

SOCIAL AND RELIGIOUS VALUES IN WEDDING PARTIES IN NORT MALUKU

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ABSTRACT

The tradition includes culture and customs carried out in a particular society. One of the traditions and cultures that is applied to weddings in North Maluku. The purpose of this study is to find social values including the value of cooperation. Another goal is to find the link between religious values and marriage traditions. At the same time knowing how the

wedding event from the beginning to the wedding. The research method used is the descriptive qualitative method. Meanwhile, the sampling method used a purposive technique. Meanwhile, data collection was carried out in various ways including observation, documentation, and in-depth interviews. The results of the study show that the marriage tradition in North Maluku contains the value of gotong royong or working together to realize public activities. The term giving goods to those who want to get married is called basolo. While catfish in weddings belong to people who deliver food, rice, and fruit and help chop wood. Residents also help in making tents and cooking food and drinks. Religiously, in marriage there must be religious values, namely, there is a marriage contract which is a pillar of marriage and marriage is part of religion, there are also guardians who are part of the pillars of religion. The marriage culture in North Maluku is very thick with customs. Weddings have been carried out since ancient times, starting from the system of proposing to the bridegroom's family welcome ceremony and the bride's family, then the agreement to the wedding procession. North Maluku is a traditional country founded by four kingdoms, namely the kingdoms of Ternate, Jailolo, Tidore, and Bacan called "moloku kieraha".

Kata kunci : Tradisi Pernikahan, nilai-nilai sosial, nilai-nilai Islam

INTRODUCTION

In general, a wedding is one of the historical events in a person's life so it is impossible to miss it so many people celebrate it with a ceremony that requires a lot of energy, money, and time¹. The basis of a marriage is formed by a natural element of the man himself which includes the need for household life, the biological need to give birth to offspring, the need for affection between family members, as well as the need for a sense of brotherhood and the obligation to care for children so that they become the next generation and become a good community member². Marriage has social functions, such as when preparing for the implementation of the wedding procession, requiring the help of others to strengthen public relations through mutual assistance³. There are also wedding traditions that carry plants and contain meaning⁴. For adherents of religion, marriage is sacred which contains religious teachings for its adherents.

Marriage rituals are not only seen as sacred events⁵. Marriage is related to cultural, social, and religious values. Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation,

¹ Eka Yuliana, "Institut Agama Islam Negeri Kudus Email : Ekayuliana390@gmail.Com Email : Ashifazzafi@iainkudus.Ac.Id," 2020, 315–26.

² Bayu Ady Pratama and Novita Wahyuningsih, "Pernikahan Adat Jawa Di Desa Nengahan, Kecamatan Bayat, Kabupaten Klaten," *Haluan Sastra Budaya* 2, no. 1 (2018): 19, doi:10.20961/hsb.v2i1.19604.

³ William G Patty and Jhon D Zakarias, "Vol. 14 No. 2 / April – Juni 2021" 14, no. 2 (2021): 1–17.

⁴ Nurmiyati Supriyati, eka, rahmi fadhilatur, "Kajian Etnobotani Pada Tradisi Pernikahan Wilayah Klaten Provinsi Jawa Tengah," *Jurnal Riau Biologia* 2, no. 2 (2017): 112–18.

⁵ Sudirman P, "Adat Perkawinan Budaya Bugis Makassar Dan Relevansinya Dalam Islam," *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 2, no. 1 (2016): 12–25, doi:10.47435/mimbar.v2i1.275.

blends with the community, and is present as a tool for communication that brings satisfaction and certain feelings toward cultural values ⁶. Marriage is related to the traditional values and habits of a society that have been carried out for a long time. Tradition is a habit that is carried out repeatedly by a group of people from generation to generation. The tradition begins with a habit that is often done. Tradition is also referred to as inheritance passed down or passed down by ancestors. There is a group of people who state that tradition is something that must be done by someone because the community views that tradition as a very sacred activity. Some interpret the word tradition comes from the word tradium which means everything that is transmitted ⁷.

In the implementation of the marriage ceremony tradition, there are tools used in each of the processions in the marriage tradition. Even the tradition of the marriage ceremony itself has religious values contained in the processions that exist from the beginning to the end of the implementation of the tradition of the marriage ceremony ⁸. It is not uncommon for traditional marriages to be aligned with rituals or religious teachings. It is not uncommon to find a society that considers tradition to be a major part of religion itself. This is because ritual traditions and religious teachings have been paralleled by their ancestors from generation to generation to teach good and useful instructions for human life ⁹. In some areas it shows that each region in Indonesia has a tradition and varies from one region to another. Therefore, culture must really be maintained and even developed. Tradition is a habit of certain local people that has become a hereditary habit.

