

The Value of Characters in Tabob Folklore (the Leatherback Turtle) in Southeast Maluku

John Mesak Etalwewa¹, Juanda¹, Andi Agussalim¹

Corresponding Email: johnetalwewa@gmail.com

¹Language Education Study Program, Postgraduate Makassar State University, Indonesia

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Abstract

This study aims to (1) describe the form of character values in the Tabob folklore, Southeast Maluku district. (2) Describe the function of the Southeast Maluku Tabob folklore. (3) Analyzing the character values of the Southeast Maluku Tabob folklore. The data in this study are, in the form of written or spoken words from the informants. Sources of data in this study are informants, documents of informants, informants or the community who provide information about local fishermen's folklore. Other data sources such as. The data collection techniques are observation, interview, documentation, and literature study. The data analysis technique used is data reduction, data presentation, and drawing conclusions. The results of the study show that the process of revealing intermediate values in the three folk tales of fishermen, by using respondents or fishermen and local communities who understand the three folklores to provide data. This can be seen from some of the respondents or fishermen who are able to provide data related to the three folklores of Southeast Maluku fishermen well and implemented.

Keywords: Character Values, Tabob Folklore, West Kei-Small Sub-District (Ohoirah) Southeast Maluku

Introduction

Southeast Maluku is one of the regencies in Maluku Province, Indonesia. The district capital is located in Langgur. Southeast Maluku is an archipelagic district which contains two fairly large islands and several small islands inhabited by residents. Almost all of the villages in Southeast Maluku Regency are located in coastal areas, which process a lot of marine products as a source to meet their needs. Folklore in Southeast Maluku, is a story that is said to be popular among the people of Southeast Maluku. Therefore, efforts like this will also support the dissemination and preservation of regional literature in the area. Southeast Maluku also has a rich culture in which there are very diverse oral traditions. However, the various oral traditions that exist in Southeast Maluku are inadequate, especially in the transmission of folk tales.

The socio-cultural life of coastal and island communities in Indonesia is very diverse, which is directly and indirectly influenced by the surrounding natural factors. Socio-cultural behavior is closely related to the behavior of the community in utilizing the surrounding natural resources. As found in the people of Kei Kecil Island, Southeast Maluku Regency, they have a tradition of hunting leatherback turtles (*Dermochelys coriacea*) or tabobs with strict, sacred rules and limited number of catches. One of the socio-cultural behaviors carried out by the Nufit community of Kei Islands, Southeast Maluku is the Tabob tradition, which is a ritual to hunt and consume meat from the leatherback turtle species (*Dermochelys coriacea*) which has been carried out for generations and has become a cultural tradition for the people of the Kei Islands.

There are many methods of catching fish. Some are fishing, spearing fish, and making circles in the sea. How to find fish outside by making a circle is a tradition of the Kei tribe who live in Maluku Regency and Tual City. This tradition of catching fish called wer warat can be preserved and has the potential to become a tourist attraction in Southeast Maluku Regency. "Wer warat local wisdom must be preserved so that it is useful for promoting the region, especially in the field of tourism on a national and international level. Wer warat or pulling rope is a tradition of catching fish by using Veau as a fish trap, and the rope wrapped around yellow leaves will be combined into one. After that, several fishermen stretched the rope that had been wrapped around the leaves from the coast to the middle of the sea. The stretch was then pulled towards the land to form a circle. From the circle, the community formed it into a small circle, thus directing the fish that were already in the circle. go to a place that has been prepared, namely sero. From this sero people just take the fish that are entangled in it. These things make the writer interested in doing research with the title Character Values in Southeast Maluku Folklore.

Literary work is an expression of the thoughts and feelings of an author in his attempt to live the events that are around him, both what he experienced and what happened to other people in the community. Thus, literature is not an empty essay or fantasy whose nature is not just entertaining, but through literary works the reader will better understand the problems of life. According to (Teeuw, 1994), in its development, literature is not only in the form of writing as is widely studied and found in textual literature, but non-literary discourse can be categorized as oral literature.

