

The Existence of Grebeg Makukuhan on the Socio-Cultural Values of Generation Z in Makukuhan Village, Kedu District, Temanggung Regency

Sella Ewinda Putri^{1*}, Cahyo Budi Utomo², Fadly Husain²

¹²Universitas Negeri Semarang, Indonesia

*Corresponding Author: sella_ewinda@student.unnes.ac.id

Abstrak. The development of information technology has caused the disappearance of the noble values of local culture. Grebeg Makukuhan is a local culture of Kedu Village that has socio-cultural values and various meanings from the symbols used by the community to instill noble and moral values in generation z. This study aimed to analyze the symbolic meaning in the implementation of Grebeg Makukuhan, how the Z-generation interprets the symbolic elements and the role of parents in the inheritance of socio-cultural values. This research uses qualitative research with an ethnographic approach. The results showed that the z-generation was able to maintain the existence of Grebeg Makukuhan with evidence that the z-generation children could explain the meaning of the symbol elements used in Grebeg Makukuhan activities. The findings that researchers can find in the form of success in maintaining cultural values cannot be separated from the role of parents. The community environment is a supportive generation for the younger generation to learn about their local culture, thus positively impacting the development of Generation Z as the next generation and becoming good citizens who care about the environment. The general public can use the benefits of this research to study the methods used by the people of Kedu Village in maintaining local culture in the younger generation, as seen from the success rate of generation z. They can overcome the fading of local culture due to the development of information technology.

Key words: Socio-cultural values, *Grebeg Makukuhan*, Generation Z

How to Cite: Putri, S.E., Utomo, C.B., Husain, F. (2022). The Existence of Grebeg Makukuhan on the Socio-Cultural Values of Generation Z in Makukuhan Village, Kedu District, Temanggung Regency. *ISET: International Conference on Science, Education and Technology*, 2022, 860-866.

INTRODUCTION

The development of education in Indonesia is important in building a developed nation. Social Science Education is one of the branches of science that has a large enough role in the world of education because it is the basis for forming the character of students. Waterwroth (in Rahmad, 2016) states that social studies aim to prepare students to become good citizens in life in society. Social studies are learned in schools, and the community also has a big role in teaching values and morals through local culture. Based on the history of Islamic culture in the Java region, around the 15th to the 16th century was marked by the development a new culture that showed a synthesis between elements of Hindu-Buddhist culture with elements of Islamic culture (Anita, 2014). The spread of Islam, which most people believe, was brought by Walisongo. Mulyati (in Khoulid, 2016) explains that the influence exerted by Walisongo has a variety of forms that developed in the early days of Javanese society, both in terms of health, farming, commerce, culture, art, society, to government.

Ki Ageng Makukuhan is one of the students

of Walisongo who was sent to spread the message of Islam in the areas of Mount Sumbing and Mount Sindoro. He is a student of Sunan Kudus and Sunan Kalijaga. Ki Ageng Makukuhan has Chinese blood descent where his real name is Ma Kuw Kwan, there are also people who call him Ki Joko Teguh, but until now he is better known as Ki Ageng Makukuhan or Kyai Abdullah Taqwim. The people of Kedu Village have several traditions that are carried out to remember services and are intended to take care of Ki Ageng Makukuhan's tomb itself. Such as holding khoul (recitations), replacing langse (cloth in the tomb), and Grebeg Makukuhan. Besides that, there are also local arts such as masks *ireng*, *gedrug*, *kuda lumping*, and *wayang Kedu*. This local tradition is still carried out today because the socio-cultural values created by the tomb of Ki Ageng Makukuhan have a big role in shaping the community's character.

