

BIBLIOGRAPHY

- Abbas, T. ". (2020, February 27). *Menelusuri Jejak Terpinggirkannya Abangan*. Retrieved from Program Studi Agama dan Lintas Budaya, Center for Religious and Cross-cultural Studies, Graduate School, Universitas Gadjah Mada: <https://crs.ugm.ac.id/menelusuri-jejak-terpinggirkannya-abangan/>
- Abdullah, A. (1996). *Studi Agama: Normativitas atau Historisitas?* Yogyakarta: Pustaka Pelajar.
- Abubakar Sidik Katili, Zainuddin Latore, Moh. Chandra Nouko. (2015). Inventarisasi Tumbuhan Obat dan Kearifan Lokal Masyarakat Etnis Bune dalam Memanfaatkan Tumbuhan Obat di Pinogu. *Prosiding Seminar Nasional Masyarakat Biodiversity Indonesia*, (pp. 78-84).
- Afriyanto. (2017). *Mohumbungo Pada Ritual Dayango di Desa Liyodu Kecamatan Bongomeme Kabupaten Gorontalo*. Gorontalo: Skripsi pada Prodi Pendidikan Seni Drama, Tari dan Musik, Fakultas Sastra dan Budaya, Universitas Negeri Gorontalo.
- Al-Amri, H. M. (2017). Akulturasi Islam dan Budaya Lokal. *Kuriositas*, Vol. 11., No. 2, 12-28.
- Amin, B. (2012). Islam, Budaya dan Lokalitas Gorontalo. *Jurnal Sejarah dan Budaya Vol. II*, 1-16. Retrieved from Repository Universitas Negeri Gorontalo.
- Amin, B. (2012a). *Memori Gorontalo: Teritori, Transisi dan Tradisi*. Jogjakarta: Penerbit Ombak.
- Amin, B., & Hasanudin. (2012b). *Gorontalo dalam Dinamika Sejarah Masa Kolonial*. Yogyakarta: Penerbit Ombak.
- Amster, M. H. (2016). Animism and Anxiety: Religious Conversion among the Kelabit of Sarawak. In K. Å. Sprenger, *Animism in Southeast Asian* (pp. 205-218). New York: Routledge.
- Aragon, L. V. (2003). Missions and omissions of the supernatural: Indigenous cosmologies and the legitimisation of 'religion' in Indonesia. *Anthropological Forum*, Vol. 13, No. 2, 131-140.
- Århem, K. (2016). Southeast Asian Animism in Context. In K. Århem, & G. Sprenger, *Animism in Southeast Asia* (pp. 3-30). London: Routledge.

- Århem, K. (2016b). Animism and the Hunter's Dilemma: Hunting, Sacrifice and Asymmetric Exchange among the Katu of Vietnam. In K. Å. Sprenger, *Animism in Southeast Asia* (pp. 91-113). New York: Routledge.
- Arkoun, M. (2003). Rethinking Islam Today. *The Annals of the American Academy of Political and Social Science*, Vol. 588, 18-39.
- Asad, T. (1986). The Idea of an Anthropology of Islam. *Qui Parle*, Vol. 17 No. 2, 1-30.
- Asad, T. (1993a). *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. London: The Johns Hopkins University Press.
- Asad, T. (2003b). *Formation of The Secular: Christianity, Islam, Modernity*. California: Stanford University Press.
- Astor-Aguilera, M., & Harvey, G. (2018). We Have Never Been Individuals. In *Rethinking Relations and Animism: Personhood and Materiality* (pp. 1-12). New York: Routledge.
- Badudu, Y. (1982). *Morfologi Bahasa Gorontalo*. Jakarta: Penerbit Djambatan.
- Bakan, M. B. (2007). *World Music: Traditions and Transformation*. New York: McGraw-Hill Companies, Inc.
- Baruadi, M. K. (2014). Tradisi Sastra Dikili dalam Pelaksanaan Upacara Adat Maulidan di Gorontalo. *El-Harakah*, Vol. 16, No. 1, 1-21.
- Beatty, A. (2003). *Varieties of Javanese Religion: An Anthropological Account*. Cambridge: Cambridge University Press.
