

Inheritance Cultural Values of Local Wisdom Obong Ritual to the Young Generation in Kendal Regency

Siti Arafah^{1✉}, Hamdan Tri Atmaja², Thriwaty Aarsal²

¹SMA Negeri 1 Sayung

²Universitas Negeri Semarang

Article Info

History Articles

Received:

13 August 2023

Accepted:

15 September 2023

Published:

30 December 2023

Keywords:

Inheritance; Local Wisdom;

Obong Ritual; Young

Generation; Kalang

Abstract

The obong ritual is a means of honoring the spirits of the ancestors of the deceased Kalang people. This study aims to analyze the inheritance of cultural values and the perspective of the Kalang people in responding to the implementation of the obong ritual. The research method uses a qualitative approach. Data were taken by in-depth interviews, documentation, and observation. The research was conducted in Tratemulyo Village, Weleri District, Kendal Regency. The results showed that the provision of knowledge was carried out through stories conveyed by parents to their children. The content of the story conveyed contains the importance and meaning contained in the obong ritual for the life of the Kalang community. The inheritance of obong ritual values is carried out by parents as part of efforts to preserve cultural values in the next generation. The inheritance of this value is done to teach the next generation about good and bad or right and wrong, in the hope that the next generation will do it well and right. The views of the Kalang people towards the obong ritual vary, namely as a ritual that must be done and only as a cultural activity.

✉ Correspondence address:

Jalan Raya Onggorawe Sayung Demak

Kecamatan Sayung, Kabupaten Demak, Provinsi Jawa Tengah, 59563

E-mail: sitiarafah@students.unnes.ac.id

p-ISSN 2252-6390

e-ISSN 2502-4442

INTRODUCTION

Each ethnic group in the territory of Indonesia has its own unique culture which is certainly different from one another. The uniqueness of the culture has noble values that need to be passed on to the next generation as part of local wisdom. The noble values of local wisdom, of which can be explored through rites or rituals. Rites characterize the identification of the religious pattern of a community that adheres to a particular belief (Muslichin 2011b).

A ritual that is quite interesting to be studied in this study is a ritual carried out by the Kalang community in Kendal Regency.

According to Bryne (1951), the Kalang tribe is a group of people who work as loggers and transporters in every development project carried out by the Majapahit Kingdom Government. According to Roorda (1847), Kalang is considered as a group of people who live and die in Surakarta, where Javanese people have a superstitious view that Kalang is the child of a marriage between a woman and a dog.

According to the results of research conducted by Sholeh (2004), the development and distribution of Kalang people in Kendal Regency have spread across several villages, as written in the following table.

Table 1. Distribution of Kalang People in Kendal Regency

District	Village	Population	The population of Kalang People
Weleri	Montongsari	2.428	728
	Tratemulyo	2.891	289
Gemuh	Lumansari	2.200	1.100
	Poncorejo	3.189	637
	Krompaan	1.899	474
Rowosari	Wonotenggang	1.731	865
	Sendangdawuhan	2.594	389
TOTAL		16.932	4.482

(Source: Sholeh Research, 2004)

Tratemulyo is one of the villages whose area is still occupied by the Kalang people. The people of Tratemulyo village can be said to live in high heterogeneity, this can be seen from the diversity possessed by the community, the Kalang community with its Kalang customs, and the non-Kalang community with beliefs adopted by religious and social rules. The Kalang community in Tratemulyo Village today, most of them are followers of Islam and continue to carry out the Kalang tradition which is certainly not found in Islamic teachings.

Traditions that are still carried out by the Kalang community include *sajen*, *ewuh*, and *obong* rituals (Setiohastorahmanto, 2018). Regarding the ethics of the Kalang community mentioned in Muslichin's (2011a) research, perseverance and the desire to collect costs focused on the ritual system of the Kalang community, inevitably require sufficient costs.