According to (Koentjaraningrat, 1974), culture has three forms. First, culture is a collection of ideas, norms, values, and rules. Second, culture is a collection of activities patterned human activities in society, and third, objects resulting from work human. These three

forms of culture exist in the local culture owned by the Kedu community in general. It can be seen from the community's character, which is different from other communities, such as the very high level of concern among residents due to mutual maintenance. Therefore a sense of belonging to the tomb of Ki Ageng Makukuhan, which indirectly have values and morals embedded in social interactions. An anthropologist from England, Edward B. Taylor (in Sumarto, 2019), explains that culture is a complex whole that contains knowledge, art, belief, customary law, morals and all other abilities and habits acquired by humans as members of society. Like the Kedu area culture, several local cultures include local *kuda lumping* art performances, *lele putih* dance, *khoul*, *langse* replacement, *sadranan*, and carnival processions in Makukuhan grebeg, where these traditions are displayed sequentially during the month of Ramadan approaches.

Tradition is the basis of culture in society. Without a tradition, a culture will not be able to live and survive to this day. Thanks to tradition, the relationship between individuals in the community can run in harmony. In the development of the current era, it must be admitted that local wisdom is starting to be ignored by some children and adolescents. Previous research used as a reference was carried out by (Futihah, 2014), discussing Grebeg in the Jumo area focusing on educational values. These studies have similarities in elevating the values contained in the Grebeg culture. This study explains that the Bentisan grebeg tradition began with a preacher who spread Islam in Bentisan Village, namely Simbah Tuan Sayyid Abdurrahman. He taught habits passed on by the community until now to preserve the existing culture. The difference from the research carried out is in the location and focus of the discussion. In contrast, previous research discussed the history, the grebeg procession, and the educational value. Meanwhile, the study that will be carried out will examine the symbolic meaning of the grebeg element and the interpretation of the Z-generation, especially in the Grebeg Makukuhan tradition. So, the research entitled the existence of Grebeg Makukuhan on Socio-Cultural Values in Generation-z in Kedu Village is considered important and feasible to do. No researchers have raised it.

Today's young generation must be prepared so that they can survive and be able to filter from

the rapid development of information technology by introducing the values contained in local wisdom so that they can provide important meaning to maintain the identity of the younger generation and be able to filter out foreign cultures (Hilmi, 2015). The problem in the younger generation in the Kedu Village environment is the need for an early introduction to the existence of local cultural traditions in the Kedu area to realize one of the goals of social studies, namely citizenship transmission, which means passing down noble values. An external culture that can enter the younger generation's lives today causes the younger generation to override the noble values in local wisdom (Firdausiyah et al., 2021). The development of innovation in cultural traditions is very important to attract the interest of children and adolescents so that they are not inferior to today's modern culture. Practically, this research is useful to be used as a reference for the community that the existence of Grebeg Makukuhan can be used as social control for the younger generation as early as possible, with the hope of being able to grow the interest of Generation Z in preserving local culture. The application of inculcating values in children from an early age is an important factor in forming children's character to become good citizens and care about the environment.

This study aims to analyze: 1) the symbolic meaning in the implementation of Grebeg Makukuhan, 2) how the z-generation interprets the elements that exist in the implementation of the tradition, 3) the role of parents in the inheritance of the socio-cultural values of Grebeg Makukuhan. The three problem formulations were studied with Herbert Blummer's symbolic interactionism theory (Ritzer, 2013). Society is an action. Namely, The life of a group is a collection of activities that do not stop. However, community groups are not formed from steps that are isolated from each other. There are also collective actions that require adjustment of the activities of each individual into a movement that shows signs to each other, not just to oneself. The meaning of symbols in the Grebeg tradition becomes control in community actions where individuals interact with one another. It becomes important for generation-z to know local traditions to keep the current changing times so that the inheritance from local traditions is maintained.

METHODS

The research was conducted in Kedu Village, Kedu District, Temanggung Regency. Kedu Village is one of the areas with relics believed by the community to be the tombs of their ancestors. Some local cultures exist in Kedu Village thanks to the graves that are still running and even being developed by village leaders to improve the surrounding community's economy. Local cultures such as sadranan, khoul, and grebeg and the series of events are a form of community gratitude to Allah SWT. This is also a form of preserving the tomb of Ki Ageng Makukuhan as a figure who carries out Islamic symbols in the Kedu area so that there is continuity between religion and tradition.

