

**ANTHROPOLOGICAL STUDY IN THE CALABAI PEREMPUAN DALAM TUBUH LELAKI
NOVEL BY PEPI AL-BAYQUNIE**

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan nilai budaya komunitas bissu dan bentuk penyelenggaraan upacara-upacara bissu dalam lingkup antropologi sastra pada novel Calabai Perempuan Dalam Tubuh Lelaki Karya Pepi Al-Bayqunie. Mengangkat realitas suku bugis terutama komunitas bissu yang mengandung nilai-nilai kebudayaan yang dapat digali dengan melihat pola-pola kemounitas bissu dalam mempertahankan eksistensi bissu. Antropologi sastra memahami karya sastra dalam kaitan kebudayaan dengan mengangkat keberagaman budaya secara lebih bermakna Penelitian ini memfokuskan pada Kajian Antropologi Sastra Dalam Novel Calabai Perempuan Dalam Tubuh Lelaki Karya Pepi Al-Bayqunie. Dalam penelitian kajian antropologi sastra terkait dalam nilai-nilai kebudayaan yang merupakan nilai budaya manusia dengan Tuhan, nilai budaya manusia dengan alam dan nilai budaya manusia dengan manusia serta nilai yang terkandung dalam bentuk penyelenggaraan upacara-upacara komunitas bissu. Metode penelitian yang digunakan adalah metode dekriptif kualitatif. Hasil dalam penelitian ini ditemukan bahwa Bissu merupakan tokoh spiritual yang dianggap sakral oleh masyarakat Bugis di Sulawesi Selatan (Sulsel) sejak zaman kerajaan. Mereka dianggap sebagai sosok suci yang dapat menghubungkan manusia dengan dewa. Kesimpulan penelitian ini adalah nilai budaya komunitas bissu yang tercermin dalam novel Calabai, Perempuan dalam Tubuh Lelaki karya Pepi Al-Bayqunie yaitu nilai budaya komunitas bissu yang menggambarkan hubungan manusia dengan tuhan, nilai budaya komunitas bissu yang menggambarkan hubungan manusia dengan alam dan nilai budaya komunitas bissu yang menggambarkan hubungan manusia dengan manusia serta bentuk penyelenggaraan upacara-upacara bissu ada tiga yang terdapat pada novel Calabai Perempuan Dalam Tubuh Lelaki Karya Pepi Al-Bayqunie yaitu upacara irebba, upacara mappalili dan upacara tauriolong.

Kata kunci: *novel, antropologi, sastra, upacara, bissu*

Abstract

The purpose of this study is to describe the cultural values of the bissu community and the form of holding bissu ceremonies within the scope of literary anthropology in Pepi Al-Bayqunie's novel Calabai Perempuan in the Body of a Man. Raising the reality of the Bugis tribe, especially the

bissu community, which contains cultural values that can be explored by looking at the patterns of the bissu community in maintaining the existence of bissu. Literary anthropology understands literary works in terms of culture by bringing up cultural diversity more meaningfully. This research focuses on the Study of Literary Anthropology in the Novel *Calabai Perempuan in the Body of a Man* by Pepi Al-Bayqunie. In the study of literary anthropology related to cultural values which are human cultural values with God, human cultural values with nature and human cultural values with humans and the values contained in the form of holding bissu community ceremonies. The research method used is a qualitative descriptive method. The results in this study found that Bissu is a spiritual figure who is considered sacred by the Bugis people in South Sulawesi (South Sulawesi) since the royal era. They are considered as sacred figures who can connect humans with gods. The conclusion of this study is the cultural value of the bissu community which is reflected in the novel *Calabai, Perempuan in the Body of a Man* by Pepi Al-Bayqunie, namely the cultural value of the bissu community which describes the relationship between man and God, the cultural value of the bissu community which describes the relationship between humans and nature and the cultural value of the bissu community. There are three things that describe the relationship between humans and humans as well as the form of holding bissu ceremonies in the novel *Calabai Perempuan in the Body of a Man* by Pepi Al-Bayqunie, namely the irebba ceremony, the mappalili ceremony and the tauriolong ceremony.

