



Social Construction and Millennial Habituation of Sunan Gunung Jati's Tomb in Astana Village, Cirebon

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Abstract

The existence of Sunan Gunung Jati Tomb in Astana Village, Cirebon Regency, has become an important pilgrimage center that provides economic opportunities for the local community. This study aims to examine the social construction and habituation of the millennial generation regarding the tomb, as well as its utilization to increase community income. A qualitative approach with phenomenological methods was used to understand the millennial generation's behavior, perceptions, and interactions with local cultural traditions. Data were obtained through observations, interviews, and document studies. The results showed that the millennial generation has a high awareness of the importance of maintaining cultural traditions, which is reflected in their active involvement in traditional activities. However, the utilization of tombs to increase income is still not optimal, with the main focus on economic aspects rather than cultural preservation. Technology, particularly social media, plays an important role in promoting and maintaining cultural awareness. The findings provide guidance for village governments and related institutions to develop programs that support local cultural preservation through collaboration, education and wise use of technology.

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INTRODUCTION

The development of increasingly modern times encourages people to continue to strive to improve their welfare in order to meet their daily needs. People are competing to find various opportunities to achieve a better life. Every opportunity, no matter how small, will be utilized as well as possible as long as it provides benefits (Kusuma et al., 2020). As happened in Astana Village, Cirebon Regency, the community utilizes the existence of the Tomb of Sunan Gunung Jati as a pilgrimage tradition that has been going on for decades. Sunan Gunung Jati, or Syarif Hidayatullah, was an important figure in the spread of Islam in West Java, and his tomb has become a pilgrimage center that brings many visitors every day, especially on certain days such as Friday, Saturday, Sunday, and Islamic holidays.

Research by (Afghoni & Busro, 2017) showed that the Syawalan tradition at the Tomb of Sunan Gunung Jati has the potential to become a leading tourism in Cirebon, with the support of adequate facilities such as inter-city-inter-provincial bus terminals, good road conditions, as well as parking lots and restrooms available in several places. In addition, (Salamah, 2022) examined the socio-economic conditions of the community around the Sunan Gunung Jati Tomb and found that although tourism provides economic opportunities, social problems also arise such as the increasing number of beggars and clashes between residents.

Research by (Adhianty Gunawan et al., 2017) on the tradition of Tahlil Kliwonan at the Tomb of Sunan Gunung Jati revealed that this tradition not only involves aspects of place and time, but also presents transcendental nuances resulting from cultural acculturation with religion. This tradition involves participants such as tahlil priests, kuncen, palace representatives, and pilgrims, and shows the meaning of strengthening the position of the palace in socialization and political education of the community.

According to (Anna, 2021) Generasi milenial, yang berusia 15-34 Millennials, aged 15-34, have creative and innovative characteristics. This generation is very familiar with technology and has different views on economic, environmental, and socio-political issues compared to previous

generations (Sari, 2019) Education plays an important role in developing the potential of the millennial generation. However, in Astana Village, formal education is not considered very important, as can be seen from the majority of millennials who only graduated from junior high school and did not continue to college.

Social construction is a social process through action and interaction in which individuals or groups subjectively create a shared reality. In this process (Maulana Yusuf, 2023), individuals can act outside the control of social structures and institutions. Social construction theory emphasizes the important role of human perception and social interaction in creating a shared understanding of the world.

Social construction theory was introduced by Peter L. Berger and Thomas Luckmann, who distinguish between society as an objective reality and subjective reality (Maulana Yusuf, 2023). According to them, reality is socially constructed and understood through two key terms: reality and knowledge. Reality is the quality contained in reality that is recognized as having an existence independent of our will, while knowledge is the certainty that reality is real and has specific characteristics (Maulana Yusuf, 2018).

