

Analysis of Islamic Socio-Political and Cultural Meneutics of the Limo Migo Community in the Dalung Bojong inscription of East Lampung

Muhammad Saidun Anwar¹, Choirudin², Mispani³, Leli Fertiliana Dea⁴, Ahmad Muslimin⁵

^{1, 2, 3, 4, 5}IAIMNU Metro Lampung, Indonesia

Email: saidun.anwar@gmail.com

Abstract

The study aims to contextualize the content of the inscription of Dalung Bojong of East Lampung in the modern era with Fazlur Rohman's hermeneutical approach. The data were taken from interviews with the main witness, Haji Hasanuddin (Pangiran Betaro Rajo III) as the author and the writer of the inscription Dalung Bojong and Mr. Hasan al-Basri (Pangiran Sebuwaias the traditional leader of Bojong Village). Dalung Bojong inscription is an archaeological evidence of the strong influence of Banten over Lampung as its territory. The relationship patterns depicted in the inscription are: First, the pattern of political relations in determining all decisions is based on the Sultan's decree. Second, the pattern of economic relations. Banten as a commercial center between nations has an interest in Lampung as an area that produces a lot of agricultural products to meet the needs of trading commodities. Third, the patterns of religious and cultural relations, the patterns of political and economic relations that are formed, and the socio-cultural contacts also occurred. The Sultanate of Banten in Islamizing the Pugung people gave birth to many socio-political and cultural dynamics. Queen Pugung, who has principles, never gave up before the war. However, Queen Pugung realized that it was impossible to do war against his daughter-in-law. Finally, Queen Pugung made a circle rule. Those who do not follow the KeratuanPugung rules and choose to convert to Islam must leave the circle (the Pugung area) to the nearby areas of Pugung which became the forerunners of the Sekampung Limo Migo community.

Keywords: *Dalung Bojong Inscription, Limo Migo, Islamic Culture, Socio-Politics*

Backgrounds

Bok Dalung is a national inscription given in 1691 AD from Pangerah Gajah Dalam, Raja Betaro Rajo I H. Ibrahim, Rajo Betaro II, and Rajo Betaro III from generation to generation. The Dalung inscription contains laws governing the process of conducting commerce, shipping and commerce. An example of this form of regulation is the Sultan of Banten's order to plant pepper (pepper) which is considered an ancestral crop (Wijayati, 2011).

The history of the Sekampung clan originates from the assignment of the people of Lampung by the Sultanate of Banten. According to King Baetaro III (1961), in Sekampung there was a kingdom in Pugung led by Ratu Galuh where the people at that time were still based on Hindu and Buddhist religions. Sultan Maulana Hasanuddin as the Sultan of Banten traveled to Lampung. After arriving in Lampung, he married Ratu Pugung's daughter named Puteri Sinar Alam (biological child) and Puteri Sinar Kaca (there are two versions of the opinion, the first is believed to be the biological son of Ratu Pugung and the second is the son

of Ratu Pugung's younger brother). In Lampung, Puteri Sinar Alam gave birth to a son who was named Minak Kejala Ratu. Puteri Sinar Kaca (also known as Puteri Kandang Rarang) also gave birth to a son who was later named Minak Kejala Bidin.

At the age of adolescence, the two children of Sultan Maulana Hasanuddin, Minak Symptoms Bidin and Minak Symptoms Ratu were invited to the Kingdom of Banten to be given orders and heirlooms. Furthermore, Minus Symptoms of Ratu and Minak Symptoms of Bidin both want to become queens in one village. Then, Minak Simbol Ratu moved to Kahuripan village in Kalianda. He founded the KeratuanDarahPutih. Meanwhile, Minak Kejala Bidin moved to Meringgai and founded KeratuanMelinting. Keratuanthen developed and the people of the Sekampung Limo Migo Six Tiyuh Limo Kebuayan clan were founded in Bojong Village.

When Sunan Gunung Jati converted the people of Pugung Raharjo to Islam, Ratu Pugung had the principle of never giving up before the war. However, Ratu Pugung realized that it was impossible to do war with her daughter-in-law. Finally, Ratu Pugung made a rule in the form of a "circle rule". For those who do not follow the KeratuanPugungrules and choose to convert to Islam, they must leave the circle (the Pugung area) to the nearby areas of Pugung which became the forerunners of the Sekampung Limo Migo community. Until now, the existence of Ratu Pugung's grave is unknown. Based on the story of the Hindu community, it is known as Moksa, which is disappearing from nothing and united with God (Sumaryani, 2017).