This study focuses on socio-cultural values that can be absorbed by generation z through the existence of local cultural traditions and the inheritance of local wisdom values of the Kedu Village community itself. The study used qualitative research methods using an ethnographic approach, data collection with observation techniques, village archive documentation, interviews, and the internet. The resource persons in this study amounted to one grave caretaker, the head of the tourist village (local culture developer), the leader of the Bumdes, 12 parents (six pairs of parents) from generation-z, and six children from generation-z.

According to Spradley's view (in Kamarudiana, 2019), this study uses an ethnographic approach with the concept that ethnography is not just learning about society but learning from the community. Because the essence of ethnography is not just concluding culture but taking social lessons from the culture that exists in society. Data analysis using an interactive model. Data analysis in this study includes; 1) reduction; 2) data presentation; 3) conclusion. The use of data reduction is a way to select, focus, abstract, and change the rough data obtained in writing in the field (Miles, 2007).

RESULT AND DISCUSSION

Symbolic meaning in the implementation of Grebeg Makukuhan

Kedu is one of the Kedu District villages that has ancestral graves that are trusted by the local community. The tomb of Ki Ageng Makukuhan is a tomb that has a significant role in the formation of values, norms, and patterns of life of the Kedu community. The culture that was born from the tomb is still preserved from

generation to generation until now, as well as Singsomboon's opinion that local wisdom is local knowledge gained by the experience of the local community itself and the local community that has been passed down from generation to generation (Singsomboon, 2014). Culture is active and continues to develop, so cultural actors must also develop through education so that they are in harmony and there are no obstacles to the artistic socialization process (Utomo, 2018). As a large and multicultural nation with a wealth of diverse cultural treasures, it is necessary to make efforts to preserve and develop it. This has been applied to Kedu Village by Mr Sigit, one of the community leaders who developed various innovations in preserving local culture to attract the younger generation's interest.

The creations align with Permana's opinion that culture has a function and has meaning for the community in preserving natural resources and human resources, maintaining local culture and being beneficial for life in the community (Permana et al., 2011). Local wisdom of knowledge is now gradually disappearing due to the entry of modern science and technology (Tallei, 2012), so it is necessary to preserve it for the betterment of society. The community still maintains local cultural traditions, namely sadranan, khoul, langse replacement, kuda lumping, kedu puppet, carnival and grebeg makukuhan, catfish dance, and ireng mask. The ceremony is held when approaching the month of Ramadan, precisely on the last Friday before entering the month of Ruwah. The whole tradition is in succession for three days.

Local wisdom is currently gradually disappearing due to the entry of modern science and technology, so it is necessary to preserve efforts for the progress of society. The community's local cultural traditions still being maintained and held are sadranan, khoul, langse replacement, lumping horse, wayang kedu, carnival and grebeg makukuhan catfish dance, and ireng mask. All ceremonies are carried out sequentially for three days. The tradition is carried out when approaching the month of Ramadan, precisely on the last Friday before entering the month of Ruwah. The first day began with the langse changing of Ki Ageng Makukuhan, the figures and entourage lined up from the front of the secretariat of the grave, walking towards the tomb of Ki Ageng Makukuhan. The langse changing line consists of three dancers, then followed by the heads of

seven RTs in the Kedu area by bringing a kendhi filled with holy water from the spring (sendang) of each RT. Behind him, three traditional figures carry cloth, and the last, there are several cones. The procession goes to the tomb accompanied by Javanese songs.

