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***Ma'balla* Tradition: An Analysis of the Social Meaning Function of the  
Kenduri Traditional Ceremony (Case Study of Ranga Village, Enrekang  
District, Enrekang District)**

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**Abstract.** This research aims to analyze social behavior, meaning and community factors in implementing the *Ma'balla* tradition in Ranga Village. The research was conducted using case studies and a qualitative approach. Ranga Village was chosen deliberately because it still actively carries out the *Ma'balla* tradition and has not been researched much before, by determining informants using snowball sampling techniques. Data was collected through observation, interviews and documentation, with data analysis following the Miles and Huberman approach. The results of research on the implementation of the *Ma'balla* tradition show that the social actions of people in this tradition reflect the complexity of interactions between individuals, society and the cultural values that are held in high esteem. The active participation of the community in this tradition, which is based on mutual cooperation, cooperation and division of roles, strengthens social solidarity and relations between communities in Ranga Village. In addition, religiosity values play an important role in shaping people's social actions, which are influenced by religious teachings and emphasize care, solidarity and simplicity in implementing traditions. A strong emotional attachment to the *Ma'balla* tradition is also visible, strengthening social and familial ties between communities. The use of teak leaves, which is based on rational considerations of practicality and efficiency, also has aesthetic and effective purposes in serving food. Even though this tradition has become the identity of the people in Ranga Village, change is still inevitable, and the community shows efforts to adapt by using elements in more practical traditions.

**Keywords:** *Teak Leaves, Kenduri, Ma'balla, Social*

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## 1 Introduction

Indonesia is an archipelago of more than 17,000 people and home to 1,072 different ethnic and sub-ethnic groups [1]. Every ethnic tribe in Indonesia has a unique culture, language, customs and traditions that have been passed down from generation to generation. Indonesia's long history has formed a rich culture and diversity of traditions that make our nation one of the countries with the greatest cultural diversity in the world. This culture can be in the form of traditions carried out by community groups who still adhere to the beliefs of their ancestors [2]. According to Hasan Hanafi in Tradition (Turats) is any inheritance from the past that is passed down to generations [3]. Tradition itself can be defined as a series of habits, practices, values and norms that are passed down from generation to generation within a group or society, so that if they continue to be carried out they will remain sustainable over time. Traditions can also maintain and express the cultural identity of a society so that they have important value for building social ties. Traditions provide a strong foundation for social life because in traditions there are beliefs and norms that are followed by society, so this is one of the reasons people feel connected to each other because they have the same goals and direction [4]. In a world that is constantly changing, traditions provide guidance and give people a sense of peace and confidence that there is something that is constant and reliable. South Sulawesi, a province rich in diversity, boasts various unique traditions across its regions, with Enrekang Regency, home to the Massenrempulu ethnic unity, standing out as a preserver of ancestral customs. The term "Massenrempulu" signifies unity akin to sticky rice, reflecting the community's cohesion, while "Endekan" derives from "endeg," meaning rising or climbing, representing the act of moving aside or following a mountain, illustrating their cultural identity [5]

From a socio-cultural perspective, the Enrekang people have their own characteristics, this is different from the Bugis, Mandar and Toraja cultures. The languages used are broadly divided into three languages from different ethnic groups, namely Duri, Enrekang, and Maiwa. They live while still maintaining the noble values carried out by their ancestors. The tendency to maintain these values is due to the influence of past value orientations on present life [6]. In Enrekang Regency there are ancestral customs that are still carried out today. One of the customs that is still frequently encountered in the Enrekang community is the kenduri or celebration which is carried out according to local customs. During the kenduri event, people will gather to celebrate something, such as expressing gratitude and asking for the smooth running of a wish and it can also be in the form of a remonstrance or warning of death. During a celebration, residents will be invited to offer prayers together as thanksgiving to Almighty God. Usually the host or person having a celebration will entertain various foods and pray for them [7]. Even though the *Ma'balla* tradition has strong values and meaning in Enrekang culture, especially in rural areas, the influence of modernization also threatens its continuity. These threats and challenges are influenced by external culture, the modernization that occurs in the lives of rural communities has a major influence on work systems, lifestyles and social activities. In simple terms, the process of change in question is a shift from traditional ways to new, more modern ways [8]. So the Enrekang people's perspective on traditions is finally starting to change, they prefer party or banquet concepts that keep up with the times, such as using buffets and catering services as well as using practical and more modern cutlery. This can be seen from the lives of the people of Enrekang city who have abandoned the *Ma'balla* tradition.