Based on research by Choirudin, Ningsih, Anwar, Sari, & Amalia (2019), the relics of Pugung Raharjo cultural heritage objects in prehistoric times include Earth Fortress, Punden Berundak, Batu Berlubang, Corpse Stone Complex, Megalithic Pond and Dolmen which are evidence of historical heritage points. Pugung Raharjo. This shows that long ago, the people of Lampung were Hindus and Buddhists. Archaeological remains found in the area are in the form of several megaliths which are generally used as a means for people to glorify their ancestral spirits. Some of these megaliths are found in Batu Badak Village (Wijayati, 2011).

Contextualized efforts of the Dalung Bojong inscription in East Lampung for the Limo Migo people are important for various reasons. First, the law contained in the Dalung inscription is proven to have a positive impact on the people of Limo Migo, such as economic welfare, social justice and harmony between communities. Second, researchers see that the laws in Dalung are important to be contextualized with the present era. Third, the Dalung inscription has a long and important history for the Limo Limo community regarding shipping and commerce regulations. On the other hand, the contents of the Dalung inscription which contained Islamic values were challenged by the RatuPugung who embraced Buddhism. Thus there was a change in the socio-cultural community of Limo Migo in the future. For this reason, with the theory of conflict and social change, the researcher wants to examine more deeply the factors and social changes of society based on the conflict above. Fourth, based on the researcher's investigation, studies and discussions about the Limo Migo Community in Lampung are still rarely carried out, considering that in Lampung it is better known as Siwo Migo (Putri & Hartati, 2019; Wijayati, 2011). For this reason, researchers see that the socio-cultural study of the Limo Migo community is still very relevant to be carried out at this time.

Theoretical framework

This study seeks to reveal the socio-political analysis and Islamic culture in the Limo Migo community of East Lampung by using hermeneutic theory. Fazlur Rahman is a Muslim scientist who became a pioneer in using the hermeneutic approach to read a text in a contextual manner (Ainurrofiq, 2019). Fazlur Rahman uses a hermeneutic approach in interpreting legal messages in a textual study in order to respond to the challenges of the contemporary century (Ulya, 2013). The use of the double movement hermeneutic theory of Fazlur Rahman which starts from the current situation of the exegete to the situation where the Dalung Inscription was passed down in the classical era and then returns to the current situation (Zaprul Khan, 2017). The aim is none other than to find universal moral ideal values to be compatible with the needs of the people of Lampung today. Therefore, in studying the Dalung inscription, Fazlur Rahman's hermeneutic theory will be used.

Today's historians not only describe the past, but also try to explain historical events with reference to social forces. As stated by Louis Gottschalk in Saidah (2016) that the historical method is a process of critically examining, explaining, and analyzing the records and legacies of the past. To understand these social forces, a political science theory approach is needed. Political science is concerned with the power, characteristics and activities of rulers, as well as political activities in different societies. Apart from historians, sociologists need political science to study how the social system affects the political attitudes of people and groups and social institutions in the process of selecting leaders (Maran, 2011).

In Lampung, there are large groups called Keratuan Sekala Bekhak, Keratuan Pugung, Keratuan Dip Peak and Keratuan Ratu Summon (Abidin & Nopryana, 2020; Irham, 2013; Kholiffatun & Kismini, 2017; Saputra, 2019). At Keratuan Sekala Bekhak, Ratu Balau, whose son was Ratu Pugung (Ratu Galuh), was the forerunner to the founding of Keratuan Pugung (which is now more precisely known in Purbakala Pugung Raharjo) (Diby, 2014). The Sultan of Banten (Sultan of Cirebon) is a descendant of the Sultan of Gunung Jati, namely Sultan Maulana Hasanuddin. The Sultan of Banten traveled to Lampung because he got the light from his kebatinan, that in Lampung there was a fragrant smell emanating from a place which is now known as the Megalithic Pool or the Sorcerer's Pool.

Research methods

This study uses a qualitative research method used to examine the text in the Dalung inscription (Creswell, 2012). Researcher is a key instrument. The data analysis is inductive / qualitative. Qualitative research results are more concerned with meaning than generalization (Sugiyono, 2017). The qualitative approach used to reveal the aspects that are the aim of the study is the hermeneutic approach of Fazlur Rohman (Ainurrofiq, 2019) which aims to contextualize the contents of the Dalung Bojong inscription in East Lampung in modern times. Observations in this study were carried out to examine the phenomena of the results of previous research which originated from facts in the field, books and journals related to the object of research (Moleong, 2014).

