



**PAPER – OPEN ACCESS**

## Values in the Kedurai Muang Apem Tradition in Bingin Kuning District, Lebong Regency

Author : Fina Hiasa et al  
DOI : 10.32734/lwsa.v7i2.2053  
Electronic ISSN : 2654-7066  
Print ISSN : 2654-7058

*Volume 7 Issue 2 – 2022 TALENTA Conference Series: Local Wisdom, Social, and Arts (LWSA)*



This work is licensed under a [Creative Commons Attribution-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nd/4.0/).

Published under licence by TALENTA Publisher, Universitas Sumatera Utara



# Values in the Kedurai Muang Apem Tradition in Bingin Kuning District, Lebong Regency

Fina Hiasa, Emi Agustina, Nafri Yanti, Meli Afrodita, Rizki I. Rahmat

Universitas Bengkulu, Bengkulu 38385, Indonesia

finahiasa@unib.ac.id

## Abstract

The aim of this research is to identify the values contained in the kedurai muang apem tradition in Bingin Kuning sub-district, Lebong district. The Muang Apem tradition is one of the oral traditions of the Rejang tribe. This tradition, which is carried out once a year in Lebong Regency, can be interpreted as a ritual ceremony that uses apem cake to be thrown or thrown around during the tradition. This practice is carried out as a form of prayer to Allah SWT. to be kept away from all dangers that threaten society. The Kedurai Muang Apem tradition is carried out in several villages in Lebong Regency such as Semelako Village, Pungguk Pedaro Village, Bingin Kuning Village and Karang Dapo Village. However, in this study, researchers only focused on the muang apem tradition carried out in Bingin Kuning sub-district, Lebong district. The method used in this research is descriptive qualitative combined with an ethnographic approach. Apart from observing and taking field notes, researchers also obtained data through interview and recording techniques. The results of the research show that there are divine values, cooperation, mutual cooperation values, life skills values such as maintaining cleanliness contained in the implementation of the Kedurai Muang Apem tradition.

Keywords: Values; Muang Apem Tradition; Bingin Kuning

## Abstrak

Tujuan dari penelitian ini adalah untuk mengidentifikasi nilai-nilai yang terkandung dalam tradisi kedurai muang apem di kecamatan Bingin Kuning, kabupaten Lebong. Tradisi Muang Apem adalah salah satu tradisi lisan yang dimiliki oleh suku Rejang. Tradisi yang dilaksanakan setahun sekali di Kabupaten Lebong tersebut dapat diartikan sebagai suatu upacara ritual yang menggunakan kue apem untuk dibuang atau dilempar-lempar pada saat tradisi berlangsung. Praktik tersebut dilakukan sebagai wujud sikap memohon kepada Allah Swt. agar dijauhkan dari segala bahaya yang mengancam masyarakat. Tradisi Kedurai Muang Apem ini dilaksanakan di beberapa desa di Kabupaten Lebong seperti Desa Semelako, Desa Pungguk Pedaro, Desa Bingin Kuning dan Desa Karang Dapo. Namun pada penelitian ini, peneliti hanya berfokus pada tradisi muang apem yang dilaksanakan di kecamatan Bingin Kuning, kabupaten Lebong. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif yang digabungkan dengan pendekatan etnografi. Selain mengobservasi dan catatan lapangan, peneliti juga memperoleh data melalui teknik wawancara dan rekaman. Hasil penelitian menunjukkan bahwa terdapat nilai ketuhanan, kerjasama, nilai gotong royong, nilai kecakapan hidup seperti menjaga kebersihan yang terkandung dalam pelaksanaan tradisi Kedurai Muang Apem.