Oral literature is called orally transmitted literature or unwritten literature, which is better known as folklore (Finnegan, 2012). Meanwhile, oral tradition as a synonym for oral folklore. This is because oral literature is a part of culture that has been passed down from generation to generation, whether accompanied by gestures or reminders (Hasanuddin, 2021). Apart from the discussion of folklore, oral traditions have an influence in shaping culture and maintaining it. Oral literature is also a literature that includes the expression of the people of a culture that is spread and passed down through oral literature (by word of mouth), while written literature is in the form of literary works that are printed or written. However, both oral and written, still contain literary value (aesthetic value). Therefore, as one of the cultural data, oral literature can be treated as a gate to understand one or the elements of the culture of the area concerned.

Literary works can be seen as a reflection of people's lives in which there are various problems including the existence of a developing culture (Luriia, 1976). Literature in the form of folklore as a work of art is part of culture. Art is also a form of culture. Creative folklore in which there is a mirror of community life, folklore also contains the identity of an area where there is culture, as well as symbols of community behaviour. According to Endaswara (2013) culture is the entirety of human activity, including knowledge, beliefs, morals, laws, customs, and other habits acquired by learning, including thoughts and behavior. One of the efforts that need to be made to preserve and develop regional (local) oral literature can be in the form of transliteration from regional scripts to Latin scripts, translated into Indonesian, then published so that they can be famous and enjoyed by the wider community. Oral literature is part of the oral tradition that appears and develops in the midst of people's lives, with language as the main medium, and in it there are messages, stories, or testimonies, so it is often called as folk literature (Thao, 2006). In everyday life, oral literature is usually spoken by parents to their children, a grandfather to his grandchildren, a storyteller to his listeners, a teacher to his students, or among members of the community. In accordance with its name, this type of literature is passed down from generation to generation orally because it is one of the markers of society with high oral tradition and was born earlier than written literature. In the context of Indonesian literature, oral literature is known as old Indonesian literature.

Stories that come from past societies, which are often introduced to the next generation. This is a special characteristic for a country that has a diverse culture and history, such as that of Indonesia. In folklore usually tells a place and the origin of the characters that appear in the folklore. The folklore characters conveyed can be in the form of humans, animals, and other supernatural things. The content of the existing folklore has developed in the community. This story has been around since ancient times. So, this folklore has been passed down or disseminated orally, by word of mouth and from generation to generation.

Theory

Anthropology of Literature

Endaswara (2013) explains that culture is the entirety of human activity, including knowledge, beliefs, morals, laws, customs, and habits, other habits acquired by learning, including thoughts and behavior. In general, anthropology is defined as a knowledge or study of human behavior, and is also a theory or literary study that examines the relationship between literature and culture, especially to observe how literature is used daily in society.

According to Ratna, (2011) explains that literary anthropology is an analysis and understanding of literary works in relation to culture. The closeness of literature and anthropology can not be doubted that literary anthropology arises from the many literary works whose requirements for cultural values are contained in them (Rivkin & Ryan, 2017). By looking at the division of anthropology into two types, namely physical anthropology and cultural anthropology, literary anthropology is discussed in relation to cultural anthropology, with human-produced works, such as language, religion, myth, history, law, customs, and works of art, especially literary works.

Folklore

Folklore (folklore) is part of regional literature which in its disclosure uses the local language, developed from the past since written languages were not yet known. At first, folklore was conveyed through oral culture in the form of parts of heroic stories depicted through wayang, other forms were in the form of performances. Folklore is spread through oral culture, not written culture. The essence of folklore is in accordance with Hagar's statement (2006) which states that folklore is equated in meaning with folklore which is the Indonesianization of the English word folklore which comes from the words folk and lore. Folklore is an oral tradition that is passed down from generation to generation in people's lives. Folklore is usually in the form of speech that functions as a medium for disclosing behavior about the values of life inherent in people's lives (Bunanta, 1998).