They arrived in front of the tomb room before entering the tomb of Ki Ageng Makukuhan. Each head of the RT collected seven holy water from the sendang as a symbol of the Kedu community harmony. Even though the location is extensive and far away but can still be harmonious. After pouring the seven glasses of water into one, then a large kendhi is brought in along with three cloths used for changing langse. After the procession was finished in Ki Ageng Makukuhan's room, all the procession groups walked back to the initial location, accompanied by a dance again. After the change of lanse, the next series continued with a recitation attended by Gus Muwafid as an event intended for the general public. On the morning of the second day, the people of Kedu Village carried out sadranan as a form of gratitude and harmony for the residents to welcome the coming of Ramadan. From day to night, there are dance performances from several hamlets in the Kedu area, where these performances are presented every day for three consecutive days as public entertainment. On the third day, the sequence of events was closed with the Grebeg Makukuhan carnival. The procession began in the morning. There were several elements of the parade, such as the Bergodho troops opening the way from Jumo Village. This village is a close friend of the Kedu Tourism Village, which used to be the elder brother of Kedu's legacy. Behind Bergodho's troops, there was a line of officers and their leaders from each RW. Behind it is the central cone and several cones from each RW, followed by the mountains and produce of the people of Kedu Village.

Then three dancers and community leaders bring several Kedu puppets to play as a symbol that Kedu has a distinctive wayang art that is different from other puppets. This symbol means people's gratitude for the earth's produce and hopes for the next harvest to remain good, especially tobacco plants, because it is a characteristic. When approaching the tomb area, they were greeted by traditional leaders taking a male Cemani chicken brought by conventional leaders and then walking in front of the procession to Ki Ageng Makukuhan's tomb court. The central cone and a cone from each RT

are in the next row behind the mountain, followed by the condromowo cat, white catfish, and turtledoves. Everything is packaged in the form of a statue as a symbol and carried along the procession. The three dancers in the langse turn procession are white catfish dancers with white clothes that symbolise that the Kedu area has a distinctive animal. Dancers in yellow garments, as a symbol in the Kedu area, have a lot of gold, and the last one is dancers dressed in colour. Red as a symbol of Ki Ageng Makukuhan's wife named Sri Lintang Katon (results of interviews with community leaders on March 28, 2022).

The sequence of activities at Grebeg Makukuhan is a collection of habits which later become a local culture and have essential meanings believed by the people of Kedu Village. Culture is born from ideas that are created and agreed upon in society, resulting from a process of adaptation and learning from the environment. In the next stage, when the idea has been decided upon, it will become a kind of social system held by the community in daily life (Rostitawati, 2020). Various cultural traditions exist in the Kedu area, especially in Kedu Village. Cultural traditions need to be maintained and developed to advance the life of the local community so that the role of the younger generation is vital, especially at this time, especially generation Z, as the generation that determines the preservation of local culture.

Generation Z's interpretation of the elements in the implementation of the Grebeg Makukuhan tradition

Generation-z was born after the millennial generation, born between 2001 and 2010. Generation-z is the generation that came into the digital era with complete technology. Based on observations (Zis et al., 2021), generation z is faster in responding to digital developments than the millennial generation. Without learning and being taught, generation-z can operate. Instilling a sense of caring through the inheritance of values from local cultural traditions is essential to avoid the negative impact of globalization on the community. These efforts are needed to prevent severe threats to the younger generation due to the effects of globalization, so it is necessary to be aware of the traditional values of society (Sari et al., 2020). The role of parents and society is vital to teaching children about their culture. Community leaders in Kedu Village have planted and introduced local

culture to children as early as possible. This is important so that the younger generation can continue developing a local culture in the Kedu area. The hope is to foster a sense of concern for children for the environment.

