

Analysis of Factors of Ecofeminism Value Treatment in Pedawa Village: Agent and Structure Theory Approach of Anthony Giddens

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Abstract. The traditional community level conservation model has been integrated into people's lives, just like the Pedawa community. This research aims to; (1) discuss the social facts about the background of treating ecofeminism values in Pedawa village; (2) delve into the place of maintenance of ecofeminism values; (3) examine the agent and structure in interpreting the value of ecofeminism. The method used is a qualitative method with a critical paradigm. Data were obtained through observation, interviews and documentation. The theory of cultural ecofeminism and spiritual ecofeminism is a tool in understanding the treatment of ecofeminism. The research findings show: the heritage of religious rituals, the obligations of the Pedawa community, belief in ancestors, rules and norms in carrying out rituals are social facts that form the basis for treating ecofeminism values. Treatment mechanisms are carried out at the level of indigenous people and the Kayoman Community. The agent and structure game model is carried out through domination and power.

Keywords: Spiritual ecofeminism; Agents and Structures; Domination and power

1. Introduction

Based on the exploration that has been carried out from similar research so far, it can be seen that previous research on traditional knowledge related to environmental preservation has the following limitations.

1) At the ontological level, existing research on traditional knowledge has not provided space for eco-feminist content in traditional knowledge. Traditional knowledge that has been grounded in traditional societies is full of knowledge that teaches about harmony in the relationship between nature and humans, harmony between humans and humans, and builds awareness of the importance of understanding divine power. These characters are closely related to the hidden principles of feminism. Disclosure of the principles of feminism as traditional knowledge is still missing from the discussion of previous research.

2) The previous locus of research on the importance of traditional studies was preferred to research in formal institutions (schools) and literature review. This reinforces the view that reforming insights about the importance of new traditional knowledge is in the range of its institutionalization in formal education. In fact, students and the younger generation do not only live through formal education, but spend more of their time in the community. The study of the existence of traditional knowledge that lives in society is a "school" that participates in contributing to the cultivation of character values for the younger generation.

The people of Pedawa village who have known the *Saba* ritual historically in their socio-cultural life turned out to only place ritual activity as a routine obligation as a religious community without being encouraged to identify the content of local environmental knowledge which will later have a broad impact on the quality of life of the Pedawa community in the long term. This view was found from initial interviews with the Pedawa community from interviews with traditional elders and community leaders (Wayan Sukrata, 70 years old; Wayan Sadnyana, 45 years old; Ni Luh Suartiningsih, 35 years old; Putu Yuli Supriyandana, 35 years old). From the interviews, there was also concern about the negative image of the Pedawa community, which has been labeled as a society that has a strong temperament, is violent and likes to fight. In fact, the local wisdom possessed by this village is not comparable to that label.

This study aims to: (1) discuss the social facts about the background of treating ecofeminism values in Pedawa village; (2) delve into the place of maintenance of ecofeminism values; (3) examine the agent and structure in interpreting the value of ecofeminism. This study referred to Emile Durkheim's thoughts on social facts and Anthony Giddens's thoughts on the agent and structure game model in building eco-feminism treatments in Pedawa Village. For Durkheim, social facts consist of things outside the individual such as status, roles, institutions, laws, norms, beliefs, and values that exist outside the individual that can limit the individual. Durkheim imagined social facts as forces and structures that are external and compel individuals (Ritzer, 2010:21).

The social facts are categorized into several groups as follows.

1) Material Social Facts. Material social facts are more focused on the study of legal and bureaucratic issues. Of course these social facts can be analyzed and are empirical in nature so that research on material social facts can be carried out; 2) Non-Material Social Facts. Non-material social facts become culture and social institutions. Non-material means that social facts are abstract in nature, such as one's opinion, altruism, and egoism. Durkheim defines social reality which includes a whole series of realities as "a social reality is all the ways of acting that are determined or not, which have the ability to control individuals with external pressures. Durkheim also refers to social facts as "sui generis" which means "unique" to explain social facts which have unique characteristics and cannot be reduced to the extent of individual consciousness (Soekanto, 1985:85).

