

## **The Meaning of Symbolic in Bodho Apem Tradition as Social Solidarity Media On Jepara Indonesia**

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**Abstract:** The *bodho apem* tradition is a cultural tradition that is still practiced in Jepara Indonesia, this tradition is held every Friday Pon in the month of Shawwal. The people of Jepara still preserve and maintain the *bodho apem* as a legacy from their ancestors which has a symbolic meaning as well as a manifestation of their supernatural expression, both with God, their ancestors, and with their lives as members of the community. Tradition *bodho apem* which has a symbolic meaning contained in the offerings and procedures of the *bodho apem* which contains good advice, values, but only a few of the people of Jepara are aware of it. This article uses a qualitative descriptive approach and the types of research used in this research are *field research* and the theory of symbolic interactionism from George Herbert Mead and the theory of social solidarity from Emile Durkheim. From the results of this study, it was found that the implementation of the *bodho apem* is a legacy of the ancestors to commemorate the story of the prophet Noah AS who was ordered by Allah to build a ship. Before carrying out the *bodho apem tradition*, perform a *slametan* by bringing apem, *juroh*, and offerings to be prayed for, and distributed back to the community. This activity from the *bodho apem* is a form of community effort in increasing the relationship between residents, as an expression of gratitude to Allah and also an apology. Tradition *bodho apem* has a symbolic meaning as a medium of social solidarity, namely: prioritizing common interests, cooperation, *friendship* or cohesiveness, togetherness in the *slametan*, strengthening the relationship between neighbors by bringing apem cake as a symbol of apology as well as hope in order to maintain harmony, cohesiveness, patience, unity, and a unanimous determination like the apem they share.

**Keywords:** Bodho Apem, Social Solidarity, Symbolic Meaning

## 1. Introduction

This document is a template for papers to be published in proceedings by Universiti Tun Hussein Onn. The use of symbols in various aspects of life, especially in religion, is a tradition in society, especially on the island of Java [27]. Tradition is born from the religious experience and beliefs of the local community and is the result of human creation that must be preserved and protected together, because humans are closely related to religion and traditional values. When talking about tradition, it is impossible to separate from symbols, because humans themselves as animal symbolisms in living life, humans are full of symbols, living in a world full of symbols, symbols, and signs that have meaning [5].

The use of symbols is widely used by the Javanese people in traditional ceremonies and the implementation of traditions. Traditional societies argue that all forms and types of symbolic actions are human efforts to approach God who has created them, sustains life, and determines human death [6]. Indonesia has various ethnic groups so it presents various traditions contained in it. The ethnic diversity of the Indonesian people is an asset that must be maintained and preserved. One of the tribes that is Indonesia's asset is the Javanese. According to Herusatoto, the Javanese are the largest ethnic group in Indonesia, whose existence is diverse, covering various aspects of tradition, culture and philosophy. Javanese culture is known to be subtle and rich in meaning with symbols that are difficult to decipher with the naked eye and difficult to understand the true meaning of the activities carried out by the Javanese people [21].

The symbolic meaning contained in tradition has an important meaning that can be applied in human life as a medium of social solidarity in society. One of the anthropologists, Clifford Geertz argues that tradition is a symbol that has meaning, not individual meaning, but public meaning through which humans can realize, preserve, and grow knowledge in life [8]. Tradition is a habit that has been passed down from one generation to the next and is still practiced today, because tradition becomes a belief that brings goodness and becomes a way of life. Community traditions that are carried out repeatedly and from generation to generation, so that the behavior that appears in Javanese society is part of a custom and habit that has been used as a guiding principle for how humans should interact in their community.

Jepara is one of the regencies in Indonesia that has many cultures in the form of traditions that are spread in the villages around the Jepara area which are still preserved today, such as the *bodho apem* tradition *jembul tulakan* dance tradition *tayub* tradition *emprak* party, party *western*, etc. *Bodho apem* is a form of culture and tradition in Jepara which is quite unique and interesting. Tradition *bodho apem* is the result of the legacy of ancient ancestors that has been going on for centuries and has been passed down and continues to grow. tradition *bodho apem* that the author will explain is still relevant to the current development and is preserved by the people of Jepara.