As mentioned by Isjoni, the role of humans affects cultural values, where the individual himself inherits the culture as an artistic creature (Isjoni et al., 2019). The use of animal statues as symbols in the Grebeg makukuhan procession is also an inherited culture and has value for the community to preserve animals. Laras explained that the use of animal statues such as turtledoves, condromowo cats, white chickens, and the original cemani chicken symbolizes. The public once believed these animals to be Ki Ageng Makukuhan's favourite animals and become unique animals so that people preserve and protect them (results of generations-Z interviews ini March 2022). The Grebeg Makukuhan cultural tradition is a forum for community ideas in fostering the environment so that it is by the morals and values that apply in society. Local culture is one of the built environments as a place for human activities to reflect their ideas (Dahliani et al., 2015). Generation z children in Kedu Village can generally explain the meaning of the symbols used in Grebeg Makukuhan. This situation indicates that the role of parents and the community is still influential in introducing and instilling local culture. Wira explained that the use of seven water from sendang in Kedu is a symbol often used by Ki Ageng Makukuhan. Now the community interprets it as a form of harmony with the local community (results of Generation Z interview in March 2022).

Generation Z's knowledge of Ki Ageng Makukuhan and Grebeg Makukuhan is still excellent. They explained that Ki Ageng Makukuhan has the real name Ma Kuw Kwan as told by his grandfather first. The influence of the existence of Ki Ageng Makukuhan's tomb has a lot of impact on the surrounding community from various In terms of aspects, the Grebeg Makukuhan activity itself is already 10th. Even though the influence of technological developments and modernization has entered, but can still maintain local wisdom. As explained by Surya, one of the Z-generations in Kedu Village (results of interviews with Z-generation children in March 2022). The Grebeg Makukuhan element by Savira (the results of interviews with Z-generation children in March 2022) regarding the contents of the gunungan used during the procession is the result of well-

organized agriculture. Hope in the next harvest will remain good, and there will be grateful for the fortune bestowed on the community. There is also a tumpeng that consists of a main tumpeng and small tumpeng, each RT as a harmony symbol.

The knowledge of generation z children in Kedu Village about local culture can indirectly influence the attitudes, character, and unggah ungguh language in everyday life. This knowledge can be seen in the Z-generation teenagers when they meet foreigners who are older than them, they respond in a smooth Javanese language, and when they pass by, more aged people bow and say hello. The norms and values implied in local cultural traditions can be well absorbed. This follows the opinion (Sinaga, 2019) that the structure of a person's language affects one's view of the world's reality. A person's language affects his habits and attitudes, our view of the world, the way we categorize experiences, and the method of conceptualizing the environment as an adequate definition by our language.

The role of parents in the inheritance of Grebeg Makukuhan socio-cultural values to generation-Z

A child's education begins at a very early stage. The role of parents in the family is vital because they are the first teachers for the child (Singh & „Vyast, 2014). The role of parents in introducing local culture is significant because it is the initial knowledge children receive before getting to know the peer environment. Mr Koko and his wife did society as parents of Z generation children who introduced culture from kindergarten. In the interviews, parents of generation-z children (March 2022) explained that they had raised their children to culture from an early age. For example, when there was a Grebeg Makukuhan activity or the art of Mask Ireng and Kuda Lumping, they were always invited to see it so that there was a sense of interest in them. Child. Introducing local cultural traditions from an early age can help parents shape their children's character to care about the environment. Based on the results of interviews (March 2022), the role of parents in introducing culture and passing on values from local traditions that exist in the younger generation is an essential task for a parent.

Understanding tolerance in children is essential. Interaction with peers has more influence on the actions taken by children, so the

role of parents and the community in monitoring is vital because it can be a social control. Interaction between friends can also help children understand culture and history. Students' understanding of tolerance cannot develop because history learning still discusses theoretical material and is not directly related to current life. The history curriculum is not following the actual conditions of the Indonesian people who are currently experiencing intolerance problems (Utomo & Wasino, 2020). the role of parents and the environment influence shaping the child's personality. Introducing history and culture becomes a big task for parents as compilers. Education in schools alone is not enough to inform children who are ready to become good citizens and care about the environment. The role of parents also has a significant impact. As Mr Kus and his wife did in educating their children early, they introduced traditional musical instruments. When there is art and culture, they always watch it to get to know the culture. This can be said to be successful because children tend to like things related to cultural culture (interview with parents of generation z children, March 2022). Therefore, it is essential to conceive that the community's local wisdom must exist in learning. Because social problems are always evolving and constantly changing, education must follow the material and content of the presentation of learning techniques (Bauto, 2016).