In this theory, there are three simultaneous dialectical moments: externalization, objectivation, and internalization (Pratiwi et al., 2021). Externalization is the process by which individuals conform to the social products of society, such as norms, laws, and customs. Objectivation occurs when social products become part of the intersubjective world of society and are institutionalized, so that individuals obey the rules and norms made by society without having to meet directly. Internalization is the stage where individuals understand and interpret social reality subjectively, starting with taking over the existing world of others. These three moments are interrelated and take place simultaneously, creating dynamics that shape social interactions and individuals' understanding of their social world.

In the context of the millennial generation and Sunan Gunung Jati Tomb, social construction involves teenagers' interactions with social products through social media, norms and values of society.

The externalization process occurs when teenagers adjust to community life using social media. Objectivation takes place when teenagers interact with social products that have developed, such as values and norms. Internalization requires millennials to understand and live according to the provisions created by society.

The tomb of Sunan Gunung Jati is a place of pilgrimage that brings many visitors, especially on certain occasions such as the Maulid of the Prophet Muhammad Saw and the Grebeg Rayagung ritual. The existence of this tomb provides economic opportunities for the local community to increase income through tourism activities (Gloriani et al., 2021).

The utilization of Sunan Gunung Jati Tomb for the income of the Astana Village community can be seen through the theory of habitus and social construction. Economic habitus reflects the community's tendency to prioritize economic needs in daily interactions, while social construction explains changes in cultural norms and values due to the demands of tourism.

Community income is the result received from working or trying. Factors that affect income include age, education level, experience, working capital, productivity, and other factors (Indrayani & Andri, 2018). In the context of Astana Village, the existence of Sunan Gunung Jati's tomb can be utilized to increase community income through various jobs and tourism activities related to the pilgrimage site.

The process of habituation involves actions that are repeated so often that they become patterns that can be reproduced with minimal effort. Social realities formed through social construction are strongly influenced by habits and pre-existing knowledge (Muniri & Al-Hamidiyah, 2018).

Pierre Bourdieu introduced the concept of habitus as a mental or cognitive structure used to deal with social life. Habitus is a product of internalizing the structure of the social world and producing structured social practices (Rochayatun, 2021). In the context of the Sunan Gunung Jati Tomb, the traditions taught by ancestors and village officials to the millennial generation become part of their habitus. Habitus is also related to capital: economic, cultural and symbolic capital.

Millennials who follow religious traditions have high cultural and social capital. This capital can be exchanged and accumulated, increasing their social status in society.

The field is the space where social agents compete for resources. Social practice is the result of the interaction between habitus and field, where social structures are internalized by individuals through the processes of nurture, play and education (Agustinal et al., 2018). In the case of the Sunan Gunung Jati Tomb, millennials internalize the values of religious traditions through socialization in their community.

This research aims to examine the social construction and habituation of the millennial generation with the existence of the Sunan Gunung Jati Tomb in Astana Village. This research also looks at how the millennial generation utilizes the existing economic potential, as well as the role of the pilgrimage tradition in providing education and preserving local culture.

METHOD

This research uses a qualitative approach, which aims to understand the phenomena experienced by research subjects such as behavior, perception, motivation, and action holistically. This approach will be interpreted and described in the form of words, sentences, and language. The phenomenological approach is used in this study to explore facts or realities regarding the Social Construction and Habituation of the Millennial Generation in Astana Village with the Tomb of Sunan Gunung Jati. The phenomenological approach was chosen because it can see the social construction of the millennial generation regarding the existence of the tomb, as well as educate the public about the culture that exists in the Sunan Gunung Jati Tomb

This research design is qualitative, aiming to reveal hidden phenomena in the heart or mind of individuals, which are then realized in the form of descriptions of words, sentences, and language. This research focuses on the Social Construction and Habituation of the Millennial Generation in Astana Village with the Tomb of Sunan Gunung Jati. This research also emphasizes the role of stakeholders in educating cultural and economic values for the people of Astana Village. The phenomenological

strategy emphasizes the lived experience of individuals regarding certain phenomena.