The *Ma'balla* tradition, once widespread but now dwindling due to modernization, faces a precarious future, with only a few villages like Ranga Village continuing its practice. Situated in Enrekang sub-district's eastern part, Ranga Village stands as a bastion of Muslim residents who staunchly uphold ancestral customs amid the tide of change. Despite modernization's encroachment, the village clings to its identity, sustaining the *Ma'balla* tradition as a cornerstone of its heritage. Yet, even here, the impact of modernity is palpable. Notable alterations in tradition are evident, such as the shift from kola'bila to plastic cups for storing camme and the replacement of teak leaves with disposable plastic for cake packaging, driven by considerations of convenience and aesthetics. While the tradition perseveres, it undergoes adaptations necessitated by contemporary lifestyles. Although research on the *Ma'balla* tradition remains scant, recent studies like Rilmi Eptiana's investigation into community social behavior patterns and Mira Augristina's exploration of the meaning and preservation of local customs shed light on the significance and challenges of safeguarding cultural heritage in the face of modernity [9]. The changes that occur in the context of the *Ma'balla* tradition give rise to different behaviors and meanings in society, especially for the

younger generation who are technologically savvy. Therefore, this research aims to see the meaning and behavior in the *Ma'balla* tradition

## **2 Research Method**

This research aims to explore the social behavior patterns of the community in implementing the *Ma'balla* tradition in Ranga Village, South Sulawesi, using a qualitative approach. The research method applied is Case Study Research, which provides a suitable framework for analyzing phenomena in this specific context. Ranga Village was chosen deliberately because it still actively carries out the *Ma'balla* tradition and has not been researched much before. Determining informants was carried out using snowball sampling techniques, with criteria that included various levels of society involved in implementing this tradition, such as traditional leaders, elderly community leaders, local government, as well as the younger generation who were involved in various roles in this tradition. Data was collected through observation, interviews and documentation to provide a comprehensive understanding of social behavior patterns related to the *Ma'balla* tradition. The data analysis technique used follows the Miles and Huberman approach, which includes data reduction, data presentation and conclusion drawing. By using this approach, it is hoped that research can reveal the social dynamics and factors that influence the implementation of the *Ma'balla* tradition, making an important contribution to understanding the continuity of culture and traditions in the Ranga Village community and its surroundings.

## **3 Results and Discussion**

Community participation is crucial for the success of traditions, indicating strong social bonds and involvement among members. Involving all essential elements like government, traditional leaders, religious figures, women, and youth from planning to execution stages fosters enthusiasm and ensures events' success.

*“Community participation in the Ma'balla tradition is very enthusiastic, meaning unity in togetherness because the philosophy of this Ma'balla tradition is togetherness and simplicity, so this will not disappear because Ma'balla needs a lot of people, so we work together so that it involves all elements of society, we need a lot of people to participate. collect leaf wood, beef mattata and then mattawa too.”*

Children actively participate in the preparation of the *Ma'balla* tradition by collecting teak leaves for the event, while the younger generation contributes to its implementation. Traditional and religious leaders, represented by the traditional holders and the sara' holders, respectively, guide and oversee the event's protocol and religious aspects, with the Indo Gurutta typically leading prayers.

The *Ma'balla* tradition was born from a society that upholds belief in ancestral customs and culture. Even though we are in the modern era, this *Ma'balla* tradition is still carried out as a necessity at every event, the availability of modern tableware does not make people abandon this eating habit. There is public awareness of the history and deep meaning of the *Ma'balla* tradition instilled by their parents so that this continues from generation to generation.