Customs are often carried out with sacred processions and require very unique equipment ¹⁰. Customs can also touch the organizers of traditional ceremonies and ritual activities that are considered very meaningful for their supporting residents, in addition to being a respect for ancestors and gratitude to God Almighty, as well as a means of socializing and confirming cultural values that already exist and apply in society. everyday people's life ¹¹. Marriage customs in Acehese society are full of

⁶ Zikri Fachrul Nurhadi, Ummu Salamah, and Tria Vidiyanti, "Etnografi Komunikasi Tradisi Siraman Pada Prosesi Pernikahan Adat Sunda," *Jurnal Penelitian Komunikasi* 21, no. 2 (2018): 101–18, doi:10.20422/jpk.v21i2.531.

⁷ Asyul Fiqri Lili Rahma Yuni1, Yuliantoro, "INNOVATIVE : Volume 1 Nomor 1 Tahun 2021 Research & Learning in Primary Education" 1, no. 2 (2021): 1–8.

⁸ Permata Sari, "JURNAL NILAI-NILAI RELIGIUS YANG TERKANDUNG DALAM TRADISI PERKAWINAN ADAT JAWA (Studi Kasus Desa Cerme Kecamatan Pace Kabupaten Nganjuk) RELIGIOUS VALUES CONTAINED IN THE TRADITION OF JAVANESE TRADITIONAL MARRIGE (Case Study Cerme Village , Pace Distri," *Litera* 01, no. 07 (2017): 67–81.

⁹ Safrudin Aziz, "Tradisi Pernikahan Adat Jawa Keraton Membentuk Keluarga Sakinah," *IBDA` : Jurnal Kajian Islam Dan Budaya* 15, no. 1 (2017): 22–41, doi:10.24090/ibda.v15i1.724.

¹⁰ Noviyanti Putri, "Simki-Pedagogia Vol. 02 No. 02 Tahun 2018 ISSN : 2599-073X" 02, no. 02 (2018): 4.

¹¹ Agus Gunawan, "Jurnal Artefak Vol.6 No.2 September 2019
<https://jurnal.unigal.ac.id/index.php/artefak>," *Universitas Kuningan, Indonesia* 6, no. 2 (2019): 39–48.

Islamic values, for example; obedience to Allah and the Messenger, togetherness, and brotherhood, help, and responsibility for both parents and village officials. When viewed from the aspect of Islamic law, the marriage customs of the community¹². Islam views marriage as something noble and sacred, meaning worship of Allah SWT, following the Sunnah of the Prophet, and carried out based on sincerity, responsibility, and following legal provisions that must be heeded¹³.

In principle, marriage is inseparable from cultural and religious values. Religion and culture are one unit that is very attached to the wedding ceremony. In this study, it did not rediscover what had been found by previous researchers. The main purpose of this research includes how the relationship between marriage such as wedding traditions in North Maluku with religious values. Religion and customs are parts that must be applied at the time of a wedding. Another goal is to find out the social values contained in the wedding tradition in North Maluku. The wedding ceremony is closely related to the behavior of helping together to make the wedding event happen. The final goal is how the stages of marriage from proposal to marriage and what to bring at the wedding. At the same time finding out what makes the wedding tradition still carried out even in modern times like today.

RESEARC METHOD

The research was conducted in Jambula RT .01/RW 01. Kel Jambula, Ternate Island District, Ternate City. The research method used is a qualitative research method where this research is carried out with an exploratory approach or search which treats participants as subjects, not objects (Raco, 2018). Meanwhile, Creswell & Guetterman (2018) explain that qualitative research is a type of research that makes researchers highly dependent on information from objects or participants on a broad scope, general questions, collecting data mostly from the text or words of participants, and explaining and analyze subjectively collected texts. While the sampling is done by purposive technique, which is a way of taking samples by determining the respondents directly so that the correct quality of respondents is known. Data collection was carried out in three ways, namely observation, documentation, and in-dept-interview.

Observations were made to find the area and ensure the research location and take notes according to the research objectives. Meanwhile, in-depth interviews were conducted directly with the interviewees as key respondents. The characteristic of in-dept-interview is that it is carried out continuously for a long time during interviews so that very in-depth data is obtained. Documentation another way of collecting data is collecting research materials that have been published in the form of articles or journals. At the same time find other sources such as books and

¹² Sri Astuti A. Samad and Munawwarah Munawwarah, "Adat Pernikahan Dan Nilai-Nilai Islami Dalam Masyarakat Aceh Menurut Hukum Islam," *El-USRAH: Jurnal Hukum Keluarga* 3, no. 2 (2020): 289, doi:10.22373/ujhk.v3i2.7716.