The informants in this study include three categories: key informants, main informants, and supporting informants. The key informants consisted of the head of Astana Village, the tomb kuncen, and members of the Youth Organization. The main informants are millennials aged 15-25, while the supporting informants are parents who are both natives and migrants. By combining various data sources and involving various categories of informants, this research is expected to provide a comprehensive and in-depth picture of the topic under study.

The informant selection technique used purposive sampling and snowball sampling to ensure that the data collected was adequate and reached a saturation point. Additional data was obtained from books, research articles, government archives, and other documents relevant to the research focus.

Structured interviews were used to obtain data on culture, tradition, and the millennial generation's social construction of the Sunan Gunung Jati Tomb. The interview guidelines covered aspects such as awareness of cultural traditions, involvement in traditional activities, education and knowledge, impact of tomb utilization, and potential collaboration of education and tradition.

Researchers used non-participatory observation to obtain data related to geographical conditions, population conditions, and cultural aspects and traditions in Astana Village. Document studies were used as supporting material for research results obtained from the field, including books, research articles, government archives, and other relevant documents.

The triangulation technique is used to check the validity of data by comparing the results of interviews, observations, and documentation from various sources. Triangulation of methods helps ensure the validity and reliability of research data. The data analysis technique used is the Miles and Huberman analysis technique, which includes data collected from various sources through observation, interview, and documentation techniques.

The collected data were summarized, selected, and focused on important things in accordance with the focus of the research. Irrelevant data was discarded. The reduced data is presented completely and organized in a relationship pattern, making it easier to understand and draw conclusions.

Conclusions are drawn based on the data that has been reduced and presented. Initial conclusions are provisional and will be validated with strong evidence through additional data collection if necessary. This interactive analysis model describes a cycle of data analysis that is carried out iteratively. The cycle begins with data collection, followed by data reduction, data presentation, and conclusion drawing. This process is carried out repeatedly until the data reaches a saturation point.

RESULT AND DISCUSSION

Cultural traditions play an important role in shaping a society's identity and collective consciousness. In this modern era, where technology and global cultural influences increasingly dominate, maintaining cultural heritage becomes a significant challenge. The tomb of Sunan Gunung Jati in Astana Village is one clear example of how local communities, especially the millennial generation, interact and interpret their ancestral heritage. This research aims to reveal the millennial generation's social construction of Sunan Gunung Jati's Tomb, the utilization of this site in increasing community income, and the development of habituation to this Tomb tradition among the younger generation. Through a multidimensional approach, this research examines cultural awareness, involvement in traditional activities, as well as the economic impact generated from this site. It also highlights the role of technology and institutional collaboration in cultural preservation efforts. Using social theories, this research provides in-depth insights into the social dynamics occurring in Astana Village, as well as strategies to overcome challenges and maximize opportunities in preserving and utilizing local cultural heritage. The following are the results of the discussion of the research in

1. Social Construction of Millennial Generation with the Tomb of Sunan Gunung Jati in Astana Village

This research identifies that the millennial generation in Astana Village has a unique social construction of the Sunan Gunung Jati Tomb. This social construction is formed through several main dimensions, namely awareness of traditions, cultural traditions, involvement in traditional activities, education and knowledge, the impact of tomb utilization, and the potential for collaboration of education and tradition.

Millennials in Astana Village show significant awareness of the cultural traditions associated with the Tomb of Sunan Gunung Jati. Although technology and the times challenge these values, preservation through non-formal education in mushollas and the role of families in providing understanding remains effective. This awareness reflects the millennial generation's social construction of cultural heritage values.

The social construction theory proposed by Berger and Luckmann helps to understand how millennials in Astana Village construct their identity through engagement in cultural heritage. Social reality as a human construction, in this case, creates a shared understanding of cultural values and practices related to Sunan Gunung Jati's Tomb. This research is in line with the findings of (Chrisyanti Dewi, 2022), which shows that millennials have enthusiasm for local culture and traditions. However, as observed by (Chrisyanti Dewi, 2023), the influence of technology and popular culture can threaten the preservation of traditional culture. Therefore, preservation efforts through non-formal education and the role of family are crucial.