The traditional *bodho apem* carried out by the Indonesian Jepara community which is part of Javanese culture has symbols that can be found in the offerings and procedures of the *bodho apem*. A symbol must have a meaning that can be explained to humans and contains good advice, messages, teachings, and values [13]. However, only a few people in Jepara are aware of the importance of the *bodho apem* tradition, despite the fact that it has been passed down from generation to generation and

offers good advice, teachings, messages and values. Even if there are, only a certain group of individuals, especially the elderly, are aware of the importance of the *bodho apem*. The younger generation doesn't realize it yet.

The traditional *bodho apem* describes a human act who cares about culture and human values. Interaction of religion and culture can be Religion and culture can create a value system of good behavior and increase awareness of human life as citizens. *Bodho apem* which is held every Friday *Pon* in the month of *Shawwal* for the people of Jepara as a fulfillment of the need for safety and peace of life and is a form of tradition that has symbolic power or action as a form of supernatural expression of the soul, both with God and with ancestors, especially in their daily lives as citizens [32].

The traditional *bodho apem* has an important message as a medium of social solidarity for the people of Jepara, Indonesia. Social solidarity is closely related to cooperation between individuals which is characterized by a sense of sharing and mutual respect for common interests, being involved in carrying out activities, being members of committees, living in harmony with one another, and working together to achieve group goals. Therefore, social solidarity becomes important in society [32].

This article focuses on researching and describing the *bodho apem* and constructing the symbolic meaning behind the *bodho apem* as a medium of social solidarity for the people of Jepara, Indonesia. Tradition *bodho apem* in Jepara is currently only carried out by the elderly, therefore, in order not to be lost with the progress of the times, it is important for the younger generation to understand this tradition. This is what makes the writer interested in doing this research.

## 2. Materials and Methods

### 2.1 Materials

This research was conducted in Jepara Indonesia, for seeing the symbolic meaning behind the *bodho apem* as a medium of social solidarity, which is still preserved by the community. The data sources used in writing this article are: 1) Primary data are data sources that provide data collectors with direct access to data. The primary data sources of this research are the village head, *carik*, religious leaders, village elders, and the people of Jepara Indonesia. In obtaining primary data, the authors collect data through interviews with the parties concerned. 2) Secondary Data is a source that indirectly provides information to data collectors, through documents, books, journals [32].

This type of strategy was chosen by the author because the data needed is in the form of information about the symbolic meaning behind the *Bodho apem* as a medium of social solidarity for the community in Jepara Indonesia, so a qualitative descriptive approach is used. And in this study the data were taken from village officials, village elders, religious leaders, and the people of Jepara Indonesia.

### 2.2 Methods

In this study, the authors use qualitative research methods with a field research model, field research, namely research conducted in a place or location chosen to research or investigate something

that happened in that place [7]. Based on this, the author went to the field to make observations and investigate directly about the symbolic meaning behind the *bodho apem* as a medium of social solidarity. Research conducted by the author in conducting observations and investigations in Jepara Indonesia.

The author uses a qualitative descriptive approach, namely a method for solving the problem under investigation by describing or describing the current situation of the subject or object of research such as a person, community, institution, or others by using facts as they are or actually [12]. Data collection techniques used by the author include: 1) Interview, namely a conversation carried out by two parties, namely the interviewer and the interviewee with specific aims and objectives [14]. 2) Observation, namely directly to the subject and the surrounding conditions when the *bodho apem* in Jepara Indonesia [23]. 3) Documentation, namely previous research data, books, journals, and notes related to *bodho apem*.

### 3. Results and Discussion

#### 3.1 Tradition of The *Bodho Apem* in Jepara Indonesia

The community in Jepara Indonesia a community that still carries out traditions inherited from their ancestors, one of which is the *bodho apem*. *Bodho apem* is a real form of upholding traditions that have been handed down from ancestors from generation to generation. Tradition *bodho apem* has been considered as a traditional heritage in the Sukodono community, Tahunan District, Jepara Regency [29].