Material and nonmaterial social facts can be related to the ideology of ecofeminism. Exploring social facts filled with eco-feminism is important in stemming the human perspective on nature which tends to be mechanistic and exploitative towards capitalism. Unlike the case with ecofeminism which is based on a feminine way of thinking with the principles of care and

maintenance (Muryani, 2017: iii). According to Rosamarie Tong (2010: 398) the flow of ecofeminism is:

Natural ecofeminism or often also referred to as cultural ecofeminism considers women as part of nature, namely as unique ecological beings. Nature ecofeminists believe that caring traits such as caring, nurturing and others; Spiritual ecofeminism believes that a culture that views the female body and nature as sacred, by using the analogy of women's biological roles such as "motherland" and the archetypical (basic) role of "birth mother", then the role of women and nature will benefit more than the relationship between man with nature. Spiritual ecofeminists use "community building techniques" as performing arts, kinetic observations (dancing and singing).

This flow of eco-feminism in indigenous peoples appears in traditional and religious activities in rural areas. The spirit of *gotong royong*, which in Bali is known as *ngayah*, is the main foundation for applying the principles of ecofeminism. Another thing that also strengthens is the various exclusive myths that regulate the behavior patterns of village communities in caring for the environment.

In addition, the continuity of material and non-material social facts cannot be separated from the role of agents with their powers. According to Giddens (2011) there is an assumption that being an agent means having to be able to use causal power clusters, including influencing the powers that are distributed by others. Power in the social system presupposes the existence of regular relations of autonomy and dependence between actors in social interaction (Giddens, 2011). Agents (actors) in structuration are "concrete people in the continuous stream of actions and events in the world. Meanwhile, structure is defined as the rules and resources used by agents in interactions (Giddens, 2011). Rules are generalized procedures and methodologies that are owned by reflective agents in implicit "stocks of knowledge" and are used as formulas for action in social systems. While resources are the result of mastery of material equipment and organization. Those with resources can mobilize power. Usually, structure also involves the use of resources consisting of material equipment and organizational capacity. The nature of the structure is to overcome time and space (timeless and spaceless) as well as virtual (virtual), so that it can be applied to various situations and conditions. The existence of an agent cannot be separated from a structure that describes a duality. Structure as a recursively organized set of rules and resources out of space and time is stored as a memory trace.

The roots of structuration theory are the thoughts of Anthony Giddens in the sociocultural tradition. Giddens (Littlejohn, 2002: 236) believes that various structuration fulfill human social life. Giddens (2011) believes that in a social structure there are two parties that interact with each other, namely agents and structures. Giddens (2011) believes that the dualism that occurs between agent-structure is caused by a structural-functional view, which is stuck in a naturalistic view. He sees the naturalistic view of reducing actors in the structure, then history is seen mechanically, and not a contingency product of agent activity. Structuration occurs constantly in the social system. Marshall Scott Poole and Robert McPhee (Littlejohn, 2002: 263)

argue that structure is both a manifestation and a product of communication within an organization.

In explaining the relationship between agency and structure, Giddens (2011) introduces the concept of duality of structure. The concept of duality of structure explains that structure is not only a medium, but also the result of behavior (conduct) which is organized repeatedly (Supardan, 2008). In other words, structure not only guides action but also resembles agent action in the process of production and reproduction of social systems. Structure becomes a medium because a person cannot act without innate ability and knowledge. Structure then becomes the result because broad cultural patterns are reproduced when used. Structuration captures a picture of life as a reciprocal process between individual actions and social forces (Mudji Soetrisno, 2005).

2. Method

This study applied a qualitative method. Data were obtained through interviews and observation. The resource persons consisted of traditional leaders namely Pak Wayan Sukrata; *Jro Balian*; Kayoman caretaker (Wayan Sadnyana; Yuli Supriandana; Made Saja). The main consideration for the selection of resource persons was because those concerned know the problems of ecofeminism-based environmental care. Data analysis was carried out in a qualitative descriptive manner.