Sources of data in this study are primary and secondary data sources. The primary data in this study came from direct interviews with key witnesses or the main source of

information, namely Haji Hasanuddin who had the title Pangiran Betaro Rajo III as the holder and owner of the Dalung Bojong Inscription and Mr. Hasan Basri who had the title Pangeran Sebuwai as the traditional leader of the village of Bojong. Furthermore, secondary data were obtained from additional sources related to the problem under study, namely books, journals, and documents related to this research.

In this study, the data analysis technique was carried out by using the hermeneutic analysis technique of Fazlur Rohman with the following steps: 1) expressing in words, 2) explaining, such as explaining a situation, 3) translating, such as translating a foreign language. The three meanings of these terms can be interpreted as a sensible understanding and explanation, pronunciation in words, so that they can be understood, and translation from one language to another (Ainurrofiq, 2019; Zaprul Khan, 2017) with the aim of finding moral ideal values. universal in order to be compatible with the needs of the people of Lampung today.

Results and Discussion

1. Analysis of the Socio-Political Change of the Sekampung Limo Migo Clan

The clan units in Lampung can be divided into two: the Pepadun clans and the Paminggir clans (Kurniawan, 2017). The Keibuwaian Traditional Leaders from Lampung during the reign of the Sultanate of Banten did a lot of seba (sowan) to Banten to buy and sell pepper and other agricultural products, study Islam, seek treatment, and ask for recognition or position as Head of the clan in their respective keibuwaian (Hadikusuma, 1989).

The DalungBojong inscription is archaeological evidence of the strong influence of Banten over Lampung as its territory. The relationship patterns depicted in the inscription are; first, the pattern of political relations between those who control and those who are controlled. Banten as the ruler determines all decisions based on the Sultan's orders, both in the realm of shipping, trade and offenses. Politically, this regulation was more directed at the recognition of the power of the Banten Sultanate over the Lampung region, so that the right to make decisions in the pepper trading system in the Lampung area was Banten. On the other hand, economically, the Sultan's actions reflected that the Sultanate received profits from the sale of Pepper Lampung. In this case the Banten authorities acted as intermediary traders. In addition, the price for pepper sold by farmers has been determined by the Sultan, whose price is not as high as the price prevailing in the market.

Second, the pattern of economic relations. Banten as a commercial center between nations has an interest in Lampung as an area that produces a lot of agricultural products to meet commodity needs in the trade sector. On the other hand, Lampung also depends on Banten to supply their needs. This pattern of economic relations is encapsulated in the political relationship between the ruler and the ruled, resulting in a policy of forced cultivation and monopoly. This policy was created to maintain the stability of society and the existence of power. In relation to this social stability, the Sultanate of Banten made very rigid rules of violations for the people in its territory.

Third, the pattern of religious and cultural relations. In addition to the pattern of political and economic relations that are formed, socio-cultural contacts also occur. Cross-

marriage between Bantenese and Lampung traditional leaders gave birth to a cultural acculturation. The process of spreading Islam also gave birth to teacher-student relationships.

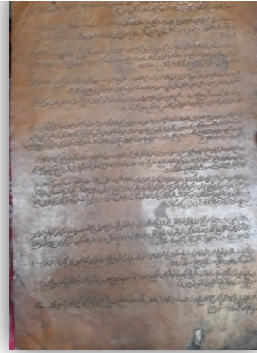


Image 1

Dalung Bojong inscription

The Bojong area is currently an area whose people are members of the Sekampung Limo Migo clan. The area of the Sekampung Limo Migo community includes six villages, namely the villages of Toba, Bojong, Gunungsugih Besar, Gunung Raya, Peniangan, and Batu Badak.



Image 2

The clan icon of Sekampung Limo Migo

Until now, the influence of Banten's power in Lampung gave birth to various styles of socio-cultural and politic life in the people of Lampung, especially East Lampung, namely the SaibatinAdat arrangement or Bandar Sekappung Limo Migo, namely the customary arrangement of the Rio Lannang Kunno (Keramat Linggei) Buay Pesusun Sekappung Limo Migo which was inaugurated by the Adat Regulator Saibatin Bandar Sekampung Limo Migo around the 15th-16th century AD.