Folklore is a story that is imaginary, but is closely related to the circumstances and situations of everyday people's lives. Folklore contains values, education and moral and intellectual lessons. Folklore is part of oral literature that has lived and belonged to the community, introduced orally and from generation to generation, namely from the previous generation to the next generation (Winarsih et al., 2022).

Character Value

In connection with the importance of inculcating and forming character from an early age, the Ministry of National Education in 2010 has identified the values that form the nation's character. In order to further strengthen the implementation of character education in the education unit, 18 values originating from religion, Pancasila, culture and national education goals have been identified, namely: (1) Religious, (2) Honesty, (3) Tolerance, (4) Discipline, (5) Work, (6) Creative, (7) Independent, (8) Curiosity, (9) National spirit, (10) Love for the homeland, (11) Appreciating achievements, (12) Communicative friendly, (13) Loves of peace,

(14) Loves to read, (15) Cares for the environment, (16) Likes to read (17) Cares about social, and (20) Attitudes and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, environment (nature, social and culture), the state and God Almighty.

Methods

This research is a qualitative research with a qualitative descriptive design as a form of understanding and objective development. The data of this research are in the form of written or spoken words from the informants. Sources of research data are informants and documents from informants or the community that provide information about local fishermen's folklore. Efforts to collect data, researchers used the technique of observation, interviews, documentation, and literature study. The research instrument is the researcher or the author himself with a number of knowledge tools related to data collection, data analysis, and the validity of research data.

Results and Discussion

The Form of Tabob Folklore (Leather Turtle) Southeast Maluku

Judging from the content of the tabob story which is associated with the notions of the forms of the story, the tabob story is included in the type of myth and legend story (James, 1997). According to James (1997) a myth is a story that is considered to have really happened and is considered sacred by the owner of the story that happened in the past. Myth is basically religious, because it gives a ratio to religious beliefs and practices. The problems discussed are the main problems of human life. Meanwhile, according to James (1997) legends are semi-historical stories that describe the actions of heroes, the achievement of customs and the special always tries to mix realism and the supernatural and extraordinary. Legend is folk prose that has characteristics similar to myths that are considered true, but are not considered sacred. In contrast to myth, legend is characterized by humans who have extraordinary powers and are often assisted by magical creatures. From the tabob story which will be analyzed from the first paragraph to the last paragraph according to the characteristics of the myths and legends, including the following.

Myth

(a) When the brothers Tobi and Tobai were drying the shaved coconut to wash their hair, a terrible north wind carried the coconut and nyiru away, causing Boimas to cry and when his brothers, Tobi and Tobai came home, they saw this and asked why their brother was crying, then Boimas told the incident to his two brothers. So, his brothers Tobi and Tobai according to their mystical analysis that the incident was not an ordinary natural phenomenon but there was a supernatural power behind the event. (b) After their voyage, they searched for the nyiru and coconut dregs, when they arrived at Elat (Kei Besar Island) they saw the nyiru and coconut dregs from Boimas had already hardened to resemble the character (nyiru) in front of the city of Elat today; (c) After they sailed and arrived in Papua, they were not accepted by the king of Namatota and his people. That's where the war between them. But this war does not use the tools of war but by using magical powers, namely controlling by natural means, namely the power of wind, waves and rain; (d) During the war, Tobi and Tobai used several creatures to help defend them when the king of Namatota attacked and his people attacked, namely, the Ngis fish (poro aunt) in charge of adding space, Lor (whale) as a fence, Hon (tattoo fish) as an anchor. Uhu (Morea) as anchor rope), and the Eagle as protection when it rains; (e) After the victory of Tobi and Tobai, King Namatota and his people gave Tabob (a leatherback turtle) and Baun Rit (a place for betel nut) and at that time they sailed back to the Kei islands. During the voyage, Baun Rit was placed in the boat, while the tabobs because of their large size, they