3. Results and Discussion

Social Facts in the Treatment of Ecofeminism

The Pedawa community recognizes various social facts related to the principles of ecofeminism. Social facts that are material can be seen in the customary and religious rules in the implementation of the *Saba* ceremony. According to Wayan Sukrata, a leader of the Pedawa indigenous people, the *Saba* ceremony is a *pujawali* ceremony in the Pedawa Traditional Village. Customary rules in the implementation of *Saba* are a priority value that is maintained because they are believed to provide the safety and welfare of the community. These rules include determining the time for implementation, the obligations of *adat krama/deha* and *teruna* as well as the procedures for implementing *Saba*.

The implementation of the *Saba* ceremony is closely related to the belief system that has been ingrained in society for generations. The *Saba* ceremony in Pedawa Village consists of: 1) *Saba Nglemekin*. This *Saba* is the first ceremony accompanied by *Melis* activities to the Labuan Aji coast (beach) and also to Bengkala. In this *Saba*, it will also increase the youth's thirst to be able to arrange for the father to go to the temple; 2) *Saba Malunin*. This ceremony is considered the most sacred by offering *Banten balun* as the main means of carrying out the ceremony. The implementation of *Saba Malunin* involves *krama ngarep* which is recorded in the *sungguh* order and will be held 4 times in a period of 5 years using the village temple as the main center of the activities; 3) *Saba Ngujabinih*. This ceremony is a form of worship to Dewi Sri which is held at

the village temple, where later each village priest will hand over at least one piece of gaga rice which will be stored in the village granary (*jineng*) which will then be offered as offerings during the ceremony; 4) *Saba Namdam*. This Saba is also held at the village temple as a form of thanksgiving for all the manifestations that have been bestowed upon villagers in carrying on life; 5) *Saba Nyenukin*. This ceremony is held at Telaga Waja Temple and Taman Temple and is the last ceremony in the *Saba* series, this ceremony can be interpreted as a form of respect for gods/ancestors.

Material social facts that represent ecofeminist principles in the form of primacy values can be found from the rules for determining the implementation time as *lelintih nemugelang*; the rules for the obligation of *krama* to bring ceremonial supporting materials in the form of Pedawa endemic crops and plants (*jaka*, *banyan*, *bamboo*, *kenuja*, *tingkih*, etc.). Specific rules can be seen from the making of the Pedawa *penjor* where the ingredients are fully taken from nature in Pedawa and are accompanied by strict rules in the process of obtaining bamboo, choosing the right type of bamboo and precision in its manufacture. Likewise, in making *Balun* offerings during the *Saba Malunin* ceremony, there are provisions in terms of materials that are endemic to Pedawa and the procedures for offering them. These rules grow into sacred public knowledge.

The Pedawa people have sacred knowledge which is mythalized in relation to the use of plants which may not be replaced with other plants to support the Saba ceremony. For example, *jaka* leaves must be used to wrap the needs for making *Balun* offerings which cannot be replaced with other leaves.



Figure.1 Lineup of *Banten* at Pedawa Village Temple

The Pedawa Traditional Leader, Wayan Sukrata, said that *Saba Malunin* comes from the words *Saba* and *Malunin*. *Saba* is an offering ceremony to God. While *Malunin* comes from the word *Balun*. *Balun* is short for *Ba*, namely *Banten*, and *Lu*, namely *Lungguh*. *Lungguh* is a note or upright of *krama ngarep* at Pedawa. Same with *Ulu Apad* in other areas. The ceremony uses *Banten Balun* from *krama ngarep* at Pedawa. This is a symbol of *krama ngarep* or husband and wife. *Banten* submitted by people who sit in the *lungguh* order, they are people who have gone through the process of marriage as husband and wife and their children. *Banten Lungguh* also symbolizes the oldest offering in Pedawa Village. The symbol was depicted by local residents, both young and old, when carrying a

Locus of Ecofeminism Treatment

The treatment of ecofeminism that stands out in Pedawa Village is in indigenous peoples and communities. The two components carry out ecofeminism care in the form of caring for Pedawa's nature which is based on the awareness to always protect Pedawa's nature, to preserve it, or in terms of the Pedawa community to always take care of *Taksu* Pedawa. The implementation of the *taksu* concept is demonstrated by maintaining the constancy of tradition wrapped in various exclusive and inclusive myths.

