

The Symbolic Meaning of Ritual Communications for Ecological Resolution of The Rebo Bontong Tradition Interpretation in Pringgabaya Village East Lombok

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ABSTRACT. The aim of this research is to describe in depth the meaning of the Rebo Bontong tradition in relation to ritual communication as an ecological resolution for the community in Pringgabaya Village, Pringgabaya District, East Lombok Regency. This research uses qualitative research methods with a semiotic approach. Observation, interviews and documentation were used as data collection techniques. The technique for determining informants in this research uses a purposive sampling technique. The results of this research show that there is a symbolic meaning in the Rebo Bontong tradition, namely the symbolic meaning in the ritual implementation process: (1) Rebo Bontong "Wednesday that is stumped or cut off" is a ceremony to reject evil. (2) Pembayun as a symbol of the opening of the Rebo Bontong ceremony. (3) Prayer as a form of hope to be kept away from danger, asking for safety and protection from various diseases and disasters, as well as what is the aim of implementing Rebo Bontong launched by Allah SWT, (4) Melarung means "to sweep away" as a symbol of gratitude for the blessings Allah SWT, safety, sustenance and a form of reciprocation for the sea products taken by fishermen by providing the produce for the fish to enjoy, as well as the balance of life between living creatures. (5) Bathing' as a symbol of cleansing or self-purification. And the symbolic meaning of ritual objects/equipment: (1) Tetulaq tamperan contains the meaning of offering to sea creatures. (2) wafaq water as a symbol of healing and treatment. (3) Telo' manuk "chicken egg" as a symbol of determination in life. (4) Bua' "areca nut" as a symbol of honesty. (5) Leko' "betel leaf" as a symbol of beauty. (6) Loose ketupat as a symbol of togetherness and (7) Traditional clothing "Lambung and Pagon" as a symbol of majesty and politeness.

KEYWORDS: Rebo Bontong; Pringgabaya; ritual communication; symbols; ecological resolution

1 INTRODUCTION

Indonesia is an archipelagic country that has various ethnicities, religions, races, languages, cultures, traditions, customs and belief systems. There are 38 provinces stretching from Sabang to Merauke which give birth to various ethnicities, languages, religions and cultures in each region with their own uniqueness and characteristics, such as: dance music, culinary rituals, traditional rituals, various languages and so on. This diversity is then used as the nation's wealth and identity which becomes a characteristic between one region and another.

The Sasak tribe is a tribe whose majority adheres to Islam originating from Lombok Island, West Nusa Tenggara, and still adheres closely to their traditions and customs. In one area in East Lombok Regency there is a village that still preserves their cultural beliefs and customs to this day, namely, Pringgabaya Village, which is in Pringgabaya District, East Lombok Regency. They are not only known for their cultural diversity, but also because of the local community's beliefs with strong cultural meanings and values. One of the traditions that is still carried out by the people of Pringgabaya Village is the Rebo Bontong tradition, namely the tradition of rejecting reinforcements which is carried out on the last Wednesday of the month of Safar and at the same time welcoming the birthday of the Great Prophet Muhammad SAW.

The people of Pringgabaya believe that on the last Wednesday night of the month of Safar, balaq (disease) is sent down. The Rebo Bontong tradition is used as a ceremony to ward off balaq (disease) and also as a form of gratitude for the blessings of good fortune, health, prosperity and prosperity given by

Allah SWT. In its implementation, the Rebo Bontong ceremony contains religious values and symbolic meaning seen through the ritual process carried out by the community in seeking a relationship with God, with humans and with nature. As a community that adheres to Islam, the people of Pringgabaya Village, in carrying out the Rebo Bontong Tradition, also say prayers and perform two rak'ahs of sunnah prayers before they bathe to clean themselves. At the peak of the event, the Pringgabaya community will float, namely the procession of releasing tetulaq tamperan (offerings) in the form of agricultural products and goat heads, which will be washed into the sea as a form of gratitude to the sea for the marine products provided, as well as offerings for ecological balance (humans and the environment) so that avoid disaster.