The reason researchers make the *obong* ritual the focus of the study in this study is first, the cost of organizing the *obong* ritual is quite high, but the Kalang community continues to perform the ritual even though as adherents of Islam there is no order to carry it out.

Second, the implementation of *obong* rituals among the general public and families descended from Kalang often causes differences in perspective. During the general public or non-circles, there is also stigmatization about the *obong* ritual as a heretical activity that does not need to be carried out, because in Islamic teachings there is no command to perform the *obong* ritual. In the family environment itself, there are pros and cons to deciding whether or not a ritual is carried out, so a discussion is needed within the family sphere.

Third, from a cultural perspective, the *obong* ritual needs to be preserved because this

ritual contains values and norms that need to be passed down from generation to generation. Meanwhile, many Kalang people have left the *obong* ritual. The younger generation themselves, are not very familiar with the meaning of *obong* rituals, which results in the inability to grasp the meaning and essence of the real ritual.

Fourth, the existence of *obong* rituals during the Muslim-majority Kendal community is unique in itself. This uniqueness can be shown by the existence of the Kalang community who fanatically have to carry out the *obong* ritual. As explained in the description above, carrying out the *obong* ritual requires a considerable cost, regardless of the cost, the Kalang community still carries out the ritual. This shows that there is a fairly successful inheritance of the value of the *obong* ritual to the next generation. While there are some Kalang people, especially those who have left Tratemulyo Village who do not care about the *obong* ritual. The existence of differences in passing on the values of *obong* rituals is an interesting study to be examined in depth, considering that these differences are certainly very related to the habituation of each family descended from Kalang.

Based on the above background, the purpose of this study is to analyze the inheritance of the cultural value of the *obong* ritual and analyze the perspective of the Kalang community in responding to the *obong* ritual in Tratemulyo Village, Weleri District, Kendal Regency.

METHOD

The approach in this study uses a qualitative approach. The research design in this study includes the subject, time, and location of the study. The subject of the study was the form phenomenon or event of the *obong* ritual of the Kalang community in Tratemulyo Village, Weleri District, Kendal Regency. The time for the research is starting in April 2023 with the research location in Tratemulyo Village, Weleri District, Kendal Regency.

The reason why researchers took the research location in Tratemulyo Village is

because researchers understand very well the social context in which the symptoms or social reality are located. The uniqueness of this research location is that the majority of Kalang people around Tratemulyo Village are actually Muslims, but still practice and carry out ceremonies honoring the spirits of ancestors in the form of *obong* rituals.

The focus of this study is the inheritance of the cultural value of the *obong* ritual and the perspective of the Kalang community in responding to the implementation of the *obong* ritual. This study used three data sources, namely (1) informants, (2) documents, and (3) observed phenomena or events. The informant in the study was parents of Kalang descent consisting of 8 people. The documents in this study are the condition of Tratemulyo Village, the number of Kalang people, and documentation of the *obong* ritual procession. The phenomenon observed in this study is the *obong* ritual procession carried out by the Kalang community.

Data collection techniques in this study include in-depth interviews, documentation, and observation. The informant selection technique in this study used *purposive sampling* techniques. Based on mapping in the field, informant representation is based on gender and education level. Data validity techniques in this study use triangulation techniques of data sources, concept structures, and theories. Data analysis techniques in this study use interactive models which include data collection, data reduction, data presentation, and conclusions.

RESULT AND DISCUSSION

Inheritance of *Obong* Ritual Cultural Values

Cultural inheritance is a culture that is passed from one generation to the next (Tilaar 2022). According to Sutardi (2007), cultural inheritance inherited from generation to generation requires facilities that support the implementation of the inheritance. The use of rituals as a means of conveying cultural values is very appropriate because rituals are a form of continuous human need (Mulyana 2022).

Based on findings in the field related to the inheritance of cultural values of local wisdom, *obong* rituals in the Kalang community, Tratemulyo Village, Weleri District, Kendal Regency, the number of informants used as data sources in this study were 8 informants. In the inheritance of *obong* ritual values, 3 (three) indicators are used, namely the provision of knowledge, inheritance of cultural values, and examples of the example of the older generation to the younger generation, which can be explained as follows.