Keywords: novel, anthropolog, literatur, ceremon, bissu

INTRODUCTION

Literary work is the author's imaginative world which is always related to social life. By simply reading a literary work, the reader can find out the existing literary works. One of the themes of society that can be conveyed in the novel is culture. Preservation of a culture is not only determined by nature, but by the group itself. Culture has traditions, noble values and local wisdom that deserve to be preserved. Many cultural aspects also determine communicative behavior. Culture is very closely related to society. In daily life, humans are always guided by or referring to belief systems, rules, norms and instructions, all of which appear naturally or are built by humans as a necessity in their culture. As it is known that culture is an inseparable part of human life. Endraswara (2018) explained that this concept was traced from two words, namely anthropology and literature which belong to the realm of humanistic disciplines and each has its own meaning. The research material for literary anthropology is human attitudes and behavior which are studied through literary and cultural facts. Anthropology is research on humans, while what is meant by humans is their attitudes and behavior. Literary anthropology seeks to examine attitudes and behaviors that appear as culture in literary works. Humans often behave and act with manners. Manners contain etiquette and language which is the essence of a civilization. Literature often voices manners in cultural interactions with each other which are full of symbols.

The novel originates from English and enters Indonesia at the same time as the entry of American culture in Indonesia. Recently, the term *novelette* or *novella* has also come from the German novella or the French nouvelle to refer to a short novel (Sehandi, 2018; Muhajir, 2018). One of the novels that discusses Bugis culture is the *Calabai Perempuan Dalam Tubuh Lelaki* by Pepi Al-Bayqunie novel. Sudjiman (Baharuddin, 2018) states that the novel is a fictional prose that presents characters and displays a series of events and settings in an arranged manner. The novel as an imaginative work expresses deep human aspects and presents them subtly. Novels

are not only as entertainment, but also as an art form that studies and examines aspects of life and good and bad (moral) values in this life directs readers about noble character. This novel written by a writer from South Sulawesi is a novel with all its problems. The novel with an interesting theme tells about the journey of a *calabai* until he becomes a *bissu*. This novel is about Bugis culture and traditions, especially in South Sulawesi. Pepi Al-Bayqunie is a lover of local culture. Born with the name Saprilla, February 10, 1977 in Cappasolo, North Luwu, by Pepi Al-Bayqunie's novel entitled *SangAktivis* (2012), *Kasidah Maribeth* (2013) and *Calabai Perempuan Dalam Tubuh Lelaki* (2016). This research is needed to be able to enrich their knowledge about the study of literary anthropology in the *Calabai Perempuan Dalam Tubuh Lelaki* novel by Pepi Al-Bayqunie. One of the novels by Pepy Al-Bayqunie that tells the journey of a *bissu* is his novel entitled *Calabai Perempuan Dalam Tubuh Lelaki* (2016).

METHOD

The research design used in this research is that the first thing the researcher determines is the material object as research material, namely the *Calabai Perempuan Dalam Tubuh Lelaki* novel by *Pepi Al-Bayqunie*. After specifying the material object and reading. The method in this research is a qualitative research method. The use of this method is to gain an understanding of the phenomena, symptoms, ideas, values, norms, or descriptive events found by the researcher.

The data in this study are qualitative data in the form of writing, words, phrases, and sentences in the *Calabai Perempuan Dalam Tubuh Lelaki* novel by Pepi Al-Bayqunie which refers to cultural forms. The source of data in this research was from *Calabai Perempuan Dalam Tubuh Lelaki* novel by *Pepi Al-Bayqunie*.

The method of collecting data used in this study were the documentation method and the content review method. (1) Documentation Method, the documentation method is a record of past events. Documents can be in the form of writing, pictures, or monumental works of a person. This documentation method was used to systematically search for data to facilitate the researcher's understanding of the object to be studied, starting with examining and collecting all the data contained in the novel of *Calabai Perempuan Dalam Tubuh Lelaki* by *Pepi Al-Bayqunie*. (2) Content Review Method, the content study method is a method of collecting data by studying, investigating, examining, the contents of a novel. This study method was to obtain data about the cultural forms contained in the novel of *Calabai Perempuan Dalam Tubuh Lelaki* by *Pepi Al-Bayqunie*, then analysed and concluded.

