

THE MEANING OF TRADITIONAL WEDDING CEREMONY IN BIMA SOCIETY

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Abstrak

Tujuan penelitian ini adalah untuk mengetahui proses adat pernikahan tradisional Bima dan makna dari proses adat pernikahan tradisional Bima. Metode penelitian ini menggunakan metode deskriptif kualitatif, metode ini dimaksudkan untuk mendeskriptifkan tentang proses adat pernikahan tradisional dan makna dari proses adat pernikahan tradisional di Desa Panda Kecamatan Palibelo Kabupaten Bima. Hasil penelitian yang di dapat langsung dari beberapa sumber menunjukkan bahwa proses pernikahan adat tradisional di Bima, Nusa Tenggara Barat, masih sangat melengket budayanya dan akan terus di lestarikan oleh masyarakat Bima. Hasil penelitian menunjukkan bahwa di kabupaten Bima khususnya dalam adat pernikahan memiliki 14 proses yaitu: Nari Ro Mpida (kunjungan rahasia), Katada Nggahi (mengikat janji), Pita Nggahi (menannyakan kelanjutan), Sodi Dou (pertunangan), Panati (lamaran), Ngge'e Nuru (pengabdian), Mbolo Weki (musyawarah bersama), Teka Ra Ne'e (perjamuan), Wa'a Co'i (pengantaran mahar), Peta Kapanca (inai dan zikir), Weha Nggahi (meminta restu ayah ibu), Boho Oi Ndeu (siraman pelepasan masa lajang). Lafa (ijab qabul), Pamaco (memberi selamat kepada pengantin).

Kata Kunci: *Pernikahan Tradisional, Upacara Pernikahan, Makna Proses.*

Abstract

The purpose of this study was to find out the process of traditional Bima wedding customs and the meaning of process traditional wedding in Bima society. This research method uses a qualitative descriptive method, this method is intended to describe the process of traditional marriage customs and the meaning of the traditional wedding process in Panda Village, Palibelo District, Bima Regency. The results of the research obtained directly from several sources indicate that the traditional customary marriage process in Bima, West Nusa Tenggara, is still very culturally attached and will continue to be preserved by the people of Bima. The results showed that in the district of Bima, especially in the customary marriage, there were 14 processes, namely: Nari Ro Mpida (private visit), Katada Nggahi (belongis), Pita Nggahi (reassure promise), Sodi Dou (engagement), Panati (proposed), Ngge 'e Nuru (dedication), Mbolo Weki (deliberation), Teka Ra Ne'e (bring the present), Wa'a Co'i (bring dowry), Peta Kapanca (henna and dzikir), Weha

Nggahi (asking for the blessing of parents), Boho Oi Ndeu (single release shower), Lafa (ijab qabul), Pamaco (guaride).

Keywords: Traditional Wedding, Wedding Ceremony, Meaning of Process.

INTRODUCTION

Indonesia has a variety customs especially in Bima, West Nusa Tenggara. Every district has customs based on their life hereditary done by ancestor firstly. The customs has some aspects of life namely; death customs, birth customs, wedding customs, and etc (Muhajir, 2018). Marriage is essential part to the life of human who has nature character. Therefore, all of the people in this world have desire to getmarried. Because, it has become natural tendency of human being since our Propet Adam and Hawa were created by Allah SWT. We can't imagine how the human life in this world without marriage. Marriage in Bima society is very unique with different other tribes in Indonesia. The marriage system has been since in the past lost before the coming of Islam in Bima island. After the arrival of Islam and in this religious knowing by old the society in Bima, the former marriage system does not changed particularly related with the issue of dowry. That is related through simply the process of consent the wedding and follow Islamic teaching as marriage in Islam.

The wedding custom is each custom that is always done by the society to arrange the problems related to the wedding, either the problems that will happen before or after the wedding (Rijal, S., Syamsidar, Badollahi, Zainuddin, M., 2020). Wedding custom is one of our culture form in society. It must be developed and preserved. Eventhough in certain times the performance will be changed. This case is caused by development of science, technology, and the influence of western culture. Culture is an umbrella term which encompasses the social behavior and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in groups. According to Indonesian figure, according to Koentjaraningrat (2000), culture with the basic word culture comes from language Sanskrit "buddhayah", which is the plural form of buddhi which means "mind" or "reason". So Koentjaraningrat defines culture as "culture" which in the form of creativity, initiative and taste, while culture is the result of creativity, initiative, and taste it.