- Benda, H. J. (1958). Christiaan Snouck Hurgronje and the Foundations of Dutch Islamic Policy in Indonesia. *The Journal of Modern History*, 338-347.
- Bird-David, N. (1999). "Animism" Revisited: Personhood, Environment, and Relational Epistemology. *Current Anthropology*, 67-91.
- Boas, A. L. (1930). *A Documentary History of Primitivism and Related Ideas*. New York: Duke University Press.
- Bohlman, P. V. (2002). *The World Music: A Very Short Introduction*. New York: Oxford University Press.
- Burhanudin, J. (2014). The Dutch Colonial Policy on Islam: Reading the Intellectual Journey of Snouck Hurgronje. *Al-Jami'ah: Journal of Islamic Studies*, 25-68.
- Burton, J. J. (1981). *Satan: The Early Christian Tradition*. United Kingdom: Cornell University Press.

- Buxton, L. H. (1928). Folk-Dancing among Primitive Peoples. *The Journal of the English Folk Dance Society*, 3-7.
- Castro, E. V. (1998). *Cosmological Perspectism in Amazonia and Elsewhere*. Manchester: Hau Press.
- Castro, E. V. (2015a). *The Relative Native: Essays on Indigenous Conceptual Worlds*. Chicago: Hau Books.
- Cederroth, S. (2016). Gods and Spirits in the Wetu Telu Religion of Lombok. In K. Å. Sprenger, *Animism in Southeast Asia* (pp. 236-256). New York: Routledge.
- Chopra, D. (2010). *Muhammad: A Story of the Last Prophet*. New York: Harper Collins.
- Cox, J. (2007). *From Primitive to Indigenous*. Hampshire, England: Ashgate Publishing Company.
- Cox, J. (2014a, 5 14). *A Response by James Cox to Bjørn Ola Tafford on the Classification 'Indigenous Religions'*. Retrieved from Religious Studies Project: <https://www.religiousstudiesproject.com/response/a-response-by-james-cox-to-bjorn-ola-tafford-on-the-classification-indigenous-religions/>
- Cox, J. L. (2016b). Before the 'After' in 'After World Religions' - Wilfred Cantwell Smith on the Meaning and End of Religion. In C. R. Robertson, *After World Religion* (p. xii). New York: Routledge.
- Cox, J. (2017c). The Debate between E.B Tylor and Andrew Lang over the Theory of Primitive Monotheism: Implications for Contemporary Studies of Indigenous Religion. In G. H. Paul Francois Tremlett, *Edward Burnett Tylor, Religion and Culture* (pp. 1-28). London: Bloomsbury Academic.
- Cox, J. L. (2018d). The Contribution of T.G.H Strehlow to the Contemporary Global Study of Indigenous Religions. *Friends of the Strehlow Research Centre, Proceedings of the 2018 Symposium: Reflecting on the Past, Making Tracks for the Future*, 24-35.
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. London: Sage Publication.
- Damis, M. (2016). Ikrar U Duluwo Lim Lo Pohalaa: Bentuk Kesadaran Etnis Gorontalo Era Prakolonial. *Jurnal Holistik*, 1-20.
- Daulima, F. (2004). *Terbentuknya Kerajaan Limboto-Gorontalo*. Limboto: Galeri Budaya Daerah, LSM "Mbui Bungale".
- Davies, C. A. (1999). *Reflexive Ethnography: A Guide to Researching Selves and Others*. London: Routledge.

- Dhavamony, M. (1973). *Phenomenology of Religion*. Rome: Gregorian University Press.
- Djodjo, M. (2019). *Tradisi Dayango di Desa Ayuhuulalo Tilamuta*. Gorontalo: Skripsi Jurusan Sosiologi, Fakultas Ilmu Sosial, Universitas Negeri Gorontalo.
- Djuanda, D. (2014). *Pelaksanaan Upacara Dayango: Studi Kasus Pada Desa Barakati Kecamatan Batuda'a*. Gorontalo: Skripsi pada Prodi Studi Pendidikan Sendratasik, Fakultas Sastra dan Budaya, Universitas Negeri Gorontalo.