The care of the Pedawa indigenous people for their natural environment which has an ecofeminist dimension can be seen in the care of important plants used to support ceremonies. Through the *Saba* ceremony, the Pedawa people gain a form of knowledge about the importance of the relationship between humans and nature. The form of his knowledge is related to the importance of caring for plants that are very necessary in the *Saba* ceremony. Caring for plants is defined as caring for mother earth. Some important plants that are always presented are: Balinese Bamboo for *penjor*, *Jaka* (the leaves and juice are taken for palm wine and sugar), *Betel*, *Banyan*, *Areca palm*, *Kenuja* tree, *Tingkih* tree. Apart from plants, protecting animals is also part of the community's knowledge which is obtained from the *Saba* ceremony. For example, the biggest *Saba* ceremony is *Saba malunin*. This ceremony requires chickens, and also deer.

The attachment of the Pedawa people to the visible nature of the Pedawa natural environment is still preserved today. Various ceremonial plants still exist around the residents' yards and gardens, such as bamboo, *betel nut*, *betel*, *jake*, *banyan*, *kenuja*, and *tingkih*. Some of these plants are relatively easy to find in the village environment, except for the *tingkih* plant which is starting to become rare compared to around the 1980s. In that year it was easy to find *tingkih* plants in the residents' gardens. However, the charm of cloves made the Pedawa people switch to plants which were considered more profitable and did not require large planting areas. *Tingkih* plants that grow big are seen as uneconomical compared to clove plants. Even though *tingkih* is rarely found in large numbers, the community still has no problem finding *tingkih* for the purposes of the *Saba* ceremony or other ceremonies. The community's knowledge of the *tingkih* plant as a water storer is well known by the community. However, due to economic pressure, the *tingkih* plant was defeated by commodity crops which were considered to provide more economic benefits. However, the wisdom that is still visible is that the community does not exterminate the *tingkih* plant because of a bond of belief from the implementation of the *saba* ceremony.

The maintenance of the principles of ecofeminism which is driven at the level of indigenous peoples is in accordance with the natural/cultural ecofeminism school which puts forward a caring attitude towards nature. The necessity to use plants that support the *Saba* ceremony which cannot be replaced with other plants (*Bamboo*, *Jaka*, *Tingkih*, *Sirih*, *Banyan*, *Kenuja*) which are all water storage plants, is a sign of a moral message so that the Pedawa people always maintain the sustainability of their natural environment by continuing to care for ceremonial plants.

In addition to natural/cultural ecofeminism, at the level of indigenous peoples, ecofeminism is also treated according to the principles of spiritual ecofeminism. This can be checked in the worship of mountains, rivers. The worship of the mountain in Pedawa Village is actually part of a tradition that has been passed down from generation to generation. Another holy place of worship is in the form of a river or what is called Telaga Waja Pengempelan. This place is a place in the village of Pedawa which is believed to be the place for *nunas Pengklukatan* or self-cleansing. The following is an excerpt of the worship of the place of worship at Telaga Waja Pengempelan as follows: *Dumogi para keluarga sami sané wénten iriki samian ngemanguhang kerahyaun kerahajengang. Naler sané malinggih ring kemulan telaga waja wénten palinggih sané kasungguh palinggih Telaga Waja Pengempelan.* The translation: "May all the families who are here all get the happiness of safety. Likewise, there is a shrine in Kemulan Telaga Waja which is called the Palinggih Telaga Waja Pengempelan." These prayers are known as *Sesapa Dane Balian* (Agraini and Suka Ardiyasa in the Kamajaya Journal Vol 4 Number 3 (2021)). The worship performed at Telaga Waja Temple is part of an effort to care for nature which aims to make humans always have an attachment to nature because it is believed that a harmonious relationship between nature and humans will provide prosperity. Pedawa's natural care with ecofeminism is also prominent at the community level. The environmentalist community that emerged in Pedawa was named Kayoman. The Kayoman community was driven by a group of youths from Pedawa who started their love for nature in Pedawa through walking activities around the Pedawa "forest" which they called SDNHP (*Sekeha Demen Ngelindengin Halas Pedawa*). The story of a trip to the forest is told by Swisen (35 years) as follows.

