



Transmission of Local Wisdom Values Shaping Social Behavior in Bekonang Village Community

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Article Info

History Articles

Received:

23 January 2026

Accepted:

28 February 2026

Published:

13 June 2026

Keywords:

Local wisdom; Social

Behavior; Value Transmission

Abstract

A value holds profound meaning for a community. Such values are embedded in the everyday life of society and are subsequently passed down from generation to generation, although they are often unconsciously practiced by the community itself. Existing and prevailing values have been proven to shape social behaviors through intense positive social interactions and the involvement of various stakeholders. This study focuses on three main aspects, exploring local wisdom values that exist within the community, uncovering the process of value transmission that has been maintained across generations, and analyzing community behavior through the existing values. This research employs a descriptive qualitative approach and utilizes observation, interviews, and documentation techniques to collect data, which are then condensed, presented, and concluded. The findings of this study indicate that, the values practiced by artisans and the community accumulate into values of responsibility and care, the process of value transmission involves families, coworkers, the surrounding community, community leaders, and religious leaders, and these values are able to shape responsible behavior among artisans and a “relaxed” attitude among the community in general.

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p-ISSN 2252-6889

e-ISSN 2502-4450

INTRODUCTION

Local wisdom is a body of knowledge that originates from a community, develops over time, and is transmitted across generations to address problems in their surrounding environment. As noted by Hilmi (2023), this process occurs within communities that possess the knowledge and capacity to create means of sustaining their livelihoods, in which trial-and-error processes lead to discoveries that are subsequently passed down from generation to generation.

Ife in (Mawaddahni, 2017) mentions that local wisdom has six dimensions, including: (1) the dimension of local knowledge, (2) the dimension of local values, (3) the dimension of local skills as survival skills in meeting their daily needs, (4) the dimension of local resources whose use is in accordance with needs, (5) the dimension of local decision-making mechanisms such as local government or traditional councils, (6) the dimension of local group solidarity which is usually formed through communication.

Knowledge, skills, and behavior or attitude have an imaginary line that connects them to one another. Knowledge is the theoretical basis that can lead to skills and human behavior. Knowledge is the result of human thinking activities that originate from the five senses (empirical) and reason (rational) (Octaviana & Ramadhani, 2021). Meanwhile, skills are basic abilities that must be trained continuously along with the honing of knowledge (Hayati & Sujadi, 2018; Mardhiyah, Aldriani, Chitta, & Zulfikar, 2021).

One of the efforts to preserve local knowledge and skills is the concept of heredity or inheritance. This inheritance process can be carried out in several ways, such as oral transmission from parents or relatives, folk tales circulating in the community, or personal experiences in the form of phenomena experienced firsthand (Setyono, Juhadi, Banowati, & Sanjoto, 2023).

The environment has been proven to shape an individual's behavior, character, attitude, and personality. Through intense interaction and communication within a community with its values, norms, and rules, the community develops its own characteristics with a spirit called local wisdom, which is blended into a traditional culture as a local

identity. Local wisdom in society can take the form of advice, proverbs, mottos, ancient books, and long-standing community customs.

Satino, Manihuruk, Setiawati, and Surahmad (2024) mention that this is a baton passed on to future generations as an identity, a guideline and perspective for solving problems, as well as an adaptation and source of knowledge for changing times.

The process of transmission, commonly referred to as inheritance (Septarini, Hamamura, & J. Breen, 2025), occurs through three main channels: vertical, from parents to children; horizontal, through peers; and oblique, through community leaders to the younger generation. This inheritance process is aimed at preserving the sustainability and authenticity of values or anything else related to ancestors for future generations. Local wisdom values that have been passed down and integrated into the daily lives of communities certainly have an impact on individual social behavior.

Because behavior is closely related to values and character, where the family as the initial social environment plays a role in instilling basic values and shaping initial behavior. The environment or community surrounding individuals plays a role in enriching or challenging existing values, which will later influence the development of identity and behavioral independence (Syahkillah, 2025).

Behavior is a form of individual response when interacting with others, as explained by Berrocal and Santamaria in (Simanjuntak I. A., 2021) that social behavior is an activity in relation to others, which later leads to meaningful events that shape one's personality. Baron and Byrne mention four factors that shape social behavior, namely the behavior and characteristics of peers, cognitive processes, the natural environment, and cultural background (Yuris, Raniyah, & Rahimah, 2023). Social interaction is the medium in which social behavior occurs, and social behavior is an expression shown by individuals based on reciprocal relationships.