- Dungga, A. (1971). Himpunan Bahan-Bahan Seminar Adat Gorontalo. *Seminar Adat Istiadat Daerah Gorontalo* (pp. 131-142). Gorontalo: Medio September.
- Durkheim, E. (1995). *The Elementary Forms of Religious Life*. (K. E. Fields, Trans.) New York: The Free Publisher.
- Eliade, M. (1957). *The Sacred and The Profane: The Nature of Religion*. New York: A Harvest Book, Harcourt, Brace & World, Inc.
- Eliade, M. (1961a). Recent Works on Shamanism: A Review Article. *History of Religion Vol. 1*, 152-186.
- Elnino. (2005). Islam dan Peradaban Gorontalo. In H. I. Funco Tanipu, *Menggagas Masa Depan Gorontalo* (pp. 403-418). Yogyakarta: HPMIG Press.
- Ernawati, Heryati, & Ataufiq, M. M. (2017). Penerapan Tradisi "Payango" pada Rumah Tinggal Masyarakat Gorontalo sebagai Upaya Pelestarian Budaya Lokal. *Prosiding Seminar Heritage Ikatan Peneliti Lingkungan Binaan Indonesia (IPLBI)* (pp. 33-40). Jakarta: Sekolah Tinggi Teknologi Cirebon, Universitas Indoensia, Universita Trisakti.
- Ernst, C. W. (1997). *Sufism: An Introduction to the Mystical Tradition of Islam*. Walnut Street, Boulder: Shambhala Publication, Inc.
- Fitzgerald, T. (2000). *The Ideology of Religious Studies*. New York: Oxford University Press.
- Foundation, A. a. (2020, October 7). *What are Psychedelics*. Retrieved from ADF: <https://adf.org.au/drug-facts/psychedelics/>
- Frazer, J. G. (1890). *The Golden Bough: A Study in Magic and Religion*. United Kingdom: Macmillan Press.
- Freud, S. (1955). *The Interpretation of Dreams: The Complete and Definitive Text*. (J. Strachey, Ed., & J. Strachey, Trans.) United States: Basic Books.
- Furst, P. T. (1972). *Flesh of the Gods: The Ritual Use of Hallucinogens*. London: Allen & Unwin.

- Geertz, A. W. (2004). Can We Move Beyond Primitivism? On Recovering the Indigenes of Indigenous Religions in the Academic Study of Religion. In J. K. Olupona, *Beyond Primitivism: Indigenous Tradition and Modernity* (pp. 37-70). New York: Routledge.
- Geertz, C. (1960). *The Religion of Java*. Chicago: University of Chicago Press.
- Gorlinski, V. (2012, 5 4). *Gorontalo Province, Indonesia*. Retrieved from Britannica: <https://www.britannica.com/place/Gorontalo>
- Gorontalo, M. o. (2016). *Population Survey Based on Religion in Gorontalo*. Gorontalo: Ministry of Religious Affairs of Gorontalo.
- Grau, A. (1998). Myths of Origin. In A. Carter, *The Routledge Dance Studies Reader* (pp. 197-202). London: Routledge.
- Gunawan, H. (2016). *Jaringan Perdagangan Masyarakat Tionghoa di Teluk Tomini Abad ke-20*. Yogyakarta: Amara Books.
- Hadjarati, H. (2015). Standarization Elements in Motion Basic Martial Langga Gorontalo. *The 1st ACPES' Conference* (pp. 562-569). Semarang, Central Java: Universitas Negeri Semarang.
- Haga, B. J. (1931). *De Lima-pahalaä (Gorontalo): Volksordening, adatrecht en bestuurspolitiek*. Bandoeng: A.C Nix & CO.
- Haila, Y. (2000). Beyond the Nature-Culture Dualism. *Biology and Philosophy*, 155-175.
- Hallowell, A. I. (1960). *Ojibwa Ontology, Behavior, and World View*. New York: Columbia University Press.
- Hallowel, I. (1971a). *The Role of Conjuring in Sauteaux Society*. New York: Octagon Books.
- Harvey, G. (2000). *Indigenous Religions: A Companion*. New York: Cassell.