In human life, ritual communication is one of the communication functions used to fulfill human needs as individuals and social beings. Individuals who participate in ritual communication claim that they are people committed to family, ethnic, national, ideological or religious traditions. Some forms of ritual communication that are often encountered are wedding ceremonies, sirama, prayer, mass, reading of holy books, traditional ceremonies, etc. (DICTIO.ID). In ritual communication, people see supernatural forces that control the universe; therefore dialogue must be carried out. Ritual communication is at a point where the creation and meaning of certain symbols becomes very important and varied. Through a certain process, society can create symbols which are then mutually agreed upon as a separate institution, which then contains religious elements that emphasize the sacred value of these symbols.

2 RESEARCH METHODS

This research uses qualitative methods with a semiotic approach. Because the focus of this research is to describe in depth the symbolic meaning of the Rebo Bontong tradition as an ecological resolution for the people of Pringgabaya Village, East Lombok Regency. This research uses a semiotic approach. Semiotics is a science that studies signs or codes (Sudarma, 2014: 25). By using a semiotic approach, researchers will examine cultural codes or signs, by interpreting the symbols and signs that exist in the Rebo Bontong tradition.

The informants for this research are people who know exactly and clearly and can be trusted in providing information about the Rebo Bontong tradition, namely traditional leaders, community leaders and the people of Pringgabaya Village.

3 RESULTS AND DISCUSSION

Process of Implementing the Rebo Bontong Tradition of the Pringgabaya Village Community

Rebo Bontong is a tradition that is still carried out and preserved by the Sasak Tribe in Pringgabaya Village to this day. As an ancestral cultural heritage that is a condition of value and meaning in the lives of the Pringgabaya people, Rebo Bontong is a tradition that is carried out over a certain period of time, carried out in a manner that is in accordance with the conditions that have been determined according to ability and in accordance with what has been done. by previous parents in carrying out the Rebo Bontong ritual. The stages in the process of implementing the Rebo Bontong Tradition are as follows:

Preparations, in preparation for the implementation of Rebo Bontong, a committee was formed which will later prepare and also manage the continuity of the Rebo Bontong ceremony. Not only the committee that prepared the implementation of Rebo Bontong, but also the community as well as community leaders, regional heads, and also the youth in Pringgabaya Village who took part in collaborating in the continuation of the Rebo Bontong ceremony. Preparations made by the committee include preparing the location for the ritual event, ritual tools, offerings or tetulaq tamperan in the form of a palanquin decorated with coconut leaves containing agricultural products that will be used in the event procession, trays containing food, transportation during the float in the form of a canoe, tickets to attend

the Rebo ceremony Bontong and also entertainment are a series of events to welcome the Rebo Bontong tradition.

Implementation, in a religious ceremony there are four components that must be present in its implementation, including the location of the ceremony, the time of the ceremony, the objects and equipment for the ceremony, as well as the people who perform the ceremony and the leader of the ceremony (Pujileksono, 2015: 94). The place where the Rebo Bontong tradition is carried out is on the coast of Tanjung Crying, Ketapang Hamlet, Pringgabaya Village. The time for the Rebo Bontong Tradition is Wednesday 25 Safar 1444 Hijriah or Wednesday 21 September 2022, held from 08:00-11:00 WITA and entertainment events held from 15:00-18:00 WITA. Ceremonial equipment and equipment are religious elements that cannot be separated from religious ceremonies because they are an important component of the ceremony. In the religious system of indigenous people, a ceremony cannot be carried out or is invalid if the equipment/equipment accompanying the ceremony is not yet available (Pujileksono, 2015:95). The equipment and offerings that will be used during the event procession include: Trays or sonsonan, ancak-ancak containing offerings in the form of agricultural products such as: goat heads, chickens, fruit, vegetables, loose ketupat, rice, eggs , a host containing tobacco, four cigarettes tied using white thread, betel leaves, betel nuts, as well as a kettle filled with water, and a basin filled with flower water. The person who performs the ceremony and the leader of the Rebo Bontong Tradition ceremony is carried out together with members of the Pringgabaya community and also all traditional leaders and community leaders in Pringgabaya.