*“The story is like this, we as a community in East Enrekang, including in Ranga, where ties of friendship and kinship are highly valued, so for example, there are our relatives who carry out a celebration, especially if the deceased person is called or not called, the important thing is that we know that both the individual and the family are obliged to attend whether they are near or far, even those in villages far away they will travel on foot. This proves the close kinship in the East Enrekang community. So those who carry out the celebration think that the person who comes to me must not be hungry.”*

Changes in tradition are something that cannot be avoided and are a common phenomenon in society. This change can be caused by various things, one of which is modernization. In modern times, various adequate tableware has emerged, but the people in Ranga Village still use teak leaves in their banquets at every event, this indicates that the community still maintains the traditional values that underlie the *Ma'balla* tradition.

*“Yaka te maballa on rai kumua adapting to current developments, people now choose to use practical methods because current conditions are much better than before. In the past, it was very difficult for people to access equipment and food, but now it is much easier and there is money to buy things. In the past, we were grateful when we had rice to eat. So the current conditions make it easier for people to carry out events”.*

What has changed from the *Ma'balla* tradition is more about the methods and availability of more practical tools. He described that in the past people put rice in roko-roko (woven pandan leaves) which were woven months before the event, but now they are more chose to use a basin because it is more practical and does not require a lot of effort and time to make.

The kenduri ceremony held in Ranga Village is carried out at every event, be it a wedding, death or other religious activity involving people. This was conveyed by the MD as follows.

*"When one of the communities holds an event, the local community, especially those in the village, will feel that the event being held is our collective responsibility so that when there is a problem, all the residents will bear it, that is the family system that we adhere to in East Enrekang as well as in Ranga, so that when "There is a celebration that all the people in the village will participate in mutual cooperation from the start of the event until the end."*

Through this *Ma'balla* tradition, it really strengthens community togetherness by carrying out the entire series of *Ma'balla* traditions together, this influences the community so that the sense of brotherhood between them is very high. It can be concluded that the statements of informants MD and HL describe the meaning of tradition as part of strengthening social relations between community members, through sitting together and eating together.

Teak leaves are the most prominent characteristic in the *Ma'balla* tradition, because these leaves are used to serve food in the kenduri ceremony in Ranga Village. Teak leaves were chosen by the community not without reason, these leaves have various meanings which are understood by the community. Apart from its function as a substitute for plates, there are symbolic values that cannot be eliminated. This was conveyed by informant BD as follows:

*"Following the plants so that they continue to grow and change young leaves, these trees, for example, at harvest parties we use containers made of woven bamboo because the plants have roots, if you think parents think that plates are fragile."*

The use of these leaves means that the hope is that the plants will always have young leaves, which means sustainable life which is considered to provide blessings for those who carry out the *Ma'balla* tradition. Apart from the use of teak leaves, fair distribution of food is a symbol of equality.

The *Ma'balla* tradition, through its utilization of teak leaves, serves as a sustainable practice, ensuring the harmony of nature and providing convenience to the community. Teak leaves are favored for their economical and practical benefits, minimizing the need for extensive dishwashing and streamlining the dining process during the tradition's communal meals.

*"These leaves cannot be replaced with plates because there are considerations, this Ma'balla event is in the context of eating together. If we use plates it will be very troublesome because after using them you have to wash them first and then the remaining food will be left behind and it will go to waste. If we replace teak leaves with plates, there will be no more food leftovers to take home, food will be wasted, if we use the leaves, they can be of many uses, besides being able to hold a lot of food, they can also be used to wrap food, on the other hand, teak leaves can make food. so it smells better."*

The *Ma'balla* tradition is a unique tradition because it combines spiritual values, cultural elements and local wisdom. This tradition has various meanings which are sacred to the people of Ranga Village. In the practice of *Ma'balla* they uphold the sanctity of religious values. People consider the *Ma'balla* procession to be a form of charity. By feeding many people they will receive blessings. PRoses from slaughtering animals in the *Ma'balla* tradition are intended to be eaten by guests, this is considered a form of alms addressed to the deceased.