¹³ Ilfa Harfiatul Haq, "NILAI-NILAI ISLAM DALAM UPACARA ADAT PERNIKAHAN SUNDA" 16, no. 1 (2019): 029–043.

magazines related to the research objectives. When conducting research in the selection of sources or information providers related to research, the considerations made alternated first starting from the respondents or sources and the research location and what we chose as research respondents, namely ustad and also members of counseling on the implementation of marriage.

The reason why we choose these two respondents is that these two respondents can provide the information needed as a result of the research and these two respondents know and understand related to wedding traditions in North Maluku. There is numerous question that the researcher attempted to ask respondent including the connection between religious value and tradition in North Maluku Wedding Party. It is pivotal to discover to ensure that religion and culture, as well as tradition, are linked together. Another question is to have the response about social action at wedding parties including social assistance like gotong royong in Indonesia. It continues to demand the respondent for replying about the linkage. The data that has been obtained is immediately analyzed using triangulation techniques. This method intends to check the data collected from various sources, both from interviews, documentation, and observations. When the three sources show that the data obtained there is a consistent level. At the same time, what is said by the respondent is also following what is observed by other means of retrieval, then the data has been declared as very valid data.

RESULT AND DISCUSSION

This wedding tradition in North Maluku has become a custom and sometimes each district has its custom, but in general, marriage in North Maluku still has the value of helping and cooperation, for example, when someone gets married, everyone rollicking to deliver rice, sugar, coffee and even deliver fruit to people who want to get married. This tradition and custom are called basolo, North Maluku people say basolo is related to delivering goods to the bride or to a substitute family who wants to carry out the wedding. While catfish in weddings belong to people who deliver food, rice, and fruit and help chop wood. Young people usually participate in this activity. Then parents also help, namely by looking for fish called throwing nets in groups and some are looking for deer in the forest to use their meat in weddings. There is a cooperation between the men and women to help carry out the wedding that will be held.

Marriage in northern Maluku has to do with religion. Wherever marriage is carried out, it still has religious values because marriage is part of the Shari'a and marriage is also part of the sunnah of the Prophet SAW. In marriage there must be religious values, namely, there is a marriage contract which is a pillar of marriage and marriage is part of religion, there is also a guardian who is part of the pillars of religion, then there are wirid readings or remembrance that will be chanted at the time of marriage. When they want to get married, the priest gathers with Sarah's body and religious leaders and then they read dhikr while beating a tambourine. At the same time, there are tambourine songs that they perform. Plus there are readings

of remembrance of Salawat or certain readings that have religious values, even though they are included in culture but have religious values in Islamic law.

This custom is very thick in the people in North Maluku, for example like one of the Hadith of the Prophet SAW As he said, from An-Nu'man bin Bisyr he said, that the Messenger of Allah said: "The parable of those who believe in terms of loving one another, loves one another. , and love between them is like one body. If one member of the body is sick, then the whole body will be awake (unable to sleep) and hot (also feel the pain)." (HR Muslim No 4685). The people of North Maluku, like the Hadith above, are bait. After all, if something goes wrong in a community that has a celebration or is affected by a disaster then they will help each other because their brotherly ties are very strong, and love each other, love and care between them is very strong. There are several processes in the wedding ceremony. In North Maluku the habits of the people in North Maluku when they want to carry out a wedding start with the introduction between a man and a woman then they have agreed to get married and have asked for the blessing of both parents.

Then, at the application ceremony, this application event is agreed upon between the two parties the male family and the female family. Followed by agreeing on when the day and date of the application will be carried out At the application ceremony, the bride and groom come to the PPN (marriage implementation counseling) to report to the PPN and the PPN reports to the KAU. After that, the male and female families were gathered. Then from the house out of the group the men were determined where their house was and they gathered there. After that, they go together to the women's family place or house and the women's family will welcome the men's family to apply. There are deliberations sometimes also in North Maluku, usually, when the procession applies there are certain languages, not to mention this, my son likes my father's daughter.

Usually, here the language is " torang pe ayam laki-laki ini menyukai ayam perempuan kalian" after agreeing then the wedding ceremony is determined. Followed by when and when the wedding party. After that, they got married in North Maluku, where the marriage contract was carried out in the morning and lunch was carried out in the afternoon. There is also the implementation of the ceremony in the morning and the evening reception after the Isa prayer, then the bride and groom are displayed and then the reception is held. Weddings in North Maluku belong to a tradition. The wedding ceremony in North Maluku now is a traditional wedding ceremony that has been carried out since ancient times starting from the system of proposing to the bride's family and then welcoming the groom's family to the bride's family. The wedding procession before Islam spread in North Maluku, the custom had existed before that, namely since ancient times the people of North Maluku have carried out this custom and are maintained until now by their elders.