Parental upbringing and the influence of the peer environment significantly affect the behaviour and upbringing of children when they are teenagers. The interview results (March 2022) explained by Mr Catur that what we introduce to children from an early age about the environment, culture, manners, and social values will develop according to children's learning. So that from young age children should participate in all activity's society. This is to Yana Gavrikov's opinion that as children develop, they acquire the ability to coordinate attention not only on the open aspects of the environment, such as objects or people, but also on hidden aspects such as ideas, inventions, and emotions. This process suggests that development may also reflect the internalization of cultural values and societal expectations (Gavrilov et al., 2012).

CONCLUSION

Based on the results of the discussion, it can be concluded that the symbolic meaning in the

implementation of Grebeg Makukuhan is a form of gratitude for the people of Kedu Village for the abundance of agricultural and garden products which are manifested in the elements of gunung and tumpeng. In addition, another meaning of the use of symbols in the implementation of Grebeg Makukuhan is as a forum to preserve culture in Kedu Village related to Ki Ageng Makukuhan and become a means for parents to transmit socio-cultural values to the younger generation to form children who care about the environment, form a character as a good citizen and maintain the nation's culture. Parents can maintain noble values as evidenced by generation z interpreting the symbolic meaning and meaning of the implementation of Grebeg Makukuhan in accordance with the applicable meanings and values. Parents transmit historical values, religious values, cooperation values, and the value of harmony through the entire series of Grebeg Makukuhan implementations, from preparation to implementation. Found two roles of parents in instilling socio-cultural values, namely the role of inheritance and the role of role models who can make generation z the successor of citizenship by having virtuous individual characters. Character education through Grebeg Makukuhan is able to shape the mindset, attitudes, and actions of generation z in accordance with the norms prevailing in the Kedu Village community because it is a control over children's attitudes, and in accordance with the social objectives of the study, which is to make the young generation good citizens.

REFERENCES

- Anita, D. E. (2014). Walisongo: Mengislamkan Tanah Jawa Suatu Kajian Pustaka. Wahana Akademika, 1(2), 24.
- Bauto, L. M. (2016). Socio-Cultural Values As Community Local Wisdom Katoba Muna in the Development of Learning Materials Social Studies and History. *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 14(2), 195.
- Dahlani, Soemarno, I., & Setijanti, P. (2015). Local Wisdom in Built Environment in Globalization Era. *International Journal of Education and Research*, 3(6), 157–166.
- Firdausiyah, F., Juhadi, & Pujiati, A. (2021). Inheritance of Gusjigang Value in the Young Generation in Environment of Jenang Msme Kaliputu Village. *Journal of Educational Social Studies*, 10(2), 58–66.
- Futihah, E. N. (2014). Nilai-Nilai Pendidikan

