

DAFTAR PUSTAKA

- Ajawaila, J. 2014. *Orang Ambon dan Perubahan Kebudayaan*. Antropologi Indonesia
- Alam, B. (2014). *Globalisasi Dan Perubahan Budaya: Perspektif Teori Kebudayaan*. Antropologi Indonesia.
- Aritonang, J. S., & Steenbrink, K. A. (Eds.). (2008). *A history of Christianity in Indonesia* (Vol. 35). Brill.
- Arndt, Paul. 2005. *Agama Asli Di Kepulauan Solor*. Terjemahan: Paulus Sabon N. Maumere: Puslit Candraditya
- Barker, Chris. 2000. *Cultural Studies Teori & Praktik*. Terjemahan: Nurhadi. Yogyakarta Kreasi Wacana
- Basyir, K. (2019). The “acculturative islam” as a type of home-grown islamic tradition religion and local culture in bali1. *Journal of Indonesian Islam*, 13(2), 326–349. <https://doi.org/10.15642/JIIS.2019.13.2.326-349>
- Beals, R. 1953. *Aculturation, Antropology Today*, A.L. Kroeber (Editor). University of Chicago Press: 621-641
- Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, 29, 697–712. <https://doi.org/10.1016/j.ijintrel.2005.07.013>
- Beyers, J. (2017). Religion and culture: Revisiting a close relative. *HTS Teologiese Studies / Theological Studies*, 73(1), 1–10.
- Cf. R.P. Bosco da Cunha, O.carm. 2011. *Menemukan Kembali Spiritualitas Devosi*, Jakarta: Komisi Liturgi KWI
- Cicourel, A. V. (2015). *Collective Memory, A Fusion Of Cognitive Mechanisms and Cultural Processes*. *Revue de synthèse*, 136(3-4), 309-328.
- Cohen, A. B. (2009). Many Forms of Culture. *American Psychologist*, 64(3), 194–204. <https://doi.org/10.1037/a0015308>
- Da Franca, Pinto. 2000. *Jejak Portugis di Indonesia*. Terjemahan: Pericles Katoppo. Jakarta: Penebar Swadaya
- da Santo, Fransiskus Emanuel & Bernadus Tukan. 2010. *Hari Bae di Nagi Tana: Pekan Suci di Larantuka*. Larantuka: Komisi Kataketik Keuskupan Larantula
- De Villiers, R. (2015). Modifying culture and identity: a deep gaze into tourists’ quotidian culture and identity modification processes. *International Journal of*

Culture, Tourism, and Hospitality Research, 9(4), 388–398.
<https://doi.org/10.1108/IJCTHR-08-2015-0085>

Diaz, Yos Lela. 2013. Sejarah Nagi Kota Rowido Kelurahan Sarotari Kabupaten Flores Timur. Arsip Kapel *Tuan Meninu*

Duling, D. C. (2011). Memory, collective memory, orality and the gospels. *HTS Theologiese Studies / Theological Studies*, 67(1).
<https://doi.org/10.4102/hts.v67i1.915>

Fibiger, M. Q. (2018). Alike but different: the understanding of rituals among Sri Lankan Tamil Hindus in Denmark. *Journal of Ethnic and Migration Studies*, 44(16), 2634–2648. <https://doi.org/10.1080/1369183X.2017.1389027>

Fowler, B. (2007). *The obituary as collective memory*. Routledge.

Friedman, J. (2016). Weekend Update: Identity, Culture, Politics and Anthropology since the 1980s: Association for Social Anthropology in Oceania 2016 Distinguished Lecture. *Oceania*, 86(3), 344–356.
<https://doi.org/10.1002/ocea.5137>

Geertz, C. (1957). *Ritual And Social Change: A Javanese Example*. *American anthropologist*, 59(1), 32-54.

Gongaware, T. B. (2003). *Collective Memories And Collective Identities: Maintaining Unity In Native American Educational Social Movements*. *Journal of Contemporary Ethnography*, 32(5), 483-520.

Halbwachs, M. (1992). *On collective memory*. Ed, Lewis A. Coser. . London: University of Chicago Press

Hall, Stuart. 1990. *Cultural Identity and Diaspora.*” In *Identity: Community, Culture, Difference*. London: Lawrence and Wishart publisher.