- Hasanuddin. (2018). Pelayaran Niaga, Bajak Laut, dan Perkampungan Pedagangan di Gorontalo. *Walusuji Vol. 9. No. 2*, 261-275.
- Hawting, G. (2006). *The Development of Islamic Ritual*. New York: Ashgate Publishing.
- Hecht, R. D. (2008). "Rites Requires Rights": J. Z. Smith's "To Take Place: Toward Theory in RItual" after 20 Years Space, Place, and Lived Experience in Antiquity Consultation. *Journal of the American Academy of Religion*, 790-805.
- Hefner, R. W. (2011). Where have all the abangans gone?: Religionization and the decline of nonstandard Islam in contemporary Indonesi. In M. P. Madinier, *The Politics of Religion in Indonesia* (pp. 71-91). Oxon: Routledge.

- Henley, D. (2005). *Fertility, Food and Fever: Population, Economy and Environment in North and Central Sulawesi, 1600-1930*. Leiden: KITLV Press.
- Howell, S. (2016). Seeing and Knowing: Metamorphosis and the Fragility of Species in Chewong Animistic Ontology. In K. Arhem, & G. Sprenger, *Animism in Southeast Asia* (pp. 56-73). London: Routledge.
- Hultkrantz, A. (1973). A Definition of Shamanism. *Temenos*, Vol. 9, 25-37.
- Humphrey, C. (1994). Shamaic Practices and the State in Northern Asia: Views from the Center and Periphery. In T. Nicholas, & C. Humphrey, *Shamanism, History and the State* (pp. 191-228). Ann Arbor: University of Michigan Press.
- Hunowu, M. A. (2020). *Linula Molalahu: Sejarah, Tradisi dan Kearifan*. Kapalok, Sumatra Barat: Insan Cendekia Mandiri.
- Hunowy, M. A., Pakuna, H. B., Lahaji, & Obie, M. (2020). Mopo'a Huta on Peasant Community: A Ritual for Harmony with Nature in Molalahu Village of Gorontalo Regency - Indonesia. *Journal of Scientific Research in Science and Technology*, Vol. 7, 220-228.
- Hutton, R. (2015). Introduction. In R. Hutton, *Physical Evidence for Ritual Acts, Sorcery and Witchcraft in Christian Britain: A Feeling for Magic* (pp. 1-14). United Kingdom: Palgrave Macmillan.
- Ibrahim, A. (2019, July 13). *Cerita di Balik Mitos Larangan Berpakaian Warna Merah bagi Warga Gorontalo*. Retrieved from Liputan 6: <https://www.liputan6.com/regional/read/4011449/cerita-di-balik-mitos-larangan-berpakaian-warna-merah-bagi-warga-gorontalo>
- Ikuta, H. (2011). Embodied Knowledge, Relations with the Environment, and Political Negotiation: St. Lawrence Island Yupik and Inupiaq Dance in Alaska. *Arctic Anthropology*, 54-65.
- Ingold, T. (2000). *The perception of the environment: Essays in livelihood, dwelling, and skill*. New York: Routledge.
- Iranica, E. (1996). *Isma'ili Jurisprudence*. New York: Online Edition. Retrieved from Encyclopaedia Iranica.
- Ismail, S. (2008). Peran Para Sultan dalam Penyebaran Islam di Gorontalo. *Al-Qalam*, 57-74.
- Janowski, M. (2016). The Dynamics of the cosmic conversation: Beliefs about spirits among the Kelabit and Penan of the Upper Baram River, Sarawak. In K. Å. Sprenger, *Animism in Southeast Asia* (pp. 181-204). New York: Routledge.

- Jones, M. (2012, January 18). *What is trance?* Retrieved from Openstax cnx: <https://cnx.org/contents/FfawFDIH@3/What-is-trance-The-complex-relationship-between-shamans-and-the-altered-state-of-consciousness-called-trance-full-article-contains-all-other-shorter-modules-on-trance>
- Jr, C. D. (2000). The unwieldy promise of ceremonies: The Case of the Jakalteko Maya's Dance of the Conquest. In G. Harvey, *Indigenous Religion: A Companion* (pp. 190-203). London: Cassell.