- dalam Tradisi “Grebeg” Maulud Dusun Bentisan Desa Sukomarto Kecamatan Jumo Kabupaten Temanggung. STAIN Salatiga.
- Gavrilov, Y., Rotem, S., Ofek, R., & Geva, R. (2012). Socio-cultural Effects on Children’s Initiation Joint Attention. *Frontiers in Human Neuroscience*, 6(10), 286.
- Hilmi, M. Z. (2015). Nilai-Nilai Kearifan Lokal Dalam Perilaku Sosial Anak-Anak Remaja Di Desa Sepit Kecamatan Keruak Kabupaten Lombok Timur. *Journal of Educational Social Studies (JESS)*, 4(1), 7.
- Isjoni, Fikri, A., Riantama., M. Y., & Yuiantoro. (2019). Pewarisan Nilai-Nilai Budaya Rumah Lontiok Kepada Generasi Muda. *AKRAB JUARA*, 4(4), 193–202. <https://docplayer.info/209889419-Pewarisannilai-nilai-budaya-rumah-lontiok-kepadagenerasi-muda.html>
- Kamarudiana. (2019). Studi Etnografi Dalam (Community and Cultural Framework in Ethnographic Studies). *Sosial & Budaya Syar-I*, 6(2), 16.
- Kholid, A. R. I. (2016). Walisongo: Eksistensi Dan Perannya Dalam Islamisasi Dan Implikasinya Terhadap Munculnya Tradisi-Tradisi Di Tanah Jawa. *TAMADDUN*, 2(1), 47.
- Koentjaraningrat. (1974). *Kebudayaan Mentalitas dan Pembangunan*. Gramedia Pustaka Utama.
- Miles, M. B. dan A. M. H. (2007). *Analisis Data Kualitatif* (Tjejep Rohendi Rohidi (ed.)). UI Press.
- Permana, R. C. E., Nasution, I. P., & Gunawijaya, J. (2011). Kearifan Lokal Tentang Mitigasi Bencana Pada Masyarakat Baduy. *Makara Human Behavior Studies in Asia*, 15 (1), 67. 15(1), 67–76.
- Rahmad. (2016). Kedudukan Ilmu Pengetahuan Sosial (IPS) pada Sekolah Dasar. *Madrasah Ibtidaiyah (MUALLIMUNA)*, vol 2(no.1), 67– 78.
- Ritzer, G. dan D. J. G. (2013). *Teori Sosiologi Modern* (Keenam). Kenana Prenada Media Group.
- Rositawati, T. (2020). *Mythology and the Belief System of Sunda Wiwitan: A Theological Review in Cislok of Sukabumi Regency of West Java, Indonesia*. *International Journal of Research and Review (Ijrrjournal.Com)*, 7(April), 4.
- Sari, A. W., Setyowati, D. L., & Arsal, T. (2020). The Inheritance of Local Wisdom Value as an Effort of Environmental Preservation of Telaga Mangunan. *International Journal of Research and Review*, 7(September), 17–24.
- Sinaga, N. T. (2019). The Performance of English Department Students in Retelling Story: An Anthropological Study. *International Journal of Research and Review*, 6(August), 266–276.
- Singh, A., & Vyast, J. P. S. (2014). The Influence of Socio-economic Status of Parents and Home Environment on the Study Habits and Academic Achievement of Students. *International Research Journals*, 5(9), 348–352.
- Singsomboon, T. (2014). Tourism promotion and the use of local wisdom through creative tourism process. *IJBTS International Journal of Business Tourism and Applied Sciences*, 2(2), 32–37.
- Sumarto. (2019). Budaya, Pemahaman dan Penerapannya “Aspek Sistem Religi, Bahasa, Pengetahuan, Sosial, Kesenian dan Teknologi.” *LITERASIOLOGI*, vol 1(no 2), 16.
- Tallei, T. E. & S. S. (2012). Local Wisdom of Danowudu Community in Preserving Forest as a Water Source for the City of Bitung. *Climate Change and the Sustainable Use of Water Resources*, chapter 46.
- Utomo, C. B. (2018). Konservasi Sosial Dan Penguatan Kapasitas Generasi Muda Melalui Infografik Budaya Lokal. 1, 71–77.
- Utomo, C. B., & Wasino. (2020). An Integrated Teaching Tolerance in Learning History of Indonesian National Movement at Higher Education. *Journal of Social Studies Education Research*, 11(3), 65–108.
- Zis, S. F., Effendi, N., & Roem, E. R. (2021). Perubahan Perilaku Komunikasi Generasi Milenial dan Generasi Z di Era Digital. *SATWIKI*, 5(1), 69–87