The data analysis method aims to compile data in a meaningful way so that it can be understood, the data analysis method that the author used to analyze cultural manifestations in *Calabai Perempuan Dalam Tubuh Lelaki* by *Pepi Al-Bayqunie*. by using content analysis was by describing and analyzing and providing an understanding of the texts. The steps for collecting data in this study are as follows: (1) data identification, taken since collection data; (2) data classification was a grouping of data based on its contents according to the main problem being studied; (3) data interpretation is the interpretation of the data as needed which was done after the presentation of the data.

FINDINGS

The Cultural Values of the Bissu Community which Describe the Relationship between Humans and god

(1) *Fasting*

“The first stage that must be passed is fasting for 40 days. As a *bissu* candidate who will be inaugurated through the sacred *irebba* ceremony, like the previous *bissu* candidates, *Saidi* must also go through that stage” (Calabai PDDL, 2016). Worshiping God by fasting is a form of human culture to God. As for the manifestation of human cultural values with God, which can be seen from the data excerpts 1 and 2 above, fasting for 40 days is a form that is considered sacred in the process of *irebbah* or inauguration of prospective *bissu*. Fasting for forty days is the initial ritual of the *irebba* ceremony during the self-purification process, which is a sacred time as a *bissu* candidate. *Bissu* who carry out the *irebba* ritual are a process of self-purification from things that violate the nature of the *bissu* community because *bissu* is a human chosen by the gods who are destined to be a link between humans and the gods.

(2) *Believe in the Inhabitants of the Upper World*

“a few moments later, abstractly *Puang Matoa* received a whisper that *Saidi's* spirit asked to stay for three days in the Upper World.” The relationship between the *bissus* can be seen from the data 4 above which reflects the activities of the *bissus* towards worldly beliefs that are beyond the reach of human reason and thought. These beliefs include embodiments such as gods, spirits and a number of other manifestations. In case of data 4 above is one the embodiment of belief by letting the spirit escape into the realm of the gods and receiving certain whispers which are believed to originate from the whispers of the gods. This activity is a sacred ritual performed by the *bissu* community in the purification of the *bissu* candidate.

(3) *Casting Spells*

“Itai, Puang! Ata kamase-masena Allah Ta’ala umma kaminang matunana Nabi Muhamma’ ajuaraka tettong tungke ri tengngana padangnge maccinaong ri tongenge, Itai Puang, Itai Puang, Itai Puang! Wennang pute mappisona bali’ sipupureng, Itai Puang, Itai Puang, Itai Puang!” (Calabai PDDL:2016). The quote on data 5 is one of the mantras recited during the *irebba* ritual. This mantra is the meaning of communication to the belief of the gods when releasing the spirit when performing the *bissu* candidate ritual. Because spirits that escape into the realm of the gods must return safely to carry out their duties as *bissu*. This mantra is used when releasing the spirit of a *bissu* candidate and calling it back after meeting with the gods.

Cultural Values of the Bissu Community which Describe the Relationship between Humans and Nature

- (1) *Unite with the Nature Performing the Mappalili Ceremony as a Form of Hope for the Goddess of Fertility (Sangiang Serri)*. “it was time for the *mappalili* ceremony to be held, *Saidi*, wearing gold and yellow *bissu* clothes and a white headgear, led the opening ceremony, *matteddu arajang* - awakening the *rakkala* heirlooms” (Calabai PDDL, 2016). Based on the existing data 6 it can be understood that the implementation of the *mappalili* ceremony is related to the famine experienced by the Segeri people so they asked the *bissu* for help. With the *bissu's* belief in the Gods, the community performs the *mappalili* ritual for natural fertility. *Bissu* wear oversized clothes and awaken *rakkala* or magical heirlooms that can only be used by *bissu* leaders. The *mappalili* ceremony is led by *puang matoa* or known as the head of the *bissu* community.
- (2) *Unite with the Nature Performing the Tauriolong Ceremony as a Form of Protection*. “want to join the *attauriolong* ceremony in the next village tonight? *Saidi* nodded. His enthusiasm was burning with *Puang Matoa Saena's* invitation. This was very encouraging. This was the