- Kahoe, A. B. (2000). *Shaman and Religion: An Anthropological Exploration in Chritical Thinking*. Ilnoiss: Waveland Press.
- Kaluku, K. (1971). Himpunan-himpunan Bahan Seminar Adat. *Seminar Adat Istiadat Daerah Gorontalo* (pp. 37-38). Gorontalo: Medio September.
- Kau, S. A. (2014). *Sejarah Sosial Ulama Gorontalo: Studi tentang Potret dan Peran Tokoh Islam di Gorontalo*. Gorontalo: Sultan Amai Press.
- Kau, S. A., Yahiji, K., Pongoliu, H., & Daud, I. (2015). *Adat Gorontalo: Studi Atas Basis Filosofis-Teologis*. Gorontalo: Lembaga Penelitian dan Pengabdian Pada Masyarakat Institut Agama Islam Negeri (IAIN) Sultan Amai Gorontalo.
- Kau, S. (2019a). *Tafsir Islam atas Adat Gorontalo: Mengungkap Argumen Filosofis-Teologis*. Malang: Inteligensia Media.
- Keane, W. (1995). Religious change and historical reflection in Anakalang, West Sumba, Indonesia. *Journal of Southeast Asian Studies*, 289-306.
- Kebudayaan, D. P. (1980). *Ensiklopedi Musik Indonesia: Seri A - E*. Jakarta: Proyek Penelitian dan Pencatatan Kebudayaan Daerah Departemen Pendidikan dan Kebudayaan.
- Klass, M. (1995). *Ordered Universes: Approaches to the Anthropology of Religion*. Boulder, CO: Westview Press.
- Kuper, A. (1988). *The Invention of Primitive Society: Transformation of an Illusion*. New York: Routledge.
- Lalani, A. R. (2000). *Early Shi'i Thought: The Teachings of Imam Muhammad al-Baqir*. London: I. B Taurus.
- Lang, A. (1898). *The Making of Religion*. USA: University of Chicago Press.
- Leo Andoh Korsaa, J. E.-A. (2019). Akan experience of God through the eyes of the Fante from Oguaa. *Arts and Humanities Open Access*, 280-283.

- Letcher, A. (2013). Psychedelics, Animism and Spirituality. In G. Harvey, *The Handbook of Contemporary Animism* (pp. 341-352). New York: Routledge.
- Lily EN Saud, e. (2012). *Tabea, Kearifan Lokal: Arif Terhadap Lingkungan dari Tanah Sulawesi*. Manado: Media Informasi BPNB Manado, Wilayah Kerja: Sulawesi Utara, Sulawesi Tengah, Gorontalo.
- Limyah Al-Amri, M. H. (2017). Akulturasi Islam dalam Budaya Lokal. *Kuriositas*, Vol. 11, No. 2, Desember, 191-204.
- Lipoeto, M. H. (1949). *Sedarah Gorontalo: Dua Lima Pohalaa*. Gorontalo: Ra'jat Gorontalo.
- Maarif, S. (2012). *Dimensions of Religious Practice*. Arizona: A Dissertation Presented in Partial Fulfillment of Requirements for the Degree Doctor of Philosophy.
- Maarif, S. (2014a). Being Muslim in Animistic Ways. *Al-Jamiah: Journal of Islamic Studies* Vol. 52, No. 1, 149-174.
- Maarif, S. (2015b). Ammatoan Indigenous Religion and Forest Conservation. *Brill: Worldviews*, 19, 144-160.
- Maarif, S. (2017c). Indigenous Religion Paradigm: Re-interpreting Religious Practices of Indigenous People. *Rethinking Religious Pluralism in Asia; India-China-Indonesia*, 1.
- Maarif, S. (2018d). *Pasang Surut Rekognisi Agama Leluhur dalam Politik Agama di Indonesia*. Jogjakarta: Centre for Religious and Cross-cultural Studies.
- Madelung, W. (1976). The Sources of Isma'ili Law. *JNES*, 29-40.
- Madinier, R., & Pichard, M. (2011). *The Politics of Religion in Indonesia*. New York: Routledge.
- Madjowa, V. (2015). *Pemilu Gorontalo 1955-2014*. Depok: Banana dan Perludem (Perkumpulan untuk Pemilu dan Demokrasi).