Kata Kunci: Nilai-nilai; Tradisi Muang Apem; Bingin Kuning

## 1. Introduction

Lebong Regency is one of the districts in Bengkulu Province. The capital of Lebong Regency is Tubei which is located in one of the Lebong sub-districts which is surrounded by hills and mountains including Mount Kerinci Sebelat. According to Law Number 39 of 2003, Lebong Regency is the result of the expansion of Rejang Lebong Regency which is identical to Kepahiang Regency. Initially, Lebong Regency, which was formed from the expansion of Rejang Lebong, only had two sub-districts, namely North Lebong District and South Lebong District. As time went by, the sub-district was again divided into North Lebong District, Atas District, Central Lebong District, South Lebong District and Rimbo Pengadang District. Now Lebong Regency has 12 sub-districts with the addition of sub-districts, namely Bingin Kuning Sub-district, Lebong Sakti Sub-district, Topos Sub-district, Pinang Belalu Sub-district, Tubei Sub-district, Uram Jaya Sub-district and Amen Sub-district. Lebong Regency is located on the astronomical line 105°-108°E and 02° .65'-03° .60' S along Bukit Barisan and is classified as a hilly area with an altitude of 500-1,000 above sea level. The border of Lebong Regency is located to the north as the border between Merangin and Sarolangun Jambi. To the east, it directly borders North Musi Rawas, South Sumatra. It directly borders Rejang Lebong and North Bengkulu in the south and directly borders North Bengkulu in the west. The population of Lebong Regency is generally the Rejang tribe, although there are also several other tribes such as Javanese, Minang, Batak and others. Most of the residents of Lebong Regency work as rice farmers, so that Lebong Regency had the nickname at that time as Lumbung Padi.

As is known, Lebong Regency is a Regency dominated by people from the Rejang tribe. Junita (2021) The Rejang tribe has very rich customs and culture since their ancient ancestors, one of which is in Lebongh Regency, which has very high cultural values, so there is a saying "Swarang Patang Stumang" which means that the Rejang tribe people absolutely never let their brothers be in danger or trouble. Based on the proverb above, information can be drawn that the Rejang tribe people have very strong ties of brotherhood and friendship so that they will not let their brothers be in danger. Lebong Regency is very rich in customs, traditions and culture, even arts which are still widely practiced by the people of Lebong Regency.

Lebong Regency has an ancient ancestral tradition that is still believed and practiced by the wider community, namely the "Kedurai Muang Apem" tradition which is carried out in one of the villages in Lebong Regency. W.J.S (1989), tradition can be interpreted as everything that is passed down from generation to generation from ancestors. Apart from that, (Soekanto: 1993), said that tradition is everything that is a belief and is carried out in a way that has been passed down from generation to generation and can be maintained. According to the Big Indonesian Dictionary, it is explained that tradition is a custom that is usually carried out by a society from generation to generation. Based on the explanation above, we can understand that tradition is a belief that has been passed down from generation to generation, originating from ancestors.

Kedurai Muang Apem comes from three words with different meanings where Kedurai comes from the word *kenduri* which means ceremony or ritual while Muang comes from the word *Throw* and Apem means one of the cakes called *apem*. Soewandi (2021) explains that the Muang Apem kedurai tradition is carried out as a form of commemorating an event believed by the Rejang people, namely the sinking of Teras Temambang village, which was the village of their ancestors. This tradition is carried out in one of the sub-districts in Lebong Regency, namely Bingin Kuning Sub-district, precisely in Bingin Kuning Village. In this village, this tradition is carried out in a place known as "Sabo" or wide desert.

Amron (65), the Kedurai Muang Apem tradition is a ritual ceremony tradition which was originally carried out when there was a warning or there was a dangerous disease, but now the Kedurai Muang Apem tradition is carried out every year on the 10th of the 10th month. Badruzzaman (62), the Kedurai Muang Apem tradition is a tradition carried out as a celebration of Rio Cinde's victory in the cockfighting fight and the apem was used because at that time there were only Apem cakes so they threw apem cakes as a form of celebrating the victory. Jaspin (70), the Kedurai Muang Apem tradition is carried out when the earth is hot, which in this case means that there is disease affecting residents or wild animals entering. Apart from that, this tradition is also carried out as a form of repulsion by the surrounding community. From the explanations above, researchers draw the conclusion that the Kedurai Muang Apem tradition is a ceremony or ritual carried out when there is a warning and an outbreak of dangerous disease.

In the implementation of the Kedurai Muang Apem tradition, it is carried out in only one village which is the main village for implementing this tradition, namely Semelako village. The choice to carry out the Kedurai Muang Apem tradition in Semelako village is not without reason, but in Semelako village, which is said to be the village of former ancestors and also in Semelako village, there is a banyan tree which is believed to be a place if you want to meet your ancestors. According to Mr. Amron (65), as a traditional community leader, according to the story, there was a message from an ancestor named Rio Cinde who said that if my grandson wants to meet our family, look for a banyan tree under which there are lemongrass and turmeric plants. For this reason, the implementation of Kedurai Muang Apem was carried out in Semelako village.

