

STUDY OF TRADITIONAL KENDURI CEREMONY IN GUNUNGPAYUNG VILLAGE TEMANGGUNG CENTRAL JAVA

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Abstract

Gunungpayung Village possesses a rich history, culture, and traditions, yet it remains relatively unknown to many Indonesians. One of the village's profound traditions is the kenduri ceremony, reflecting the life and culture of the Javanese people. Kenduri is a traditional event held by the community to express gratitude, commemorate births or deaths, and partake in religious activities. This research aims to explore several aspects of the kenduri ceremony in Gunungpayung Village: its meaning, social, environmental, historical, and gastronomic aspects. The study employs a descriptive qualitative field research method. Findings reveal that kenduri, or selamatan, encompasses various ceremonies marking significant events like births, deaths, religious celebrations, and the harvest season. The primary function of kenduri is to express gratitude to God, seek safety, and honor ancestors. It also promotes values such as solidarity, mutual cooperation, and togetherness within the community, fostering a harmonious atmosphere. Kenduri serves as a cultural ritual that enhances the sense of unity and kinship among local residents. The ceremony not only underscores the importance of communal bonds but also integrates environmental and historical elements, reflecting the village's deep-rooted traditions. Gastronomically, kenduri involves preparing and sharing traditional dishes, further enriching the cultural experience. In conclusion, the kenduri ceremony in Gunungpayung Village is a multifaceted tradition that encapsulates the essence of Javanese cultural practices. It plays a vital role in maintaining social cohesion, honoring heritage, and preserving the environmental and gastronomic aspects of the village's culture. Despite its significance, Gunungpayung Village and its kenduri tradition remain lesser-known, highlighting the need for broader recognition and appreciation.

Keywords: Adat, Kenduri, Traditional, Gastronomy, Meaning

1. Introduction

Central Java Province in 2023 has recorded 1,570,255 tourist visits. According to the Head of the Central Java Youth, Sports and Tourism Office (Disporapar) Agung Hariyadi said, when compared to last year, there was a drastic increase, both domestic (vishnus) and foreign (foreigner) tourist visits. In its records, the total number of domestic tourist visits reached 1,553,538 people, while foreign tourists reached 16,727 people. The number of tourists is seen from December 16, 2023 to January 2, 2024.

In Temanggung Regency, located in Central Java Province, Indonesia is an area rich in history and natural beauty. Of course, Temanggung Regency can be an attractive tourist destination for tourists who are interested in its history and culture. This district is not only a natural tourist destination, but also stores historical values and local wisdom. As part of Central Java, Temanggung has a rich cultural heritage, creating a unique identity amidst Indonesia's cultural diversity. With a combination of natural beauty, historical heritage, and diverse community life, Temanggung offers a unique experience for tourists who seek the natural beauty and richness of Javanese culture. (Supriandi et al., 2023)