Haryanto, J. T. (2015). *Relasi Agama dan Budaya dalam Hubungan Intern Umat Islam*. *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, 1(1).

Haviland, W. A. 1993. *Antropologi Jilid 2*, terj. Soekadijo, Jakarta: Erlangga.

Heldt Cassel, S., & Miranda Maureira, T. (2017). Performing identity and culture in Indigenous tourism—a study of Indigenous communities in Québec, Canada. *Journal of Tourism and Cultural Change*, 15(1), 1–14.
<https://doi.org/10.1080/14766825.2015.1125910>

Herskovits, M. J. 1937. *The significance of the study of acculturation for anthropology*. *American Anthropologist*, 39(2), 259-264.

- Heuken, A. (2008). *Christianity in Pre-Colonial Indonesia. A History of Christianity in Indonesia*, 3-7.
- Heuken, Adolf. 2008. “ *The Solor-timor Mission of the Dominicans, 1562-1800*”, dalam Jan Sihar Aritonang and Karel Steenbrink (editor), *A History of Christianity in Indonesia*, Leiden/Boston: Brill
- Jebarus Pr, Eduard. 2017. *Sejarah Keuskupan Larantuka*. Maumere: Penerbit Ledalero
- Keesing, R. (2014). *Teori-teori tentang Budaya*. Antropologi Indonesia No 52
- King, V. T. (2017). Identity, material culture and tourism: Of ritual cloths and totem poles. *South East Asia Research*, 25(2), 192–207. <https://doi.org/10.1177/0967828X16654259>
- Kodiran. 1998. *Akulturasi sebagai Mekanisme Perubahan Kebudayaan*. Humaniora No.8 hal 87 - 91.
- Koentjaraningrat. 1972. *Metode Antropologi, Ichtsar dari metode-Metode Antropologi dalam Penyelidikan Masyarakat dan kebudayaan Indonesia*. Jakarta: Penerbit Universitas
- Koentjaraningrat. 2015. *Pengantar Ilmu Antropologi*. Rineka Cipta: Jakarta
- Lattu, I. Y. *Orality and Ritual in Collective Memory: A Theoretical Discussion*. 2019. *Jurnal Pemikiran Sosiologi*, 6(2), 94-111.
- Marzali, A. 2017. *Agama dan kebudayaan*. Umbara, 1(1).
- Misztal, B. A. (2010). Collective Memory in a Global Age Learning How and What to Remember. *International Sociological Association*, 58 (1): 24. <https://doi.org/10.1177/0011392109348544>
- Mitha, K., Adatia, S., & Jaspal, R. (2017). Two cultures, one identity: formulations of Australian Isma’ili Muslim identity. *Cont Islam*, 11, 41–60. <https://doi.org/10.1007/s11562-017-0382-x>
- Moazzen, M. (2016). Rituals of Commemoration, Rituals of Self-Invention: Safavid Religious Colleges and the Collective Memory of the Shi’a. *Iranian Studies*, 49(4), 555–575. <https://doi.org/10.1080/00210862.2015.1030985>
- Monteiro, Yohanes Hans. 2020. *Semana Santa Di Larantuka: Sejarah dan Liturgi*. Maumere: Penerbit Ledalero
- Mulyati, M. *Semana Santa, Tradisi Paskah Umat Katolik Di Larantuka, Flores Timur, Nusa Tenggara Timur*. Walasuji, 10(2), 203-218.