The traditional *bodho apem* has existed since ancient times and was preserved by the people of Jepara, Indonesia, to commemorate the story of the prophet Noah AS who was ordered from God to build a ship on the mountain. When the prophet Noah AS built a ship and sent his followers to collect wood to build a ship, the prophet Noah AS gave a reward in the form of a very small apem cake to his followers, because the apem given by Prophet Noah AS was very small and it didn't make sense if the apem could make satisfied his followers, Prophet Noah AS told to eat it in the name of Allah. With Allah's permission, only one bite of Noah's followers felt full. Starting from this story, the people of Jepara commemorate the *bodho apem* [28].

The traditional *bodho apem* is held every year on Pon Friday in Shawwal, but if there is no Pon Friday in Shawwal, it can usually be replaced on Legi Friday. The point is that it is carried out before the month of Apit, because in the month of Apit itself in Sukodono Village there is a tradition of giving alms to the earth. Tradition *bodho apem* in Sukodono Village is a tradition that has been passed down from generation to generation from the ancestors until now, it is still preserved by the people of Jepara Indonesia [32].

tradition *bodho apem* because in this tradition there are many Apem cakes made from rice flour served using *juroh*, *juroh* is made from coconut milk mixed with brown sugar. *Barian apem* is another name for *bodho apem*. The traditional *bodho apem* is a form of effort by the people of Jepara Indonesia in improving the relationship between residents and as an expression of gratitude to Allah SWT. Apem is a cake that is only made occasionally and for certain events, such as to attend some traditional

ceremonies. Apem can be called a “sacred cake” when compared to other types of cakes, because it is only used on sacred occasions [32].

Before carrying out the *bodho apem*, usually carrying out *slametan*, the people of Jepara flocked to carry apem cakes, *juroh*, and offerings from their respective homes to the Sukodono Village pavilion to carry out the *slametan*. In the past, the people of Jepara carried out the *bodho apem* at the house of the Jepara Village Head, but over time the people of Jepara Village agreed to carry out the *bodho apem* at the Jepara Annual Jepara Village pavilion. In *slametan* tradition *bodho apem* there are offerings in the form of flowers, incense, loose change and so on. If the offerings and apem cakes brought by the community are ready, then they are collected until they pile up [29].

Then the event started with a prayer led by the religious leaders of Sukodono Village and then ended with the distribution of apem. The apem that was originally collected is divided again among everyone, the apem with the *juroh* are usually eaten together, and brought back to be given to the family at home. Although in every house residents already have apem cake. but still the people of Sukodono Village distribute apem cakes to neighbors and usually distribute it to village neighbors and relatives outside the area [29].

The people of Jepara Village believe that what is passed down by their ancestors is a good thing for their lives. Tradition *bodho apem* is an expression of gratitude to Allah SWT and also an apology in the hope that the residents of Sukodono Village will always maintain cohesiveness, harmony, patience and oneness among the community. The people of Sukodono Village still continue to preserve this *bodho apem* until now to preserve and maintain the existing traditions. Therefore, the younger generation must understand this heritage so that it does not become extinct due to the progress of the times [30].

### **3.2 The Meaning of symbolic in Bodho Apem Tradition as Social Solidarity Media on Jepara Indonesia**

The people of Jepara highly uphold social solidarity so that they can live in peace, harmony, and mutual cooperation. The traditional *bodho apem* is a proof of the social solidarity of the people of Jepara by preserving and preserving the cultural heritage of their ancestors [30]. The term *apem*, which is found in the *bodho apem* comes from the word *afuan* or *afuwu* which means forgiveness, then in Javanese philosophy this cake symbolizes an apology for various mistakes and the dialectic change from *afuan* to *apem* is the result of simplification of the Javanese dialectics.