One community that has preserved and developed its knowledge in meeting its daily needs from generation to generation is the Dukuh Sentul community in Bekonang Village, Sukoharjo Regency. Unlike other communities that use ethanol

as part of their traditions, such as the Dayak Pesaguan community (Pahlawan, Sunardi, & Wuryani, 2023) and the Balinese community (Wiramatika & Sumardani, 2025). Local wisdom is not limited to rituals or traditions alone; it may also take the form of community practices or knowledge systems that have evolved through long-term adaptation and subsequently give rise to shared values.

This community is famous for its expertise in making ethanol from molasses using fermentation and distillation since the colonial era, but it is not used in traditional ceremonies or customs there. The processing is managed by each family by creating a home industry that has been passed down from generation to generation and is supported by an association to maintain harmony among the producers.

This research is important because in the Dukuh Sentul area of Bekasi Village, there are no published values or indications of local wisdom regarding the ethanol industry or the surrounding arts and culture. Therefore, it is very important to explore the values of the traditional medical ethanol industry, which has shaped the social behavior of the community. This study is intended to examine the correlation between the intergenerational transmission of medical ethanol production skills and the formation of habitual social behaviors within the community, which indirectly give rise to shared life values.

Where local wisdom and human behavior are widely used as contextual study materials for learning and social humanities research. Moreover, from a social knowledge perspective, this research takes a multidisciplinary approach as it covers sociology and anthropology in society as well as economics, which includes the medical ethanol industry as the dominant livelihood. Although considered by the public as a place of negativity, this area has a value in that its community lives in harmony.

METHOD

The location of this research is in Dukuh Sentul, Bekasi Village, Sukoharjo Regency. This research uses a descriptive qualitative approach with data collection methods in the form of observation, interviews, and documentation. over a

period of two months, from the researcher's initial observation to the conduct of the study.

The researcher used observation to observe the process of producing medical ethanol, which has been preserved for generations, the process of inheritance and values that apply in the community, and the behavior of community interactions. This is because observation is a process of learning about behavior and the meaning of that behavior (Sugiyono, 2021).

In-depth interviews were conducted by researchers to find out more about how participants interpreted situations and phenomena that were not found in observations (Sugiyono, 2021). Using semi-structured interviews, researchers interviewed informants about the history and existence of ethanol processing and the behavioral and social conditions of the community.

The researcher interviewed approximately eight participants representing medical ethanol craftsmen, community leaders, non-craftsmen residents, and former medical ethanol craftsmen. The selection criteria, using purposive sampling, were based on primary actors, community members living around the industry, respected figures within the community, and individuals who had previously been involved in medical ethanol production. These informants were considered capable of providing adequate data and of corroborating one another's accounts.

The documentation collected served as additional data to increase the accuracy of the data through archives, official documents, and photographs sourced from the community (Sugiyono, 2021).

Data analysis in this study uses data reduction, data condensation, data presentation, and conclusion drawing. The aim is to identify the values that apply in the Sentul community, both from the ethanol processing process of the craftsmen and the behavior and habits of the community.

RESULT AND DISCUSSION

Researchers divided the Sentul community into two groups, the medical ethanol craftsmen community and the non-craftsmen or ordinary community, to facilitate the analysis of prevailing values and their origins. In the past, many people in

Sentul worked as medical ethanol craftsmen, but now there are fewer than 30 active craftsmen left. However, what the researchers found unique was that neither the producers nor the non-producers participated in traditional ceremonies or spiritual activities.

Local Wisdom Values in Sentul, Bekonang

The disappearance of traditions and rituals within the community, the absence of sacred objects and places, and the lack of spiritual procedures in the production activities of medical ethanol in Dukuh Sentul have eliminated the characteristics of local wisdom traditionally derived from customary ceremonies and communal traditions. However, the researcher identified the presence of local wisdom values embedded in the craftsmen's skills and in community practices that have been passed down through generations.

The values identified include patience, which emerges from the lengthy medical ethanol processing period of approximately ten days, as well as from the craftsmen's uncertainty in determining product quality based solely on information shared among peers, resulting in unpredictable production outcomes. The final quality of the product is determined using an instrument known as an alcoholmeter, which measures ethanol content. When the instrument indicates a certain alcohol percentage, the raw materials are considered to be of good quality and the lengthy processing is deemed successful. Conversely, if the alcohol meter shows no change in measurement, it can be concluded that the raw materials are of poor quality, resulting in financial losses for the craftsmen.