Chronology of the Implementation Process of the Rebo Bontong Tradition. Before the Rebo Bontong ceremony ritual is carried out the following day, in the afternoon of the previous Tuesday, a procession is held to collect water from the traditional bowl in the otak kokok or designated spring, the water is then read with prayers which will later be carried during the procession. the Rebo Bontong event took place. In the evening after the procession of taking the water, there is a procession of remembrance and reading of prayers followed by the reading of saga or stories of the prophets and apostles as well as stories of friends which is held in the evening before the Rebo Bontong ceremony, as entertainment and also knowledge for the community Pringgabaya will tell the stories and struggles of the prophets and apostles as well as their companions.

The next morning, the people of Pringgabaya will flock to the location of the Rebo Bontong traditional ritual along with a group of traditional leaders, community leaders and all members of the community and sit down, take their respective positions, and put down the equipment they have brought so that the event can be carried out immediately. When everything feels ready, the presenter will open the event which begins by carrying out the sorong handover or tetulaq tamperan handover procession or known as pembayun which is the opening process, a sign that the event has begun. After the sorong handover event was finished, the event guide then inaugurated the start of the Rebo Bontong traditional ritual by saying "Bismillahirrahmanirrahim" as a sign that the traditional ritual was officially carried out, which was followed by a welcome from the Head of Pringgabaya Village.

After a welcoming speech by the Pringgabaya Village government, the series of opening ceremonies of the Rebo Bontong traditional ritual closed with the reading of prayers and ended by saying "Alhamdulillahirabbil'alamin" together. This is then continued with the peak event, namely the melarung procession. Melarung is the procession of releasing tetulaq tamperan in the form of ancak-ancak containing agricultural products and food in the form of goat heads, vegetables, fruit, chicken, rice, eggs, penguinang and ketupat released into the sea. The community together with traditional leaders, community leaders, invited guests and all regional heads in Pringgabaya Village boarded boats that had been prepared to carry out the melarung procession. After the melarung event is held, a meal procession takes place with the dishes that have been provided before the ceremony takes place.

Symbols and Meanings in the Rebo Bontong Tradition

Meaning of Rebo Bontong Tradition Symbols and Procedures for Implementation

Rebo Bontong "Wednesday is stumped/cut off": By denotation the word "Rebo Bontong" comes from the Sasak language which means the day "Wednesday that is stumped or cut off". The denotational meaning of Rebo Bontong is a ritual of rejecting evil which then becomes the basis for the emergence of the next meaning, namely the connotative meaning, namely "avoiding disease". The concept of Rebo Bontong, which in this case is a place for praying, praying to Allah SWT, to ask for protection from diseases that have been passed down, safety, sustenance, as well as a form of gratitude for the marine products given by Allah SWT, by giving returns in the form of agricultural products in the form of Tetulak tamperan is released into the sea to be enjoyed by sea creatures, as well as a form of balance in the relationship between humans and God, humans with humans, humans with fellow living and supernatural creatures, and humans with the environment.

Pembayun: The denotation meaning of pembayun means song. In terms of connotation, pembayun has the meaning of opening the Rebo Bontong ceremony, namely permission to carry out the ceremony because the host is ready for everything needed for the Rebo Bontong ritual process. The concept of pembayun is the beginning of the Rebo Bontong ritual procession where the opening and permission shows the readiness of the host, namely the people of Pringgabaya Village, to hold the Rebo Bontong ceremony, starting from the community's readiness in preparing all forms of ritual needs and requirements such as ritual tools and equipment, location. implementation of the ritual, the offerings required and the mental readiness of the community in carrying out the ritual, so that the ritual runs smoothly without any obstacles or shortcomings.

"Recitation of Prayer": The denotational meaning of prayer contains meaning and is offering hopes, requests and praise to Allah SWT. The connotation meaning of prayer is "to be kept away from danger, ask for safety and protection from various diseases and disasters, and what is the aim of implementing Rebo Bontong launched by Allah SWT", through prayer a myth emerged from the Pringgabaya people that they believe they will be given protection and safety. , prosperity and all wishes made will be answered through prayer.