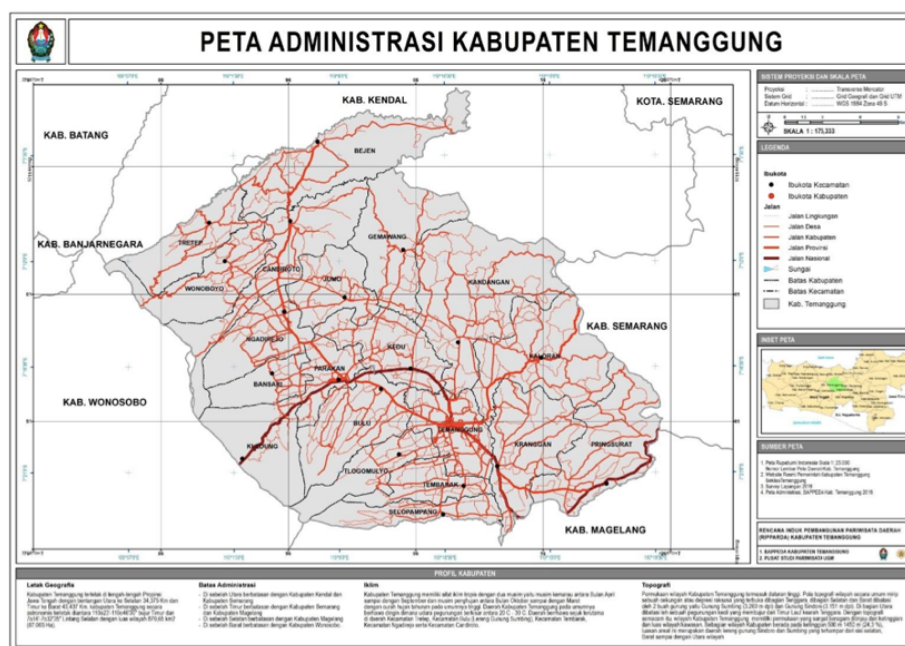


Figure 1. Map of Temanggung Regency

Source: BAPPEDA Temanggung Regency, 2023

Temanggung Regency has a small village, one of which is Gunungpayung Village with a population of around 1500 people, consisting of 13 Neighboring Pillars (RT) which are precisely located in Canditoto District. Gunungpayung Village has a unique history, culture, traditions and attractions, but still not many Indonesians know about this village. Gunungpayung Village has an interesting geographical location, this village is surrounded by beautiful natural beauty of green hills and vast rice fields that provide views that spoil the eye. Gunungpayung Village is not only a physical place, but also an entity with a unique history and culture. Gunungpayung Village has become an important part of the local heritage, which maintains traditions and values passed down from generation to generation. The fertile soil and favorable climate creating ideal conditions for rice, coffee and vegetable growing can contribute greatly to the village economy. The uniqueness of Gunungpayung Village does not only lie in its natural beauty and fertile agriculture. The village also reflects the rich cultural life, local traditions and local wisdom being the pillars of daily life. Religious rituals, traditional ceremonies, and traditional celebrations give color and warmth to the people. The village is not only a place to live, but a community that supports each other and safeguards their traditional values.

Kenduri in Gunungpayung Village, being one of the deep, meaningful traditions, certainly reflects the life and culture of the Javanese people, especially in Gunungpayung Village. Kenduri is a traditional ceremony or event usually held by the community as a form of gratitude, commemoration of birth or death, and a series of religious activities (Hayati et al., 2020). These villagers involve themselves in kenduri as a form of respect to Allah SWT, ancestors or to commemorate important events in the life cycle. Over time, kenduri became an event that binds communities, strengthens social bonds, and shows harmony between humans and nature. Kenduri in Gunungpayung Village is often held with great fanfare and involves the active participation of the entire local community. Preparations for kenduri begin long before the event, with venue preparation, traditional food preparation, and various traditional ceremonies. The tradition of the kenduri ceremony carried out by Gunungpayung Village is the tradition of kenduri death

ceremonies carried out together by the local community, the location is next to the ancestral grave, in community homes and in mosques.



Figure 1. Thorns in the Tomb



Figur 2. Loose at Home

Based on what has been described above, in order to know more clearly how the process of the kenduri ceremony in Gunungpayung Village, Temanggung, Central Java.

2. Theoretical Background

2.1 Traditional Ceremonies

Traditional ceremonies are a series of rituals or activities carried out by a community or society that have been passed down from generation to generation. This ceremony has an important role in maintaining and passing on the cultural values, beliefs, and identity of a social group. The theoretical basis for understanding traditional ceremonies can be divided into several key aspects (Satrianingsih, 2023).

First, traditional ceremonies are often seen as manifestations of a society's belief system and cultural values. Such ceremonies often involve symbols, myths, and legends that connect individuals to nature, ancestors, or other spiritual entities. Through ceremonies, communities can strengthen their collective identity and strengthen social solidarity (Gusty et al, 2023).

Second, the theory of social functionalism explains that traditional ceremonies have important social functions in maintaining balance and stability in society. Ceremonies often play a role in strengthening social structures, clarifying the role and status of individuals in the community, and affirming the norms governing social interaction. In addition, the theory of symbolism states that the symbols used in traditional ceremonies have a deep meaning for their participants. These symbols can represent the relationship between humans and nature, life cycles, or values that are considered sacred or important to the society (Putri, 2023).

Traditional ceremonies can also be understood as a means of meeting an individual's psychological needs, such as the need for recognition, security, or social attachment. Through participation in the ceremony, the individual can feel connected to his or her group and gain a strong sense of identity. In addition, traditional ceremonies can also be seen from a historical perspective, as cultural heritage that has survived from the past and continues to evolve over time. Although sometimes subjected to modification or reinterpretation, traditional ceremonies remain an important part of the cultural heritage of a society and play an irreplaceable role in maintaining collective identity and strengthening social cohesion (Sinaga et al, 2024).