first time he was involved in a spiritual event for *bissu*. *Puang Matoa Saena* said that farmers from neighboring villages would come down to the rice fields. *Bissu* was invited to convey the voices of hope for the farmers to the Heavens, to the Upper World, so that the rulers of the heavens would provide protection” (Calabai PDTL, 2016). Quotations in data 7 are based on that carrying out the *tauriolong* ceremony is a request for fertility in the plants of farmers. By asking the *bissu* community as an introduction to the farmers' requests. This method is the goal of humans protecting nature with the beauty and fertility and prosperity of their plants.

- (3) *Maintaining the Balance of the Nature y not Killing any Living Things and Maintaining Ceremonial Processes that can be Disastrous*. “all he did was defend himself by squeezing the crocodile's head as hard as he could. His movements are very feminine, but his strength exceeds that of men in general. However, he did not kill the crocodile. His little heart rejects all actions that can hurt the feelings of other creatures, let alone kill” (Calabai PDTL: 214). The quote in data 8 is one way to preserve nature. Killing, torturing, cutting and destroying the contents of nature is the same as not maintaining the balance of nature. In the same way that Saidi was doing, as quoted from data 8 above, to maintain the balance of nature and protect the wrath of the gods, Saidi still did not kill the ferocious crocodile that attacked him. Another thing is that keeping the ceremony process from causing havoc is one way to maintain the balance of nature.

The Cultural Values of the Bissu Community that Connect Humans and Humans

- (1) *The action of humanizing humans (gau mappati' tau)*. “*Kyai Kuseng Sabrang*, that was the name of the *kyai* who had smiled kindly to welcome them, did not offend the transvestites in the slightest. His lecture is cool to the depths of the heart. All transvestites listened with wisdom” (Calabai PDTL: 296). Humanizing humans is something that must be done. *Gau mappati tau* has the meaning of mutual respect, such as the quote above of a *kyai* who remains friendly with the arrival of *bissu* which considered unusual in society with a little respect to the *bissu* who have male and female gender. Unlike what this the society, he still respects their personality which is different from humans in general. This *Kyai* has the cultural value of *sipakatu* or *gau mappatui tau* by having a social environment that forms good relationships. The cultural form of *gau mappati tau* is mutual respect with customary rules, social strata and social status.
- (2) *Good innate is an act that causes kindness to others*. “You will become a great divine *bissu*. But do not be arrogant, my son. Don't be selfish. You came to Segeri to fulfill your destiny as a *bissu*” Calabai PDTL: 208). The quote on data 11 is one of good heart traits, by advising someone to remain humble even though they have strengths or advantages that other humans generally don't have. *Bissu dewata* is the *bissu* chosen by the gods with advantages that other people don't have, such as leading ceremonies, being able to communicate with the gods and other advantages that only certain people have.

The forms of holding the Bissu ceremony in the Calabai Perempuan Dalam Tubuh Lelaki novel by Pepi Al-Bayqunie

- (1) *Irebba Ceremony*. “Prior to being appointed as a *bissu*, the candidate to be appointed must first go through the *irebba* process. The first stage that must be passed is fasting for 40 days. Saidi

also had to go through that stage without exception, he had to fast for 40 days, be secluded on the banks of the Segeri River, meditate day and night and take care of his body both physically and mentally to avoid worldly seductions” (Calabai PDTL: 213). Quotations in data 12 are the first process in inaugurating *bissu* candidates. Great determination and intention are important points in the *irebba* ceremony. The first stage is fasting, which is practicing patience and cleaning the heart from things that don't concern other people. Secluded and meditated day and night is one way to train a candidate for leadership's patience and discipline. Apart from that, independence is also the main thing in the initiation of a *bissu*.