Bima is teritorial of West Nusa Tenggara (NTB) that consist of many tribes. The majority of Bimanese are moslem. Therefore, it was not surprise if in holding of wedding custom are based on law of Islam. The aim of wedding according to Bimanese is not only to fulfill satisfaction of biological desire, but the important build household with full of happiness and blessing by Allah SWT. The traditional wedding in Bima is one of the culture which is very important to know, especially for the young generations. In fact, the young generation seems not interest to know the essence of wedding. The researcher would like to describe about that. In this research, the researcher discusses about "The Meaning of Traditional Wedding Ceremony in Bima Society". The objectives of this study are as follows: 1. To find out the process of The Traditional Wedding in Bima Society, 2. To find out the meaning of process of The Traditional Wedding in Bima Society.

METHOD

The researcher used descriptive qualitative method, which is described the research object that is about *'The Meaning of Traditional Wedding and The Process of The Traditional Wedding*

Ceremony in Bima Society”. The research used primary and secondary data source: Primary data obtained through observation, interview, and documentation. The researcher choosed 5 public figures in Bima who know well about Traditional Wedding in Bima Society. And the researcher obtained the secondary data information from books, journals, thesis, research result, newspaper, government documents, regarding the problem study.

FINDINGS AND DISCUSSION

This part, the research collected the data about the meaning of traditional wedding in Bima society from interview informants such the customs leader, the religious leader, the historim, the public figure and chief of village. About the meaning of traditional wedding in Bima society, it has 14 processes that had been explained by the researcher as follow:

The Process of Traditional Wedding Ceremony in Bima Society

This part, the researcher took some source from interviewing the informants and book related with the object of the research. the research collected the data about the process of traditional wedding ceremony in Bima society, it has 14 process as follow:

Table 1. Process

No.	The Process Traditional Wedding
1.	Nari Ro Mpida (private visit)
2.	Katada Nggahi (belongis)
3.	Pita Nggahi (reasure promise)
4.	So'di Dou (engagement)
5.	Panati (proposed)
6.	Ngge'e Nuru (dedication)
7.	Mbolo Weki (deliberation)
8.	Teka Ra Ne'e (bring the present)
9.	Wa'a Co'i (bring dowry)
10.	Peta Kapanca (henna and zikir)
11.	Weha Nggahi (ask for blessing)
12.	Boho Oi Ndeu (single release shower)
13.	Lafa (ijab qabul)
14.	Pamaco (guaride)

The Meaning of All Process of The Traditional Wedding in Bima Society.

This part, the research took some source from interviewing the informants and book related with the process society, also meaning and language wedding of it. For the meaning custom process that had been explained by the researcher as follow:

Table 2. Meaning Process

No.	The Meaning of All Process Traditional Wedding
1.	Nari Ro Mpida (private visit), it means parents or family from men candidate tha will be married will visit to the women house.

2.	Katada Nggahi (blongis), the men will make a second visit to the house of the women's parents as a follow up from "Nari Ro Mpida" (privat visit). During this visit will usually be repsented by a traditional leader called "Ompu Panati" accompanied by several close family members.
3.	Pita Nggahi (reasure promise), in order to improve good reationship between families, the two families continue to increas friendship activities.
4.	Sodi Dou (engagement), that means the person who has been asked what is in his heart and agrees to be married.
5.	Panati (proposed), it means applying a women, in Bima tradition, proposed in Bima language know as "panati" become a bride for both parties to continue the relationship up to the level of marriage.
6.	Ngge'e Nuru (dedication), it means that the candidate husband lives together at the candidate in-law's hiuse.
7.	Mbolo Weki (deliberation), deliberation and consensus throughout the family and community, to negotiate everything related to the implementation of celebration or marriage plan that will be carried out by the local community in masyarakat Bima (dou mbojo), know the term "Mbolo Weki".
8.	Teka Ra Ne'e (bring the present), teka ra nee'e is the habbit Bima society. Teka ra ne'e in the from of giving assistance to families who marry of their sons and daughters.
9.	Wa'a Co'i (bring dowry), it means the ceremony of delivering dowry, from a man's family to the girls family. The amount of goods and the value of the dowry, depends on the consensus between the two famale parents.
10.	Peta Kapanca (henna and zikir), this ceremony is held the day before the bride and groom are married. Upon arrival at uma roka the bride groom will carry out a traditional ceremony called "kapanca" which is attaching henna above the bride's plam. Carried out in turns by the traditional leaders.
11.	Weha Nggahi (ask for blessing), this is the process of weha nggahi or asking for the blessing of parents before marriage.
12.	Boho Oi Ndeu (single relase shower), Boho Oi Ndeu is done a day after ijab kabul and pamaco as a sign of goodbye for adolescence.
13.	Lafa (ijab qabul), ijab qabul is the most awaited process and highlight ceremony. This event is called londo where the groom is rushed by the family and friends to the accompaniment of the hadrah art to the bride's place.
14.	Pamaco (guaride), it mean all family and friends offer a happy new life to the bride and groom.