Provision of Knowledge of Cultural Values of Obong Ritual

The inheritance of knowledge about obong rituals in people with primary and junior secondary education, states that knowledge about obong rituals is always given to their sons and daughters by telling obong rituals. The story is told during gatherings together at family events or when there are neighbors who are performing obong ritual events.

Other informants who were also poorly educated confirmed the experience carried out as mentioned above. According to him, knowledge of the obong ritual should be taught to his sons and daughters, his children should perform the obong ritual when his parents died. What is done is a form of devotion and filial piety to parents. Children who do not perform obong rituals will automatically get sin and karma either in the form of illness or disaster. Therefore children must know what is meant by the obong ritual, by knowing obong ritual, children will carry it out well.

In contrast to other informants who have upper secondary education and have received deep religious knowledge. Knowledge of the obong ritual is not mandatory for his sons and daughters. According to him, knowledge about the obong ritual should not be given to his sons and daughters, because the obong ritual itself is not an Islamic teaching. As a follower of Islam who is kafa should not mix the teachings of Islam with other teachings outside Islam.

However, they do not prohibit their sons and daughters will performing the obong ritual

when they die. That is why they do not feel obliged to pass on knowledge about obong rituals. Knowledge of the obong ritual is obtained by his sons and daughters through stories told by the next-door neighbor or usually also obtained when witnessing the obong ritual.

The informants who were highly educated and had long since left Tratemulyo Village, did not care much about the obong ritual. According to him, the obong ritual has never been mandatory in his family. Some of their families still perform the obong ritual when a family dies, but some no longer perform the obong ritual. Therefore they never gave their sons and daughters any knowledge of the obong ritual.

Knowledge of the obong ritual was obtained by his sons and daughters from the stories of neighbors and from the events of the obong ritual itself when their sons and daughters witnessed the obong ritual. They consider the obong ritual, not a ritual event but only a cultural one. Therefore there is no obligation for them to do so, and vice versa if doing so also does not imply an offense of the religion they profess.

Cultivation of Obong Ritual Cultural Values

According to Hartatik (2006), the values that can be passed on by the older generation to the younger generation from the *obong* ritual and can be used as character builders for the younger generation include the value of mutual assistance, the value of deliberation, the value of brotherhood, and the value of social control. The value of gotong royong can be seen when preparing for the *obong* ritual ceremony. Not only do adults have to intervene, but teenagers can also contribute to preparing the *obong* ritual.

According to Afriansyah and Sukmayadi (2022), gotong royong is an identity or characteristic of Javanese society. In gotong royong, there are values of togetherness and harmony. The community together helps the Kalang family who have the intention to carry out rituals and this can form harmony among fellow people in Tratemulyo Village.

The value that can then be inherited is the value of deliberation. The value of deliberation

is seen during the planning of the *obong* ritual ceremony. Family meetings are held in advance so that the financing, energy, tools, and offerings needed can be collected effectively. Each family member has the right to provide input and suggestions related to the form of the ceremony to be carried out. In this case, debate is allowed throughout to achieve ritual objectives adapted to the existing situation and conditions. According to Widodo, et.al (2020) thanks to this joint discussion, everything that affects the course of the ritual can be resolved together.

A value that is no less important in the implementation of the *obong* ritual is the value of harmony. In community life, harmony is the key to group life. According to Muniri (2020), harmony is created as a manifestation of social values. The value of harmony is seen in the *obong* ritual procession between the Kalang and non-Kalang communities. They help each other and feel that what is done is part of a ritual that can establish intimacy between them. This shows that harmony is a condition in which a social balance is created in society.