Mr Badruzzaman (62) said that the community's enthusiasm for carrying out the Kedurai Muang Apem tradition is somewhat lacking because what is called a tradition has criteria, namely there is a community, there is time and there is something to imitate. In contrast to Mr. Badruzzaman's opinion, Mr. Amron (65) explained that the enthusiasm of the community in implementing Kedurai Muang Apem was very enthusiastic to carry it out. In fact, the implementation of Kedurai Muang Apem was attended by people from Central Bengkulu Regency because there are also sacred Lebong ancestors there. Based on the explanation above, it is known that the community's enthusiasm for implementing the Kedurai Muang Apem tradition is very high. Apart from that, in the implementation of Kedurai Muang Apem, it can be seen that many people flock to take part in the Kedurai Muang Apem event because during the implementation of this tradition there is a moment that is eagerly awaited by the community, namely when the apem cake is thrown and thrown away so that people are very enthusiastic about fighting for it.

The community is also very enthusiastic about following the Kedurai Muang Apem tradition because the community believes that this tradition commemorates their ancestors and is carried out every year. Apart from the people from the 4 villages who are very enthusiastic, the youth's interest in implementing the Kedurai Muang Apem tradition is very lacking due to the lack of knowledge of the youth regarding culture and traditions in Lebong Regency, one of which is the Kedurai Muang Apem tradition.

The Kedurai Muang Apem tradition is actually a tradition that is believed in by the Rejang tribe community so that the implementation of the Kedurai Muang Apem tradition is not only carried out in Lebong Regency but is also carried out in areas where there are Rejang tribe communities as well, such as North Bengkulu Regency, Rejang Lebong Regency which also implements it. traditions like this. Implementation in other regions has differences ranging from traditional terms to slight differences in implementation. The difference between the *Kenduri* tradition in Lebong Regency and North Bengkulu Regency is that in North Bengkulu Regency this tradition is called "Kenduri Agung Tradition" or "Tolak Balak Dusun".

This tradition is carried out by the people of Senali village with the aim of carrying out this tradition, namely to offer prayers to God Almighty so that they can avoid dangerous diseases and disasters. The implementation of this tradition by the people of Senali Village is carried out in a river by carrying yeast that has been made together by the community. According to Mr. Meriyanti (47), he explained that the Kenduri Agung tradition was initially carried out by the people of Senali village because many children at the end of the year were sick and there was no cure, so the traditional leaders in the village had a discussion and reached a decision to carry out this Kenduri Agung. . Different from North Bengkulu Regency, the implementation of this tradition is also carried out in Rejang Lebong Regency, which is also known as the "Grand Tradition" which is the same as North Bengkulu Regency. In Rejang Lebong Regency, the Agung tradition is carried out as an effort to ask Allah SWT for the blessings given. The Great Tradition in Rejang Lebong Regency has a very dominant difference from Lebong and North Bengkulu Regencies where in the implementation of the Great Tradition in Rejang Lebong Regency what is prepared is not yeast but yellow rice known as "Punjung Agung".

This arbor is yellow rice that is made and arranged high so that it has the shape of a tumpeng and is fought over by the community and this tradition is a mandatory activity during the birthday celebrations of Rejang Lebong Regency. It can be seen based on the explanation above that the Kenduri Muang Apem found in Lebong Regency is actually also carried out by the neighboring Regency which also has the Rejang tribe community. The Kenduri Apem tradition carried out by Lebong Regency has similarities and differences both in terms of pronunciation and also differences in implementation. This is because it is in accordance with the beliefs of each community, however, in fact the purpose of carrying out this tradition is the same, namely to express gratitude and ask for prayers to God Almighty and also as a deterrent from disasters and dangerous diseases.

## 2. Research Methods

Researchers used a method that is usually used in research, namely the qualitative descriptive method. Mukhtar (2013:10) qualitative descriptive research method is a method carried out in research at a certain time which aims to explain in depth data and phenomena. In this research, the author wants to describe the values contained in the implementation of the Kedurai Muang Apem tradition carried out in Bingin Kuning District, Lebong Regency, Bengkulu Province.

In this research, researchers conducted direct interviews with sources who understand the Kedurai Muang Apem tradition. So the data collected is in the form of recorded interviews with sources regarding the muang apem tradition. Researchers conducted interviews with 3 traditional leaders, namely the Chair of the Lebong Traditional Deliberative Body, traditional community leaders who are also implementers of this tradition and community elders. The reason for selecting these sources is that the three sources are native residents of the Rejang tribe and have knowledge and involvement in the traditions of the Rejang tribe, especially the kedurai muang apem tradition. Apart from that, the resource persons also met the age criteria of 40-80 years, being physically and mentally healthy. The data was analyzed by transcribing and concluding the results of the interviews to further analyze the values contained in the kedurai muang apem tradition.