Nari Ro Mpida (private visit)

The definition of process that the research explained in earli page. The explanation more of nari ro mpida or secret visit is about the long conversation of the messenger of both sides are male and famale. The messenger that represent to both sides has the amount about 10 people but something it is not determined. Every messenger has the job one another, as for the job every messenger, the is a role as ampl guide to open the conversatiton but the guide is from male's side another messenger only as listener even asking of male's side and answering of famel's side. From the sort conversation, it simplies some important things which the messenger of male's asks the messenger of famale's about the status of women that will be married. Every question of the

messenger of man's is answered by the messenger of female's, not directly to women self. From the book as a source of this research idea of conversation. As for the long conversation as follow:

The messenger of male's: "santabe ta' la mada doho wara ne,e sodi (*forgive me, there is something that I would like to ask*)".

The messenger of female's: "iyota, bune ta kombi (*yes, let's talk, please*)".

The messenger of male's: "ndake ku mai kai mada doho ke, mai nuntu nari ro mpida di ru'u ba ana ndai ta, sabua ana siwe ta na ntaru ro bune (*we would like to ask is your daughter is single or not ?*)".

The parents of female: "iyota, ndaiku ma sodi kataho wa,u ndaina, (*yes, let me clearly my daughter*)".

The parents of female: "sabua ma ne'e nggomi ana ro? (*will you?*)".

Famlae: "iyota ama, mada ka ne,e. Terima pu ama ee". (*yes daddy! I want, please accept it*).

The parents of female: "iyota, ana ndaiku na terima ku ade mai kai ita doho ake". (*yes, your daughter is serious to you*).

The messenger of male's: "syukur alhamdulillah, nggira ndedesi mada doho mamai wali nais ru'u katada nggahi di ru'u ba ana ita doho ta". (*if so that we will back tomorrow for continue*).

The parents of female's: "iyota, la mada doho ma wi'i nggahi ta, ta raho sama di ruma ta'ala baroka to'ipu ade eda kai angi ndai ake ta". (*yes, we will keep it, may Allah swt blessed our meeting today*).

The messenger of men's: "terimakasih banyak ta, wa,ura terima wea ta ra niatan mada doho". (*thank you so much, we have been welcomed with what our goal to come here is*).

Katada Nggahi (belongis)

After receiving certainly that the girl and not been proposed or become other young man's fiance, the youth's family would make a second visit to follow up from nari ro mpida yesterday. By upholding manners accompanied by strings of beautiful and polite words. Messenger from a male family will inquire again from nari ro mpida. If the application is accepted, the result will be announced to all families and friends and the family of the woman to be married will promise a male family.

Pita Nggahi (reassure promise)

In order to improve good relations between families, two families continue to increase friendship activities. The activity carried out by the two families is called pita nggahi or repeat the world in sense of strengthening the familia relationship.

So'di Dou (engagement)

If the proposal is accepted, officially the two teenagers are in dating relationship. One with another is called 'dou so'di' (sodi is called a person, so'di means to ask. That is, people who have been asked what is in their hearts and agree to be married (Muhajir, Abdul, Rahman, A, Mohd Bin, 2013). Because they have tied each other up, which has become another dou so'di, the two teenagers are no longer in search of boyfriend or girlfriend. If the two teenagers have made a promise, women usually ask the man to send his parents as a form of seriousness of the man who wants to ask for her hand. People who have been so'di angi, usually does not last long but on the

other hand usually after they get engaged immediately ask for marriage. This is due to the desire of both parties both from the men and from their women parties so that the relationship between the two is not midway. Another reason that can justify both of them is to aim to avoid slander and things that can violate tradition, moral and ethics in social life.