Melarung "Washing away": The denotational meaning of melarung is the procession of washing away various agricultural products into the sea. The connotation meaning of melarung is as a form of gratitude for the blessings of Allah SWT, safety, sustenance and a form of reciprocation for the sea products taken by fishermen by giving the produce to be enjoyed by the fish, as well as the balance of life between living creatures, as well as supernatural creatures which must also be enjoyed. valued. The washing away of the tamperan tetulaq then created a myth in the Pringgabaya community that plagues, and all forms of inherited diseases would disappear and be thrown into the sea so that the community would be safe from all diseases which were believed to descend on the last Wednesday night of the month of Safar.

Mandi "Bath": The denotational meaning of mandi' comes from the Sasak language which means bathing. The connotation of bathing is a symbol of cleansing or self-purification which people believe by bathing in the sea will cleanse the body and protect oneself from various kinds of harm and disease, as well as the influence of spirits and spirits. The concept of bathing as a place to clean oneself in the Rebo Bontong ritual has created a myth in Pringgabaya society, that a person will become clean and avoid various diseases by bathing in the sea.

Symbols in the form of Rebo Bontong Ritual Objects/Equipment

Tetulaq Tamperan: comes from the word te tulaq which means we return, and the word tamperan comes from the words tamperan, sisiaq, pesisiaq segara which means sea. So tetulaq means we return to God Almighty and tamperan means returning to the sea where the fishing community must carry out a ritual every year as a form of thanks and gratitude. The term tetulaq tamperan is also another term or name used by the people of Pringgabaya Village to refer to the Rebo Bontong traditional ritual of washing away

offerings that have been prepared for living creatures in the sea. The denotational meaning of this symbol is "return to the sea". Tetulaq tamperan are offerings in the form of ancak containing agricultural produce, goat heads, pans and fish pens which will be carried away during the melarung procession. The meaning of returning to the sea is what later became the basis for the emergence of the connotative meaning, namely "offering to sea creatures". The concept of tetulaq tamperan is a term to refer to various offerings that will be released into the sea, which creates a myth in the Pringgabaya community that tetulaq tamperan is not only an offering for sea creatures, but is also likened to reinforcements that will be thrown into the sea so that the people of Pringgabaya Village believe in releasing. With this offering they will be protected from the reinforcements which are believed to be sent down on the last Wednesday night of the month of Safar.

Wafaq Water: The denotational meaning of wafaq water is water taken from a spring (otaq kokoq) the day before the Rebo Bontong ceremony takes place. The connotation of the wafaq water symbol means "healing and treatment". This is since water taken from springs is considered holy water. It is believed that the prayers offered when taking water can provide healing and health to the person who drinks it and avoid danger and disturbances from spirits. The concept of wafaq water as a medium for treatment and providing healing has created a myth in the Pringgabaya people that by drinking wafaq water they will be given healing and health because they consider this water to be holy water taken from a spring that has been prayed for, so that by drinking it the community believes it will be given recovery.

Telo' Manuk "Chicken Egg": At the denotation level, telo' manuk is a chicken egg. The connotation meaning of the telo' manuk symbol is as a symbol of "round determination in life" like a round egg. Thus creating a myth that like a round egg, humans must also have a unified determination in life, teaching humans to remain grateful to Allah SWT, for the blessings of life that have been given in the form of health, fortune and happiness.

Bua' "betel nut": At the level of denotation of bua', the characteristics and functions of the symbol bua' are stated, namely, it has a straight stem and the fruit is used as an ingredient for betel nut. The connotation meaning of the bua' symbol has the meaning of "honesty". The concept of bua' as a symbol of honesty created a myth in Pringgabaya society that a person in human life must always be honest and have good qualities like the straightness of an areca nut tree. so that people obtain good results and are liked by society. In the Islamic religion, it is also taught that humans must always be honest and virtuous. This is an illustration that the Pringgabaya people in carrying out traditional rituals are guided by Islamic law, although there are still ancestral traditions that are still applied in carrying out the ritual.

Leko' "Betel leaf": At the level of denotation, leko' has the characteristics and function of being heart-shaped and is used as the contents of the Penginang's betel box which is used as material for nytel. The connotation meaning of the leko' symbol means "beauty". The concept of the betel leaf which is used as a symbol of beauty in the Rebo Bontong ritual creates a myth in Pringgabaya society that a human being should be like the betel leaf which gives beauty, humans must also have beautiful/good qualities in their lives, in the sense that they should not be jealous of others. what other people have, always be grateful to Allah SWT, for the good fortune that has been obtained and must always live in harmony and peace because in reality humans always need the help of other people.