## 3. Results And Discussion

This research describes the kedurai muang apem tradition and then analyzes what values are contained in the implementation of this tradition. The focus of previous research by Sajidiantito et al. (2018) regarding the Kedurai Muang Apem tradition in the form of exploring educational values so that the educational values contained in this tradition are discovered. However, in the research that the researchers conducted, the focus was broader, namely exploring the general values contained in the kedurai muang apem tradition.

The Kedurai Muang Apem tradition is a tradition carried out by the Rejang tribe community in Semelako Village, Bingin Kuning District, Lebong Regency. Initially, this tradition was carried out by seven villages, namely Semelako, Bungin, Pungguk Pedaro, Karang Dapo, Tanjung Bunga, Ujung Tanjung, and Pagar Agung. Currently, the Kedurai Muang Apem tradition is carried out only in 4 villages, namely Semelako Village, Bingin Kuning Village, Pungguk Pedaro Village and Karang Dapo Village. To spread the implementation of this tradition, the area has 4 clans, namely the Tribe 8 clan, the Suku-9 clan, the Selupu clan and finally the Bermani Julukalang clan.

In particular, the implementation of Kedurai Muang Apem is carried out by villages belonging to the tribe-8 clan. The Kedurai Muang Apem tradition actually has many names, such as Muang Apem/ Mbes Apem. However, even though it has many names, this tradition has never changed its place of implementation, namely on the wide sand known as "Sabo" in Bingin Kuning. This place is a place where people believe to be the place of their ancestors. There is a banyan tree there. Based on the explanation from the source, the Banyan Tree in Sabo is the place of the ancestors and the place where people wish to pray for their ancestors.

The villages that carry out Kedurai Muang Apem are initially carried out when the Semelako village has produced yeast which will be given to the 4 villages that will carry out this tradition. The mother yeast which will be distributed to the 4 villages is made by a special person, not just anyone. The one who makes the parent yeast is the "Baya Family" because if it is not made by this family then the yeast that is made will not be made or will fail. After that, the village reproduced the yeast that had been given and distributed it to the people of their respective villages. People who receive yeast are required to cook apem to bring during the implementation of Kedurai Muang Apem. If the four villages have received yeast from Semelako, then those villages must pay contributions or costs for the implementation of Kedurai Muang Apem, namely in the form of rice.

The process of implementing the Kedurai Muang Apem tradition begins with a dance which is a traditional Rejang art, namely the kejai dance. This kejai dance is performed by 4-6 pairs of girls. Based on the results of interviews conducted by researchers, researchers obtained information that these dancers have the names diwo children and dancer children, where diwo children mean that these kejai dancers are girls who are still virgins, while the dancer children mean that these kejai dancers must not be from one guardian. If in the performance of the Kejai dance there are dancers who come from one guardian, the gong used in the Kejai dance will not sound and the performance will be ruined.

Therefore, to anticipate that the kejai dancers will come from one guardian, the dancers are taken from several villages that will carry out the Kedurai Muang Apem tradition. After performing this kejai dance, the people, in this case the women who had brought the apem, were collected in one place, precisely under the banyan tree. After that, a prayer procession was carried out by a traditional elder/tetuai and incense burning was carried out to summon the spirits of the ancestors. After everything was done, the apem that had been collected was thrown around to the community and the people scrambled to take the apem. The Kedurai Muang Apem tradition is carried out with the aim of praying and remembering our ancestors.

Apart from that, this tradition is carried out with the aim of asking Allah SWT for prayers for the safety and health of the general public, namely the Lebong community and especially the village community and as a repellent. In the implementation of the Kedurai Muang Apem tradition there are no elements that violate Islamic law. According to information from the source, Mr. Amron (65), if someone's children and grandchildren are going to perform a ritual asking for prayers from the ancestors there, that person must perform 2 rak'ahs of sunnah prayer according to the message conveyed by their ancestors.

The implementation of the Kedurai Muang Apem tradition was initially carried out when there was a warning or an outbreak of a dangerous disease that befell the people of Lebong and there were also wild animals that entered the residents' settlements or the term "Hot Earth". As time went by, the implementation of the Kedurai Muang Apem tradition was carried out in deliberation by the Village Heads of Semelako, Bingin Kuning, Pungguk Pedaro and Karang Dapo resulting in a joint decision where the implementation of the Kedurai Muang Apem was carried out every year on the 10th of the 10th month. carried out in collaboration with village officials from the four villages implementing Kedurai Muang Apem with traditional officials in charge of the Kedurai Muang Apem tradition as well as the Lebong Regency Government in this case the Lebong Traditional Deliberative Body (BMA).