According to Haji Hasanuddin, who has the title PangiranBetaroRajo III, Chairman of the Pesirah Marga Sekampung Limo Migo, Bojong Village used to have a total area of 1,750 km². The people of the Sekampung Limo Migo Six Tiyuh Limo Kebuayan are spread across six villages, namely Bojong Village, Toba Village, Gunung Sugih Besar Village, Gunung Raya Village, Peninangan Village and BatuBadak Village. Limo Kebuayan (Buwai Pengambah is in Toba Village and Peninangan Village. Buwai Perilang is in Bojong Village, Buwai Belanjau is in Gunung Sugih Besar Village. Buwai Dagang Lunik is in Gunung Raya Village and Buwai Dagang Balak in Batu Badak Village).

Toba Village

The settlement of Toba village was originally located in the village of Mengandung Sari (Merandung). Then move to a village across from Way Toba. In the Dutch era it was called Tanjung Makmur Country. The name Toba (Tuba or Tubou) is derived from the name of a type of plant (poisonous), namely keluwak or kepayang (pangiumedule) which usually grows in the Tubou area and is usually rooted and squeezed for fishing.

The indigenous peoples of Toba are led by the indigenous Toba balance. The Toba Adat Balancer represents the Alam Sekandung tribe, the Menangau tribe (whose figure is known as Ratu Bagus Mi'un whose grave is in the west of Wali Unang), the Julau Tribe and the Megot Tribe (Gedong Wani area). Previously, the people of Toba Village were people who moved around because of farming. In the Dutch era, a way was made to form a permanent settlement.

Bojong Village

Bojong Village is completely named BojongKatunNegeri Sakti. Initially, the Bojong community settlements were in Bojong Tales, which is on the edge of Way Sekampung. Furthermore, the settlement moved to BojongTuha and is currently experiencing expansion until its present condition.

According to Ismail, who has the title Kerio Tuan Rajo, one of the important figures in Bojong village is WaliUnang. WaliUnang is a migrant from Banten who opened a village. WaliUnang lowered his power to Tuan BerajoNato and then to Queen Baitulah, Ngediko Tuan (who was buried in Bojong Tuha). Next Pangiran Ogeran, Minak Gamau, Dulu Batin, Pangiran Rajo Kesumo (as Pasirah), Abdul Rahman, Alay with the title Pangiran Rajo Kesumo, who subsequently lowered power to Ismail with the title Kerio Tuan Rajo.

Meanwhile, Haji Hasanuddin, with the title Pangiran Betaro Rajo III, said that the customary government in Bojong Village started with H. Ibrahim, who had the title Pangiran Betaro Rajo I, and was subsequently replaced by Kerio Singa Diwangso, Pangeran Betaro Rajo II, Kerio Singa Diwangso and H. Hasanuddin with the title Pangiran Betaro Rajo III.

Gunung Sugih Besar Village

The history of the village of GunungSugihBesar is not certain. According to M. Buh's statement, information was obtained that the first Penghulu (village head) was Tuan Sigarit who was later replaced by his son named Tuan Syekh. Mr. Shaykh is also called Tuan Langgar because he lives next to Langgar. During Tuan Sigarit's era, there was a prominent Javanese Muslim propagator named Raja Ugeng. The legacy of Tuan Syekh as a propagator of Islam on Mount SugihBesar is the mosque. The mosque has changed a lot now. The part of the mosque which is still original is said to be similar to the Demak mosque is the roof of the roof.

The settlement of Mount Sugih Besar started at Ketanggai Nyappah (low ground) then moved to Ketanggai Field Langgai (high ground, rising to the top). Apart from settlements in Ketanggai there is also TiyuhTuha. The relocation of the village is also related to the story of

the Sheikh's family. Where, Grandpa Tuan Sheikh did not want to follow Islamic teachings and did not want to move to the Langgai field. His grandfather chose to stay in the old village and did not embrace Islam. Therefore, the Master Sheikh then cursed his grandfather along with the people who chose to live in the old village and did not want to convert to Islam into a forest. The forest, which is believed to be the former old village until the 1960s, is still sacred by the community. They believe that at certain times in that location there is a sound activity like an ordinary human but it is not visible. Every time the community had a wish, the villagers would make offerings so that the residents of the old village forest would not disturb them. But that trust is now starting to fade.

Peniangan Village

Little is known about the history of Peniangan village. It is stated that the initial settlement of Peniangan village was in Old Peniangan Village which is now part of the Gunung Sedayu hamlet in Gunung Raya village. The name Peniangan used to be called "Peniangan", but Peniyengan which in Lampung language means "to hear".