The value of social control is captured in the obedience and loyalty of Kalang descendants to the *obong* tradition that is still preserved. The implementation of the *obong* ritual, which requires a lot of money, requires families descended from Kalang to have sufficient material. This behavior creates enthusiasm and motivation to pursue as much wealth as possible to carry out his obligations as a descendant of Kalang. This is in line with Sari's research, et.al (2020) that tradition is a manifestation of local wisdom owned by the community to uplift and create positive values.

Examples of the Older Generation's Exemplary to the Young Generation

According to Suhono & Utama (2017), exemplary is imitation. The family environment is considered to have great potential as an educational environment with an exemplary method (Raharjo 2017). The family is first and foremost a source of example. The younger generation or adolescents are the key to continuing the preservation of culture.

This is in line with the opinion expressed by Lestari (2015) who said that adolescents play an important role as receiving agents of cultural transmission because they are the ones who will do it in the future. The above opinion is supported by the opinion expressed by Alfaqi, et.al (2019) who said that the younger generation plays a role and has a responsibility in cultural preservation because it has a tough, physically strong, and creative character to be the right capital to maintain culture from the times.

The younger generation is likened to holding the baton or the next generation of the nation's life (Utami, 2016). This obligation is used to anticipate the fading of local wisdom practices, as revealed by Hidayati (2016) that the practice of local wisdom begins to fade leaving the younger generation unaware of local wisdom around them. This can happen because it is caused by the meaning of adolescents towards different traditions due to the influence of the surrounding environment (Setiawan, 2022).

The findings in the field show that regarding the provision of examples, although not all informants require and provide knowledge to their sons and daughters about the *obong* ritual, all informants provide examples of examples even though the forms vary. Exemplary examples are carried out when planning, preparing, and carrying out *obong* rituals. Findings in the field show that examples of examples given are mostly about human relationships such as mutual help, consensus deliberation, and living in harmony. The values exemplified are more about relationships between people, but some exemplify loyalty to the customs left by ancestors.

The value of social control is also exemplified by direct practice. Social control is shown through the Kalang family's obedience and loyalty to the customs left by their ancestors. By continuing to carry out the *obong* ritual, the parents of Kalang descendants have set an example directly to their children.

Parental guidance is mostly done by those who still carry out the *obong* ritual continuously. For parents of Kalang descent who have settled

in other areas, it is rare, and rarely impart knowledge about the *obong* ritual to their children. Parents who are no longer settled in Tratemulyo Village do not teach directly about knowledge related to the *obong* ritual and its values, because they feel they already have other knowledge that is not related to the customs of the Kalang people and has been influenced by the customs in their new area. Despite this, parents still have a greater influence than non-parents on the process of cultural inheritance.

It is stated by Kline, et al. (2013) that parents have a greater possibility of cultural inheritance because they have a strong bond and more intensity in terms of meeting. Firdausiyah, et.al (2021) also said the same thing, parents have an important role in shaping children's character, because parents are the place where children first learn.

Based on the opinions of some of the informants above, it can be concluded that examples of the example of the older generation to the younger generation regarding the *obong* ritual are carried out when planning, preparing, and carrying out rituals. Examples of examples given are mostly about relationships between people, such as mutual assistance, consensus deliberation, and living in harmony. The values exemplified are more about relationships between people.

The Kalang Community's Perspective in Responding to the *Obong* Ritual

The existence of the Kalang community with its sacred traditions causes many differences of views in the community, especially those living in Tratemulyo Village. According to Selo Sumardjan (in Wulandari, 2016), a community is a group of people who live together and produce culture. Based on this view, similar to what the Kalang people have done in Tratemulyo village since ancient times, before the formation of the village, they lived in groups and built their beliefs based on the experiences and beliefs of their ancestors.

The perspective of the Kalang people towards the implementation of the *obong* ritual varies. In the community of Kalang descendants

who are still loyal and obedient to carry out the *obong* ritual, they believe that the *obong* ceremony is considered a ritual that must be done to perfect the spirits of deceased ancestors so that all sins while still alive on earth are forgiven and taken to heaven. If the family does not perform the *obong* ritual, then the spirit of the deceased person will always haunt and visit the family left behind by the spirit, causing unpleasant feelings.

