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SURAT-TUGAS

Nomor: 00183/B.7.2/ST.FBS/01/2023

Dekan Fakultas Bahasa dan Seni Universitas Katolik Soegijapranata Semarang dengan ini memberikan tugas kepada:

- N a m a** : Angelika Riyandari, Ph.D (Ketua)
GM. Adhyanggono, M.A., Ph.D (Anggota)
- S t a t u s** : Tenaga Edukatif Fakultas Bahasa dan Seni Universitas Katolik Soegijapranata Semarang
- T u g a s** : Melakukan penelitian dengan judul “Perempuan dalam Ritual Cowongan”.
- W a k t u** : Semester Gasal dan Genap TA 2022/2023
- T e m p a t** : Fakultas Bahasa dan Seni Unika Soegijapranata
- Lain-lain** : Harap melaksanakan tugas dengan sebaik-baiknya dan penuh tanggung jawab.

Semarang, 27 Januari 2023

D e k a n,



GM. Adhyanggono, M.A., Ph.D
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LAPORAN PENELITIAN

PEREMPUAN DALAM RITUAL COWONGAN



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BERITA ACARA REVIEW

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Pada hari ini, 05 Oktober 2022 telah diadakan review kegiatan penelitian/pengabdian dengan judul:

Perempuan dalam Ritual Cowongan

Dengan catatan review sebagai berikut:

- Penelitian lanjutan waterlore yang difokuskan untuk peran perempuan dalam kedua ritual menarik untuk dilaksanakan. Namun apabila hasil luaran adalah penulisan jurnal internasional bereputasi, sebaiknya rencana ini jelas tertuliskan pada ringkasan dan tujuan penelitian.
- Diskusi tentang peran perempuan dalam masyarakat, ritual, dll sebelum mater tentang Cowongan sudah baik. Namun, justru penelitian tentang peranan perempuan dalam ritual Cowongan masih kurang dijelaskan, terutama yang berhubungan dengan jatuhnya hujan. Untuk luaran berupa tulisan ke jurnal internasional perlu direalisasikan dan diperlihatkan draft-nya.
- Propsal sudah baik.

Reviewer 1



Dr. Dra. EKAWATI M. DUKUT, M.Hum.

C. **JUDUL:** Tuliskan Judul Penelitian.

Perempuan dalam Ritual Cowongan

B. **RINGKASAN:** Tuliskan Ringkasan/Abstrak Kegiatan Penelitian

Penelitian ini adalah penelitian lanjutan dari penelitian tentang water lore yang dilakukan pada tahun akademik 2021/2022. Pada penelitian sebelumnya ada dua ritual/tradisi yang menjadi fokus penelitian. Dua ritual/tradisi tersebut adalah *Ujungan* dan *Cowongan*. Penelitian pada tahun akademik 2022/2023 kali ini akan fokus kepada ritual/tradisi Cowongan yang ada di Kabupaten Banyumas. Alasan pemilihan ritual/tradisi Cowongan sebagai bahan yang akan dianalisa lebih mendalam adalah karena ritual/tradisi Cowongan ini merupakan tradisi/ritual yang didominasi oleh perempuan baik sebagai pemimpin maupun pelaku ritual. Selain itu, tradisi/ritual ini juga melibatkan peralatan yang sering diasosiasikan bagian dari ranah perempuan yaitu peralatan dapur.

C. **HASIL PELAKSANAAN PENELITIAN:** Tuliskan secara ringkas hasil pelaksanaan penelitian yang telah dicapai sesuai tahun pelaksanaan penelitian. Penyajian dapat berupa data, hasil analisis, dan capaian luaran (wajib dan atau tambahan). Seluruh hasil atau capaian yang dilaporkan harus berkaitan dengan tahapan pelaksanaan penelitian sebagaimana direncanakan pada proposal. Penyajian data dapat berupa gambar, tabel, grafik, dan sejenisnya, serta analisis didukung dengan sumber pustaka primer yang relevan dan terkini.

Hasil penelitian dalam bentuk draft artikel jurnal dilihat di link:

https://docs.google.com/document/d/10ndT2Ssnzyd_p_KuQt-5JvqIT6Gqumcz/edit?usp=sharing&oid=111853576560330882051&rtpof=true&sd=true atau dapat dilihat di lampiran setelah halaman Daftar Pustaka di Laporan ini.