Amid this uncertainty, another value consistently upheld by the craftsmen is honesty. L (43) stated that honesty in this context relates to the accuracy of proportions in mixing molasses with *laru* or sediment residue from previous production, yeast, and water. This honesty is maintained solely to ensure product quality and to preserve buyers' trust.

The third value identified is wisdom, which refers to self-confidence and hard work. H (55) emphasized that this value is essential to maintain consistency in marketing their products. Such self-confidence is formed through persistent effort in processing the product and seeking markets or

buyers. With confidence in their product, craftsmen are able to offer it to consumers, while also fulfilling a sense of responsibility in preserving cultural heritage.

The fourth value comprises courage, independence, and perseverance. D (67) described various challenges faced by the craftsmen, including inconsistent raw material quality (molasses), high material costs, physically demanding and heat-intensive work for aging craftsmen, difficulties in waste management, the need for substantial capital, and the declining involvement of younger generations in the craft. These challenges are addressed individually by each craftsman, as the existing association primarily focuses on ethanol waste management. Consequently, production activities continue out of necessity rather than collective support.

On the other hand, the craftsmen play a significant role in the community as an expression of the value of social concern. M (45) explained that craftsmen share technical knowledge related to ethanol processing, including material measurement, fermentation handling, distillation duration, and, when possible, the sharing of measurement results or formulation mixtures. In community life, craftsmen actively participate in local hamlet activities, provide material contributions to communal events, and deliberately locate their production sites away from main roads to avoid disrupting community activities.

The values identified in this study fall into the category of abstract or intangible values, as described by Juhadi in (Setyono, Juhadi, Banowati, & Sanjoto, 2023), which suggests that intangible local wisdom values may originate from knowledge, habits, and community activities. Furthermore, the existing skills combined with social cohesion meet the criteria of local wisdom according to Jim Ife in (Kinanti & Tjahjono, 2022), particularly within the dimensions of local skills and group solidarity. The community's ability to fulfill its needs through self-reliant home-based industries reflects local skills, while group solidarity unites craftsmen through mutual care and their contributions to social cohesion.

The formation of this local wisdom is the result of long-term environmental adaptation, as

well as community activities and habits aimed at improving living standards, which have historically become embedded practices and continue to be transmitted across generations (Aziz, 2017). This is evident in the home-based medical ethanol industry in Dukuh Sentul, which has existed since the Dutch colonial period and once served as a key commodity for the Surakarta Palace during post-harvest celebrations and official guest receptions.

The long-standing habits and activities of the Sentul community have given rise to values that have persisted over time, despite the strong negative stigma historically attached to the area as a former center of active alcohol production, where nearly every household was involved in such an industry. These communal practices serve as a reference for other communities, as they have contributed to minimal internal conflict. The values identified include the following.

The first value is piety, which is symbolically represented by the hamlet gate inscription *memayu hayuning bawana*. S (82) explained that the phrase signifies a supplication to God for safety in both worldly life and the hereafter, as well as a hope that the community remains harmonious and peaceful. Beyond its religious and familial meanings, the researcher interprets this expression as being grounded in the community's collective experiences in resolving conflicts, serving as a reminder to maintain social stability and to learn from past problems should similar issues arise in the future. As a predominantly Muslim community, residents regularly engage in weekly religious gatherings (*pengajian*) at the hamlet mosque as another means of strengthening their spiritual connection to God.

The second value relates to the community's approach to maintaining hamlet security. Given that access for outsiders remains open almost twenty-four hours a day, R (51) stated that the community is committed to preventing disturbances caused by non-residents. This concern arises from the frequent misuse of the area by outsiders seeking to purchase semi-processed ethanol or *ciu*, despite the fact that Sentul residents themselves do not consume such products. This situation occurs partly due to the economic constraints faced by some craftsmen with limited capital, who engage in such transactions to maintain financial reserves in the event of

production failure. The community's courage is reflected in its readiness to take firm action against individuals who threaten security, employing both persuasive and, when necessary, repressive measures.

Nevertheless, the community continues to uphold values of kindness, care, and politeness, as reflected in social practices such as collectively visiting sick neighbors (*tilikan*), organizing donations and social service activities, and interacting with community members using appropriate levels of Javanese language *ngoko* for peers and *krama* for elders.