The involvement of the millennial generation in traditional activities such as da'wah messages, the Prophet's maulid, and the making of souvenirs shows an active effort in caring for and preserving the Tomb of Sunan Gunung Jati. This participation is not only symbolic, but also has a direct impact on people's daily lives.

Bourdieu's theory of social engagement explains how millennials are involved in social practices related to the Sunan Gunung Jati Tomb (Mustikasari et al., 2023). Involvement in the

creative economy such as souvenir making also creates significant local economic opportunities.

Bruner's theory of education and cultural transmission shows the importance of formal and informal education in shaping the millennial generation's understanding of cultural heritage (Mustikasari et al., 2023). Improving the local wisdom-based curriculum can increase the younger generation's understanding of local culture and traditions.

The utilization of Sunan Gunung Jati Tomb by millennials has positive impacts such as creative skills development, local economic opportunities, and an increased sense of identity pride. However, negative impacts such as the emergence of beggars from outside the area also occur.

Giddens' social impact theory helps evaluate the positive and negative impacts of the utilization of the Sunan Gunung Jati Tomb (Zulkarnaen, n.d., 2024). This reflects the challenge of managing both economic potential and social impact.

The millennial generation shows a desire to be more involved in the preservation of cultural heritage, but obstacles such as the ego of policy makers and lack of coordination are obstacles. Collaboration with educational institutions and related parties can be a solution to increase millennials' understanding of Sunan Gunung Jati traditions.

Putnam's theory of social collaboration illustrates the potential for cooperation between educational institutions, village governments, and the millennial generation in preserving cultural heritage (Khairussalam et al., 2024).

2. Utilization of Sunan Gunung Jati Tomb for Community Income

This research explores the utilization of Sunan Gunung Jati's Tomb in increasing the income of the Astana Village community from three main perspectives: Village Government, Kuncen Makam, and the Community, by relating the findings to the theories of habituation and social construction.

recognizes the economic potential of the Sunan Gunung Jati tomb, but the main focus remains on daily economic needs. This reflects the existence of an economic habitus at the village level, where daily interactions are driven more by economic aspects than cultural preservation. This

phenomenon shows that cultural values have not been fully integrated into people's lives, especially among the younger generation who are more interested in modern things. This finding is in line with a study by (Sudrajat, 2020) which shows that economic habitus can hinder cultural preservation efforts. Thus, although there is awareness about the economic potential, the lack of integration of cultural values is a significant challenge.

Kuncen Makam play an important in facilitating community role understanding of cultural values. They are active in carrying out traditions such as earth alms, nadran, maulid nabi, and grebeg syawal, as well as organizing traditional and religious events. The active role of Kuncen Makam is important in changing the habitus of the community towards cultural preservation. Research by (Tahan et al., 2021) emphasizes the importance of the role of traditional leaders in fostering cultural awareness. Kuncen Makam, as a spiritual guardian, ensures that traditions remain alive and become an integral part of people's lives. However, to maximize their impact, Kuncen Makam need to be more involved in accompanying pilgrims and local educational activities.

The people of Astana Village have a varied understanding of the cultural values of Sunan Gunung Jati's Tomb. Positive interactions with tourists can deepen their understanding of local culture. However, the younger generation is more interested in modern activities, creating a dilemma between cultural preservation and the demands of tourism. This reflects changing norms and values in society, as explained by social construction theory. Research by (Harirah et al., 2021) shows that tourism can have both positive and negative impacts on local culture. Therefore, there needs to be an effort to reconstruct norms that support sustainable development and cultural preservation.