In Peniangan village, there are several sacred figures including Abdul Muthalib, Datuk Surya, PatiAnum, Rio Betung Sengawan (his tomb in Toba Village), Rio Betik Rajo, and Raja Manusia. There are two oldest tribes in Paniangan, namely Buay Suko Julo and BuayPangambah. The two tribes are from Rio Betung Sengawan. As for Buay DagangLunik, as it was called by Mr. Hasan Basri (the title of Pangeran Sebuwai/Bojong village customary figure) in Bojong village, it was a tribe that emerged later. According to Mr. Ahmad Nuh, Bojong was the last to be formed and entered the Sekampung Limo Migo clan community before that Bojong was isolated.

Batu Badak Village

The history of Batu Badak village is also not widely known. The name Batu Rhino is associated with the legend of the bitter tongue, when the bitter tongue crossed the village he saw a rhino on the riverbank. Because the bitter tongue was worried that the rhino would make the community happy, the rhino was cursed to stone. Since then the village has been called the village of Batu Badak.

2. Cultural Analysis of the Limo Migo Society

In many social groups, art does not only function as a means to express aesthetic and artistic values alone, but beyond that, art can also contain cultural values, reflect reality, express social situations and conditions that take place within a community. community groups. Thus, it appears that art can be an effective medium in reflecting and expressing an atmosphere. One form of community activity that reflects the reality and expression of social situations and conditions that take place within a community is realized in the form of traditional ceremonies.

There are two famous traditional forms of the Limo Migo community in holding a celebration or in traditional terms it is called Gawi, namely the first is Melinting Dance. According to the information of one of the palace zubir, Bandar Marga Sekampung Udik who lives in Gunung Raya Village, Sekampung Udik District, East Lampung, Melinting Dance has been around for a long time and is a legacy of Ratu Melinting. The traditional Melinting Dance, which is danced by the Melinting community, still functions the dance as a traditional

dance that is played at traditional ceremonies or at traditional guest reception ceremonies. Melinting dance, which is danced by the general public, is used as a performance dance at cultural title events, begawi (celebration), festivals, as well as guest welcoming events from government agencies (Muhsin & Rudito, 2014).



Image 3

Melinting Dance (source: <https://blog.ling-go.net>)

The second cultural custom is the Bedana Dance. Historically, the living bedana dance developed in the Lampung area along with the entry of Islam (Titi Rahmawati, 2008). It is not surprising that in other areas in Indonesia there are many similarities in both variety and movement and have the same function as social dance or entertainment. In addition, this Bedana dance also depicts the socio-cultural community of Lampung who are friendly to receive guests (meet nyimah). Meet Nyimah is an attitude shown by Lampung people who must be friendly, polite in their behavior and speak soft words. The essence of this value is that people must have friendliness and courtesy in their actions (Sada & Sari 2018).

Bedana dance also illustrates the reality of its people, this can be seen from the history of the first time the dance was born. Historically, the bedana dance originated from an Arab group that was brought by them to broadcast Islam in Lampung. Therefore, the people of Lampung who adhere to the religion of Islam will perform the Bedana dance in every event that is held. In the dance, there are songs or poems that breathe Islam and contain religious messages (Muhsin & Rudito, 2014).



Image 4

Bedana Dance (source: <https://pesona-indonesia.info>)

It can be said that this traditional bedana art still exists and has become the identity of the people of East Lampung and has high cultural values which form the basis of his life philosophy. This is evident from the Bedana Dance which is able to move its people to love and preserve the art.

Conclusion

The DalungBojong inscription is archaeological evidence of the strong influence of Banten over Lampung as its territory. The pattern of relations depicted in the inscription is: the pattern of political relations between those who control and those who are controlled. Banten as the ruler determines all decisions based on the Sultan's orders, both in the areas of shipping, trade, violations, and forced cultivation. In the pattern of economic relations, Banten as a commercial center between nations has an interest in Lampung as an area that produces a lot of agricultural products to meet commodity needs in the trade sector. The pattern of religious and cultural relations formed from socio-cultural contacts also occurs. Cross-marriage between Bantenese and Lampung traditional leaders gave birth to a cultural acculturation. The process of spreading Islam also gave birth to relationships between teachers and students.