In implementing the Kedurai Muang Apem tradition, researchers want to identify the values that exist during the implementation of the Kedurai Muang Apem tradition from before implementation to after implementation. The Kedurai Muang Apem tradition is based on explanations from the sources, so researchers can find out the values implied or contained in it, which in this case are social values and cultural values. In the Kedurai Muang Apem tradition, the cultural value contained in it is that when carrying out the Kedurai Muang Apem, a dance was first performed which is a cultural symbol of Lebong Regency, namely "Kejai Dance". Based on the explanation from the resource person, namely Mr. Amron (65), before the implementation, it begins with the kejai dance and during the kejai, the apem is brought.

Apart from that, this was confirmed by Mr Badruzzaman (62) that the Kedurai Muang Apem process actually begins with the Kejai dance. The implementation of the Kejai dance has several conditions where the dancers must be women who are still virgins and the dancers cannot be one guardian. If it turns out that these dancers are one guardian then the gong musical instrument used will not sound and the implementation of this tradition will be very embarrassing. Apart from starting with the kejai dance, the cultural values contained in the implementation of Kedurai Muang Apem are the traditional elders and people Those who carry out rituals in this tradition wear traditional Rejang clothes, where the Rejang traditional clothes are characterized by a pointed head covering and the clothes worn are identically black and use a songket wrapped around the waist.

Apart from containing cultural values, this tradition also contains social values, in this case the value of cooperation, where when carrying out the Kedurai Apem tradition, the village community who carry out Kedurai Apem work together and together to make apem cakes and prepare all things related to it. implementation of the Kedurai Apem tradition. In this event, everyone participates and takes a role so that fellow villagers who carry it out bond with each other and support each other in order to achieve a sense of solidarity and togetherness. Apart from that, in the implementation of the Kedurai Muang Apem tradition, the social value contained in it is when carrying the apem where the people who have cooked the apem cake go through a procession while carrying the apem cake they cooked to the gathering place, namely Sabo, by carrying them.

The Kedurai Muang Apem tradition is an oral tradition carried out by the Rejang tribal community in Bengkulu Province. The Kedurai Muang Apem tradition is carried out to pray to Allah SWT for the safety and health of the entire Lebong community in general as well as a precautionary measure to keep them away from everything that threatens Lebong residents, whether wild animals or dangerous disease outbreaks. The Kedurai Muang Apem tradition is carried out once a year on the 10th of the 10th month. This tradition is carried out in a village called Semelako where in the village there is a wide area known as benei libea (wide sand) called "Sabo". In this area there is a yellow banyan tree which is believed by local people to be a place where they want to meet their ancestors and a place to pray to their ancestors. The banyan tree in Sabo never dies and if it dies it will definitely grow. return.

The Kedurai Muang Apem tradition is actually not only carried out in Lebong district but is also carried out by other districts where the population is also of the Rejang tribe, such as North Bengkulu District, which is done by the people of Senali village and also Rejang Lebong District. The implementation of this tradition in various districts has differences both in terms of the pronunciation of its name and other things, however, even though it has differences, the purpose of implementing this tradition is the same, namely to ask for prayers from Allah SWT to keep it away from all dangers and things that threaten society.

In the implementation of the Kedurai Muang Apem tradition there are several values contained in it, including the social community, such as this implementation begins with the kejai dance and wearing traditional Rejang clothing and in the implementation of the Kedurai Muang Apem, cooperation and mutual cooperation are established to make the implementation of this tradition a success. both making apem and bringing it to the gathering place to carry out this tradition.

The existence of social and cultural values in the implementation of Kedurai Muang Apem makes the implementation of Kedurai Muang Apem more sacred and solemn where the enthusiasm of the community is very high so that a sense of togetherness, solidarity and cooperation among the village community is well established. Apart from that, life skills which are reflected through the value of maintaining cleanliness are also reflected in this tradition, not only does its implementation foster solidarity, but also when the event has finished, the community works together to clean up the remaining rubbish that is present after the tradition is carried out. Apart from that, the purpose of implementing this tradition is as an effort to ward off evil or for people to get blessings by asking God so that indirectly this tradition instills the values of obedience and asking the creator for blessings in life.