The key factor in maintaining internal harmony within the community lies in its capacity for self-restraint, acceptance of circumstances, willingness to forgive, and ability to let go of conflicts in order to preserve social relationships with neighbors. These attitudes contribute to the realization of a community that embodies the principle of *memayu hayuning bawana*.

The local wisdom values of the Sentul community are formed through shared habits and collective understanding in social life. Pranoto (2024) explains that *memayu hayuning bawana* is crucial in character development, as it encompasses principles of perseverance (*prihatin*), wholehearted acceptance of circumstances (*nrimo*), tolerance (*tepa slira*), and selflessness (*tresno*).

In line with this perspective, Keraf in (Suaib, 2017) asserts that local wisdom constitutes a form of knowledge, understanding, insight, belief, customs, habits, or ethics that guide individual behavior within an ecological community. Local wisdom values can be examined by interpreting the underlying purposes and meanings embedded within them, which inherently possess positive attributes such as wisdom and moral virtue. These values are collectively upheld by community members as adaptive strategies to meet their livelihoods and sustain social life.

Medical ethanol production in this community is not merely a means of livelihood fulfillment; it also generates collective values that are sustained through social interaction. This characteristic aligns with the conceptualization of local wisdom as community-based knowledge that

integrates practical skills with moral values to maintain social cohesion.

Process of Value Transmission

The sustainability of values within the Sentul community cannot be separated from the significant roles played by various social layers. These roles begin with the family as a form of vertical transmission, through which knowledge of medical ethanol processing, along with the attitudes and values embedded within it, is taught and passed down. This vertical transmission has enabled the home-based medical ethanol industry to persist to the present day. Furthermore, horizontal transmission occurs through interactions among fellow craftsmen, which contribute to the internalization of values of care and the strengthening of relationships with neighboring residents. This process represents active associative social interactions that reinforce social cohesion within the community. In addition, oblique transmission is facilitated by community leaders and religious figures. Community leaders play a role in fostering solidarity and harmony among residents, while religious leaders convey moral teachings and ethical guidance concerning neighborly conduct and social life.

Of course, to maintain the existence of the Sentul community, especially as medical ethanol craftsmen. Their knowledge and skills must be passed on to their next generation, because this is also a form of preserving local wisdom. Researchers analyzed this process of value inheritance using Cavalli Sforza and Feldman's inheritance theory, which has three channels: through parents (vertical), through coworkers (horizontal), and through other parents or social institutions (oblique) (Elvandari, 2020).

Through their parents, the artisans learn the skills to process and manage the medical ethanol home industry by inviting them to participate in the production process at a place called "*pawon*". In addition, they also learned entrepreneurial attitudes, such as patience in processing, honesty in determining measurements, as well as hard work and perseverance. Then, through their coworkers, they learned about cooperation, mutual assistance, and caring for one another both during the production process and when solving problems.

These values continue to be implemented among fellow economic actors even though they produce similar products.

These inherited values are in line with the research by Asri, Yunus, and Alimuddin (2023), which states that according to Cavalli and Feldman's inheritance theory, the vertical inheritance aspects received by craftsmen from their parents are knowledge, skills, and values in processing raw materials into finished products and attitudes in responding to situations. While horizontal inheritance involving other communities is also related to the addition of knowledge and skills.

Process of Behavior Social Formation

Regarding the Sentul community, a commonly expressed phrase used to describe their social condition is "*relaxed*" (*santai*). This expression reflects their ability to cope with various situations, whether during times of conflict or stability. Such an attitude is inseparable from the values embedded in their daily lives. Their modest way of life, characterized by accepting circumstances as they are, reflects individual awareness in regulating behavior and attitudes.

Lively community activities such as communal work (*kerja bakti*), neighborhood patrols (*ronda*), collective visits to the sick (*tilikan*), Independence Day celebrations, religious gatherings (*pengajian*), *posyandu* services, routine meetings, and group exercise activities involve nearly all residents, either directly or indirectly, thereby strengthening interpersonal familiarity. Solid social interaction and mutual concern further enhance the community's collective resilience in facing diverse social conditions.

Community members continuously strive to fulfill their needs, with the values internalized by craftsmen serving as guiding principles in their work and livelihood-seeking activities. This is evidenced by the relatively stable economic condition of the community, the organization of social service activities that extend beyond the hamlet, and the not uncommon occurrence of family-organized recreational or cultural events such as *campursari* performances.

