



## DAFTAR PUSTAKA

- Auvaq, A. B. (2020). *Konflik Sosial dalam Perspektif Teori Hysteresis Pierre Bourdieu*. Yogyakarta: Universitas Gadjah Mada.
- Bakker, A., & Zubair, A. C. (1994). *Metodologi Penelitian Filsafat*. Yogyakarta: Kanisius.
- Bodhi, B. (2005). *In the Buddha's Word: An Anthology of Discourses from the Pali Canon*. Massachusetts: Wisdom Publications.
- Bourdieu, P. (1977). *Outline of a Theory of Practice* (E. Gellner, J. Goody, S. Gudeman, M. Herzfeld, & J. Parry (eds.)). New York: Cambridge University Press.
- Bourdieu, P. (1985). The Social Space and the Genesis of Groups. *Theory and Society*, 14(6), 723–744. <http://www.jstor.org/stable/657373>
- Bourdieu, P. (1990). *The Logic of Practice* (R. Nice (ed.)). California: Stanford University Press.
- Bourdieu, P., Accardo, A., Balazs, G., Beaud, S., Bonvin, F., Bourdieu, E., Bourgois, P., Broccolichi, S., Champagne, P., Christine, R., Faguer, J.-P., Garcia, S., Lenoir, R., Euvrard, F., Pialoux, M., Pinto, L., Podalydes, D., Sayad, A., Soulie, C., & Wacquant, L. J. D. (1999). *The Weight of The World: Social Suffering in Contemporary Society* (P. P. Ferguson, S. Emanuel, J. Johnson, & S. T. Waryn (eds.)). California: Stanford University Press.
- Bourdieu, P., & Passeron, J.-C. (1990). *Reproduction in Education, Society and Culture*. London: SAGE Publications Ltd.
- Dash, N. K., Prabhananda, S., Shaw, J. L., Talim, M. V., Prabhakar, C. L., Gangopadhyay, M. K., Pathak, S. K., Sen, P. K., Dube, P., Chaudhary, A., Sitaramamma, J., Jain, B., Mohanta, D. K., Kumar, B., Bhattacharya, B., & Deshpande, P. (2005). *Concept of Suffering in Buddhism* (N. K. Dash (ed.)). New Delhi: Kaveri Books.
- Graham, H. (2020). Hysteresis and the sociological perspective in a time of crisis. *Acta Sociologica (United Kingdom)*, 63(4), 450–452. <https://doi.org/10.1177/0001699320961814>
- Grenfell, M., Robbins, D., Maton, K., Thomson, P., Crossley, N., Moore, R., Deer, C., Hardy, C., Fuller, S., & Schubert, J. D. (2010). *Pierre Bourdieu: Key Concepts* (M. Grenfell (ed.)). North Yorkshire: Acumen Publishing Ltd.
- Hanna, R. (1998). Conceptual analysis. In *Routledge Encyclopedia of Philosophy*. London: Routledge. <https://doi.org/10.4324/9780415249126-U033-1>
- Harvey, P. (2000). *An Introduction to Buddhist Ethics: Foundations, Values and Issues*. Cambridge: Cambridge University Press.
- Karakayali, N. (2004). Reading Bourdieu with Adorno : The Limits of Critical Theory and Reflexive Sociology. *Sociology*, 38(2), 351–368. <http://www.jstor.org/stable/42858151>
- Kolakowski, L. (1978). *Main Currents of Marxism: Volume I*. Oxford: Oxford University Press.
- Laumakis, S. J. (2008). *An Introduction to Buddhist Philosophy*. Cambridge: Cambridge University Press.
- Lumanog, J. (2019). Marxism and Buddhism: A dialogue for social work. *Journal*



- of Religion and Spirituality in Social Work*, 38(4), 368–382.  
<https://doi.org/10.1080/15426432.2019.1672610>
- Medvetz, T., & Sallaz, J. J. (2018). Introduction: Pierre Bourdieu, a Twentieth-Century Life. In T. Medvetz & J. J. Sallaz (Eds.), *The Oxford Handbook of Pierre Bourdieu* (p. 0). Oxford: Oxford University Press.  
<https://doi.org/10.1093/oxfordhb/9780199357192.013.1>
- Nyanatiloka, B., Bodhi, B., & Thanissaro, B. (2011). *Paticcasamuppada: Kemunculan yang Dependend: Vol. Pertama*. Jakarta: Vrijakumara.
- Pfadenhauer, M., & Knoblauch, H. (2019). Social Constructivism as Paradigm? The legacy of the social construction of reality. In *Knowledge, Communication and Society*. New York: Routledge.
- Priest, G. (2018). Marxism and Buddhism: Not Such Strange Bedfellows. *Journal of the American Philosophical Association*, 4(1), 2–13.  
<https://doi.org/10.1017/apa.2017.40>
- Rafanell, I., & Sawicka, M. (2020). What Counts as Social Reality? In *Emotions in Digital Interactions* (pp. 11–18). Cham: Springer International Publishing.  
<https://doi.org/10.1007/978-3-030-21998-7>
- Shields, J. M. (2013). Liberation as Revolutionary Praxis : Rethinking Buddhist Materialism. *Journal of Buddhist Ethics*, 20.
- Siderits, M. (2017). *Buddhism as Philosophy* (Second). Indianapolis: Hackett Publishing Company.  
<https://www.taylorfrancis.com/books/9781351954419/chapters/10.4324/9781315261225-7>
- Struhl, K. J. (2017). Buddhism and Marxism: points of intersection. *International Communication of Chinese Culture*, 4(1), 103–116.  
<https://doi.org/10.1007/s40636-017-0085-2>
- Vandenberghe, F. (1999). "The Real is Relational": An Epistemological Analysis of Pierre Bourdieu's Generative Structuralism. *Sociological Theory*, 17(1), 32–67. <http://www.jstor.org/stable/201926>
- VandenbVandenberghe, F. (1999). "The Real is Relational": An Epistemological Analysis of Pierre Bourdieu's Generative Structuralism. *Sociological Theory*, 17(1), 32–67.erghe, F. (1999). "The Real is Relational": An Epistemological Analysis of Pierre Bourdieu's Generative Structuralism. *Sociological Theory*, 17(1), 32–67.
- Wayman, A. (1971). Buddhist Dependent Origination. *History of Religions*, 10(3), 185–203. <http://www.jstor.org/stable/1062009>
- Wood, C., & Sosis, R. (2019). Simulating Religions as Adaptive Systems. In S. Y. Diallo, W. J. Wildman, F. L. Shults, & A. Tolk (Eds.), *Human Simulation: Perspectives, Insights, and Applications* (Vol. 7, pp. 209–232). Cham: Springer International Publishing. <https://doi.org/10.1007/978-3-030-17090-5>