#### **4. Conclusion**

The implementation of the kedurai muang apem tradition contains various values that are relevant to the community. This is the reason why this tradition survives and continues to be preserved by the people who own it. There are four values contained in this tradition, including divine values, cooperation, life skills values by maintaining cleanliness, and the value of mutual cooperation.

The divine value is reflected in the aim of implementing this tradition, namely to keep away from bad things. The Islamic background has a big influence on the implementation of this tradition. Requesting the blessings of life from God is a form of trust and obedience to the teachings of one's religion as well as believing that God is the best place to ask.

Next is the value of cooperation and mutual cooperation. The Rejang tribal community upholds its local wisdom. This is reflected in how the residents work together and work together to make the implementation of the kedurai muang apem tradition a success. Starting from holding community deliberations to form a committee, then continuing with the practice of making apem by every mother and also the fathers who were tasked with helping to lift the wood and keep the fire alive in the process of making apem.

Apart from that, on the day of implementation, all residents also bring apem to the location designated for the muang apem tradition to be carried out. The mutual cooperation and cooperation of the residents has not ended because the residents are working together to clean up the remaining rubbish from the event. In other words, residents through this tradition practice maintaining cleanliness in order to create a clean and comfortable environment.

**References**

- [1] Amron, Tokoh Adat, Wawancara Di Desa Semelako, Kecamatan Bingin Kuning, Kabupaten Lebong, Sabtu, 13 Mei 2023
- [2] Badruzzaman, Ketua Badan Musyawarah Adat Lebong, Wawancara di Desa Pyambik, Kecamatan Amen, Kabupaten Lebong, Jumat, 12 Mei 2023
- [3] Darahjuang.online.(2021,20 Oktober). Masyarakat Adat Lebong adakan Tradisi Kedurai Apem. Diakses pada 21 Mei 2023.dari<https://darahjuang.online/masyarakat-adat-lebong-adakan-tradisi-kedurai-apem/>
- [4] Emong-soewandi.com(2021,19 Juli). “Muang Apem,Ritual Tanah Rejang Yang Terlupakan”. Diakses pada 30 Mei 2023.dari <https://www.emong-soewandi.com/2021/07/muang-apem-ritual-tanah-rejang-yang.html>
- [5] Jaspin, Tokoh Masyarakat, Wawancara Di Desa Tunggang, Kecamatan Lebong Utara, Kabupaten Lebong, Bengkulu. Jumat, 12 Mei 2023
- [6] Junita, M.(2021). Tradisi “Kedurai Apem” Pada Masyarakat Adat Lebong Kajian Sosio-Filosofis Masyarakat Adat Suku Rejang Desa Bungin. Skripsi. Program Studi Aqidah Dan Filsafat Islam Fakultas Ushuluddin Adab Dan Dakwah Institut Agama Islam Negeri (IAIN) Bengkulu
- [7] Lintas Nusantara.(2021,08 Juni).Budaya”Kenduri Agung”Desa Senali,Tolak Balak Dusun. Diakses pada 29 Mei 2023.dari <https://lintasnusantara.id/2021/06/08/budaya-kenduri-agung-desa-senali-tolak-balak-dusun>
- [8] Mukhtar.(2013). Metode Praktis Penelitian Deskriptif Kualitatif.Jakarta.Referensi
- [9] Sajidiantito dkk. (2018). Nilai-Nilai Pendidikan dalam Pelaksanaan Tradisi Muang Apem di Desa Talang Liak Kecamatan Bigin Kuning Kabupaten Lebong. Skripsi. IAIN Curup.
- [10] Suharsimi Arikunto,Prosedur Penelitian Suatu Pendekatan Praktis,Jakarta: Remika Cipta 1998,h.21
- [11] Soekanto, Kamus Sosiologi (Jakarta:PT Raja Grafindo Persada,1993), 459.
- [12] Tim Penyusunan Kamus Pusat Pembinaan Dan Pengembangan Bahasa Depdikbud RI,Kamus Besar Bahasa Indonesia,Jakarta: Balai Pustaka,1999,h 1331.
- [13] TribunBengkulu.com(2022,21 Mei). “Tradisi Kedurai Agung di Rejang Lebong,Bupati Cicipi Nasi Kunyit dan Nasi Ibat”. Diakses pada 29 Mei 2023.dari <https://bengkulu.tribunnews.com/2022/05/21/tradisi-kedurai-agung-di-rejang-lebong-bupati-cicipi-nasi-kunyit-dan-nasi-ibat>
- [14] W.J.S. Kamus Umum Bahasa Indonesia (Jakarta : PT Balai Pustaka 1985), 1088