took palm leaves and tied the leaves behind their boats in order to direct the tabobs to follow their voyage to the Kei islands; (f) When they arrived at the village of Sit Niohoi at this time they took coconuts and roasted sago for their provisions, when when they roasted sago, they threw the sago dregs into the sea and drifted away so that it was petrified and named the island of Ut; (g) In Ngursit when Boimas washes his hair, after washing his hair, the coconut dregs and the shell used to put the coconut dregs are thrown away and are petrified into the island of Nurguva (coconut dregs); (h) After arriving to the west of Tanat Denkot Varat, when he woke up in the morning Tobi took out the eye lashes and threw it ashore so that it formed El Lake and Tokong Tobi has been petrified in the area of Madwaer village to this day; (i) The first stabbing tool used when stabbing the tabob for consumption by Tobi and Tobai was made of gaba-gaba, and the right to stab was Tobi; (j) When Tobai used the wrong stabbing tool and stabbed Tabob, the tabob broke the stone fence and went out into the open sea and gave a message to Tobi and Tobai that, with great difficulty, go to the open sea and your supplies have run out before you found us.

Legend

(a) The characters who play a role in this story are the Tobi and Tobai families, Hilaai Rumangun in Faan village and Raja Namatota and his people in Kaimana Papua; (b) Nyiru and coconuts that have been washed away by strong winds from the north have helped to become an island that is known by the Kei people, namely Ivat Island or nyiru which is in front of Elat city; (c) When Tobi and Tobai and their family returned from Papua, they stopped at Faan village so that they carried out a kinship bond or what the kei community knew was tired by cutting their hands and drinking blood from each of them and Ngutun Rit was left in Faan village; (d) Ut Island which was formed started from sago dregs squeezed by Tobi and Tobai which was thrown into the sea to form an island known to the kei community today; (e) In front of Debut village, there is a small island which serves as the entrance and exit for the people of Ur Pulau, Tanimbar Kei and Warbal villages named Nur Nguva Island (coconut island) because when Boimas washes his hair, he throws away the shell containing coconut dregs and drifts away and forms an island that. (f) Telaga El which is currently approximately three kilometers from Madwaer village which is usually used as a recreation area for Madwaer village people and the surrounding community; (g) Tokong Tobi has been on the coast of Arat until now, but is no longer standing upright but has broken and fell; (h) The stone fence that was used for Tabob cultivation in the past until now still exists and is trusted by the people of Madwaer village and Nuhu Fit (seven villages); (i) Tabob distribution tradition that has been going on from the past and is still being maintained, namely the distribution of tabobs, namely those who go to sea get a certain share, while the whole community is obliged to get meat from tabob.

Function of Tabob Folklore (Leatherback Turtle) Southeast Maluku

In the story of Tabob (leatherback turtle) there are several functions contained in it based on those conveyed by James (1994):

As a Projection

Projection is a way to build on what is in society and is a very fundamental thing, both in the form of systems and institutions because it is able to show and maintain the cultural survival of a society that continues to live with the times. The story played by Tobi and Tobai in their journey to find nyiru and coconut belonging to their missing brother projecting several things contained in this story are, among others: (1) The kinship ties made by Tobi and Tobai with the people of the faan village have been maintained until now between the two villages as well as the nuhu fit and petuanan raja faan areas; (2) From the method of catching leatherback turtles which are believed to be cash food from the Nuhu fit community, from the preparation of

fishing gear, the process of catching up to the distribution of the catch is still alive and well preserved by the Nuhu fit community.

As a Tool for Children's Education.

In this leatherback turtle story there are also moral values contained in it that are able to develop children's character through formal and non-formal education in society.

As A Coercive and Supervisory Tool so that Community Norms are Obeyed.

(1) This story illustrates how much Tobi and Tobai love their brother Boimas so that they decide to find the person behind the hurricane because people according to the law, Larful Ngabal, die for their sister if someone disturbs them; (2) Kinship ties or *pela* agreed upon between Tobi and Tobai and Hilaai Faan so that from generation to generation there must be a good relationship between the Faan village community and Nuhu Fit

As A Tool to Strengthen the Feeling of Collective Solidarity

(1) The war incident that occurred in Kaimana between King Namatota and the Tobi and Tobai families, after the war was won by Tobi and Tobai, the king of Namatota gave gifts to Tobi and Tobai; (2) A sense of solidarity is also manifested in the kinship that occurs between Tobi and Tobai towards the Faan village community when they stop at Faan to collect drinking water for the continuation of their voyage.