D. **STATUS LUARAN:** Tuliskan jenis, identitas/deskripsi dan status ketercapaian setiap luaran wajib dan luaran tambahan (jika ada) yang dijanjikan pada tahun pelaksanaan penelitian. Jenis luaran dapat berupa publikasi, perolehan kekayaan intelektual, hasil pengujian atau luaran lainnya yang telah dijanjikan pada proposal. Uraian status luaran harus didukung dengan bukti kemajuan ketercapaian luaran sesuai dengan luaran yang dijanjikan. Bukti Luaran dimasukkan dalam bagian lampiran

No	Jenis Luaran	Deskripsi Luaran	Status/Progress Ketercapaian
1	Publikasi	Artikel Jurnal Internasional bereputasi	Dalam pengerjaan, draft dapat dilihat di lampiran.

E. **PERAN MITRA(JIKA ADA MITRA):** Tuliskan realisasi kerjasama dan kontribusi Mitra baik *in-kind* maupun *in-cash* (jika ada). Bukti pendukung realisasi kerjasama dan realisasi kontribusi mitra dilaporkan sesuai dengan kondisi yang

sebenarnya.

F. KENDALA PELAKSANAAN PENELITIAN: Tuliskan kesulitan atau hambatan yang dihadapi selama melakukan penelitian dan mencapai luaran yang dijanjikan, termasuk penjelasan jika pelaksanaan penelitian dan luaran penelitian tidak sesuai dengan yang direncanakan atau dijanjikan.

Kendala yang dihadapi dalam penelitian ini adalah:

1. Background reading yang harus dilakukan cukup banyak karena pengetahuan peneliti tentang obyek kurang menyeluruh.
2. Interpretasi temuan yang didapat dalam kerangka peran reproduksi perempuan masih sering harus direinterpretasi.

G. RENCANA TINDAK LANJUT PENELITIAN: Tuliskan dan uraikan rencana tindak lanjut penelitian selanjutnya dengan melihat hasil penelitian yang telah diperoleh. Jika ada target yang belum diselesaikan pada akhir tahun pelaksanaan penelitian, pada bagian ini dapat dituliskan rencana penyelesaian target yang belum tercapai tersebut.

Secara garis besar, draft sudah menunjukkan kerangka pikir yang cukup untuk dikembangkan. Tambahan teori untuk membantu interpretasi temuan harus dilakukan untuk menyempurnakan analisa yang belum tajam untuk bisa diterima di jurnal internasional bereputasi.

H. DAFTAR PUSTAKA: Penyusunan Daftar Pustaka berdasarkan sistem nomor sesuai dengan urutan pengutipan. Hanya pustaka yang disitasi pada laporan akhir yang dicantumkan dalam Daftar Pustaka.

Daftar Pustaka dapat dilihat di draft artikel.

I. LAMPIRAN LAMPIRAN: Lampirkan Bukti Ouput yang dihasilkan, dan dokumen lain yang dianggap perlu

Draft artikel

Uplifting Reproductive Energy to the Communal in the *Cowongan* Ritual

Introduction

Cowongan is a ritual related to the wish for rain to fall. This ritual is not carried out annually but incidentally when there is a long dry season for 7-8 months and is only held at night. In terms of the implementation context, *Cowongan* is a ritual with a low-context ritual because the preparation is not done thoroughly and does not involve a wider public. The ritual can be carried out for seven consecutive nights, but it can be stopped when the rain finally falls. Nyi Darsem, the main informant and active bearer of tradition, believes that rain will definitely fall during those seven nights. In terms of its performance, *Cowongan* ritual can be performed for pure rituals or modified for tourist attractions/entertainment.

Cowongan involves women actively as performers, even ritual leaders. The data obtained in this research shows that women's involvement in this ritual is not only physical but non-physical in the sense that the concept of women as guardians of life continuity is felt in this ritual. In maintaining the survival of the future generation, women play a role in their reproductive function, as mothers with all their feminine characteristics. The attitude and awareness of maintaining survival, the reproductive energy, appears when society needs help.

Ritual performance is an expressive activity that necessitates involvement, enhances the enjoyment of experience, and calls for reaction. A recognized location must be present, and participants—performers and audience—must be present as well for the performance to happen (Sims & Stephens, 2005). Women participation in the rituals either religious or cultural ones are common. In most public rituals, women plays role

mostly as the spectators and the participants of the rituals, not the leader of the ritual. The research on the *Barikan* ritual, *Barikan Kecil* ritual (Ory & Riyandari, 2017) and *Barikan Besar* ritual (Riyandari, Yuwono, & Andita, 2019) shows that women's involvement in the ritual is as those responsible for preparing the offerings and bringing them to the place the ritual performed. The women then become the participants of the ritual performance of *Barikan* led by the male leaders.