Panati (proposed)

Deliberation conducted by both parties is a procession of serious discussion relating money dowry. In this activity carried out wa'a mama means to bring or deliver ingredients to act betel 'mama' like nahi 'betel', u'a 'areca nut', tambaku 'tobacco', tagambe dan afu mama, special lime for betel enters'. In practice, the man not only deliver ingredients for betel 'mama' but also bring various types of foods and traditional cake. In this process, there is also an reciprocal rhyme between ompu panati and wa'i panati. All items carried by the male family will be distributed to galara, lebe, family and friends. The main purpose of this even is as a notification to the whole family and community that their children will be engaged. The man candidate when applying must bring the three required conditions, namely betel, betel leaf and betel nut, betel is a meaning of hope for the welfare of the bride and groom later, then the three mandatory requirements are placed on a plate and the minimum amount of money.

Ngge'e Nuru (dedication)

The main purpose of the ngge'e nuru is the process of adaptation between the man and the life of the candidate in-law. During ngge'e nuru, candidate not permitted to freely associate with his future wife. If it goes well, usually both parties directly discuss 'mbolo ro dampa' to determine a good day and month for the implementation of marriage. The amount or size of the dowry and other requirements are all decided in mbolo ro dampa. Ngge'e nuru is a core event carried out through as follow:

a. Tampu'u rawi (initial stages)

In this stages, mbolo ro dampa in this process the two families together with the leader sara hukum (handover the law) held mbolo ro dampa to decide:

1. Amount of masa nika (marriage gold) or co'i (dowry) and others.
2. Determine a good day and month for the implementation of marriage.
3. Choose parenta (responsible person) which will be manenti rawi in carrying out the wedding ceremony.

b. Nggempe ceremony (pingitan)

After the wedding day is found guilty, the bride and groom must do the customary provisions mentioned nggempe. At this stages the bride and groom are no longer free to leave type house to get along with peers. This traditional ceremony contains values that are useful for the bride and groom, namely as follows:

1. Is a period of preparation for the bride and groom to get used to being in the home environment.
2. A time to improve the ability as a housewife under ina ruka guidance.
3. A time to increase faith and devotion under the guidance of ina ruka.

Mbolo Weki (deliberation)

Deliberation and consensus throughout the family and community, to negotiate everything related to the implementation of celebration or marriage plan that will be carried out by the local

community in masyarakat bima (dou mbojo), know the term 'mbolo weki'. Matters discussed in the mbolo weki that are related to preparations to determine a good day or month to carry out the celebration and the distribution of tasks to families and other communities. If there is a wedding celebration, the community automatically work together to help the family carry out the celebration including the formation of a wedding committee that will take care of all the preparations and facilities for the wedding as well as the duty to serve invited guests on the day of the event. Assistance provided in the form of money, livestock, rice, and others.

Teka Ra Ne'e (bring the present)

Teka ra ne'e is the habit bima society. Teka ra ne'e in the form of giving assistance to families who marry of their sons and daughters. When the teka ra ne'e ceremony began to flock, the community, generally women, come to the house of the host family with money, clothing, during, the ceremony, which was held like a crowd all night.

Wa'a Co'i (bring dowry)

Wa'a co'i means the ceremony of delivering dowry, from a man's family to the girls family. The amount of goods and the value of the dowry, depends on the consensus between the two female parent. General in the form of houses, home furnishing bedding. And part of it. But all of that must be explained at what nominal value.

1. Proposal ring, proposal ring means as an entrnal bond of bridergroom and is a base foundation in wedding custom which kepping the moral value.
2. Al-Qur'an, it means the holy book becoming the guidance of the life for the ones are muslim and as a guidance for the famale in building houshold.
3. Veil, it means as a thing to wear in do praying for women and as the present of male in order to pray in front of allah with pleasure namely 5 prays in a day.
4. Prayer rug, it means the thing is used as a base to pray for muslim.
5. Mirror, it means that a thing is used to makeup self and as description of sincerity of heart from the male to engage the female which if the engaged female uses mirror and looks at her face then so she looks at her male.
6. Comb, it means as a thing to tidy the hair and whole problems of houshold.
7. Slippers, it means a thingis used to base the feet and as an appeal to the female to help her husband in looking for the livelihood.
8. Cosmetics, it means as a thing to make up and as a appeal to the female to make her beautiful in order their reallationship always be harmony.
9. Soap, it means as a thing to clean the body from the dirty and be cleaned always the holy of their household.
10. Underwear, it means that as a thing to cover the vital area of female and in order to keep the armour of female and her husband.