As a Tool for Justification for the Community

(1) Through this story, other people can know that until now leatherback turtles have become heirloom fish because of the story of Tobi and Tobai's journey and their family looking for Boimas' coconut; (2) The kinship relationship with the village of Faan is the relationship that the family of Tobi and Tobai have with Hilaai Faan that continues to this day; (3) As a tool that is used to please an entertainment.

Through this story, the leatherback turtle dance emerged which is usually used to welcome taboos that come to Nuhu Fit villages.

The Value of Tabob Folklore Character (Leatherback Turtle) Southeast Maluku

In detail, character education can be interpreted as a social assistance so that individuals can grow in living their freedom in living with other people in the world. At the individual level, education helps students develop creativity to socialize with good social norms, values, and beliefs (Juanda, 2010).

Religious/Religious Values

Religious values are attitudes and behaviors that are obedient and carry out the teachings of their religion, are tolerant of the implementation of worship of other religions, and live in harmony with followers of other religions (Ministry of National Education, 2010). The religious/religious values contained in the leatherback turtle story are: (1) The religion adopted by Tobi and Tobai is Hinduism, so when the hurricane happened they believed that the incident was not natural but there were people who tried their knowledge and it was true that those who tried their knowledge were in Kaimana (Papua); (2) When they fought and defeated King Badmar and his people they used their magic by summoning some animals to help them and protect them when fighting with King Badmar, the animals were like: Lor (whale), Ngis (Ikan Poro aunty)), Uhu (Morea), Hon (Tattoo fish), and Lusuyab (Eagle); (3) When they returned from Papua, they did not immediately return to Tanat Den Kot Varat, but they stopped at Faan village to repay their kindness when Tobi and Tabai took water as provisions to continue their journey from Papua, by giving Tenan Bes to Hilaai Faan; (4) When Tobi and Tobai pay their

respects to Hilaai Faan while slashing their fingers and drinking at the same time symbolizing the kinship (Pela) between Nuhu Fit and Faan Ohoivut; (5) Before fishermen go to the beach, fishermen must prepare provisions and supporting tools used in catching leatherback turtles as well as arrangements by the king and traditional leaders regarding the procedures for catching up to the number of catches; (6) Before fishermen leave for the sea, there are traditional rituals performed by landlords with the aim of protecting fishermen and cleaning up the wrongs and sins of fishermen so that they go to sea to look for leatherback turtles with a calm heart and do not hesitate; (7) After the fishermen go to the sea where the leatherback turtles are located, the fishermen sing songs that have become a fishing tradition in order to strengthen the enthusiasm and optimism of fishermen in catching leatherback turtles; (8) When a fisherman who catches Tabob has been at sea for hours and does not find a leatherback turtle, then it is believed that through this expression he can summon a tabob or leatherback turtle to the surface of the sea to be stabbed, the expression is: “Ub ee, Mdat e, Ne Mam Wear Case Delicious, Ne Rat Mangrib Nasno Fo Mado Mahak o”. This means, leatherback turtles appear already above sea level because our supplies have run out, and this is an order from the Mangrib King; (9) In accordance with the distribution habit, fishermen who go to sea get certain parts of the leatherback turtle, for example the one who stabs gets the head and as the skipper gets the back or the part around the leatherback turtle's genitals.