- Nelson, J. (2003). Social memory as ritual practice: Commemorating spirits of the military dead at Yasukuni Shinto S. In *The Journal of Asian Studies* (Vol. 62, Issue 2).
- O'collins, G., & Braithwaite, D. (2015). Tradition as Collective Memory: A Theological Task to Be Tackled. *Theological Studies*, 76(1), 29–42. <https://doi.org/10.1177/0040563914565300>
- Olick, J. K. (2006). Products, Processes, and Practices: A Non-Reificatory Approach to Collective Memory. *BIBLICAL THEOLOGY BULLETIN*, 36. <https://doi.org/10.1177/01461079060360010201>
- Pusat Data dan Analisa. 2019. *Paskah di Larantuka*. Tempo Publishing
- Redfield, R., Linton, R., & Herskovits, M. J. 1936. *Memorandum for the study of acculturation*. *American anthropologist*, 38(1), 149-152.
- Sanga Felysianus. 2007. “Nilai-Nilai Dasar Budaya Lamaholot” dalam *Sketsa Budaya Lamaholot dan Moralitas Publik, Konsepsi Kearifan Lokal dalam Pembangunan Daerah*. S. Soda (Penyusun). Larantuka: Yayasan Cinta Kasih
- Schröter, S. (2011). *Christianity in Indonesia: An Overview*. Universitätsbibliothek Johann Christian Senckenberg.
- Singh, K., Sigroha, S., Singh, D., & Shokeen, B. (2017). Religious and spiritual messages in folk songs: a study of women from rural India. *Mental Health, Religion and Culture*, 20(5), 464–477. <https://doi.org/10.1080/13674676.2017.1356812>
- Spradley, James P. 2007. *Metode Etnografi*, ed. Ke-2. Terjemahan: Mizbah Z. Elizabeth. Tiara Wacana: Yogyakarta.
- Steenbrink, K. (2006). *Orang-Orang Katolik di Indonesia 1808-1942. Jilid II*. Maumere: Penerbit Ledalero.
- Taum, Yoseph Yapi. 1993. “Tradisi dart Transformasi Cerita Wato Wele-Lia Nurat dalam Cerita Rakyat Flores Timur Makalah Seminar Tradisi Lisan Nusan tara. Jakarta: FS-U1.
- Taum, Yoseph Yapi. 1994. *Struktur Birokrasi Dan Kekuasaan Tradisional Di Flores Timur*. BASIS-Nopember XLIII
- Vatter, Ernst. 1984. *Ata Kiwan*. (Ed) Bahasa Indonesia. Ende: Nusa Indah
- Verkuyten, M. (2007). Religious Group Identifi cation and Inter-Religious Relations: A Study Among Turkish-Dutch Muslims. *Group Processes & Intergroup Relations*, 10(3), 341–357. <https://doi.org/10.1177/1368430207078695>

Viola, M. Alice Marques. 2013. *Presença Histórica “Portuguesa” Em Larantuka (Séculos XVI E XVII) E Suas Implicações Na Contemporaneidade*. Disertasi. Universidade Nova de Lisboa, Lisboa

Wekke, I. S., Aghsari, D., Evizariza, E., Junaidi, J., & Harun, N. (2018). Religion and Culture Encounters in Misool Raja Ampat: Marine Ritual Practice of Sasi Laut. *IOP Conference Series: Earth and Environmental Science*, 156(1). <https://doi.org/10.1088/1755-1315/156/1/012039>

Zhang, B., Drujven, P., & Strijker, D. (2018). A tale of three cities: negotiating ethnic identity and acculturation in northwest China. *Journal of Cultural Geography*, 35(1), 44–74. <https://doi.org/10.1080/08873631.2017.1375779>

DAFTAR NAMA INFORMAN

1. Nama : Don Martinus DVG
: Keturunan Raja Larantuka, *Presidenti Confraria*
2. Nama : Yan Fernandez
: Mantan *Procurador Confraria Reinha Rosari*
3. Nama : Yosep Bala Gete
: *Procurador Confraria Reinha Rosari* saat ini
4. Nama : Wempi Resiona
: Keturunan ke 9 Resiona, anggota *Confraria Reinha Rosari*
5. Nama : Mgr. Kopong Kung Pr
: Uskup Keuskupan Larantuka saat ini
6. Nama : Ursula Riberu
: Pemilik *Tori Miseri de Campo*, anggota *Mama Muji*
7. Nama : Cornelia Kori Fernandez
: *Mama Muji* Pante Besar
8. Nama : Randy Diaz
: Ketua OMK Paroki Katedral
9. Nama : Galang Dea
: Pemuda Kapel
10. Nama : Sisilia Diaz
: penjaga kapel *Tuan Meninu*
11. Nama : Anton Fernandez, Aloysius L. Diaz, Dominikus Nalele
: Pemangku adat suku *Kinta Besar*, *Pohon Rita* dan *Nalel* di kapel *Tuan Meninu*