Women's participation in the rituals often produces the dichotomy of women in productive area (earner) and in reproductive area (caregiver). Productive role in general is activities of the people to create commodities and services for the family's subsistence or for sale, trade, or exchange. Whereas, reproductive role is a role which is done to reproduce and survive, such as having children, caring for them, treating illnesses, cleaning, and doing the dishes. The majority of the time, the productive role is a paid activity while the reproductive role is unpaid. Women tend to be associated more with their reproductive role because of gendered society, where women are associated with home rather than the public sphere.

There are studies that put women in their reproductive role in the rituals. Hoch-Smith and Spring (Hoch-Smith & Spring, 1978) divides the roles of the women in the ritual in their relation to divinity, and healing. In divinity, women's roles are in the religious activities whether they carry out the roles as a Church member (Borker, 1978), as a celibate and a mother (Arnold, 1978), a medium (Spring, 1978), and the elderly (Myerhoff, 1978). In healing, women are active in the ritual of child-bearing and birth ceremonies in their role as midwives. Other role mentioned by Hock-Smith and Spring is women as witches.

Thus, a deeper analysis about the role of the women in *Cowongan* ritual, especially their association with the reproductive role of a woman needs to be further analyzed.

Women and their Reproductive Roles

The social constructed division of labor that occurs between men and women is learned by members of a society through the continuing social connections that people have with one another. The interpretation of the learned division of labor leads into the idea that women and men have certain unalterable roles in society (Salem Press Editors, 2011, p. 34). In traditional Western gender norms, the man is forceful and instrumental while the woman is nurturing and expressive. Because of their role in reproduction, women are frequently assumed to be the caretakers of the house and the hearth, and as a result, their labor roles have historically been closely associated to the home. Meanwhile, men serve as protectors and providers due to their relatively superior strength and stature. Gender stereotypes, or culturally determined patterns of anticipated attitudes and behaviors that are regarded proper for one gender but not the other, easily arise from such notions.

Gender stereotypes tend to be over-generalized and simplistic, and disregard a person's unique traits or abilities (Salem Press Editors, 2011). For instance, despite the conventional gender assumption that women should care for the home and children while men go out to work, women and men actually share the load of domestic work. Lindsey (2016, p. 316) gave example of an agricultural-based family in the United States. The family's ability to maintain a farm household in the past depended on the assistance of every member. In order for men and women to work together in the fields, older children looked after their younger siblings. The majority of family farms contained gardens that were tended by women, which produced food for the household and allowed surpluses to be packaged for sale or exchange in addition to income crops. Women made the majority of the consumables needed for their homes, including soap, shoes, candles, and cloth from raw materials. In non-farming families and family-run businesses, women worked as paid and unpaid laborers, innkeepers, shopkeepers, craftspeople, nurses, midwives, printers, teachers, and child care providers. Furthermore, Lindsey (2016, p. 316) claimed that widows and single women were more likely to work outside the home as paid employees whereas married women were more likely to work at home. No matter their marital status, immigrant girls and women frequently worked to earn a living and were specifically sought out for physically demanding occupations in agriculture. However, like other women, she worked a day's worth of paid work while also doing unpaid work at home. In the current years, many women are successful in the fields other than home like business, medicine, and law while many men stay at home or share domestic responsibilities deny the gender stereotypes (Offenberger, 2014).

Despite those facts, productive and reproductive roles are often described as being 'in conflict' (Offenberger, 2014). Women's employment options are perceived as being limited by gender stereotypes about women's roles in the home and workplace, which also support the socioeconomic model of a male breadwinner. Women continue to be the major caregivers for children at home in addition to being the main providers of both formal and informal childcare alternatives. Women's unpaid work is also still not acknowledged or taken into account by labor and social protection legislation. The social institutions have not changed to reflect the actual situation of dual-earner households; they are still built around the ideal of the breadwinner (productive) and homemaker (reproductive). The structure of employment still assumes that workers have "someone else at home" to handle the domestic and caregiving responsibilities, tasks that cannot be easily fulfilled by the workers because of their demanding jobs. Employers often assume that they have rights to hire employees who can devote themselves to only to their work without any disruption from the caring duties (Schouten, 2019, p. 3). In short, in this type of specialization, males focus on paid labor; their employment is prioritized and treated as expected. When the pressures of the workplace interfere with caregiving responsibilities, women assume the duties of earner caregivers. Women are required to perform the majority of the caregiving duties on top of their hard outside-the-home jobs.