2.2 Destinations

A destination is a destination or place visited by a person or group in the context of travel or tourism. A destination is understood as a source of income generated from the activities of tourists. Attractive destinations can make a significant contribution to a region's economy through income from tourism, such as hotels, restaurants, souvenir shops, and local transportation. From a geographical point of view, a destination is understood as a geographical location that has an attraction for tourists, such as natural beauty, cultural heritage, or other special attractions. This theory pays attention to physical and human factors that affect the development of destinations, including geographical, environmental, infrastructure, and accessibility aspects (Surentu et al, 2020).

A destination is understood as a product consumed by tourists. Analysis of consumer behavior towards destinations includes travel motivation, preferences, quality perceptions, and customer satisfaction. This research helps understand travellers' behaviour in selecting, planning and consuming travel experiences. From a sociological point of view, a destination is understood as a place of interaction between tourists and the local community. This theory considers the social and cultural impacts of tourism on local communities, including cultural conflicts, social change, local identity, and sustainable development (Sugiarto et al, 2023).

In the context of destination development, there are various approaches and strategies to improve destination attraction, infrastructure, and management. This approach involves strategic planning, cross-sector collaboration, natural and cultural resource management, and tourism promotion. By understanding this theoretical foundation, destination managers and tourism stakeholders can develop more effective strategies in increasing the attractiveness, management, and development of tourist destinations that are economically, socially, and environmentally sustainable (Paramita et al, 2024).

2.3 Location

Location is a specific point or area in a geographic space that has identifiable coordinates or addresses. Location is one of the basic concepts used to understand the distribution of geographical phenomena. This concept considers geographical coordinates, topography, climate, and other physical aspects that affect the characteristics of a location. Geography theory helps understand spatial patterns, human interaction with the environment, and the distribution of resources (Khoerotunnisa, 2022).

Location is understood as the social space in which interactions and relationships between individuals or groups take place. Social location affects individual identity, access to resources, and the dynamics of social structure. This theory pays attention to the role of location in community formation, segregation, and social mobility. Location is an important factor in business decision making, including the location of factories, shops, or offices. Economic location theory considers factors such as market accessibility, production costs, infrastructure, and government regulation. Location analysis assists companies in planning optimal location strategies to improve operational efficiency and profitability (Imanulah et al, 2022).

Location is an important focus in spatial development and urban management. This theory pays attention to aspects such as land use, transportation, the built environment, and sustainability. Good site planning can improve the quality of life, mobility, and environmental resilience in a region. In the era of information technology, location has an increasingly important role in data collection, analysis, and visualization. Geographic

Information Systems (GIS) and other geospatial technologies allow users to map, monitor, and analyze phenomena based on geographic location. The technology supports decision-making in a variety of areas, including disaster management, resource mapping, and infrastructure planning (Lasaiba, 2023).

2.4 Village

A village is a residential unit located in a rural area, usually consisting of a number of households living around agricultural areas or other economic activities. The village is understood as a geographical unit that is closely related to the surrounding natural environment. Villages are often dominated by agriculture and have organized patterns of land use, such as farmland, plantations, and forests. Geography theory pays attention to physical, climatic, and topographic factors that affect the structure and distribution of villages in geographical landscapes (Sihombing, 2021).

A village is understood as a social community that has unique social norms, values, and systems. Villages often inherit strong traditions, cultures, and customs from generation to generation. Sociological theory of the village pays attention to the dynamics of social interaction, social structure, and changes in rural communities, including issues such as migration, modernization, and urbanization (Muzzaki, 2023).

A village is an economic unit consisting of various production activities, including agriculture, animal husbandry, handicrafts, and trade. Village economies often depend on natural resources, traditional technology, and local skills. Village economic theory pays attention to factors of production, local markets, and rural development policies in improving the economic welfare of rural communities. In the context of regional planning and development, villages become important units in rural space management and sustainable development. Village planning pays attention to infrastructure, public services, and local economic development to improve the quality of life and resilience of rural communities. Regional planning and rural development theory emphasizes the importance of community participation, utilization of local resources, and sustainable environmental management (Syarifudin & Astuti, 2020).

2.5 Slack

Kenduri is a celebration or ceremony performed in various cultures around the world, especially in Southeast Asia. Loosening usually involves the consumption of shared foods, rituals, and a series of other social activities. The explanation of kenduri covers various aspects, including its history, meaning, and practice in society. Historically, kenduri has been an integral part of social and religious life in traditional cultures. The origins of barbs can be traced back to prehistoric times when humans first began communicating and interacting in social groups. Originally, the feast might have occurred as a celebration of successful hunting or harvesting, or as a ceremony honoring ancestral spirits (Khusairi, 2022).