Individual attitudes combined with the high intensity of communal activities foster close personal relationships formed through extensive

interaction. According to Kurt Lewin's Field Theory, human behavior is determined by environmental factors (E) and personal factors (P). Personal factors consist of interactional processes and individual capacities, while the environment functions as a stimulus and a context for interaction (Helmi, 1999).

In Lewin's framework, as cited in Jaenudin (2015), social behavior is rooted in personality components (needs, tensions, and actions) and environmental conditions (the psychological life space). Rummel (1975) further elaborates that needs generate tension, which is followed by action or locomotion toward goals that may carry either positive or negative valence. Within this framework, values influence how individuals perceive valence as positive or negative, while behavior represents actions taken to achieve specific goals.

Based on the researcher's interpretation, Lewin's theory positions needs as the foundational element and goals or expectations as the endpoint, connected through tension and action. Within tension reside intention and energy that direct thought and behavior, while action contains driving forces (vectors) and restraining forces that may hinder goal attainment. Ultimately, goals are differentiated by positive or negative valence shaped by values.

In the context of medical ethanol craftsmen, their primary needs are to provide for their families and to sustain the medical ethanol enterprise for future generations. These needs give rise to responsible behavior, which also manifests as internal tension, generating the intention and energy to work. The actions undertaken by the craftsmen include maintaining product quality, marketing and seeking consumers, assisting fellow craftsmen, and empowering neighboring residents. Despite obstacles such as the scarcity and high cost of raw materials, these challenges do not deter their objectives of achieving financial stability while preserving the existence of the medical ethanol industry. The fulfillment of family financial needs and the continuity of the industry represent positive valence, as the craft constitutes their chosen way of life, whereas production failure constitutes negative

valence that is avoided through the consistent application of work-related values.

In the broader context of the Sentul community, their fundamental needs revolve around security and social stability. These needs generate motivation through a sense of responsibility, which translates into actions such as caring for fellow residents, demonstrating courtesy in social interactions, and participating in religious and hamlet activities. External disturbances caused by non-residents are perceived as obstacles to these goals. In response, the community employs driving forces rooted in collective responsibility to realize *memayu hayuning bawana* as an inner motivation for social harmony. The desired state of harmony, tranquility, and unity represents positive valence, while conflict and security disturbances are regarded as negative valence, which the community seeks to avoid through the enactment of daily values.

Thus, Kurt Lewin's formula $B = f(P, E)$ can be understood within the life space of medical ethanol craftsmen and the Sentul hamlet community as a distinction between personal domains (P), consisting of needs, values, and goals, and environmental domains (E), encompassing work environments and social environments. The expression "*relaxed*" aptly characterizes the Sentul community, as their ability to fulfill needs and engage in intensive social interaction fosters social cohesion, which in turn produces behavioral patterns that effectively minimize the potential for internal conflict.

The researcher distinguishes the values that shape this valence into two groups. Among the craftsmen, the values include self-confidence, diligence, perseverance, independence, responsibility, honesty, and social concern. Among the community more generally, the values include compassion, care, politeness, kindness, patience (self-control), tolerance which encompasses devotion to God and a love of peace and unity. These values give rise to the term "*relaxed*" as expressed by informants, reflecting both self-regulation and the community's firmness in repelling external threats to produce positive valence and prevent negative valence.

Therefore, this is not merely an ordinary form of economic behavior; the existing value system regulates economic practices as a foundation for social conduct, making the medical ethanol industry a practical manifestation of these local values.

CONCLUSION

The study demonstrates that medical ethanol craftsmanship in Dukuh Sentul, Bekonang Village, Sukoharjo Regency has cultivated a system of local values that strengthens social cohesion. Patience, honesty, diligence, self-confidence, and mutual care are embedded in production practices and community life guided by principles of social harmony. These values are effectively transmitted through families, workplace relations, and community and religious leaders via sustained, positive interaction. Continuous intergenerational transmission has produced a relaxed yet socially and economically stable pattern of behavior focused on meeting family needs and maintaining hamlet security. Accordingly, the sustainability of the medical ethanol sector depends on collective efforts to support craftsmen, secure reliable access to raw materials, enhance governmental training and empowerment programs, and expand youth participation in preserving and developing the industry.

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