- Manado, A. (1830). *AR Gorontalo to Res. Manado*. Manado: ANRI Manado.
- Marranci, G. (2008). *The Anthropology of Islam*. New York: Oxford International Publisher.
- Marx, K. (2000, 1). *Marx's Contribution to the Critique of Hegel's Philosophy of Right*. Retrieved from Marxist Org: <https://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm>

- Masuzawa, T. (2005). *The Invention of World Religion: How the European Universalism was Preserved in the Language of Pluralism*. London: The University of Chicago Press.
- McGinty, P. (1975). Three Models of Interpretation: Genealogy, Translation, Rearticulation. *History of Religion*, Vol. 14, No. 3, 207-227.
- Mends, J. S. (1977). Social Change and African Religion. *Sociological Analysis*, 1-12.
- Mohi, Alim Niode & Elnino M. Husein. (2003). *Abad Besar Gorontalo*. Gorontalo: The Presnas Centre.
- Moningka, O. (2020, 8 15). *Sejarah Baru, Pertama Kali Ekspor Jagung dengan Kapal Terbesar*. Retrieved from Dinas Pertanian Provinsi Gorontalo: [https://distan.gorontaloprov.go.id/post/sejarah-baru-pertama-kali-ekspor-jagung-dengan-kapal-terbesar#:~:text=Dinas%20Pertanian,-Provinsi%20Gorontalo&text=Gorontalo%20Utara%2C%20Sabtu%20\(15%2F,nilai%20ekspor%2027.3%20Milyar%20Rupiah](https://distan.gorontaloprov.go.id/post/sejarah-baru-pertama-kali-ekspor-jagung-dengan-kapal-terbesar#:~:text=Dinas%20Pertanian,-Provinsi%20Gorontalo&text=Gorontalo%20Utara%2C%20Sabtu%20(15%2F,nilai%20ekspor%2027.3%20Milyar%20Rupiah).
- Morrison, K. M. (2000). The Cosmos as Intersubjective: Native American other-than-human persons. In G. Harvey, *Indigenous Religions: A Companion* (pp. 23-36). New York: Cassell.
- Morrison, K. M. (2000). The Cosmos as Intersubjective: Native American other-than-human-persons. In G. Harvey, *Indigenous Religions: A Companion* (pp. 23-36). London: Cassell.
- Nasir, M. A. (2019). Revisiting The Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication. *Al-Jamiah: Journal of Islamic Studies Vol. 57, No. 2*, 329-358.
- Niaga, I. (2013). *Masalah-masalah Budaya*. Gorontalo: Universitas Gorontalo Press.
- Niaga, I. (2013a). Ritual Dayango: Studi Kasus di Desa Liyodu, Kecamatan Bongomeme, Kabupaten Gorontalo. *Seminar Hasil Penelitian di Jurusan Pendidikan Sendoritasik, Fakultas Sastra dan Budaya, Universitas Negeri Gorontalo*, 1-19.
- Niode, A. (2007). *Gorontalo; Perubahan Nilai-nilai Budaya dan Pranata Sosial*. Jakarta: Pustaka Indonesia Press.
- Niode, O. S. (2014). *Beranda Etika Gorontalo*. Manado: STAIN Manado Press.
- Nur, S. R. (1979). *Beberapa Aspek Hukum Adat Tatanegara Kerajaan Gorontalo Pada Masa Pemerintahan Eato (1673-1679)*. Ujung Pandang, Makassar: Disertasi Doktor, Universitas Hasanuddin.

- Paino, C. (2011, March 8). *Lentera Timur*. Retrieved from Lentera Timur: <https://archive.lenteratimur.com/2011/03/dayango-dilarang-banjir-pun-datang/>
- Pakuna, H. B., & Hunowu, M. A. (2019). Praktik Ritual Mopo'a Huta (Memberi Makan padaa Tanah) pada Masyarakat Gorontalo di Desa Molalahu. *Jurnal Sosiologi Agama Indonesia*, Vol. 1, No. 1, 49-65.
- Pateda, M. (1977). *Kamus Bahasa Gorontalo-Indonesia*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departmen Pendidikan dan Kebudayaan.