The meaning of kenduri varies depending on the cultural and religious context. In general, slack is often associated with community unity, social solidarity, and celebration of life. Kenduri also often has religious aspects, such as prayers, worship, or sacrifices to gods or ancestral spirits. The practice of slack also varies greatly. In many cultures, kenduri is held as a festive and inclusive celebration, in which all members of the community are invited to participate. Preparation for the slack often involves collective cooperation, such as cooking together, decorating the venue, and preparing for entertainment or performances (Fahrudi & Alfadhilah, 2022).

In many societies, kenduri has a well-organized structure, including certain ordinances that must be followed by both the host and the guests. For example, in some cultures, kenduri begins with a ceremony honoring an ancestor or god, followed by the blessing of food, the distribution of food to guests, and a series of other social activities. One very important aspect of saga is the consumption of shared food. Food served in kenduri is often rich in symbolism and cultural meaning. These foods can reflect social status, religious values, or local traditions. For example, in some cultures, the meat of certain animals is considered a sacred food and is only served on special occasions such as kenduri. In addition, music, dance, and other performing arts are also often part of the kenduri. This entertainment aims to strengthen the sense of community and raise the spirit of celebration. In some cultures, kenduri can also be an opportunity to honor or cherish a particular individual, such as marriage, birth, or death (Nasution et al, 2023).

In the modern context, kenduri still plays an important role in maintaining cultural identity and strengthening social relations in an increasingly complex society. Although some aspects of the sag have undergone changes or modifications with the times, core values such as togetherness, solidarity, and gratitude remain the hallmark of this celebration. Overall, kenduri is a form of celebration or ceremony involving the consumption of shared food, rituals, and other social activities, which have deep significance in various cultures around the world. By maintaining and celebrating kenduri, communities can strengthen their social ties, respect ancestral traditions, and enrich the cultural heritage they inherited (Munandar, 2023).

3. Methods

This research uses a qualitative approach, which is a method used to understand phenomena from a deeper and contextual point of view. This research uses descriptive methods and types of field research. Descriptive method is a research approach that aims to describe or provide a systematic, accurate, and objective picture of certain characteristics, behaviors, or phenomena. This method does not aim to explain or investigate cause-and-effect relationships, but rather focuses on collecting data that describe situations or phenomena that occur now with a presentation that is what it is (Rifa'i, 2023). Data collection techniques in this study use observation techniques, interviews (interviews), by making observations and direct documentation in the field.

4. Results and Discussion

4.1 Research Location Profile

Gunungpayung Village is a village located in Candirot District, Temanggung Regency, Central Java. Gunungpayung Village is located at an altitude of 703 m above sea level, 3.2 km from the capital Candirot District and 33 km from the capital Temanggung Regency. The location of Gunungpayung Village to Candirot District is approximately 2 km, with the upper geographical boundaries as follows:

- a. North : Congkrang Village, Bejen
- b. East : Sidoharjo Village kec, Candirot
- c. South : Muneng Village kec. Candirot
- d. West : Candirot Village kec. Candirot

Gunungpayung Village has a land area of 232 ha which is divided into 48 ha of rice fields and 184 ha of non-rice fields. From the land is used for buildings or yards, tegal or fields, state forests and other land. The average livelihood of the people of Gunungpayung Village is agricultural laborers, rice field farmers, and plantation farmers. They have their

own land which is usually used for rice fields and plantations, of course, this can be the livelihood of the residents of Gunungpayung Village. Then Gunungpayung Village has a fairly complete infrastructure as follows:

Table 1. Gunungpayung Village Infrastructure

Infrastructure	Sum
Play Group Building	1 pcs
Kindergarten Building	1 pcs
SD/MI Building	2 pcs
TPQ/TPA Building	3 pcs
Mosque	1 pcs
Mosque	6 pcs
Church	1 pcs
Monasteries	1 pcs
Village Service Office	1 pcs
Phc	1 pcs
Kamling Post	13 pcs

Source: Gunungpayung Village Data

In terms of religious life, most of the residents of Gunungpayung Village adhere to Islam, this can be seen from the procurement of traditional kenduri ceremonies that are still preserved by the residents of Gunungpayung Village. The population of Gunungpayung Village is approximately 1,500 people. Gunungpayung Village has 4 hamlets consisting of 2 community units (RW) and 13 neighborhood communities (RT). The hamlets are Krajan Hamlet, Getas Hamlet, Karangkulon Hamlet and Maronsari Hamlet with the following details:

Table 2. Hamlets

No.	Hamlets	RW	RT
1.	Krajan Hamlet	01	01
		02	01
		03	01
		04	01
		05	01
		06	01
2.	Getas Hamlet	07	01
		08	01
3.	Karangkulon Hamlet	09	02
		10	02
		11	02
		12	02
4.	Maronsari Hamlet	13	02

Source: Gunungpayung Village Data

4.2 Data Presentation

4.2.1 Traditional Meaning of Kenduri Ceremony

The kenduri ceremony is one form of traditional customs that is still preserved by the residents of Gunungpayung Village. Kenduri itself is not only a series of religious rituals but also an important forum for the people of Gunungpayung Village to strengthen social

bonds between others in preserving traditions so that they do not fade. The meaning of kenduri according to one of the informants, Mr. Udiyanto is as follows.

"We express gratitude to God Almighty, that we have been given blessings"

The main meaning of the kenduri ceremony is as thanksgiving to True Source. The people of Gunungpayung Village do slack down and down as a thank you to the Almighty for what has been given and received such as, the safety of family members, health that has been given physically and spiritually, abundant sustenance, for good harvests, birth of children and so on.

Kenduri serves as a moment to say prayers together, to True Source. In kenduri is usually led by elders, religious figures or priests as a means of distributing prayers, which aims to ask for prosperity, blessings and safety for the people of Gunungpayung Village. By praying together, it reflects the hopes and requests of the residents of Gunungpayung Village to be safe and get blessings. This statement is in line with the informant, Mr. Nurul Huda who provided the following information.

"Kenduri is a form of supplication or prayer that is done together, together with neighbors and religious leaders can also be. The point is of course a request or a form of supplication for congratulations."

Loose ceremonies often reflect respect for ancestors and inherited traditions. Another function of kenduri is to commemorate the spirits of ancestors or important figures in the history of Gunungpayung Village. Through kenduri, people show respect and respect for their ancestors and the values they leave behind. It establishes a close connection between past, present, and future

4.2.2 Social Aspect

The kenduri ceremony has a social meaning in the lives of the people of Gunungpayung Village. Kenduri is not only a religious ritual, but as a moment to strengthen social relations between fellow citizens. Kenduri became an opportunity for families, neighbors, and community members to gather as one. At this event, residents can meet each other, joke with laughter, and share stories together. This is very important in strengthening social bonds and togetherness between them. Through the interaction that occurs in the kenduri, relationships between individuals and groups become more harmonious and solid. That way the way that this slack is preserved from generation to generation according to the informant Mr. Udiyanto as follows.

"The method is actually simple, when I loosen, I bring my child, automatically my child just follows along, it's simple actually."

The preparation and execution of kendur generally involves the participation of many people. Community members work together in preparing food, shelter and other necessities. This cooperation between people shows strong solidarity between the residents of Gunungpayung Village. Each individual has their own roles and responsibilities which ultimately strengthen the sense of togetherness and social attachment

4.2.3 Environmental Aspects

In the preparation of kenduri, people often make use of natural ingredients available in the surrounding environment. For example, banana leaves and bamboo are used as food wrappers and ceremonial utensils. The use of these natural ingredients is not only environmentally friendly but also reflects local wisdom in utilizing natural resources. The equipment used by the surrounding community is also environmentally friendly, they bring their own dishes not using things that smell of plastic, but shard plates, trays, spoons

and glasses each in their homes. In Gunungpayung Village, kenduri is carried out by paying attention to good waste and waste management. The people of Gunungpayung Village pay great attention to the cleanliness of the village not to litter and ensure that the waste is treated in a way that does not damage the environment. This statement is in line with the informant, Mr. Udiyanto who provided the following information.

"Because from the beginning we were taught that the slack used to use banana leaves so it was carried away until now using banana leaves continuously, like mine if I have a goat, I feed my goat that is the base, I feed the goat, maybe if you don't have a goat, it is thrown away."

This statement proves that there is a mutualism relationship between living things, so that the environment of Gunungpayung Village is not polluted by organic and non-organic waste.

4.2.4 Historical Aspect

The historical aspect in the kenduri ceremony shows that this tradition is not only part of people's daily lives, but also the historical journey and cultural identity in Gunungpayung Village. However, the history of the kenduri has been left far behind from the time of his ancestors, so the residents of Gunungpayung Village lack information about the ancient history of this kenduri. Many of them only carry on this tradition from generation to generation following their instincts. This statement is in line with the first informant, Mr. Komari who provided the following information.