The people of Jepara have agreed that the *bodho apem* must be carried out every year, because people can meet and gather so that a sense of togetherness emerges and has the power as a medium of community social solidarity. The community is actively and voluntarily involved for the success of the event in the implementation of the *bodho apem tradition* [28]. Tradition *bodho apem* has a symbolic meaning as a medium of social solidarity for the Jepara people as follows:

a. Prioritizing common interests

The implementation of the *bodho apem* tradition is highly anticipated by the people of Jepara, when approaching its implementation residents will get ready to be involved in the implementation of the *bodho apem* by starting with their involvement through deliberation involving various

parties from the neighborhood level to village officials [30]. Deliberations are usually held at the village hall or pavilion attended by representatives of residents from the hamlet level discussing the implementation of the *bodho apem*, then the village head conveys the results of the deliberation to all residents [29]. Deliberation as a social interaction that is used to promote common interests and generate solidarity among the people of Jepara so as to form a mutual agreement.

b. Cooperation

The meaning of cooperation is seen in the committee in the implementation of the *bodho apem* which is formed by the village head, the committee prepares the event together starting from the announcement that the *bodho apem* to preparing the place and implementation of the activity. The cooperation carried out by the committee was carried out without considering receiving incentives but they did voluntarily join the committee to work together to make the implementation of the *bodho apem* [30].

c. *Guyub* (compact)

The form of participation of the people of Jepara in maintaining the *bodho apem* one of them is making apem cake. Every resident, especially women, make and donate apem cakes that have been cooked and placed in *wakul* made of woven bamboo. Apem which is made in large, round and white shape which consists of two sides of apem which are put together means that the people of Jepara always maintain cohesiveness, harmony, patience, unity and determination as well as apem made by residents. People should not mock and fight with each other and must prioritize solidarity [32]. Tradition *apem*, the community *bodho* (compact) in making apem which is carried out by residents, especially mothers, which is held every year in the month of Shawwal [31].

d. Togetherness in the *slametan*

The people of Jepara hold the *bodho apem* voluntarily, such as in the implementation of the *slametan* where the community flocked and brought apem cakes, *juroh* and offerings that had been prepared by their families, especially mothers, to the Sukodono village hall to do *slametan* together [30]. The apem brought by the community was split into four parts but still maintaining the integrity of the apem because it is a symbol like the story of the followers of Prophet Noah AS who ate one bite of the apem cake given by Prophet Noah AS but immediately felt full because by mentioning the name of Allah. Then *juroh* from coconut juice mixed with brown sugar which symbolizes the flood, while the apem cake symbolizes the ship, as in the story of the ship made by Noah AS [28].

After all the preparations for the *slametan* are ready, then the event begins with a prayer together led by religious leaders and then ends with the distribution of apem. The Apem that was originally collected was then distributed to the residents and ate the Apem cake together at the pavilion and brought back to be given to the family at home [28].

e. Strengthening the relationship between neighbors

tradition *bodho apem* has the meaning of strengthening the relationship between neighbors, each resident voluntarily makes a lot of apem cakes to take to the pavilion and distributes apem cakes to neighbors in the month of Shawwal on Friday Pon after apem is prayed for [31]. Even

though in every house the residents already have apem cakes, they distribute apem cakes from one house to another and conduct friendships between residents [32].

Based on this, there is a symbolic meaning in the *bodho apem* as a medium of community social solidarity so that it can strengthen the ties of brotherhood among the community so that in social life it can remain safe and peaceful.

### **3.3. Discussions: Analysis of the Symbolic Meaning of the Bodho Apem as as Social Solidarity Media on Jepara Indonesia**

The traditional *bodho apem* preserved by the Jepara people has a symbolic meaning, according to Edward Tylor as a 19th century anthropologist who wrote that the power of using words as a sign to express thoughts in language Unique symbols and symbols become a means of communication to convey messages and knowledge [10].

This statement is in line with the *bodho apem* which is used as a symbol by the community as a form of effort to strengthen the relationship between people, thanksgiving to God, a symbol of apology so that people can maintain harmony, cohesiveness, unity and patience. Likewise, the symbols in the slametan event in the *bodho apem* are that there are offerings in the form of burnt incense, jasmine flowers as a symbol of purity, roses as a symbol of humans where humans come from a combination of red blood and white blood, kantil flowers as symbols of holiness. symbol of life and change as a substitute symbol. These symbols function as a means of communication between humans and God and humans with humans.