- (2) *Mappalili Ceremony*. “*Puang Saidi* led by reciting ancient poetry” (Calabai PDTL, 2016). Quotations in data 18 explain that the first performance in the *mappalili* ceremony is reading an ancient poem by *Puang Matoa*. This poem is sung by the *bissu* leader or commonly called *Puang Matoa*. The content in the poem is to awaken the gods with beautiful chants.
- (3) *Attoriolong Ceremony*. “soon after that, incense was burnt. *Puang Matoa Saena* chanted ancient melodies, accompanied by the beating of a gong and the blowing of a flute with a slow, mystical rhythm that blends closely with the silence of the night” (Calabai PDTL, 2016). Quotations in data 27 explain the burning of incense accompanied by ancient slogans and rhythms that signify the sacredness and beauty of the *attoriolong* ceremony.

DISCUSSIONS

(1) *The Cultural Values of the Bissu Community which Describe the Relationship between Humans and God*

The cultural values of the *bissu* community which describe the relationship between humans and God are reflected in the novel *Calabai Perempuan Dalam Tubuh Lelaki* by Pepi Al-Bayqunie in the form of implied quotations. Various nations in the World are in the form of fairy tales that describe the existence of a single God figure. According to Koentjaningrat, in the various nations concerned there is already a belief in the existence of one God who is and is considered the supreme God who created the universe and all of its contents, and maintains the balance of nature and decency. The cultural value of asking for blessings contains prayers so that the hope of obtaining a successful harvest can be achieved. In addition, the value of blessing in teaching worship of God is a form of love by giving offerings as a form of worship. This statement is in line with Suwarja's statement (2011) that worship is a manifestation of human love for God as well as human recognition of God's greatness. Based on this statement, the cultural value of asking for God's blessing is manifested through requests for permission, prayer and adoration. A form of belief as follow: (a) *Prae-animism* is a form of religion based on belief in a sacred power that exists in everything consisting of religious activities that are guided by that belief; (b) *Totemisme* is a form of religion based on existing beliefs in a society consisting of unilineal kinship groups, each of which originates from ancestral gods; (3) *Polytheism* is a form of religion based on belief in a broad system of gods and consisting of rituals.

The cultural values of the *bissu* community which describe the relationship between humans and God are obtained from adjusting the data with Buginese cultural theory. The cultural values of the *bissu* community which describe the relationship between humans and God (*botting langik*) are manifested in cultural values including worshipping God, believing in the inhabitants of the upper world (*botting langik*), chanting mantras.

(2) *The Cultural Values of the Bissu Community which Describe the Relationship between*

Humans and Nature

The human relationship with nature is how humans perceive nature because each of them have different perceptions of nature. Cultural values believe that the existence of supernatural beings in nature in terms of farming is a manifestation of human efforts to seek harmony with nature. This statement is in line with Koentjaningrat statement (2000) that cultural values form the basis of ideas, mind sets, and human behaviour in seeking harmony with nature. The nature provides various needs so that humans should protect nature so that it can be utilized. The cultural values contained in the *calabai* novel are human values that unite with nature, utilize nature, and maintain the balance of nature. Eco-criticism is a view that questions nature as an inseparable part of humans and has been exploited by humans themselves. The relationship between *bissu* and nature is of course inseparable from the presence of the Gods. *Bissu* cultural values that describe the relationship between humans and nature can be seen from the rituals and *bissu* traditional ceremonies.

(3) The Cultural Values of the Bissu Community that Connect Humans and Humans

The cultural values of the *bissu* community that connect humans and humans are validated by the Buginese cultural theory. Cultural values that describe human relations with humans are embodied in cultural values which are the act of humanizing humans (*gau mappati' tau*) and innate good hearts (*wawang hati mappacing*). In the Buginese worldview, humans who do not harmonize their words and actions are called hypocrites and such humans cannot be trusted in everyday life. For Buginese, only by actions and words can the individual manifest himself as *tau* (a human being with dignity and dignity). This statement is in line with Saryono's statement (2009) that the avoidance of conflicts that can disrupt or damage harmony can be done by properly controlling oneself from lust and egoism. Individual actions cannot be separated from other individuals, because they are based on a principle of restoring human dignity, which in Buginese expressions is called *tau sipakatau* (humans humanize each other).