Unlike the view above, the Kalang people who have begun to leave and even no longer carry out rituals have a different perspective on the implementation of the *obong* ritual. Some Kalang people who do not practice the *obong* ritual see it as a legitimate act. They have decided to no longer perform the ritual for personal reasons, namely a change in their belief in the ritual.

Apart from personal reasons, some mention those who no longer carry out the *obong* ritual because there is a change in their view of the ritual. They refer to themselves as part of cultural evolution, which considers that modern life, changing values, or outside influences have influenced their view of *obong* rituals.

Based on the opinions that have been expressed by the informants above, it can be concluded that for the Kalang people who still carry out the *obong* ritual, this ritual is a cultural heritage or ancestral tradition that must be carried out and must be preserved and respected. On the other hand, some descendants of Kalang who have left and even do not carry out the *obong* ritual have varying views and depend on the background, beliefs, and values of individuals. These factors such as modernization, globalization, and changes in values can affect their views on *obong* ritual traditions.

The harmonious life between the Kalang people and the general public makes it difficult for outsiders to distinguish between Kalang and non-Kalang people. Not infrequently, Kalang people in the current generation have begun to leave the tradition to Kalang for fear of getting negative views from outside society. Some Kalang people are even embarrassed to admit

themselves as Kalang and just shut up if there are questions about Kalang (Ludianti 2015).

According to the view of the Kalang people, Kalang is limited to "ngetutke getih", meaning an identity constructed by hereditary blood (Kholiq 2013). Research conducted by Noviani (2016) said that one of the reasons the Kalang community cannot simply abandon their faith is because they are afraid of being hit by disasters. The acceptance of Islam by the Kalang people does not necessarily force them to abandon their traditions. According to Nottingham (1994), religion is used to create beliefs in the existence of supernatural realms, heaven, hell, and others.

Religion is considered by some Kalang people as a form of worship in everyday life. They continue to perform prayers, fasting, zakat, and even Hajj. The prayers they offer during prayer are the same as Islamic law. But when carrying out the Kalang tradition, they recite prayers with Javanese pronunciation. Therefore, this is in line with what Amin (2000) said that the Kalang community is classified as Muslims who obey the sharia but their lives are still influenced by the traditions and culture of Kalang.

Based on the story and narrative above, it seems that one of the basic motivations of the Kalang people to continue their tradition is the fear of disaster if they violate it. Kalang people who live in certain neighborhoods will certainly feel similar and identical. Every tradition in the community applies to each of its members. If the majority of Kalang people follow a tradition, then it will be easier to ask others to do the same.

CONCLUSION

The inheritance of *obong* ritual cultural values to Kalang descendants in Tratemulyo Village includes the process of imparting knowledge, the process of inheriting values, and examples of exemplary given by the older generation to the younger generation. The provision of knowledge is carried out through stories conveyed by parents to their children.

The content of the story conveyed contains the importance and meaning contained in the *obong* ritual for the life of the Kalang people. The inheritance of *obong* ritual values is also carried out by parents as part of efforts to preserve the cultural value of *obong* rituals in the next generation. The inheritance of this value is done to teach the next generation about good and bad or right and wrong, in the hope that the next generation will do it well and right. The process of inheritance of cultural values of the *obong* ritual lasts quite a long time, from children to adults. The process of inheritance of cultural values that is long enough to form habituation or in Bourdieu's way of thinking is called habituation. The findings in the study show that the proof proposition built by Bourdieu, namely habitus affects social practices is proven, which means that the formation of habituation in the Kalang community affects social practices regarding the implementation of *obong* rituals. However, this proof is not absolute, there are some informants even though they are accustomed to the *obong* ritual and even help in ritual activities, but after adulthood do not practice the *obong* ritual. This happens because the ideological power attached to him is far more dominant than his habituation. The religious beliefs that were used as an ideology in him defeated the habituation of the *obong* ritual and in the end, chose his religious beliefs and abandoned the *obong* ritual. The views of the Kalang people towards the *obong* ritual vary. The Kalang descent community still holds the belief that the *obong* ritual is held as a ritual that must be done to perfect the spirits of deceased ancestors so that all sins can be forgiven while living on earth and placed in heaven. In Kalang people like this do not dare to deny not to perform *obong* rituals, if they leave they will get karma, both in the form of disaster and disease that is not cured. They also believe that if they do not carry out the *obong* ritual, it means disobedience to their ancestors. People of Kalang descent who no longer practice the *obong* ritual, see that the *obong* ritual is not a mandatory ritual that must be done, but they still come if some families or neighbors perform