The formation of meaning comes from the human mind and its relationship in the midst of social interaction which aims to interpret meaning in society so that meaning is created through interaction. George Herbert Mead who is a figure from *interactionism* who has three basic ideas about symbolic interaction, namely the mind (*mind*), self (*self*), and society (*society*) [9].

Based on the theory of symbolic interaction, the *bodho apem* has the following meanings: a) Mind (*mind*), belief can influence the thinking of the Jepara people that in the *bodho apem* there is a symbol of apology so that people can maintain cohesiveness, unity, patience and a big and round determination. like apem. b) *Self*, self-confidence and Jepara people's awareness of the *bodho apem* appears on participation in deliberations, organizing committees, making apem cakes, collecting apem cakes in *slametan* and distributing apem cakes. c) Society (*Society*), for the people of Jepara *bodho apem* tradition is a tradition that must be carried out once a year on Friday Pon in the month of Shawwal.

In the *bodho apem* there is a value of social solidarity, Emile Durkheim argues that social solidarity is a relationship between people or groups based on shared moral attitudes and beliefs and reinforced by shared emotional experiences. Solidarity emphasizes a shared feeling, a sense of solidarity and a sense of shared responsibility in a society based on common interests, thereby strengthening the relationship between them [11].

The value of social solidarity in the *bodho apem* involvement of the community active in the implementation of the *bodho apem* tradition *namely* prioritizing common interests in deliberation,

working together in committees, being cooperative, (compact) in making apem cakes, togetherness in *slametan*, friendship between neighbors by bringing cakes. apem. The community is ready to be involved in *bodho apem*, because they as a unit must work together for the common interest so that the *bodho apem* can be carried out smoothly so as to foster a sense of social solidarity in the Jepara society.

In Emile Durkheim's theory of social solidarity, there are forms of social solidarity, namely mechanical solidarity and organic solidarity. Mechanical solidarity generally exists in primitive societies, because they are involved in the same activities and require physical involvement [20]. Society in mechanical solidarity is bound by *collective conscience*, which is a shared awareness that includes all beliefs and feelings of a coercive group. So in this community group formed a common awareness, norms as a way of life, and upholding customs [24].

While organic solidarity is a form of solidarity that binds complex societies, detailed division of labor, and connects people who are connected by interdependence between parts and agreements between different groups of experts. In this community group, the level of collective consciousness is very weak [24].

According to Emile Durkheim's theory of social solidarity, the *bodho apem* practiced by the people of Jepara is in the form of mechanical solidarity, namely that people have a strong collective consciousness and community members can work for the common good. It is known that the mechanical solidarity values contained in the activities of the *bodho apem* in Jepara are as follows: a) Prioritizing common interests. b) Cooperation between community members. c) *Guyub* (compact) is seen in the participation of the community in maintaining the *bodho apem* one of which is making apem cakes, d) togetherness in the *slametan event*. e) Strengthening the relationship between neighbors can be seen in distributing apem cakes from one house to another.

#### 4. Conclusion

Tradition of *bodho apem* carried out by the people of Jepara every year on Friday Pon in the month of Shawwal, is still being preserved to this day. Tradition *bodho apem* is a relic of the ancestors to commemorate the story of the Prophet Noah AS who was ordered by God to build a ship. Called *bodho apem* because there are many apem cakes at the time of the implementation which are made by mothers which are round, large, white in color, and consist of two sides of apem joined together. Before the implementation of the *bodho apem* community held *slametan* which was prayed by religious leaders as a form of gratitude to God.

The traditional of *bodho apem* has symbolic meanings as a medium of social solidarity, namely: First, prioritizing the common interests involved in deliberation. Second, cooperation is being involved in committees. Third, *guyub* (compact) is evidenced by the cohesiveness of the residents in making apem cakes. Fourth, togetherness in the *slametan event*, residents flocked to bring apem cakes, *juroh*, and offerings to carry out the *slametan* together to the pavilion. Fifth, strengthen the relationship between neighbors by bringing apem cake as a symbol of apology as well as hope in order to maintain harmony, cohesiveness, patience and unity.



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