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**ISLAMIC EDUCATION VALUE IN THE BEMETENG TRADITION OF
MALAY SEMANGA VILLAGE' SAMBAS REGENCY**

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ABSTRACT

Bemeteng tradition for the people of Melayu Semanga Village' is a tradition of meetings to facilitate the preparation of the wedding reception held three or four days before the wedding reception is held. The Malay community of Semanga Village' Sambas Regency still maintains the tradition of bemeteng as a form of gotong royong to help others in their community life. Gotong royong itself is one of the noble values of the Indonesian nation that needs to be maintained and preserved. This research aims to find out how the implementation of bemeteng traditions and Islamic educational values in the bemeteng tradition in the Malay community of Semanga' Sambas Regency. This article is a case study study using a qualitative approach, with data collection using interview techniques, participant observation and documentation, with Miles and Huberman model analysis, including: data reduction, data presentation, conclusion withdrawal and verification. The results showed that the values of Islamic education in this bemeteng tradition are as follows: First, the value of silaturahmi; Second, the value of deliberation; Third, the value of alms; Fourth, the value of caring; Fifth, the value of gotong-royong; Sixth, The value glorifies; and seventh, the value of the degree equation. Of course, these values become guidelines in a society that remains alive and becomes a tradition to this day.

Keywords: Bemeteng Tradition, Values of Islamic Education, Malay Society.

INTRODUCTION

The diverse life of Indonesian people becomes a diverse culture in one region with another in Indonesia. The peculiarities of customs and culture in each region in Indonesia characterize the civilization of the nation (Sisweda et al,2020: 111).

Ethnic / tribal diversity, our ancestors have bequeathed many customs (rituals) that have noble values that are maintained and preserved until now. Rituals that have been passed down through generations become a tradition that is inherent in people's lives and rooted so that it becomes a marker or characteristic of a tribe. The birth of tradition is a picture of human attitudes and behavior in responding to various events or phenomena in people's lives.

According to Setiyawan (2012: 220), local wisdom in the community is a custom / tradition that has been deeply rooted and has an effect on the daily lives of local people. Islam with its teachings that are rahmatan lil' alamin and full of tolerance view tradition selectively.

In this study, researchers tried to discuss about one part of a series of marriage traditions, namely: bemeteng conducted by Malay people in Sambas Regency, especially in Semanga Village' Sejangkung Subdistrict, Sambas Regency, West Kalimantan. The word bemeteng is taken from the English word meeting which means meeting (Adams and Washito:2008). Bemeteng is one of several series of events in the wedding ceremony. The history of the emergence of bemeteng in Semanga' Village is where the previous community who wanted to hold a wedding reception but was constrained by inadequate economy (unable) and finally had the host, extended family and neighbors helped the implementation of the wedding event that will be arranged by the host.

This bemeteng tradition becomes interesting to discuss because the Malay community of Semanga' Village still maintains the tradition of bemeteng as a form of gotong royong to help others in community life. Gotong royong itself is one of the noble

values of the Indonesian nation that needs to be maintained and preserved. In this article there are two points discussed, namely: 1) the implementation of the bemeteng tradition, and 2) the values of Islamic education in the tradition.

This research uses a qualitative approach with ethnographic research methods. Qualitative approach is a process of research and understanding based on methodology, investigation, or social phenomena and human problems (Moleong, 2007: 3). Ethnography comes from the words ethno (nation) and graphy (deciphering). Ethnography is the activity of researchers to understand the ways people interact and cooperate through phenomena observed in everyday life (Mulyana, 2006: 161). This research was conducted in 2019 with data sources consisting of religious figures, community leaders, hosts and communities who follow the bemeteng tradition in Semanga Village' Sambas Regency.

The data collection techniques used are: interviews, participant observations, and documentation to collect relevant data. The collected data is then analyzed with Miles and Huberman model analysis techniques, including: data reduction, data presentation, conclusion withdrawal and verification. Finally, triangulation and member check to ensure the truth and validity of research data.