REFERENCES

- Abidin, Z., & Nopryana, D. (2020). The network of ulama in Lampung: Tracing the Islamic development and its influence on local tradition and culture. *AKADEMIKA: Jurnal Pemikiran Islam*, 25(02), 18.
- Ainurrofiq, F. (2019). The use of hermeneutics double movement Fazlur Rahman in comprehending hadith of the unsuccessful leadership of women. *Jurnal Ushuluddin*, 27(2), 132–144. Retrieved from <https://doi.org/10.24014/jush.v27i2.6719>
- Choirudin., Ningsih, R., Anwar, S., Sari, I., & Amalia. (2019). *Etnomatematika situs purbakala Pugung Raharjo*. Bandung : Lentera Ilmu.
- Creswell J.W. (2012). *Qualitative inquiry & research design: Choosing among five approaches*. New Zealand: Pearson Education.
- Dibyoy, T. (2014). Tari melinting: Seni tari tradisional Lampung Timur. *Patanjala: Jurnal Penelitian Sejarah Dan Budaya*, 6(1), 123. Retrieved from <https://doi.org/10.30959/patanjala.v6i1.190>
- Hadikusuma, H. (1989). *Masyarakat dan adat-budaya Lampung*. Lampung : Pustaka Mandar Maju.
- Irham, M. A. (2013). Lembaga perwatin dan kepunyimbangan dalam masyarakat adat Lampung: Analisis antropologis. *Analisis: Jurnal Studi Keislaman*, 8(1), 18.
- Kholiffatun, U., & Kismini, E. (2017). *Makna gelar adat terhadap status sosial pada masyarakat Tanjung Aji Keratuan Melinting*. Yogyakarta : Pustaka Pelajar.
- Kurniawan, R. C. (2017). Piil pesenggiri: A concept of political power in Lampung culture. *Jurnal Ilmu Sosial Dan Ilmu Politik*, 21(1), 74–86. Retrieved from <https://doi.org/10.22146/jsp.28702>
- Moleong, L.(2014). *Metode penelitian kualitatif*. Surabaya: PT Remaja Rosdakarya.
- Muhsin, M., & Rudito. (2014). *Bunga rampai eksistensi ragam budaya Lampung*. Lampung: Mawar Putra Perdana.

- Putri, L., & Hartati, U. (2019). Begawi adat pepadun marga buay selagai di kecamatan selagai lingga kabupaten lampung tengah. *Swarnadwipa*, 2(2), 8. Retrieved from <https://ojs.ummetro.ac.id/index.php/swarnadwipa/article/view/884>
- Maran, R. (2011). *Pengantar sosiologi politik-suatu pemikiran dan penerapan*. Yogyakarta: PT. Rineka Cipta.
- Sada, H. J., & Sari, Y. (2018). Implementasi nilai-nilai pendidikan Islam dalam budaya nemui nyimah di masyarakat Lampung Pepadun. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(2), 311–323. Retrieved from <https://doi.org/10.24042/atjpi.v9i2.3632>
- Saidah, N. (2016). Eksplanasi sejarah dan implikasinya dalam pengembangan model pembelajaran SKI untuk MI. *LITERASI (Jurnal Ilmu Pendidikan)*, 3(1), 43. Retrieved from [https://doi.org/10.21927/literasi.2012.3\(1\).43-60](https://doi.org/10.21927/literasi.2012.3(1).43-60)
- Saputra, R. (2019). *Gamolan balak dan hadra dalam upacara lapahan adat sai batin di kepaksian pernung paksi pak sekala bak Lampung Barat*. Yogyakarta: PT. Seni Pelajar
- Sugiyono. (2017). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Semarang:PT. Alfabeta.
- Sumaryani, N.(2017). Konsep dukkha dan moksa dalam chandogya upanisad sebagai pedoman mencapai kebebasan.*Jurnal Penelitian Agama Hindu*, 1(1), 32–37. Retrieved from <https://doi.org/10.25078/jpah.v1i1.128>
- Rahmawati, T. (2008). *Tari bedana Lampung Timur*. Lampung : Percetakan Gramedia.
- Ulya, U. (2013). Hermeneutika double movement Fazlur Rahman: Menuju penetapan hukum bervisi etis. *Ulul Albab Jurnal Studi Islam*, 2(8), 3. Retrieved from <https://doi.org/10.18860/ua.v0i0.2385>
- Wijayati, M. (2011). Jejak kesultanan Banten di Lampung abad XVII (analisis prasasti Dalung Bojong). *Analisis: Jurnal Studi Keislaman*, 11(2), 383–420. Retrieved from <https://doi.org/10.24042/ajsk.v11i2.622>
- Zaprulkhan,Z. (2017). Teori hermeneutika Al-Qur'an Fazlur Rahman. *Noura: Jurnal Kajian Gender Dan Anak*, 1(1), 22–47. Retrieved from <https://doi.org/10.32923/nou.v1i1.82>