Although many people have long lived out other arrangements, the paradigm of breadwinner (productive) and homemaker (reproductive) specialization within heterosexual marriages is the normative representation of an ideal cooperative domestic arrangement (Schouten, 2019, p. 4). Options for women in different areas, nations, and cultures are not the same in terms of job, fertility, and childcare. (Offenberger, 2014). Lindsey (2016, p. 262) explained that in the past "Many tribal units were *matrilineal*, the family name being traced through the mother's line, and *matrilocal*, a couple moving into the bride's home at marriage. Although gender segregation was the norm, complementarity, balance, and *gynocratic* (female-centered) egalitarianism also existed both in and outside the home. Women held important political, religious, and other extradomestic roles. With increased European contact, women were gradually stripped of these roles (p. 262)." However, in all countries nowadays, the caregiving responsibility is disproportionately carried by women. The majority of caregiving work is still done by women. The loads that make women generally face difficulties to compete on an equal basis in paid work with men. Women will still provide care, but the responsibility must be shared. The efforts to balance the obligations of men and women, parents and children, governments and citizens are needed to create gender equality and decent work for women in general. A higher understanding and respect of the caregiving job is necessary for broader sharing of household and child care duties.

Women in Rituals

One theme in the women and the ritual is the idea that the female life-giving function is a useful way of representing growth, nurturance, motherhood, and reproduction. When the majority of public ritual is performed by males, only specific categories of women are given public responsibilities in a social framework that is linked with the community rather than familial good. These roles are given based on a woman's reproductive status. Women are primarily given sacred attention because of their reproductive statuses. Since society views sexually mature women's "reproductive potential" as both very positive and highly negative, and in need of great control, they are given the most attention in symbol, myth, and ritual. The reproductive capacity of women who choose to have children during their sexually active years is channeled toward beneficial cultural goals, and these women typically play domestic rather than public ritual roles. They tend to family and ancestor shrines, dedicate food, and ritually cleanse oneself prior to or during menstruation, sexual activity, and childbirth. They have constrained reproductive capacity (Hoch-smith & Spring, 1978, p. 2).

Simple actions like providing food, which has meaning outside of the family, can be an example of a ritual. In a study of Jewish community, Myerhoff (1978) found that anyone who falls under the watch of the Jewish householder in the *shtetl* is viewed as one deserving of care. Providing food is a statement of nurturing and responsibility for all those who are in need. In terms of the woman's position, food reflects her primary role as a caretaker and serves as a symbol of Jewish community membership, acceptance, and hospitality. Denying her this role is the same as denying her their main source of identity and self-worth (Myerhoff, 1978, p. 225). An event that gives women the chance to use their traditional talents and embody their traditional roles as providers and caregivers, and where men also play their traditional roles as those who are cared for and who appreciate

women (Myerhoff, 1978, p. 229). It is true that women are frequently inextricably linked to the biological cycles of young children and must adjust to the outside schedules of other adult family members. As the kids got older, such restrictions developed into reality. And even after they have actually left the house, they still come back for her help, favors, dinners, suggestions, babysitting, and many other things (Myerhoff, 1978, p. 237).

In mythology and ritual activity, women's characters are remarkably one-dimensional. Figures of women are reduced to their sexual function, women are typically not in positions of leadership in public rituals, and the divine is typically represented by male figures. An exception to this rule can be found in some matrilineal communities, where the relationship between the divine and living people is most strongly influenced by female ancestors. However, women find ritual duties associated with childbearing, raising, and nurturing in both unilinear and nonunilinear communities. Many affected individuals of society can be perceived as receiving this female nurturing function from female healers. The ultimate synthesizers of feminine metaphor in most traditions are religion and its myths, from which many other forms of symbolic expression draw and receive justification. The "lithe myth of feminine evil" lies at the root of how most public ritual roles and depictions of the divine exclude women. This myth comprises ideas that female sexual desire pollutes and contaminates all that is male, that women are weaker, less clever, and more animal-like than men, and that they are to blame for many of the problems in male culture (Hoch-Smith & Spring, 1978).