Why is it maintained because we, the people of North Maluku, are a customary land, namely a country founded by four kingdoms, namely the kingdoms of Ternate, Jailolo, Tidore, and Bacan. Currently, the values of this kingdom are still attached to the people of North Maluku because it was founded by four kingdoms

called "moloku kieraha. In North Maluku, this is the custom of the people when there are friends, relatives, or family of the person who is getting married, usually, they will give what is needed in their household, for example, mattresses, beds, plates, cups, pans and other furniture to the bride and the bride. men who will live in the ark of the household. Not only that but the bride and groom will also receive the remaining budget for the wedding expenses to support their lives in the future after the wedding. Faktor yang paling mendukung mengapa tradisi pernikahan yang ada di Maluku utara tidak luntur hingga saat ini karena Maluku utara adalah daerah Adat yang di sebut " adat Syahtora ". Regions that highly uphold traditional values and traditional values that are upheld in North Maluku do not conflict with the Shari'a.

The behavior is not only when we want to get married, for example, when we pass in front of people who are older than us, we greet and kiss their hands. This attitude is one of the customs that are regulated in the royal sultanates in North Maluku. In marriage, customs are also maintained because they contain traditional values that cannot be lost. This has become a culture and is a characteristic of the people of North Maluku who maintain traditional values. There are even areas that don't want foreign trade to enter the area, for example, the Tidore kingdom, which has now changed to the Tidore district. In this area, customary values existed before Indonesia's independence. Before being colonized, North Maluku was already famous for its traditional cultures and implemented in the lives of the people of North Maluku. These traditional values are carried out and maintained from generation to generation to this day. Before marriage, there is a deliberation carried out when the application is agreed.

Deliberation about the cost of marriage, about the method of marriage and the customs that will be used, whether the custom of the bride or groom. In North Maluku there are several customs from various regions in North Maluku, therefore when the marriage process must be discussed. Everything is discussed about the marriage process so that there is no debate when the marriage process is carried out, then it is a function of deliberation. People will be enthusiastic about welcoming the wedding. According to Yunico, Lukmawati & Botty (2016) is a voluntary action taken by a person or group of people to help others without expecting anything in return (except the feeling of having done good). Meanwhile, previous research related to altruistic behavior explains several aspects that influence a person in providing help to others, namely: empathy, believing in world justice, social responsibility, internal self-control, and low ego (Kamilah & Erlyani 2017). An altruist always has a desire to help others. This behavior arises because there are internal reasons within him that raise his self-awareness, that helping in any form is a separate satisfaction that affects a person in providing help, namely in the aspect of social responsibility. Self-awareness according to Maharani & Mustika (2016) is insight into or insight into the reasons for one's own behavior or self-understanding.

Self-awareness is an important raw material for demonstrating clarity and understanding about one's behavior. Self-awareness is also something that can allow others to be able to observe themselves and distinguish themselves from the world

(others), and which allows others to be able to position themselves from a time and situation (Maharani & Mustika, 2016). Individuals who have good self-awareness will be able to understand why he is doing a behavior and realize the consequences that will be faced if he does it (Suparno, 2017). For an individual, self-awareness functions to control all emotions so that they can be used in establishing social relationships with other people. He must be able to control himself from negative emotional traits, and highlight the positive things more. Our society is very enthusiastic about helping each other, therefore there is a Basolo tradition in North Maluku where the people who will carry out the wedding will deliver basic necessities, there are even residents who look for fish and the fish, there are no residents who take everything and give it to the person who needs it. will hold a wedding procession and these cultures are still being maintained.

CONCLUSION

Based on the findings above, it can be concluded that marriage in North Maluku contains social values including the value of cooperation. The form of cooperation at the event where young people will help each other to support the wedding. Likewise, parents, all work hand in hand. The forms of mutual help include residents. Together bringing various foods including sugar, coffee, rice, and meat. Some set up tents and help cook. Besides that, there are religious values because marriage is related to religious teachings, including the pillars of marriage and also witnesses to the marriage. At the time of marriage, a lot of household appliances are given to those who want to get married to be used as the capital when they are married. This custom existed before Indonesia was colonized and before Indonesia became independent. The reason is that North Maluku is an area that was founded by four kingdoms namely Ternate, Jailolo, Tidore, and also Bacan called "Moloku kiera". Therefore, North Maluku is very thick with customs and it has been applied from ancient times to the present. The factor that most supports why the marriage tradition in North Maluku has not faded to this day is because North Maluku is an adat area called "Syahтора adat. An area that always uses traditional values and traditional values that are upheld in North Maluku does not conflict with Islam.

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