In the Buginese language, the meaning of *mappacing* (good innate) means *nia' madeceng* (good intentions), *nawa-nawa madeceng* (good intentions or thoughts) as opposed to the words *nia' maja'* (evil intentions), *nawa-nawa masala* (crooked intentions or thoughts) (Said, 2016). In various contexts, the word innate, intention, or good faith also means sincere, kind, pure heart or good wishes and thoughts.

(4) The Forms of Organizing Bissu Ceremonies in Calabai Perempuan Dalam Tubuh Lelaki Novel by Pepi Al-Bayqunie

The *bissu* community has activities that are believed by the community as a liaison between Gods or the inhabitants of the upper world. *Bissu* are believed to be intermediaries between humans and Gods who have spiritual powers that other humans do not have. Situmorang can conclude that the notion of a ritual ceremony is an activity carried out by a group of people related to spiritual beliefs and beliefs with a specific purpose (Situmorang, 2004). Ceremonies are one activity that connects humans and gods. *Bissu* community ceremonies include the *ireba* ceremony, the *mappalili* ceremony and the *touriolong* ceremony. The *irebba* ceremony is a process of becoming a *bissu* and the *mappalili* ceremony is a ceremony as a form of requesting rain for fertile plants which is routinely carried out in November while the *attauriolong* ceremony is a ceremony asking for fertility for farmers' crops. The requirements to become a *bissu* are not easy. People who are interested must experience the type of initiation first. A resident cannot reach the degree of *bissu* without a ceremony. *Calabai* (transgender) must get the blessing of *Puang Matoa* and *Puang Lolo*, the leaders of the *bissu*. They are then sworn in and obey all the

rules applied in the past which are called *pangaderreng*.

A *calabai* (transgender) who will become a *bissu* must first receive a soft call from something unseen, in this case *arajan*. Then this was conveyed to *Puang Matoa and Puang Lolo*, so that the *bissu* leader could see whether the candidate *bissu* had the intention to carry out sacred duties. A *bissu* candidate must go through a sacred ceremony, *irebba*, so the *calabai* (transgender) officially becomes a *bissu*.

CONCLUSIONS

Based on data analysis, it can be concluded that the cultural values of the *bissu* community as reflected in the *Calabai, Perempuan dalam Tubuh Lelaki* by Pepi Al-Bayqunie are as follows: the cultural values of the *bissu* community describe the relationship between humans and God; the cultural values of the *bissu* community describe the relationship between humans and nature; the cultural values of the *bissu* community describe the relationship between humans and humans.

The form of holding the *bissu irebba* ceremony in the *Calabai Perempuan Dalam Tubuh Lelaki* novel by Pepi Al-Bayqunie is as follows: fasting for 40 days, secluded on the banks of the Segeri river and then meditate day and night and protect the body from worldly; preparing the *irebba* ceremony and washing away the *walasuji* to the river; self-introduction to God by eating the Gods' betel nut; asking for the blessing of *Puang Matoa* and the other *bissu*; then occupy a wáter barrel wrapped in a sarong (*passuleposi batara*), pierce the barrel and put on a shroud after the spirit is released; sound musical instruments and read the verses contained in *sureq ILa Galigo (massureq)*. The forms of holding the *mappalili* ceremony in the novel *Calabai Perempuan Dalam Tubuh Lelaki* by Pepi Al-Bayqunie are as follows: singing ancient poem *malekko bullae, malekko wae, parading Arajang Rakkkala*. The forms of holding the *attouriolong* ceremony in the *Calabai Perempuan Dalam Tubuh Lelaki* novel by Pepi Al-Bayqunie are as follows: burning incense and chanting the melodies, dancing the *mangirik* dance, and casting spells.

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