*"So I see here that when there is a maballa event, he has prepared everything with sincerity, meaning that what he prepares, starting from rice, cows, they prepare as alms, so when they share the food, it will be so much that it will soar in the leaves that they won't be able to finish it and will take it home, but if we're in town we can only take a little food, just enough to eat at that time. Here, if the Ma'balla is in one house, everyone will definitely come, but in the city only those who are called will go. So, on average, the intention is to give alms, to give food to many people"*.

The *Ma'balla* tradition which is carried out by the people of Ranga Village at every kenduri event is an ancestral tradition which is considered very valuable and must be preserved. They consider that when someone holds a kenduri that it is the collective responsibility of the entire community in the village.

*"We usually discuss it well in advance when someone wants Ma'balla, from the preparation until the end of the event, everyone is involved in working together to collect wood, help with massumbung, pick up leaves, mattata sapin or chicken, serve guests. We all work together, if someone makes an event, we consider it our joint event."*

The availability of natural raw materials, in this case teak trees, also influences the implementation of this tradition, so that if teak trees are no longer available, there is a possibility that the way of banquets in this tradition will also change. The use of teak leaves as a central element in the *Ma'balla* tradition shows that its existence is very crucial for the continuation of the *Ma'balla* tradition.

The *Ma'balla* tradition, like other traditions, cannot be separated from various challenges and obstacles. In the context of changing times and social dynamics that continue to develop, this tradition also has problems that can disrupt its continuity.

*"The factor that threatens the continuity of the tradition is the understanding of the younger generation. If the younger generation understands the pepasan to jolo that this tradition is important to preserve then they will continue, but most of the younger generation now have very little understanding of this tradition, the procedures, the pepasan to jolo continues, even I feel the same way."*

While the younger generation actively participates in preparations for traditions, there is concern about their reluctance to learn essential components like prayers, including pepasan, barzanji, and Talele, crucial to *Ma'balla* traditions. Failure to grasp these elements may jeopardize the tradition's continuity, as successors are essential for its preservation.

In the context of the *Ma'balla* tradition in Ranga Village, traditional actions dominate community life because they are considered an inseparable part of ancestral heritage. The use of teak leaves in carrying out this tradition is not only a practical container, but also has a symbolic value that depicts closeness to nature. Rituals that are held in accordance with community values and norms, such as death celebrations, weddings and thanksgivings, provide opportunities for communities to actively participate in mutual cooperation. This collaboration reflects the social strength of the community in maintaining and strengthening their traditions and social relations. Apart from that, friendliness and togetherness in welcoming guests are important characteristics of this tradition, reflecting the depth of social relations and solidarity values that exist among the community. Value rationality is also an important factor in understanding the implementation of the *Ma'balla* tradition. The people of Ranga Village uphold religious and cultural values in carrying out this tradition, so that this tradition is not only seen as a mere ancestral heritage, but also as an effort to strengthen their cultural identity. Solidarity, equality and simplicity are upheld in this tradition, which is influenced by the teachings of the Islamic religion. Affective rationality is reflected in people's emotional attachment to the *Ma'balla* tradition, where they feel that this tradition is valuable and should be guarded with pride. The participation of all community members in this traditional procession creates strong emotional ties and deepens the sense of solidarity and kinship between them.

Individual behavior is determined by the meaning given to objects, events, and actions in their lives. This meaning is not something fixed or fixed, but is formed through a process of social interaction. By using this approach, we can understand how the meaning of the *Ma'balla* tradition is created, maintained and passed on through interactions, symbols and rituals in the communities that carry out this tradition. Blumer emphasized that human actions towards surrounding objects depend on the meaning given to these objects, which originates from the process of interaction between individuals. In the *Ma'balla* context, social meaning is formed through joint participation in society, especially through mutual cooperation, cooperation, and division of roles in the preparation and implementation of traditions. This strengthens social solidarity, builds collective identity, and improves relations between members of society. The use of teak leaves in the *Ma'balla* tradition also has an important symbolic meaning for the community, symbolizing fertility, connectedness to nature, and abundance. The community tries to maintain the continuity of teak trees as a form of respect for this symbol. Apart from that, the use of teak leaves as a container for serving food also symbolizes the value of equality in society, where all guests are treated fairly and evenly..