"While walking, we meet a flurry at the border of Gobleg, where there is Tukad Mendaun. We immediately thought, this needs to be saved. The first step we took was to make a garden around it. As long as my friends and I explored the forest and paid attention to the condition of the water sources in our minds, we actually had anxiety, why are the rivers that used to have fast waters, how come they are shrinking now?"

Based on the activity around the forest, the youths realized how many water sources surrounded their village. Concerns that initially focused on water sources, until they were able to make them aware of the image of problems that would arise in the future when they remembered the responsibility of carrying out the ritual that rested on their shoulders. There are several plant components needed in ritual events in traditional villages. If the plant is not conserved then it is imagined that disharmony will emerge. The loss of plants needed to complete rituals such as *lateng*, *banyan*, bamboo, *aren* which must be presented at the *yadnya* ceremony at Pedawa will result in social and environmental disasters. In addition, according to custom, *sekeha teruna* have an obligation, namely the obligation to bring a *banyan* to the village temple when there is a *Ngusaba Desa* ceremony. Concern over the scarcity of water and the need for ceremonial supporting plants has encouraged the Kayoman Community to restore the water sources surrounding their village by replanting ceremonial supporting plants at the water

sources. This movement continues to grow, which initially only focused on cultivating water-storage plants (*banyan*, bamboo, *lateng*, *Jaka/enau*, *tingkih*), in its development the Kayoman community began to produce seeds for sale and to plant productive plants, namely ginger. According to an explanation by Sadnyana (40 years) as an adviser to Kayoman, even though Kayoman's children have started trying the seedling business, they still prioritize procuring plants that are endemic to Pedawa.

The principle of natural eco-feminism that appears in the spirit of the Kayoman community can be observed from the symbol that covers it as published through the following Instagram of the Kayoman group.



Figure.3 Instagram account of Kayoman community (@kayoman_pedawa08)

The term “*Ngastiti Ayuning Desa*” (Doing for Village Safety) is a term which is the main spirit of the Kanyoman group which is closely related to the principle of ecofeminism. The flow of cultural eco-feminism has always been the basis for the compassionate movement for the natural environment of Pedawa. They position the Pedawa realm as Mother Earth which should be respected and protected. Since its inception, the Kanyoman community has been committed to taking care of Pedawa's nature by improving water sources through planting trees in river basins.

Agent Game Models and Structures in Interpreting Ecofeminism Values

Agents are people who are involved in a continuous flow of action (Priyono, 2002:19). Giddens (2011) sees agents as “actors in social practice” and agents can be seen as individuals or as groups. Social practice is born through two important factors, namely rationalization and motivation. Rationalization is the development of everyday habits that not only provide agents with a sense of security, but also enable them to cope with social life efficiently. While motivation, includes the desires and desires that encourage social practice. Furthermore, according to Giddens (2011: 5-7) there are three internal dimensions of agents, namely practical consciousness; discursive consciousness - discursive consciousness; and unconscious motives. The agent is seen as having knowledge of most of his actions, and this knowledge is expressed as practical awareness. Through practical awareness, humans know how to carry out their daily lives without asking constantly and what to do. Discursive awareness refers to a series of

knowledge capacities possessed by agents in reflecting and providing detailed explanations of the actions taken by agents (Priyono, 2002; 28). In understanding motivation in social practice, based on Giddens' structuration theory, not all motivations from agent actions can be found at the level of consciousness. For example, when Deha and Teruna carry out their obligation to do *ngayah* at the temple during a ceremony when viewed from Giddens' perspective on practical awareness it can be explained that they do this without asking continuously, but it has been seen as knowledge that has become habituation which is interpreted as giving them a sense of security compared to not giving service.