the *obong* ritual. Their presence in ritual activities is a form of respect and solidarity with fellow Kalang people. However, they consider that the *obong* ritual is only a cultural activity.

REFERENCES

- Afriansyah, Ardi dan Sukmayadi, Trisna. 2022. "Nilai Kearifan Lokal Tradisi Sedekah Laut Dalam Meningkatkan Semangat Gotong Royong Masyarakat Pesisir Pantai Pelabuhan Ratu." *Jurnal Penelitian Ilmu-Ilmu Sosial* 3(1): 33–46.
- Alfaqi, MZ., Shofa, AM. dan Habibi, MM. 2019. "Peran Pemuda Dalam Pelestarian Wayang Suket Sebagai Aktualisasi Nilai Moral Pancasila." *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 4(2): 368–74.
- De Bryne, E., Hiltermann, G.B.J., & Hoetink. 1951. *Winkler Prins Encyclopaedie*. Amsterdam: Elsevier Brussel.
- Dehghani, M., Pakmehr, H. & Mirdoraghi, H. 2011. "The Role of Students' Socio Cultural and Individual Factors in Their Value Attitudes." *Procedia Social and Behavioral Sciences (Elsevier)*: 3079–83.
- 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.
- Hartatik, Endah Sri. 2006. *Upacara Tradisi Di Kabupaten Kebumen Dalam Pengkajian Dan Penulisan Upacara Tradisional Di Kabupaten Kebumen*. Semarang: Subdin Jarahnitra Jawa Tengah.
- Hidayati, Deni. 2016. "Memudarnya Nilai Kearifan Lokal Masyarakat Dalam Pengelolaan Sumber Daya Air." *Jurnal Kependudukan Indonesia* 11(1): 39–48.
- Kholiq, Abdul. 2013. "Islam Kalang: Politik Identitas Sub Etnis Jawa." *Harmoni* 12(1): 116–29.
- Lestari, G. 2015. "Partisipasi Pemuda Dalam Mengembangkan Pariwisata Berbasis Masyarakat Untuk Meningkatkan Ketahanan Sosial Budaya Wilayah." *Jurnal Ketahanan Nasional* 22(2): 137–57.
- Ludianti, Daning Melita. 2015. "Ritual Obong Sebagai Ritual Kematian Orang Kalang Di Desa Bumiayu Kecamatan Weleri Kabupaten Kendal." Universitas Negeri Semarang.
- Mulyana, Dedy. 2022. *Ilmu Komunikasi: Suatu Pengantar*. Bandung: Remaja Rosdakarya.
- Muniri, Anma. 2020. "Tradisi Slametan: Yasinan Manifestasi Nilai Sosial-Keagamaan Di Trenggalek." *Jurnal Pengetahuan Ilmu Pengetahuan Sosial* 2(2).
- Muslichin. 2011a. "Orang Kalang Dan Budayanya: Tinjauan Historis Masyarakat Kalang Di Kabupaten Kendal." *Paramita: Historical Studies Journal* 21(2): 164–78.
- . 2011b. *Ritual Kalang Obong: Deskripsi Ritus, Kajian, Dan Aktualisasi Nilai-Nilai Budaya Masyarakat Kalang Pada Pembentukan Karakter Generasi Muda*. Semarang.
- Nottingham, Elizabeth K. 1994. *Agama Dan Masyarakat: Suatu Pengantar Sosiologi Agama*. Jakarta: Rajawali Press.
- Noviani, Nur Laili. 2016. "Peran Sugesti Bagi Orang Kalang Dalam Melestarikan Tradisi Kalang Di Desa Lumansari, Kendal." *Smart* 2(2): 155.
- Raharjo, S. T. 2017. "Mewujudkan Pembangunan Kesejahteraan Sosial Melalui Keteladanan Nasional Dan Keluarga." *Share: Social Work Journal* 5(2): 196–208.
- Rohidi, Tjetjep Rohendi. 1994. *Pendekatan Sistem Sosial Budaya Dalam Pendidikan*. Semarang: IKIP Semarang Pers.
- Roorda, Gericke. 1847. *Javaansch Nederduitsch Woordenboek*. Amsterdam.
- Sari, Anggita Winda, Dewi Liesnoor Setyowati, and Thriwaty Arsal. 2020. "The Inheritance of Local Wisdom Value as an Effort of Environmental Preservation of Telaga Mangunan." *International Journal of Research and Review* 7(9): 17–24.
- Setiawan, Aditya Fajar Thriwaty Arsal, dan Hamdan Tri Atmaja. 2022. "The Symbolic Meaning of Ruwatan Bumifor Youthas Successors of Traditionin Guci, Tegal." *Journal of Educational Social Studies* 11(2): 78–85.
- Setiohastorahmanto, Prabani, Sugiono Soetomo, and Agung Budi Sardjono. 2018. "Omah Kalang Omah Tradisi, Desa Kalang Desa Tradisi: Etnografi Tradisi Sub Etnis Jawa, Kalang (Omah Kalang Omah Tradition, Kalang Village Desa Tradisi: Ethnographic Tradition of Javanese Sub-Ethnic, Kalang)." *Arcade Jurnal Arsitektur* 2(2): 79–87.
- Sholeh, Achmad. 2004. "Upacara Obong: Studi Tentang Agama Dan Budaya Pada Masyarakat Kalang." IAIN Walisongo Semarang.
- Suhono, & Utama, F. 2017. "Keteladanan Orang Tua Dan Guru Dalam Pertumbuhan Dan Perkembangan Anak Usia Dini (Perspektif