THE BEMETENG TRADITION

Tradition is a habit that has been carried out for a long time from one generation to the next and becomes an important part of the life of a group of people. According to Dahri, tradition is a habit that is applied continuously with various symbols and rules that apply to a community. In this article, the tradition studied is the 1 bemeteng tradition implemented by the Malay community in Semanga Village' Sejangkung Subdistrict, Sambas Regency. In Malay Sambas, especially in Semanga' bemeteng village means meeting. Bemeteng itself is an event or activity that is carried out before the wedding reception by conducting

¹ Dahri, Hopedi. *Tabot Footprint Love Family Prophet in Bengkulu*. (Jakarta: Image, 2009). 76

deliberations for the success of the wedding reception event.

In Kalimantan, as seen in the marriage custom of the Malay community of Sanggau consists of several stages, namely: Merisik, 2 Propose, 3 Betunang, 4 Ngantaruang/Sirih Bosar, 5 Betangas and Luluran, and Married / Penganten 6(Zulkarnaen,2015: 36-43). Meanwhile, the marriage custom of Malay people in Daik, Lingga Regency consists of: Menjodoh or Merisik, Tell or ConveyHajat, Meminang, Promise Time, Drive Shopping, Invite, Beganjal, Betangas,Hanging, Berandam, Berinai Kecil, Handover of Delivery, Akad Nikah, Pay Big, Pat Fresh, Marched, and Bersanding Flour (Thaib,2009: 73).

Bemeteng tradition is one of a series of wedding traditions in the form of invited with a form of deliberation to ask for help both material and energy to help the success of the wedding reception that will be held by the citizens, especially those carried out by the residents of Semanga Village'. According to Hadran (Religious Leader of Semanga Village') or commonly called Pak Labay, Bemeteng is a consensus or deliberation to hold a wedding reception. Bemeteng is held after zuhur prayer on three or four days before the wedding reception is held. Bemeteng aims to ease the burden of the host, both in terms of economy and tasks in the wedding process that will be carried out.

As for the division of duties, among others: cooks, guest greeters, and so forth that aim to make the wedding reception run smoothly. He explained that Bemeteng has become a custom of the people of Semanga Village' which becomes a tradition that continues to be maintained. While according to Hasan (Semanga Village Community Leader'), the

² Custom *merisik* It is a habit to give a task to a (messenger) to find information about a woman who will be smitten or dilamar by a man carried out by "Pak Tali or Mak Tali". Information related seed, weightand bebetnya.

³ Custom Apply Means send messenger to Ask Application from somebody man to A woman. Messenger this have role that important, because deep do Application person must careful and wise, must clever bring self to people old girl Willing Accept.

⁴ Betunang mean legal A man and A woman become candidate husband and wife or candidate bride

word bemeteng comes from the English language that is meeting. The habit of the people of Semanga Village' called it bemeteng which means meeting or deliberation to hold a wedding reception. Bemeteng tradition aims to help the host and the wedding event can be carried out which at the time of bemeteng community raise money to buy food that will be served at the wedding.

Mr. Hazizi (Masyarakat) also added, although now there are rich people who hold wedding receptions, bemeteng is still carried out because it has become a tradition. For the dish of bemeteng meal depending on the ability of the host, but what is often served is porridge catuk.

The steps for implementing bemeteng are as follows:

Welcome of invited guests by the Host;

Withdrawal of the request for guests who attend and wish to donate an unspecified amount;

Calculation of the results of the results and the results are delivered at the welcome / delivery event;

Submissions from the host. The things conveyed consist of the number of invitations, the number of saprahan, the side dish menu that will be served at the wedding reception, as well as the number of guests.

Besaprah or eating. After the meal guests are allowed to go home.

IMPLEMENTATION OF BEMETENG VILLAGE SEMANGA' TRADITION

Bemeteng tradition in Semanga Village' Sambas Regency is held three or four days before the wedding reception. Activities usually start at 12:30 pm or after ba'da zuhur prayer until it is finished. Bemeteng was attended by the host, village chief, village

and Bound with Conditions custom. Phase Engagement appear after exist assent between second split party (party family will husband and will wife) to Held marriage.

⁵ *Ngantaruang* or *betel bosar* be give thing Delivery or a clear from party family man to party family woman.