Value of Honesty

The value of honesty is a behavior based on efforts to make himself a person who can always be trusted in words, actions, and work (Ministry of National Education, 2010). The values of honesty contained in the leatherback turtle story are: (1) When Boimas cried and told the incident that a violent wind had hit him in their house and carried Boimas' nyiru and coconut which he later used to wash his hair; (2) When it was decided that Tobi and Tobai were the brothers of Boimas, they went to look for nyiru and coconut as well as the perpetrators behind the hurricane incident; (3) When they returned from Papua, each of them shared the right to take care of the animals brought from Papua, namely Tobi guarding the Lanuran fish (Bubara) in the Gowa village of Ohoidertutu and Tobai guarding the tabob in Abovan. And when Tobi wants to consume or eat tabob meat then he must tell Tobai to take it, and vice versa.

Tolerance Value

The value of tolerance is attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, and actions of other people who are different from themselves (Ministry of National Education, 2010). Tolerance values contained in the leatherback turtle story are: (1) When Tobi and Tobai arrived in Papua, their intention was to meet the perpetrators behind the hurricane, but not as they wanted, they were challenged by King Badmar and his people to war; (2) In the distribution of tabob, even though fishermen or the community do not participate in catching tabob, when there is a distribution of results from the tabob, then all people have the right to get tabob meat and consume it.

Discipline Value

Discipline values are actions that show orderly behavior and comply with various provisions and regulations (Ministry of National Education, 2010). Discipline values contained in the leatherback turtle story are: (1) The arrangements that have been arranged by the king and the traditional elders for what time they go out to sea to look for Tabob, how many and who stabbed first, who stabbed the second and the gap that has been determined on land must be followed by fishermen who later look for turtles starfruit to the sea; (2) At the time of cutting and distributing leatherback turtle parts, they must go through the procedures for cutting and dividing according to customs and traditions, for example those assigned to cut must be people

who really understand the cutting technique from the first part to the last. , and also in accordance with the rights obtained by fishermen who look to the sea.

Work Value

Work values are behaviors that show genuine efforts in overcoming various learning and task barriers, as well as completing tasks as well as possible (Ministry of National Education, 2010). The work values contained in the leatherback turtle story are; (1) When Boimas was at home in Abovan, Tobi and Tobai carried out their respective activities, both at sea and in the garden to continue their survival on the land of Den Kot Warat; (2) When the decision was taken by Tobi and Tobai to look for Boimas's nyiru, they immediately departed using their boat from the shore of Den Kot Warat land to look for the belongings of their missing brother.

Independent Value

Independent values are attitudes and behaviors that are not easy to depend on others in completing tasks (Ministry of National Education, 2010). The independent values contained in leatherback turtles are; (1) The division of tasks that have been agreed upon by Tobi and Tobai for each tabob cultivation in Abovan and Lanuran in Ohoidertutu to grow a lot and also for the right to take the two animals according to the method of capture in the breeding place; (2) The task that is the responsibility of the Landlord or King when making traditional rituals must be with a sincere heart because this ritual is an expression of a request to God, Ancestors, Gunung and Tanjung to accompany fishermen in the fishing process until they return and bring the catch; (3) The determination of fishermen to stab the first, second and hit the leatherback turtle must focus on their respective duties. For example, when the first stabbing is very decisive to get a leatherback turtle, it requires concentration from the one who stabbed it first to be able to target the leatherback turtle according to the leatherback turtle's weakness; (4) The person in charge of cutting the leatherback must first comply with the procedure for cutting leatherback turtles, after the first person's cutting is complete, then it is then cut into small pieces by several fishermen and continues in the correct distribution procedure by the fisherman who is appointed to distribute as much as possible. the number of houses in the village.

Conclusion

Based on the results of previous research and discussion, it can be concluded that the Tabob story (the leatherback turtle) contains two types of stories, namely mythical stories and legend stories. Then, the functions of the Tabob story (the leatherback turtle) found are (1) as a projection, (2) as a tool for children's education, (3) as a tool to strengthen the feeling of collective solidarity, (4) as a tool for justification for the community, and (5) as a tool used to please an entertainment. The character values found in Tabob's story (the leatherback turtle) are (1) religious/religious values, (2) honesty values, (3) tolerance values, (4) discipline values, (5) work values, and (6) independent values.

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