Ketupat Lopas: At the level of denotation, ketupat loose has the meaning "ketupat made of rice with an oval shape molded using coconut leaves". The word loose itself means a ketupat that is made as is without being assembled/assembled like a ketupat in general, but is simply made in an oval shape and then tied together with other ketupat. The connotation meaning of the loose ketupat symbol is "togetherness". Being aware of these two meanings gave birth to the myth that ketupat tied together, like the people who together carry out the Rebo Bontong ritual, will always unite the Pringgabaya people as a religious and cultural community.

Traditional clothing of the Sasak tribe "Lambung and Pegon": By denotation pegon is a black shirt that resembles a jacket, as traditional clothing worn by men. Meanwhile, if viewed based on the connotative

meaning, pegon is interpreted as a symbol of majesty and politeness. Meanwhile, women's traditional clothing is known as hull. Each symbol that complements the traditional gastric dress has its own meaning, including: pangkak, which is now starting to be replaced by wearing the hijab, the hijab itself as a symbol of covering the private parts or chastity for Muslim women. Tangkong, a symbol of female majesty. The stick symbolizes obedience to God Almighty, and devotion to parents, partners and society. Lempot symbolizes the love for others that every Sasak tribe should have. Kereng, as a symbol of body fertility and polite attitude towards other people.

Ritual Communication in the Rebo Bontong Tradition as an Ecological Resolution for the Pringgabaya Community

The Rebo Bontong traditional ritual ceremony in Pringgabaya Village has its own aims and objectives in its implementation. As a religious ceremony, the Rebo Bontong traditional ritual functions to seek safety, tranquility and preserve life. In fact, humans always try to fight danger and maintain balance in their lives by carrying out religious ceremonies, creating efforts to save themselves. As stated in Robertson Sminth's opinion quoted by Koentjadingrat, religious ceremonies carried out by religious communities have a social function to integrate community solidarity (Nuraeni & Alfani, 2012: 139).

This ritual communication in the Rebo Bontong traditional tradition is a form of concern for the Pringgabaya people in maintaining their relationship with God, the relationship between humans and humans, humans and other living creatures, and the relationship between humans and their environment. The Rebo Bontong traditional ritual is a forum for the Pringgabaya people to realize their attitudes and actions in preserving ancestral culture and carrying out their obligations towards ancestral heritage which requires meaning, messages and noble values for the Pringgabaya people. This ceremony is not only carried out to pass on habits that have been carried out for a long time, but there is a purpose and objective for the Pringgabaya people to maintain a balance in life, hope for safety and the environment where they live to remain protected, given safety and prosperity by Allah SWT. A form of ritual communication carried out by the Pringgabaya people in the Rebo Bontong ceremony is in the form of offering prayers to Allah SWT, which is done together. Apart from that, two rak'ahs of sunnah prayers were performed before they went to carry out the Rebo Bontong traditional ritual activities at Tanjung Cry beach in Ketapang Hamlet. All hopes and requests are made so that the people of Pringgabaya are protected from all harm and ask for their safety, prosperity and a form of gratitude for the blessings that have been given by Allah SWT.

In recent years, the island of Lombok has been hit by successive disasters, starting with a natural disaster in the form of an earthquake in 2018 and continuing with the Covid-19 pandemic which hit almost all of Indonesia and the world. Lombok Island is no exception, which is also one of the islands located in NTB province, which has also experienced the impact of the Covid-19 pandemic which has greatly affected the community's life system, especially in the economic, social, cultural, educational and other sectors.

In the Pringgabaya people's belief in the Rebo Bontong Tradition, Bala is a disease sent down by Allah SWT on the last Wednesday night of the month of Safar. The month of Safar itself is the Muslim month of calculation in the Hijri calendar which is believed to be the month when various diseases are revealed by Allah SWT. This Rebo Bontong traditional ritual ceremony is an ecological resolution for the Pringgabaya people and is also a source of economic income for the community. Through the implementation of the Rebo Bontong traditional ritual, the community offers prayers to be given safety, prosperity and avoidance of various diseases which are believed to be transmitted on the last Wednesday night of the month of Safar as well as a form of concern for the Pringgabaya people regarding the balance of their lives regarding what they get and also what they need. they give it to other creatures in the sea, and also as a form of preserving life by protecting the environment, not exploiting sea and land products so that they remain sustainable, maintained, and the ecosystem of life remains maintained and balanced.