Kapanca (henna and dzikir)

This ceremony is held the day before the bride and groom are married (Syarifuddin, S., 2017). The delivery ceremony for the bridge and groom from her parents house to uma roka was held the full moon according to isya prayer. Prospective brisdesmaids are sent from the top of their parents houses and carried to uma ruka. Deliveried by relatives and with a variety of customary dress according to the social status and age of the user. Enlivened by the attraction of ziki hadra

accompanied by tambourne music at the same time ngaji hadra will end when the bride and groom's group arrived at uma roka. The bride and groom will be welcomed with a monca wura dance and enlivened by the attraction mpa'a sila gantao and buja kadanda.

Weha Nggahi (ask for blessing)

Before the procession of the marriage contract, the prospective bride asked her parents for permission to get married. This procession takes place in Uma Ruka, or on a made-up bed. This is the process of Weha Nggahi or asking for the blessing of parents before marriage. Accompanied by the penghulu, the prospective bride and groom prostrate and kiss the hands of his mother and father. Then he asked his father's permission.

Anak: "Ama, kanikah pu mada labo dou ra ne'e ro ca'u kaiku. Kangampu weapu sara'a ncara ro iha na rawi mada sadankera ai"

Son: "Father, let me marry with the man I chose. I'm sorry for all the mistakes and mistakes all this time"

Bapak: "iyora ana ee, nahu ma kanikah mu labo dou ra ne'e ro ca'u kai mu".

Father: "Alright my son, I allow you to marry".

Sometimes this procession is touching (Syarifuddin, S., Hasyim, I., & Firmansyah, 2022). Many people who had witnessed it burst into tears. Because this procession is not just asking for permission from parents, but has a broad meaning, because marriage is a journey across an ark that stretches full of challenges.

Boho Oi Ndeu (single release shower)

Boho oi ndeu is also called elo rawi. Elo rawi consists of the words 'elo' and 'rawi'. Elo means tail or end, while rawi means work, in this case means 'ceremony'. Understanding elo rawi in the ceremony. Understanding elo rawi in bima is a traditional ceremony that ends the entire series of traditional ceremonies. Boho oi ndeu is done a day after ijab kabul and pamaco as a sign of goodbye for adolescence.

Lafa (ijab qabul)

Ijab qabul is a process to unify two men are female and male to be a household the unify in marriage and ijab qabul. This event is called londo dende where the groom is rushed by the family and friends to the accompaniment of the hadrah art to the bride's place.

Pamaco (guaride)

In the afternoon after the asr prayer, proceeded with the traditional ceremony 'tawori' and 'pamoci'. This ceremony takes place in uma roka attended by only relatives or family members. In a tawori or pamaco ceremony, the whole family will come to donate to the new bride to be used as capital in fostering her household.

CONCLUSION

The traditional marriage process in Bima is still preserved by the Bima community and the Bima traditional customs will continue to be preserved by the community because this kind of culture has been carried out by the ancient Bima community. There are 14 the meaning of traditional wedding processes carried out by the Bima community, namely:

1. Nari Ro Mpida (private visit), it mean parents or family from men candidate that will be married will visit to the woman house.
2. Katada Nggahi (belongis), the men will make a second visit to the house of the women's parents as a follow up from "nari ro mpida". During this visit the men parents will usually be represented by a traditional leader called "ompu panati" accompanied by several close family members.
3. Pita Nggahi (reasure promise), in order to improve good relations between families, the two families continue to increas friendship activities. The activities carried out by the two families are called "pita nggahi" (repeat the word).
4. Sodi Dou (engagement), The ceremony of proposed in bima language is called 'panati'. The person sent to make the proposal is called ompu panati.
5. Panati (proposed), in bima tradition, proposed in bima language know as 'panati' become a bridge for both parties to continue the relationship up to the level of marriage. Panati is applying for or proposing women.
6. Ngge'e Nuru (dedication), ngge'e Nuru means that the candidate husband lives together at the candidate in-law's house, nuru means to join.
7. Mbolo Weki (deliberation), deliberation and consensus throughout the family and community, to negotiate everything related to the implementation of celebration or marriage plan that will be caried out by the local community in masyarakat bima (dou mbojo), know the term 'Mbolo weki'.
8. Teka Ra Ne'e (bring the present), teka ra ne'e is the habbit bima society. Teka ra ne'e in the from of giving assistance to families who marry off their sons and daughters.
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13. Lafa (ijab qabul), ijab qabul is the most awaited process and highlight ceremony. This event is called londo dende where the groom is rushed by the family and friends to the accompaniment of the hadrah art to the bride's place.
14. Pamaco (guaride), it mean all family and friends offer a happy new life to the bride and groom.

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