- Abdullah Nashih Ulwan Kajian Kitab Tarbiyyah Al-Aulad Fi Al-Islam)." *Elementary* 3(2): 107–19.
- Sutardi, Tedi. 2007. *Antropologi Mengungkap Keberagaman Budaya*. Bandung: Setia Purna Inves.
- Tilaar. 2022. *Pendidikan, Kebudayaan, Dan Masyarakat Madani*. Magelang: Indonesia Tera.
- Utami, A., Mulyana, A. & Itaristanti. 2016. "Peran Tradisi Seren Taun Dalam Upaya Meningkatkan Pewarisan Nilai-Nilai Sosial Dan Budaya Di Kalangan Remaja Kelurahan Cigugur Kecamatan Cigugur Kabupaten Kuningan." *Jurnal Edueksos* 5(1): 99–113.
- Widodo, A., Husniati, H., Indraswati, D., Rahmatih, A. N., & Novitasari, S. 2020. "Prestasi Belajar Mahasiswa PGSD Pada Mata Kuliah Pengantar Pendidikan Ditinjau Dari Segi Minat Baca." *Jurnal Bidang Pendidikan Dasar* 4(1): 26–36.
- Wulandari, Wilda. 2016. "Persepsi Masyarakat Terhadap Tradisi Massiorong Di Desa Maroneng Kecamatan Duampanua Kabupaten Pinrang." *Jurnal Tomalebbi* 3(4).