According to the Indonesian Nickel Miners Association (2018), at the end of World War II, Japan built a nickel matte factory in Pomalaa. After Indonesian independence, between 1947-1950, the US company Freeport Sulphur Company (FSC), which later merged with Oost Borneo Maatschappij, attempted to mine nickel. However, security conditions were a major obstacle so that both Japanese and US companies were unsuccessful. In 1957, mining was

undertaken by NV PERTO (Toraja Mining). Then in 1961, the company was taken over by the government and the business was continued by PT Pertambangan Nikel Indonesia (state-owned). In 1962, the BPU of the State General Mining Company and PT Pertambangan Nikel Indonesia signed a contract with Sulawesi Nickel Development Co Ltd (Sunideco) to work on nickel development in Pomalaa, Kolaka. In 1968, the State General Mining Company (BPU) was transformed into the State Company (PN) Aneka Tambang and PT Pertambangan Nikel Indonesia became the Pomalaa Nickel Mining Unit. In June 1974, PN Aneka Tambang became a state-owned company, PT Aneka Tambang [4].

In Southeast Sulawesi, nickel resources are found in Pomalaa with reserves of 1.37 million tons, while Maniang Island has reserves of 62,000 tons. Kompas Daily, Wednesday, June 15, 1977, reported that the Minister of Mining (at that time) Prof. Sadli said that Indonesia has the largest nickel reserves in the world. About 15% of all nickel reserves in the world are in Indonesia. In 1967, the Indonesian government offered foreign nickel entrepreneurs who were interested in processing nickel mines in lakes in Southeast Sulawesi. The Minister of Mining (at that time) Ir Bratanata, Wednesday, May 10, 1967, then officially opened the tender to foreign investors in a meeting with representatives of the Embassies of friendly countries in Jakarta. Ir Bratanata invited foreign entrepreneurs to submit bids to the Indonesian Government before October 30, 1967. Bratanata as reported in the Kompas daily, Thursday, May 11, 1967, said that the wealth contained in the Indonesian earth was abundant, but due to the difficulty of the cost of processing it, Indonesia invited foreign entrepreneurs to invest. The offer to foreign investors, said Bratanata, was to implement Law Number 1 of 1967 concerning Foreign Investment for economic development. In the Foreign Investment Law, it was stated that foreign capital investment in mining must be in the form of a joint venture with the government, based on a "contract of work". By May 1967, there were 15 nickel entrepreneurs from a number of countries who submitted bids to process nickel mines in Southeast Sulawesi. Four of the 15 nickel entrepreneurs were the largest nickel entrepreneurs in the world. The Indonesian government would select the most bona fide entrepreneur who could provide terms favorable to Indonesia [4].

PT. Aneka Tambang Tbk or commonly abbreviated as ANTAM was officially established as a State-Owned Enterprise on July 05, 1968, by merging several national mining companies that produced a single commodity. Established in 1968, PT Antam is a state-owned enterprise formed from the merger of several state-owned mining companies and projects, namely the State General Mining Company, State Bauxite Mining Company, State Gold Mining Company Tjikota, State Precious Metal Company, PT Nickel Indonesia, Intan Project and other projects under Bapetamb. Based on the Company's Articles of Association, ANTAM's scope of activities is in the mining of various types of minerals, and conducts business in the industry, trade, transportation and mining services sectors. ANTAM's main services are precious metal processing and refining and geological services.