"If it started from ancient times, I just don't understand, let alone me or my father didn't really understand where it started in what year I haven't been able to find anyone who knows the history of it. We are just racing on something that parents did in the past, in the sense that something good is good if in Javanese it can be said to be instinct. A good thing or instinct is usually passed down to a continuous descent, that is if in the village."

This statement is in line with the second informant, Mr. Suparlan who provided the following information.

"Kenduri is an instinct, yes, the instinct of my ancestors from Gunungpayung is a tradition like this, like not in uri uri, so from the past my ancestors were like this until now it's still the same."

The two informants stated that there was indeed no historical theory, how the origin of the loose tradition. The people of Gunungpayung Village only follow instincts from generation to generation that have been formed by their grandparents.

4.2.5 Gastronomic Aspects

The Kenduri ceremony is not just a ceremony and celebration but is a celebration of the taste of dishes in a culture. The gastronomic aspects contained in kenduri reflect the close relationship between society and natural resources, traditional culinary heritage, and the role of food in strengthening social and cultural ties. The preparation of dishes in kenduri certainly involves the participation of many people. Starting from mutual assistance in preparing food, in fact, it not only strengthens social bonds between community members but becomes a tangible manifestation of the value of solidarity and cooperation in the kenduri tradition.

There are provisions for roles and contributions in serving dishes in each kenduri dish, namely, where every 1 family card must bring the staple dishes that have been determined, namely, rice tumpeng (juju), chicken 1 tail (ingkung) and other complementary side dishes. But not all kenduri events use mandatory dishes, there are also dishes such as rice ambeng, apem cake and begono rice, which of course have their

own meanings. According to the statement of the informant Mrs. Karsina the meaning of each dish is as follows.

"If tumpeng is for offerings to glorify spirits or ancestors. If you want to protect or embrace each other, let it bond the relationship. If the egg is a substitute for the ingkung as a candidate that is expected according to the purpose or direction. If the noodles, crackers, side dishes and so on are complementary, there is no meaning to anything, just a complement. If besides that, if the odd male is apem anyway, apeman, fasting is odd, apem means forgiveness, we consider the apem as a symbol of apologizing to God Almighty."

As for the meaning of other dishes according to the informant Mr. Dwi as follows.

"From tumpeng megono it means hope for better harvests. It symbolizes that, the megono rice buju it symbolizes hope for better harvests. Megono rice is like ordinary tumpeng rice, only that in its presentation it is directly mixed with vegetables. The vegetables are usually salted vegetables, usually the same long beans, can continue to be cassava, cassava leaves can. Inkung means togetherness, fertility and blessing."

With the changing times that are now already modern In fact, this kenduri dish does not have significant changes from the previous kenduri, especially the dishes served during the kenduri ceremony. This statement is in line with the informant, Ibu Karsinah as follows.

"No, if it's loose, there is no change."

By understanding and appreciating the gastronomic aspects in the Traditional Customs of the Kenduri Ceremony, we can more deeply appreciate the cultural heritage and culinary wealth passed down from generation to generation.

5. Conclusion

Kenduri is an important traditional custom in Java and has a deep meaning for its people. Kenduri or commonly referred to as selamatan has various kinds of ceremonies usually held to celebrate and commemorate an event such as, birth, death, religious celebrations and even during the harvest season. The function of kenduri itself is as a means of thanking the village community to True Source, a means of asking for salvation, and a means of conveying respect to ancestors. In fact, there are still traditional customs that are preserved in this era of globalization by the people. Through the lack of values of solidarity, mutual assistance and togetherness between people are clearly reflected, thus creating a strong harmonious atmosphere.

The process of kenduri carried out is to gather together in a predetermined place, pray together, eat traditional dishes that have been brought, then leave the place of implementation and return to their respective homes. Kenduri in Gunungpayung Village is not only a celebration event or as an event to commemorate an event, but also a cultural ritual that strengthens the sense of togetherness and kinship between local communities.

The author examines various kinds of kenduri events in Gunungpayung Village, namely, birth kenduri, death kenduri, kenduri di makam (nyadran), kenduri panen (wiwitan), kenduri di malam before fasting (puploadan), kenduri malam 21 days after fasting (slikuran), kenduri malam odd (apeman) and kenduri idul fitri (ariyoyo). The similarities of each kenduri procession in Gunungpayung Village are the traditional ceremony process carried out in predetermined people's homes, the process of running the kenduri event in the village and the type of food served. While significant differences are prayers, implementation times, and places where events are carried out, namely at home, prayer rooms, and at tombs.

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