The agent and structure playing model in interpreting ecofeminism values in Pedawa Village can be found in the implementation of the *Saba* ceremony. Those who are classified as agents are *Balian desa* (*puput* works); Ulu village and its staff (*Pengulu*) and his wife as a companion; (Married); *Sambangan* (a community divided by hamlets); customary land; *Seka gamel*; *Krama* in charge (I) and *krama* adat; *Daha* and *Teruna* People who are in the seven positions in the *Saba* ceremony perform social actions in the Sabbath ceremony in the form of practical awareness through their respective obligations. Some of the actions through the practical awareness of agents that contain the meaning of ecofeminism are

- 1) The *Krama* of Pedawa village are obliged to bring a *galih* offering as an offering at the Full Moon Kaulu which in a series of ceremonies is called the stages of offering offerings. *Krama* are freed to bring whatever seeds they have that are asked for by grace through the offerings they bring. The act of carrying *galih*/seeds carried out during the *Saba Muja Binih* ceremony is a representation of an act of practical awareness which is at the same time filled with ecofeminism through the importance of carrying out spiritual ecofeminism by honoring the seeds so that the sustainability of the quality of plants on earth will later have an impact on the welfare of mankind.

- 2) *Daha* has the obligation to concoct natural colors sourced from the *kenuja* plant, turmeric represents a model of an agent's game that has been passed down from generation to generation, bearing in mind that dyes for the needs of the *Saba* ceremony cannot be replaced with dyes derived from chemicals. This is a sign of the inheritance of structured agent actions through the spirit of ritual. Likewise, the responsibilities of the *teruna* during the *Saba* ceremony, who have the obligation to bring ceremonial equipment, namely bamboo, *jaka* leaves, *banyan* leaves, and *betel* leaves, are actions carried out with practical awareness that have been passed down from generation to generation. At the same time, this action can also be interpreted as containing the spirit of ecofeminism because the equipment that comes from these plants will automatically force the Pedawa community (including *teruna*) to maintain and care for the existence of these plants, because they cannot be replaced with other plants. Practical awareness embedded through obligations wrapped in tradition has finally been structured and underlies the actions of the *teruna* from generation to generation. The emergence of the movement to save water sources by the Kayoman community, which incidentally

is the Pedawa *teruna*, is based on the spirit of eco-feminism by interpreting Pedawa's nature as mother earth.

3) *Dane Baan Wage* is a person who has a special social position in the Pedawa indigenous people who is tasked with checking the accuracy of the ceremonial equipment as well as the processes and work results of the *Deha* and *Teruna* in preparing the needs of the *Saba* ceremony. The specific powers possessed by the *Dane Baan Wage* are to inspect the penjors made by the Pedawa *Teruna*. The things examined were the type of bamboo used, the size of the bamboo, the length of the bamboo, and the accuracy of the bamboo decoration materials. The errors that were found were not conveyed directly, but would be announced during the overall evaluation of the implementation of the *saba* ceremony at a meeting called *sangkep cane*. The mechanism for implementing *saba* is a sign that the Pedawa community has a mechanism for caring for nature (spirit ecofeminism) which is practiced through the domination and power of actors to force agents to always remember the correct provisions in preparing ceremonial equipment, because it is believed to create welfare for the Pedawa community.

4. Conclusion

The social fact that underlies the maintenance of ecofeminism values in Pedawa Village is the availability of a legacy of a belief system that has been passed down from generation to generation through the *Saba* ceremony. Through various types of ceremonies, *Saba* in Pedawa Village contains uniqueness as a social fact related to the message of eco-feminism to always care for Pedawa's nature. The locus of ecofeminism treatment is carried out through the level of indigenous peoples and the Kayoman community. The game model of agents and structures in interpreting ecofeminism is carried out through the domination and power of agents in *Saba* ceremonial activities.

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