ANTAM is part of Mining Industry Indonesia (MIND ID), which is primarily engaged in nickel, bauxite and gold mining. ANTAM is a diversified and vertically integrated export-oriented mining company. Through operating areas spread across mineral-rich Indonesia, ANTAM's activities include exploration, mining, processing and marketing of nickel ore, ferronickel, gold, silver, bauxite and coal commodities. ANTAM has loyal long-term customers in Europe and Asia. Given the vast area of mining concessions and the large amount of reserves and resources owned, ANTAM formed several joint ventures with international partners to be able to utilize existing reserves into profitable mines. Along with technological developments, nickel mining activities continue to grow and develop, generating significant exports for the national economy.

Based on Government Regulation No. 22 of 1968, which states that PT Antam was established as a State Company (PN) Aneka Tambang on July 5, 1968. The change of status from a State Company to a limited liability company (PT) was then made to adapt to the changing business climate. This change was based on Government Regulation No. 26 of 1974 dated June 14, 1974. This regulation became the basis for the issuance of a notarial deed from Notary Warda Sungkar Alurmei regarding the articles of association of Aneka Tambang on December 30, 1974. The change in Aneka Tambang's legal status from PN to PT became the basis for celebrating December 30 as PT Antam's anniversary.

In 1976, ANTAM's FeNi I Plant in Pomalaa began commercial operations, and in 1979, the company also began operating a nickel mine on Gebe Island. In 1994, the company began operating a gold mine in Pongkor, and a year later, the company also began operating the FeNi II Plant in Pomalaa commercially. On November 27, 1997, the company was officially listed on the Jakarta Stock Exchange and Surabaya Stock Exchange. A year later, the company

also began operating a nickel mine on Gebe Island.

However, since around the beginning of 1997, before ANTAM entered the stock exchange, the company's internal environment began to change its anniversary from December 30 to commemorate it on July 5. The change was based on the reason that July 5, 1968 was the day PN Aneka Tambang was established as a company resulting from the merger of various mining companies owned by the State of Indonesia. Activities to expand the operations of the ferronickel plant were also carried out in Pomalaa, Southeast Sulawesi, which finally became operational. Finally, 1997 was a milestone for ANTAM because in this year 35% of its shares were offered to the public.

A new perception emerged, that the anniversary of ANTAM Company was since it was formed into a single business entity from the previous semi-holding led by a quasi-corporate institution. Such companies focus more on social goals or public benefit rather than profit-making. This includes social and educational institutions that carry out activities for the benefit of the general public. Profit is sometimes not a top priority, and these companies may even incur losses to maintain their social mission. ANTAM contributes in supporting the achievement of Sustainable Development Goals (SDGs) realized through the company's devotion and service in the midst of society. Along the way, ANTAM has had a direct impact on the growth of communities around its operational areas, as well as bringing tangible benefits to the environment [5]. Through the implementation of the Social and Environmental Responsibility (CSR) program, ANTAM strives to empower the surrounding community, and preserve the environment for the future of the nation's next generation.

#### **4 Conclusion**

Based on the results of research related to the implementation of the *Ma'balla* tradition, it can be concluded that the social actions of society in this tradition reflect the complexity of interactions between individuals, society and the cultural values that are held in high esteem. The active participation of the community in this tradition, which is based on mutual cooperation, cooperation and division of roles, encourages strong solidarity and the establishment of close social relations in Ranga Village. The values of religiosity also play an important role in shaping people's social actions in the *Ma'balla* tradition, with care, solidarity and simplicity being the priority values. In addition, the use of teak leaves is not only based on rational considerations of practicality and efficiency, but also by symbolic and aesthetic purposes. Even though this tradition has become the identity of the people of Ranga Village, change is still inevitable. However, society shows efforts to adapt through rational action by selecting elements in more practical traditions. The meaning of the *Ma'balla* tradition by the community includes social, symbolic, spiritual and practical meanings. The main supporting factor in implementing this tradition is the cooperation and active participation of all elements of society, which continuously form strong social identities and relationships. The existence of teak leaves also influences the continuity of the *Ma'balla* tradition, becoming one of the main supports for this tradition.

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