan priayi zaman sekarang. Priayi zaman dulu kan berkerja dan mengabdikan kepada kaum penjajah, bukan berkerja dan mengabdikan kepada kaum kawula seperti kita ini.*”

“*Not the priyayi of today. Priyayi in the past worked and served the colonizers, not working and serving the underprivileged like us.*” (Tohari 2019:41).

Priayi, comes from the Javanese language which means people who are highly educated. *Priayi* is also often referred to as an official or government. Based on the KBBI *priyayi* means a person belonging to the strata of society whose position is considered respectable, for example, the class of civil servants. *Kawula*, comes from the Javanese language which means people of middle to lower social level. *Kawula* are often referred to as ordinary people. Based on KBBI *kawula* means slave, servant, people of a country, people under the command of a country. The word *kawula* means *me* when it is used for respect in Javanese.

B. Religion

Syukuran

Sutabawor's house was crowded with neighbors to attend a thanksgiving event. Thanks to that, the blackbead tree produced a lot of fruit. This thanksgiving is addressed to Allah who is merciful. By Allah's permission, the Sutabawor tree produced abundant fruit. This made Sutabawor's heart happy, so he is grateful.

Thanksgiving has become a culture in Indonesian society. In this short story, thanksgiving is carried out by the Javanese community. According to Aryono Suyono (1985:412) “A ceremony is a system of activities that are regulated by

custom or applicable law and are related to various kinds of regular events that occur in society, or a traditional party activity that is regulated according to customary systems or laws in force in society in commemoration of important events or other events. other with the customary provisions that apply to the community concerned”

“*Pada musim berikut, ternyata pohon jengkol Sutabawor berbunga dan berbuah sangat lebat. Dahan-dahannya runduk karena menahan beban berat. Sutabawor sangat bergembira sehingga dia rela memotong tiga ekor ayamnya yang tidak begitu besar buat syukuran. Syukur kepada Gusti Allah yang telah berkenan menyuruh pohon jengkol Sutabawor berbuah. Hari inilah Sutabawor melaksanakan syukuran itu. Seperti yang disampaikan oleh sumber berita yang amat terpercaya tadi*”

“*In the following season, it turned out that the Sutabawor blackbead tree was flowering and very fruitful. The branches bent under the heavy weight. Sutabawor was so happy that he was willing to slaughter three not so big chickens for syukuran. Thanks to Allah for giving Sutabawor blackbead tree to bear fruit. This was the day Sutabawor held syukuran. As stated by a very reliable news source.*” (Tohari 2019:39).

Sutabawor, as the owner of the blackbead tree which bears fruit, held a thanksgiving. The thanksgiving is addressed to Allah who has given the blackbead fruit through his tree. As stated in the short story, “Thanks to Gusti Allah for having the pleasure to order the Sutabawor blackbead tree to bear fruit”. So Sutabawor believed that this blackbead tree was bearing fruit at the command of Allah, so he was grateful.

1) *People's Mindset Mutual respect for fellow living beings*

a) *Appreciate plants*

As leaders on earth, humans are supposed to maintain the survival of all creatures on earth. All living things must be happy and grow according to their own nature. In order to achieve a balance of life, humans as leaders must protect their surroundings. As stated in the short story entitled “*Syukuran Sutabawor*”.

“*Nah, buat apa kita pelihara pohon yang tidak mau berbuah ini. Lebih baik kutebang dan kujadikan kayu bakar,*” jawab Sutabawor.”

“*Well, why should we take care of this tree that doesn't want to bear fruit. I better cut it down and turn it into firewood,*” answered Sutabawor” (Tohari 2019:39).

Sutabawor began to get annoyed with his blackbead tree, he was told that he wanted to cut the tree. The above quotation describes Sutabawor's impatient attitude towards his blackbead tree.

“*E, lha. Sabar nak, sabar. Pertama, carilah kutu di kepalamu sendiri. Cari kesalahan pada dirimu mengapa pohon jengkol ini tidak mau berbuah. Jangan tergesa sepeti itu.*”

“E, lha. Be patient, be patient. First, look for lice on your own head. Find fault with yourself why this blackbead tree won't bear fruit. Don't be in such a hurry” (Tohari 2019:39)

Sutabawor's father as a parent gave advice, to keep the tree alive. The quote from the story above illustrates that the attitude as a human being must be careful and always be patient with anyone.

“itulah! Anak-anak sekarang memang begitu. Maunya mendapatkan sesuatu yang mudah tetapi cepat putus asa. Tunggu sampai hari Jumat Kliwon: kita akan setiar dengan mantra dan srana. Siapa tahu pohon jengkolmu akan berbuah.”