⁶ Custom *betangas* be one event where bride man and woman do Activities Such bathe steam (Sauna). Before *betangas*, second bride do luluran with smearing entire body with material that Efficacious to clean, smoothingand tighten skin.

chief, RT chairman, and the invitees (male family head only). For people who perform zuhur prayers in the Mosque then after finishing performing prayers, they immediately go to attend the invitation of bemeteng located in Tarub.

Tarub



Figure 1. Tarub

Tarub is a longhouse built as a place for the invitations. The size of the tarub is adjusted to the ability of each host. Tarub itself has two uses, namely as a place of bemeteng and a place of events on the day of the wedding party. When entering the tarub, the invitees are greeted with a handshake or greeting by the host and those who have been present first. Invited guests who attend wearing appropriate clothing are clothes that cover the aurat. But there are also invited guests who wear T-shirts and trousers. But it's still in the closing of the awrah.

Shake hands



Figure 2. Shake hands

The invited guests who attended sat cross-legged and leaned against the tarub wall. The host seat, Mr. Amil and the invited village device are in front of the entrance of the invitees. The seats of the guests will be adjusted to the number of guests present. If many guests are present then they sit face to face so that all guests will be part of the seat. How to fill the middle of the tarub with a sitting position back to each other guests.

Sitting Position



Figure 3. Sitting Position

After all the invitations had fulfilled the tarub, then one of the representatives of the host brought the container as a place to cry. Which is where this container is carried by the host representative for the invitation who wants to give money to the host who wants to hold a wedding reception. In this process, in addition to giving money directly into the container that has been provided, there are also guests who use envelopes and are handed directly to the parents of the bride and groom who are in the tarub.

Tanggukan



Figure 4. Tanggukan

If the tanggukan has been completed then the results of the tanggukan will be directly calculated by the host or who represents the help of several people. The results are then delivered to the invited guests by the host representative during a welcome or delivery from the family. The results of this tanggukan will be handed over to the host where the money is used to help and alleviate costs at the wedding reception conducted by the residents of Semanga Village, Sambas Regency. This money will be used to meet or cover the shortcomings in the cost of the wedding reception.

Counting Tanggukan Money



Figure 5. Counting Tanggukan Money

After finishing counting the money, then there is a speech or delivery made by one of the representatives of the host. The purpose of this delivery is to inform the invited guests about the wedding reception. As for what is conveyed is the number of invitations, the number of saparahan, the type of food dishes and the number of snacks. The people of Semanga Village' Sambas Regency when holding a wedding reception using the gotong royong system. With this delivery, invited guests come to know that what you want to help later when you want to hold a wedding reception.

Welcome or Delivery



Figure 6. Welcome and Delivery

Pelaksanaan bemeteng people of Semanga Village' Sambas Regency is inseparable from banquets or food served to guests who come. Banquets or meals served in the implementation of bemeteng are not specified special foods. But the usual dishes treated are porridge catuk, porridge ayak and porridge rice. Of the three foods, the most often served is porridge because the cost incurred to make porridge is not so large and the manufacturing process is also easy.

Catuk Porridge



Figure 7. Catuk Porridge

This pulp is made from rice flour as the main ingredient as well as gravy made from coconut milk mixed with brown sugar. The habit of the people of Semanga's village to get rice flour ingredients by making their own. At night the rice is soaked first, then the next day pounded in ro Yong or milled using a machine. Inseparable from the cultural values of Sambas, in this bemeteng, the process in eating dishes is done with besaprah. Besaprah is a dish in the form of a circle that numbers five to six people.

Besaprah or Saprahan



Figure 8. Besaprah or Saprahan

After finishing eating the meal, there is no more next event. Invited guests can go home or still stay in the tarub. In the observation of researchers, the implementation of bemeteng is not so formal because there is no series of events specifically. In its implementation, no special prayers were recited. When the handak said goodbye home, the invited guests first shook hands to the host and to other guests who were still settling in the tarub.

VALUES OF ISLAMIC EDUCATION IN THE TRADITION OF BEMETENG SEMANGA' VILLAGE.