In religious activities

In the religious activities, women may assume several roles like what happens in Mexico (Arnold, 1978). Since the virgins and brides are considered pure, they can serve as symbolic vessels that can be "filled" with heavenly energy, and can approach the divine in public rites. The adolescent virgin girls serve the community by participating in the procession while widows and spinsters take on public aspects of domestic ceremonies by preparing the travels of the saints' images from home to house. These women metaphorically depict androgynous angels and act as a link between the familial ritual of adult females and the communal ritual of adult males. Status and power are derived from sexual characteristics for all female ritual participants. However, in Cajititan Mexico, only childless women have ritual authority in the public domain (Arnold, 1978, p. 53). These ritual duties are legitimated by divine calls and possession. Women's religious participation and depiction come from their sexual and reproductive status, but for men, sexual orientation has no bearing on the participation and depiction (Hoch-Smith & Spring, 1978).

In healing

Spring (1978, p. 186) mentioned that in Zambia women who specialize in ritual healing are typically mature, active adults in their 40s and 50s who have the stamina to endure the lengthy healing processes. These women are often married twice or three times. After they are in their 30s and have finished active reproduction and child care, they turn become apprentices. Women specialists who are above the age of sixty or who become prematurely ill take on the role of "retired consultants" who provide guidance at performances. As consultants, these women are no longer the primary healers. As a result, it's typical to find women in their 20s and 30s engaging in spirit possession rituals for both their own illnesses and those of their children, with corresponding successes and failures. Then, after their own reproductive lives are through, women spend their time pursuing the calling and serving as apprentices. Through the experience with baby and child mortality, menopause, illness, celibacy, or barrenness, women often symbolically redirect their reproductive energies into assisting other women in having children by training as midwives or healers. (Hoch-Smith & Spring, 1978)

Cowongan Ritual

This *Cowongan* ritual is also a ritual that is carried out to summon rain when there is a prolonged drought. This ritual is initiated by village elders or village leaders who are usually men. In the *Cowongan* ritual, women dominate the preparation and implementation. The leader of the ritual is a woman, Nini Darsem, an active bearer of tradition whose involvement in the tradition is inherited from her mother. Her assistants who help the leader to hold the rope attached to the doll consist of women although they can be replaced by men in the middle of the ritual. The instrument used is equipment related to women, kitchen utensils. The instruments used in the ritual

are dressed like women, complete with make-up. The ritual singers are dominated by women who are like the assistants can be substituted by men during the ritual.

The process of carrying out this ritual begins when after being asked by the village elders or village leaders to carry out the *Cowongan* ritual, Nini Darsem, the female elder who will then lead the *Cowongan* ritual, prepares all the instrument to perform this *Cowongan* ritual. The first thing to do is ask someone to "steal" the main instrument for this ritual, *irus*, a ladle. The main instrument for this *Cowongan* ritual is very close to the world of women because it is a kitchen utensil that is often closely associated with women's domestic sphere. Interestingly, according to the source, the main instrument for this ritual is best taken from the "randa telon (three widows)" house, the house where three widows live (grandmother, mother, grandchildren). The belief that the main ritual equipment should be taken from the house of the three widows confirms that this ritual is "female ritual." If there is no house occupied by three widows, then the ladle that will be stolen is that located in the storage above the kitchen door. The "thief" can be anyone, both male and female.

After the ladle is stolen, Nini Darsem will arrange the ladle by putting on a dress and make up so that the ladle resembles a woman. In the afternoon, Nini Darsem will start the ritual by chanting a certain "prayer" to "move" the dressed up ladle. In order to prevent the dressed up ladle for moving too far, it is held up by means of a rope that is tied in the middle of the ladle by four women on different direction. Men are allowed to hold this rope, there is no prohibition, but usually women are the main performers.

During the ritual performance, Nini Darsem said that there is a woman, a friend of Nini Darsem, who sings several Javanese songs necessary in the ritual. This song is not accompanied by music instruments, they are just sung.

The implementation of this ritual is in Nini Darsem's yard. The venue for this activity clearly exists in the domestic space circle which is very close to women's heart.

This *Cowongan* ritual is private and domestic. Even though it invites spectators, this *Cowongan* ritual does not invite spectators on a large scale. Therefore, there is no arena specially prepared for rituals and for spectators. This *Cowongan* ritual also does not create competition between villages represented by the audience.

The ritual is the embodiment of reproductive role of women. The women use the ritual as a medium to ask for rain in their role to help the life sustainability. Like a mother who does a breastfeeding or feeding their children to keep them alive, the women in *Cowongan* ritual assume the same role. Their experience as women is manifested in the domestic symbols used in the ritual, that of kitchen utensils.

Xxxx

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