This research highlights the need for a holistic strategy that combines cultural preservation with economic development. The Astana Village Government, together with the Kuncen Makam, should develop local cultural and economic education programs to address existing challenges. This strategy should consider changes in community habitus and evolving social constructs.

As such, this research provides guidance for policy makers and stakeholders in developing sustainable development strategies in Astana Village. The integration of cultural values with economic development will not only increase community income but also ensure the preservation of local cultural heritage. Through a better understanding of the interaction between economic potential, the role of Kuncen Makam, and community perceptions, Astana Village can take concrete steps to respond to the challenges it faces while capitalizing on the opportunities that exist to improve community welfare and local cultural preservation.

3. Habituation of Sunan Gunung Jati's Tomb in the Millennial Generation

This study aims to understand how millennials in Astana Village develop habituation to the tradition of Sunan Gunung Jati's tomb. The research revealed several key findings that can be categorized into three aspects: awareness and involvement, the influence of social environment and family, and the role of technology in maintaining habits.

Millennials in Astana Village show a high awareness of the importance of maintaining the tradition of Sunan Gunung Jati's Tomb. This awareness is not only individual, but is also reflected in their participation in various related activities. Families play a significant role in teaching the cultural values and history of Sunan Gunung Jati's Tomb. Through personal stories and experiences, millennials build a shared understanding of their cultural identity (Agustang & Syukur, 2023) This shows that with consistently repeated actions, habits or habituation are formed, in accordance with habituation theory which states that repetition of actions can form habits.

Social and family environments also have a major influence on millennials' habituation to the Sunan Gunung Jati Tomb. Social norms and family values often encourage millennials to engage in these activities. A supportive social environment, with lifelong friends who are also involved and family who encourage maintaining this tradition, reinforces habituation theory. Repetition and experience supported by family and social environment creates consistency and reinforces

habits, so that the tradition becomes part of the family's identity and culture. This habituation is not only limited to the physical actions around the grave, but also involves norms and values that are passed on through generations.

Technology, which is often perceived as a threat to tradition, is instead integrated by the millennial generation in Astana Village in the habituation of the Tomb of Sunan Gunung Jati. The use of social media and online platforms is used as a means to promote and share experiences related to this activity. Social media is used to share moments when visiting the Tomb of Sunan Gunung Jati, as a way to stay connected to this tradition and engage others. This shows that technology can not only maintain, but also reinforce customs related to Sunan Gunung Jati's Tomb. By repeating actions through social media, new habits are formed that relate to this tradition. This also offers opportunities for the government and related parties to utilize digital aspects to promote activities at Sunan Gunung Jati Tomb more widely.

The results showed that the millennial generation in Astana Village has a high awareness of the importance of maintaining the tradition of the Sunan Gunung Jati Tomb. This awareness is reflected in their active participation in related activities, which is encouraged by family support and social environment. Family norms and social pressure play an important role in shaping this habituation, strengthening consistency in maintaining the tradition. In addition, the use of technology, particularly social media, has become an effective tool for promoting and maintaining customs related to Sunan Gunung Jati Tomb. Theoretically, the results of this study reinforce the concept of habituation in the context of cultural traditions, while practically, this study demonstrates the importance of family support and social environment as well as the utilization of technology in maintaining and strengthening local cultural traditions among the millennial generation.

CONCLUSION

This research reveals that millennials in Astana Village have significant awareness of and engagement with the traditions of Sunan Gunung Jati's Tomb, formed through the influence of family, social environment and non-formal education. Their

active involvement in traditional activities and utilization of technology, particularly social media, strengthens these cultural customs and creates local economic opportunities. Although challenges such as the influence of modern culture and lack of coordination remain, collaboration between educational institutions, village governments and communities shows great potential for cultural preservation. Theoretically, these results reinforce the concepts of habituation and social construction, and demonstrate the importance of integrating cultural values in sustainable economic development. This research provides deep insights into effective strategies in preserving and utilizing local cultural heritage among the millennial generation.

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