According to Milton and James Bank, Value is a type of trust that is within the scope of a belief system, whereone must act oravoid something, or about something that is

appropriate or inappropriate to be set down, owned or trusted (Kartawisatra, 1980: 1). According to Sarjono, the ethics of values have been attached to a system, so it will reflect the paradigm, identity and grand concept of the system. Therefore, the basic values of Islamic education mean educational concepts built on Islamic teachings as the ethical, moral and operational foundation of education. (Sarjono, 2005: 136)

More than that, Sarjono added, education carried out on Islamic basic values has two orientations. First, divinity is the cultivation of piety and surrender to God as creator which is reflected in ritual piety or value as a servant of God. Second, humanity, concerns the arrangement of relations with fellow humans, the environment and other living things related to human status as *khalifatullah fi al ardh*. In the implementation of the *bemeteng* tradition in Semanga Village' found at least seven values of Islamic education, namely: *Silaturahmi*, *Musyawah*, *Alms*, *Peduli*, *Gotong Royong*, *Glorifying Guests*, and *Equality degrees*. The values are described as follows:

Silaturahmi Value

Silaturahmi has a very universal meaning that is all good deeds done by someone against others both material and moral, and do not know the limits of time and form, in accordance with the development of existing situations and conditions. (Istianah, 2016: 199).

In Islam, Allah (SWT) commands humans to always connect the ropes of friendship so that relationships or kinship with each other are maintained in order to be able to love each other. With this the creation of a strong brotherhood, as Allah (SWT) explained in His word Q.S an-Nisa [4] verse 1.

Thus, the attitude of friendship is very visible when the host and the guests meet each other and shake hands with other guests who among them previously rarely met, when attending the event *bemeteng* guests shake hands, ask for news and talk about other things.

Deliberation Value

To achieve a desired goal, it is necessary to hold deliberations. With deliberation can exchange opinions between one and the other.

Deliberation is an Islamic teaching to reach consensus. One of the verses on deliberation is in QS. Ali Imran [3]: verse 159.

Allah gave more to this deliberation, namely by giving the name *Asy-Shura* (deliberation) to one of the letters in the Qur'an. This proves how important deliberation is in overcoming every problem of life. Not all life's problems become objects or pitches of deliberation. Only matters concerning social-community can be used as objects of deliberation. (Ahmad Agis Mubarak, 2019: 147).

Therefore, the value of deliberation is closely attached to the implementation of the *bemeteng* tradition because the purpose and purpose of *bemeteng* itself is consensus or deliberation. In the tradition of *bemeteng* there is deliberation between the community to help each other and please help in succeeding the wedding event that will be carried out by the residents of Semanga Village'.

Alms Value

One of the forms of a servant's love for God is almsgiving. Giving is one of the servant's consciousness that everything that exists belongs to God. This commendable deed in addition to relieving the needs of others so that almsgiving is an act that has a very large reward. And it gives benefits such as the coming of sustenance, and the help of Allah, bringing blessings and many other benefits. Allah says in QS. Al-Baqarah [2] verse 261.

In verse 261, Allah swt. Informing that the bread given in His way will be reciprocated in exchange for a reward that multiplies like a seed that grows seven grains and continues to flower and five ruah. (Bagus Setiawan, 2015: 261).

Alms attitude is seen when the invited guests donate money during the implementation of *bemeteng*. The invited guests give money sincerely to help ease the burden of the host who is about to carry out the wedding reception. And reciprocated by the host by serving dishes for invited guests as an expression of gratitude.

4. Value Care

One of the attitudes of love towards the airing is caring for each other. With care, foster harmony and peace among others. Concern is also interpreted as paying attention to the problems or difficulties of others affected by disasters or also sensitive to the circumstances of others. (Bambang, 2008: 42). Thus, the value of caring among others is an attitude and action that pays attention to human values. Allah says in QS. Al-Hujurat [49] verse 10.

The concern that is seen in the implementation of the *bemeteng* tradition is seen from the enthusiasm of invited guests to attend the *bemeteng* event held by the host and help, both material and energy to succeed the wedding reception to be held. This concern is a form of a Muslim's faith in other Muslims.

Gotong-Royong Value

A person's ability to do something is sometimes very limited. For that, you need someone else to speed up a job. With a handiwork, something that is done will be easier, smoother, *le bih* light and quickly completed.