4 CONCLUSION

Based on the results of research and discussion, there is an interpretation of symbolic meaning in ritual communication in the Rebo Bontong tradition, namely from the implementation process and symbols including the following:

The process of implementing the Rebo Bontong Tradition generally consists of 3, namely (1) preparation, (2) implementation and (3) closing. In preparation for the event, a previous ritual was held, namely the ritual of taking "wafaq water" which was carried out the day before the Rebo Bon Tong traditional ritual was carried out. Then the next day a ceremony was held to carry out the Rebo Bontong traditional ritual which began with the "opening of the event" ceremony in the form of a sorong handover "handover" tetulaq tamperan. Next, prayers were read, and the opening ceremony closed. After that, the float procession "washes away" the tetulaq tanperan and ends with a meal together.

The symbols contained in the Rebo Bontong traditional ritual are divided into two. First, the symbols for the implementation procedures include: Rebo Bontong, pembayun, prayer reading, melarung, and bathing'. Second, symbols in the form of ritual objects/equipment include: tetulaq tamperan, wafaq water, telo' manuk "chicken egg", bua' "betel nut", leko' "betel leaf", loose ketupat and traditional clothes "hull and pagon" . All of these symbols contain the meaning of offerings to sea creatures, healing and treatment, determination in life, honesty, beauty and togetherness. Then the myths that appear in Rebo Bontong traditional rituals and ceremonial equipment originate from the stories of the ancestors' beliefs and are naturally created through the meaning of the denotation and connotation of a symbol.

Communication The Rebo Bontong traditional ritual ceremony is an ecological resolution for the Pringgabaya people in increasing awareness in protecting and loving the environment, as well as maintaining the relationship between humans and God, humans and humans, humans and the environment, and humans and other creatures. The community offers prayers to be given safety, prosperity and avoid various diseases which are believed to be transmitted on the last Wednesday night of the month of Safar as well as a form of concern for the Pringgabaya people regarding the balance of their lives regarding what they get and what they have to give to other living creatures. is in the sea, also preserving life by protecting the environment, not exploiting sea and land products so that they remain sustainable, maintained, and the ecosystem of life remains maintained and balanced. Moreover, after the natural disaster in the form of an earthquake, and also the pandemic that occurred on the island of Lombok which was also felt by the people of Pringgabaya, it made people more alert, love the environment more and draw closer to God Almighty. Apart from that, there is a very significant impact in the implementation of the Rebo Bontong traditional ritual, not only from a spiritual perspective and the future hopes of the Pringgabaya community regarding the natural environment and their survival, but also has a positive impact on the economic sustainability of the Pringgabaya community and other communities.

5 REKOMENDATION

It is hoped that all the people of Pringgabaya Village will continue to maintain and preserve the cultures and customs inherited from their ancestors so that they can be passed on and discovered by the next generation. To preserve the Rebo Bontong Tradition, the government needs to create standard guidelines on how to carry out Rebo Bontong traditional rituals so that future generations can carry out Rebo Bontong traditional rituals according to the guidelines and without any bias or change.

To the Pringgabaya Village government and the central government to better prepare all the requirements for the Rebo Bontong traditional ceremony so that it is livelier and more known to all levels of society, not only the Pringgabaya community, but also the outside community so that the Rebo Bontong Tradition is better known and can also become a source of economic income for the community. as an opportunity to introduce culture, the tourism sector and other economic sectors.

It is hoped that future researchers can use this thesis as an example and reference for those who wish to study the Rebo Bontong traditional ritual as a research object, and semiotics as a research approach, to study the symbols contained in the Rebo Bontong ritual, which have not been studied in this research.

For future researchers, the author suggests studying the Rebo Bontong traditional rituals in more depth by studying them from a religious perspective.

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