- Patnaik, U. (1971). Capitalist Development in Agriculture: A Note. *Economic & Political Weekly*, 123-130.
- Peacock, J. L. (1986). The Creativity of Tradition in Indonesian Religion. *History of Religion*, 341-351.
- Pharo, L. K. (2011). A Methodology for a Deconstruction and Reconstruction of the Concepts "Shaman" and Shamanism". *Numen*, Vol. 58, No. 1 *Perspective on Shamanism*, 6-70.
- Platvoet, J. G. (2000). Rattray's request: Spriti Possession among the Bono of West Africa. In G. Harvey, *Indigenous Religion: A Companion* (pp. 80-96). New York: Cassell.
- Pu'u, K. (2021, January 12). What is Dayango? (T. ". Abbas, Interviewer)
- Pu'u, K. (2021, February 2). Who is the Eeya? (T. Abbas, Interviewer)
- Remme, J. H. (2016). Actualizing Spirits: Ifugao animism as onto-praxis. In K. Å. Sprenger, *Animism in Southeast Asia* (pp. 138-153). New York: Routledge.
- Ricklefs, M. C. (2006). *Mystic Synthesis in Java: A History of Islamization from the Fourteenth to the Early Nineteenth Centuries*. White Plains, NY: Eastbridge.
- Riedel, J. (1862). *Inilah Pintu Gerbang Pengatahuwan Itu (Hhikajatnja Tuwah Tanah Minahasa)*. Batavia.
- Samuels, D. W., Meintjes, L., Ochoa, A. M., & Porcello, T. (2010). Soundscape: Toward a Sounded Anthropology. *Annual Review of Anthropology*, Vol. 39, 329-345.
- Sanchez, J. L. (2007). Procession and Performance: Recreating RItual Soundscape among the Ancient Maya. *The World of Music*, Vol. 49, No. 2, 35-44.
- Schielke, S. (2010). Second thoughts about the anthropology of Islam, how to make sense of grand schemes in everyday life. *Working Papers*, 1-16.
- Segal, R. A. (2004). *Myth: A Very Short Introduction*. United States: Oxford University Press.

- Sharma, A. (2006). *A Primal Perspective on the Philosophy of Religion*. Netherland: Springer.
- Sherly G. Jocom, E. I. (2009). Dampak Pengembangan Agropolitan Basis Jagung dan Partisipasi Masyarakat di Provinsi Gorontalo: Kasus Kabupaten Pohuwato. *Forum Pascasarjana Vol. 32, No. 2*, 103-116.
- Sillander, K. (2016). Relatedness and Alterity in Bentian Human-Spirit Relations. In K. Århem, & G. Sprenger, *Animism in Southeast Asian* (pp. 157-180). London: Routledge.
- Smith, J. Z. (1982). *Imagining Religion: From Babylon to Jonestown*. London: The Universtiy of Chicago Press.
- Smith, J. Z. (1987a). *To Take Place Toward Theory in Ritual*. London: The University of Chicago Press.
- Smith, W. C. (1964). *The Meaning and End of Religion*. New York: Mentor Books.
- Sofyan, N. (2015). *Dayango dalam Pandangan Hukum Adat Gorontalo di Kabupaten Gorontalo*. Gorontalo: Skripsi Jurusan Hukum, Fakultas Hukum, Universitas Negeri Gorontalo.
- Southworth, M. (1969). The Sonic Environment of Cities. *Environment and Behaviour, Vol. 1*, 49-70.
- Sprenger, G. (2016). Graded Personhood: Human and Non-human Actors in the Southeast Asian Uplands. In K. Å. Sprenger, *Animism in Southeast Asia* (pp. 73-90). New York: Routledge.
- Stewart, C. (1999). Syncretism and Its Synonyms: Reflections on Cultural Mixture. *Diacritics*, 40-62.
- Syarifuddin. (2016). Molape Saronde dan Motidi dalam Bingkai Adat dan Agama di Gorontalo. *Balai Penelitian dan Pengembangan Agama Makassar*, 1-8.