The importance of maintaining the value of *gotong royong* one of them is to maintain the traditions or habits of the community, because with the *gotong royong* many benefits or benefits are felt. (Wahyu Eridiana et al, 2016)

In public life, it is the duty of each individual to help each other because they have the self-awareness that every human being is aware that they are social beings who of course there is a sense of dependence between each other. By carrying around can help ease the burden carried by others and can strengthen the ropes of brotherhood between each other. Allah says in QS. Al-Maidah [5] verse 2.

6. Values glorifying guests

Glorifying the guest is a characteristic of the believer, as the Prophet Muhammad (peace be upon him) said: "Whoever believes in Allah and the last day, let him glorify his guest." Bukhari No. 6019).

Respecting the guest is a worship that should not be reduced the value of worship whether the guest is a rich man or another. Also the advice to entertain his guests with whatever is on him even a little. Honoring the guest is done by immediately welcoming him with a happy face, a good word, and serving food. (Irdawati Saputri, 2019: 45)

In the implementation of *bemeteng*, the form of glorifying guests is seen when invited guests come and the host welcomes them by showing a cheerful face, smiling and shaking hands. Then guests are also provided a neat and clean place and the host also presents dishes for invited guests who attend. The Prophet (peace be upon him) said the following: "It is not two Muslims who meet each other and then shake hands, unless they will forgive them before they part." (HR. Abu Dawud No. 5212).

7. Degree Equality Value

The attitude of equality of degrees is very visible in the event, when the host does not distinguish the treatment of invited guests, all are treated equally regardless of the rank and position of a person present at the event. When eating together, guests do not have the same with whom they eat, do not discriminate between rank and position, all considered equal. The type of food served to guests is also the same. The difference between all human beings is the fear of Allah SWT. In accordance with the word of Allah SWT in the Qur'an surah al-Hujurat [49] verse 13.

Prinsip equation degrees antar mankind. Islam has proclaimed equality of degrees between mankind since 14 centuries ago. Where the Qur'an affirms the equality of degrees between mankind, and that the glory that is with Allah is only based on faith and piety. The above verse also emphasizes that basically the difference between wealth and wealth is not a source of division, but a will to help and help each other. (Ulfi Putra Sany, 2019: 36).

Humans are created by various tribes to know each other and do not discriminate with each other. Before Allah SWT only one thing distinguishes us, namely fear of God, the Lord of the universe.

Conclusion

Based on research on the values of Islamic education in the tradition of *bemeteng* Malay Community Semanga' Sejangkung Subdistrict, Sambas Regency. It can be concluded that:

Bemeteng tradition is a tradition of meeting to offer the preparation of the wedding reception. The purpose of the *bemeteng* tradition is to help and lighten the burden of marriage of people who have *hajjat*. *Bemeteng* is held in *tarub* or a council as a meeting place. The *bemeteng* tradition is carried out three or four days before the *stabling* recess is held. While the implementation time of *bemeteng* is after *zuhur* prayer around 12:30 pm - finished. The tradition of *bemeteng* is only followed by the head of the family. After the invited guests gathered, representatives of the host brought containers (places) to visit around for residents who wanted to donate money. After the meeting is completed, the money is immediately calculated and delivered the results of the count to the invited guests. As for what is conveyed by the host in *bemeteng* is about the number of invitations, the number of *saprahan*, the food to be served and the number of snacks. After the delivery, invited guests are served food in the form of porridge.

The values of Islamic education found in the *bemeteng* tradition are seven, as follows: First, the value of *silaturahmi* can be seen from invited guests meeting each other and shaking hands upon entering the *tarub* before sitting down; Second, the value of deliberation can be seen from the discussion between the host or representatives to the consumption party and some invited guests; Third, the value of alms can be seen from the voluntary donation of invited guests; Fourth, the value of caring can be seen from the enthusiastic invited guests to attend the *bemeteng* tradition; Fifth, the value of *gotong-royong* can be seen from the preparation of preparing food and the extension of dishes from the results of *bemeteng* tradition for the smoothness of the wedding reception; Sixth, the value of glorifying guests can be seen from the welcoming host with a cheerful face, smile, shaking hands and being served food; and

Seventh, the value of equality of degrees can be seen when the host does not distinguish the treatment of invited guests, all treated equally regardless of the rank and position of a person present at the event. The attitude of equality degrees is also seen when the invited guests eat dishes that have been prepared by the host.

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