“That it is! That is the case for children today. They just wanted to get something easy but quickly gave up. Wait until Jumat Kliwon: We will wait mantra and srana. Who knows the blackbead tree will bear fruit.” (Tohari 2019:39).

Sutabawor's father gave a lesson about being careful in taking care of plants. He wanted to make another effort, with the hope that the blackbead tree would bear fruit.

“Pada musim berikut. Ternyata pohon jengkol Sutabawor berbunga dan berbuah sangat lebat. Dahan-dahannya runduk karena menahan beban berat. Sutabawor gembira sehingga dia rela memotong tiga ekor ayamnya yang tidak begitu besar buat syukuran”

“In the following season, it turned out that the Sutabawor blackbead tree was flowering and very fruitful. The branches bent under the heavy weight. Sutabawor was so happy that he was willing to slaughter three not so big chickens for syukuran.” (Tohari 2019:39).

Finally, after the efforts made by Sutabawor and his father reaped the expected results. The blackbead tree bears very thick fruit. The short story quote above reflects a careful attitude in making decisions. Even to the blackbead tree, humans should not be arbitrary, because as a leader on earth, humans must be able to preserve nature. According to Sandarupa (2014:3) a mindset that places nature at the center of the cosmos. Although primitive, humans feel more comfortable, because they have mutual respect. Planting goodness in plants by taking care, then the results obtained are rewards from plants.

2) Respect for fellow human beings

Furthermore, as human beings, we should respect and love each other. Should not be selfish. How wonderful it would be if fellow humans could love one another. One of the messages conveyed from the short story “*Syukuran Sutabawor*”.

“Sedulur-sedulur, dengarkanlah. Sampean semua jangan salah tafsir. Mantera itu adalah pangraita pujangga zaman dulu. Demikian tentunya. Jadi, yang tersebut sebagai priayi zaman akhir ya priayi zaman pujangga itu, zaman dulu. Bukan priayi zaman sekarang. Priayi zaman dulu kan berkerja dan mengabdikan kepada kaum penjajah, bukan berkerja dan mengabdikan kepada kaum kawula seperti kita ini.

Mereka bersikap ningrat, maunya dilayani. Mereka menjunjung tinggi atasan dan tidak mau mengerti tangise wong cilik. Mereka maunya membentuk tata nilai sendiri dan malu bergaul dengan rakyat biasa. Dan mereka angkuh tentu saja. mereka jarang menyadari bahwa gaji yang mereka terima berasal dari wong cilik, setidaknya berasal dari harta milik bersama seluruh rakyat. Pokoknya priayi zaman dulu itu menurut pohon jengkol demikian tak berharga jarena miskin akan nilai kemanusiaan yang sejati”

“Everyone, listen. Don't misinterpret. Mantra is the words of ancient poets. So, those who are people of the last days are old people. Not people these days. The ancient people worked and served the colonizers, not working and serving the underlings like us. They are arrogant, they want to be served. They hold their superiors high and don't want to understand the sadness of ordinary people. They want to form their own values and are ashamed to associate with ordinary people. And they are arrogant of course. They seldom realize that the wages they receive come from the ordinary people, at least come from the common property of all the people. The point is that ancient people, according to the blackbead tree, were worthless because they were poor in true human values.” (Tohari 2019:41).

The short story quote above tells about how bad the human attitude is to be selfish and arbitrary. It is described that blackbead tree alone does not want to accompany the corpse of a selfish human. It means that humans have an attitude of mutual love between each other. So the authors hope for a more harmonious life between human beings. So that there are no restrictions that come from the material.

V. CLOSING

Anthropology tends to distance itself and away from academic material in the humanities such as history or literature, linguistics, and so on (Endraswara 2013:26). The structure of society, literary works, lifestyle, people's mindset, beliefs, and so on are the result of a reflection of the existing culture in society. This study conveyed several things that were appropriate from the point of view of researchers using literary anthropology studies. The results of the anthropological study of literature in the short story entitled “*Syukuran Sutabawor*”, namely language, religion, and people's mindsets.

The language used in the short story of “*Syukuran Sutabawor*” is Javanese. Namely, *klangseng*, *srana*, *mantra*, *sedulur-sedulur*, *tangise wong cilik*, *priayi*, and *kawula*. Religion which is reflected in the short story “*Syukuran Sutabawor*” is a thanksgiving ceremony held by Sutabawor. The people's mindset that is reflected in this short story is a sense of respect for fellow living beings (plants and fellow humans). With this research, the reader will find out the cultural values that are beneficial to life. If seen from another point of view, perhaps there will be more that can be obtained from the analysis of this short story. Therefore, further

researchers can use this short story as an object of research with a different point of view.

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