- Tacco, R. (1935). *Het Volk Van Gorontalo: (Historich Traditioneel Maatschappelijck Cultural Sociaal Karakteristiek en Economisch)*. Gorontalo: Yo Un Ann.
- Tafjord, B. O. (2013). Indigenous Religion(s) as an Analytical Category. *Method & Theory in the Study of Religion*, 221.
- Taiwo, O. (2000). Music, art and movement among the Yoruba. In G. Harvey, *Indigenous Religions: A Companion* (pp. 173-189). London: Cassell.
- Tamu, A. Y. (2016). *Kalender Musim Masyarakat Gorontalo*. Gorontalo: UNG Press.
- Tanipu, F. (2008). *Raut Muka Gorontalo Kita*. Yogyakarta: HPMIG Press.

- Tanipu, F. (2011a). *Ekonomi-Politik Pertanian Gorontalo*. Retrieved from Academia: https://www.academia.edu/2504054/Ekonomi_Politik_Pertanian_Gorontalo
- Tanipu, F. (2020, December 2). *Benarkah Gorontalo Rawan Terorisme*. Retrieved from Funco Tanipu: <https://www.funco.id/benarkan-gorontalo-rawan-terorisme/>
- Tayob, S. (2017). *Islam as a Lived Tradition: Ethical Constellation of Muslim Food Practiced in Mumbai*. Afrika: A Dissertation submitted to Universiteit Utrecht.
- Thaib, E. J., & Kango, A. (2018). Dakwah Kultural dalam Tradisi Hileyia pada Masyarakat Kota Gorontalo. *Al-Qalam Vol. 24 No. 1*, 138-150.
- Tuan, Y. F. (1974). *Topophilia: A Study of Environmental Perception, Attitudes, and Values*. New York: Columbia University Press.
- Tuan, Y.-F. (2001a). *Space and Place*. Minneapolis: University of Minnesota Press.
- Tuloli, N. (2003). *Puisi Lisan Gorontalo*. Jakarta: Pusat Bahasa.
- Tungkagi, D. Q. (2017). Varian Islam Nusantara: Jawa, Minangkabau dan Gorontalo. *Jurnal Lektur Keagamaan*, 273-294.
- Tylor, E. B. (1871). *The Primitive Culture: Researches Into the Development of Mythology, Philosophy, Religion, Art, and Custom*. London: Evans, and Co., Printers, Whitefriars.
- UNESCO, P. D. (2016, October 27). *Warisan Budaya Tak Benda (WBTB) Indonesia*. Retrieved from Permanent Delegation of the Republic of Indonesia to UNESCO: <http://kwriu.kemdikbud.go.id/info-budaya-indonesia/warisan-budaya-tak-benda-indonesia/>
- Unsrat, F. (1985). *Biografi Nani Wartabone*. Gorontalo: FKIP Unsrat.
- Vitebsky, P. (2000). Shamanism. In G. Harvey, *Indigenous Religion* (pp. 55-67). London: Cassel.
- Whitehead, A. (2013). The New Fethisim: Wester Statue Devotion and a Matter of Power. In G. Harvey, *The Handbook of Contemporary Animism* (pp. 260-270). London: Routledge.
- Whitehead, A. R. (2018a). Religious Objects: Uncomfortable relations and an Ontological turn to Things. In M. A.-A. Harvey, *Rethinking Relations and Animism: Personhood and Materiality* (pp. 75-94). London: Routledge.
- Whitten, T., Greg, Henderson, & Mustafa, a. M. (2002). *The Ecology of Sulawesi*. Jogjakarta: Gadjah Mada University Press.

- Wildan, M. (2016, September 26). *Penetapan Warisan Budaya Tak Benda Indonesia 2016*. Retrieved from Kementrian Pendidikan dan Kebudayaan Direktori Jendral Kebudayaan: <https://kebudayaan.kemdikbud.go.id/ditwdb/penetapan-warisan-budaya-tak-benda-indonesia-2016/>
- Willerslev, R. (2013). "The One-All": the animist high god. In G. Harvery, *The Handbook of Contemporary Animism* (pp. 275-283). London: Routledge.
- Woodward, M. (2011). *Java, Indonesia and Islam*. New York: Springer.

