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## **Social Construction of the Tradition of Cooking Vegetable Lodeh 7 Rupa as a Repellent to the Covid 19 Pandemic: A Study in Baran Keniten Village, Mojo District, Kediri Regency**

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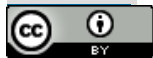
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### ABSTRACT

Culture is a human product, which then binds human actions into a single unit. As is the case, the people in Baran Village are still bound by a culture in their social reality. People in Baran Village interpret that the 7-form vegetable dish can be a disaster repellent. Thus, this research aims to dismantle the social construction that has been adopted by the people of Baran Village, in an effort to prevent the co-19 pandemic. This research uses a descriptive qualitative method with Alfred Schutz's phenomenological approach. Meanwhile, this research uses the theory of Peter L. Berger and Thomas Luckman in unmasking social construction. The results of this study show that the community constructs vegetable lodeh 7 rupa through its social reality, such as cooking and eating vegetable lodeh 7 rupa as a daily dish. More than that, the meaning implied by the advice of elders in each of the 7 raw materials is interpreted through actions such as worship, staying at home, and maintaining health as an effort to harmonize themselves from the disturbed natural balance

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## INTRODUCTION

Indonesian society is famous for the variety of cultures obtained through ancestral heritage. This variety of cultures then creates a symbol of a multicultural society. This symbol of multicultural society comes from the term multiculturalism, which is validated due to the existence of diverse community cultures. (Retnowati 2017). Until now, this variety of cultures has developed into the identity of a community in each region. Culture itself is defined as a human creativity that includes taste, creativity, and also a unique creation that can affect social life. According to Koentjaningrat (2009) culture is defined as all ideas, as well as actions produced by humans which are then used as a lesson for life. (Cahyorini 2016).

J.J Honigman (2009) argues that culture is also divided into three, namely poured in the form of ideas, materials, and also embodiment through action. (Cahyorini 2016). Culture that is poured through ideas, meaning that the results of the culture come from the human mind that affects the creation of materials, so that indirectly humans will believe in it. This belief arises because the ideas that humans pour into the surrounding environment are interpreted as a force that can push humans into objective things. Objective knowledge from the results of culture includes beliefs in avoiding disaster, safety, and also other forces as a guide to life (Retnowati 2017). (Retnowati 2017). That way, humans will have a sense of dependence and will slowly manifest these cultural products into daily behavior.

The culture that has been digested by the community has presented an objective reality, where all phenomena will always be associated with that belief. For example, the local community believes in the prophecy of a king during the heyday of Kediri, namely Prabu Jaya Baya. The prophecy reads "yen wis meet twin years besuk mosque on dissolved, kakkah ora keincah, begajul on ucul, manungsa on seda, wong cilik on keluwen, lan punggawa negara on makarya nganthi lali family". The statement means, that if there will be a twin year, the mosque will be dissolved and no one will pray at the mosque,

the Kaaba will not be visited, criminals will roam, many people will die and not be taken care of, many poor people will starve, and employees will work until they forget their families. (Supradewi 2020). This prophecy is an example of culture that is poured in the form of ideas and thoughts, which are then interpreted by the community into a subjective reality. Through this, the local community relates it to the phenomena that are currently happening on earth. One of the phenomena is the covid-19 pandemic.

In early 2020, this virus came, eventually destroying people's lives. In fact, until the end of 2021, this virus continues to haunt Indonesian society. The number of souls that have fallen within a day has brought condemnation to the crew of the country. The news haunts hundreds of layers of society, regardless of cities or villages. According to global data (2020), more than six million lives have been lost, and half of them are positive for the virus. (Muhyiddin 2020). The complaints of the community began to emerge. However, the earth is forced to remain radiant above the virus that never stops. One by one, efforts continue to be made to break the chain of the virus, including the community in Baran Keniten Village. The community in the village continues to strive in fighting the covid-19 pandemic attack. In fighting the plague, the people in Baran Keniten Village have a unique way, because it is associated with the culture they believe in. These efforts include cooking 7 forms of lodeh vegetable as a repellent. Sayur lodeh 7 rupa is known as a traditional culinary that is believed by the local community as a fortress of disease. This culture originated from the Javanese tribe. According to Budiono (2000) Javanese culture is famous for its symbolic meaning. Although the culture seems unrealistic and logical, the Javanese people, especially the people in Baran Keniten Village, still believe in the power of the culture. The culture of cooking and gazing at the 7-form vegetable lodeh dish has an origin that dates back to the reign of Sultan Hamengkubowono X. The beginning, which is one hundred years ago, was a hundred years ago. In the beginning, a hundred years ago, people

throughout Java were saved from pagebluk. Pagebluk is a term in the Javanese language. According to KBBI (Kamus Besar Bahasa Indonesia) pagebluk is defined as a plague or pandemic. (KBBI Online 2016).

According to the perspective of Javanese society at that time, the plague was a cosmological thing. Thus, the existence of the plague is what causes the entire community to work together to balance the environment in harmony. This harmony must first be raised in the consciousness of each individual, and the rest harmonizes with the surrounding environment. Moreover, belief in God is always the top priority. So that with this harmony can create peace of life (Supradewi 2020). This has shown that culture has become an order of community values in interpreting the social system. This perspective is also reinforced through the discipline of cultural sociology which states that culture is a duality which means it has a unity with humans. The culture is created by humans, but after the culture is formed, it is the culture that regulates and binds humans in an order of values and norms. (Mahdayeni, Alhaddad, and Saleh 2019).

This does not rule out the possibility that humans will absorb a culture subjectively. When linked through human belief in divination, which is a Javanese culture, it can be concluded that the subjective reality of humans towards ideas and thoughts from the kingdom in ancient times, determines human efforts in maintaining health and fighting pandemics that attack the mother earth. They do not just believe in health from a medical perspective, but also believe in the culture they have internalized. Cooking and eating the 7 rupa vegetable lodeh dish as an antidote to a virus has been internalized by the people in Baran Keniten Village, as a culture that has been carried out for generations. Eating sayur lodeh 7 rupa, when studied from a scientific perspective, is indeed healthy for the body. This is due to the vitamins and minerals contained in each vegetable. However, the content of vitamins and minerals in the raw materials of sayur lodeh 7 rupa is not the main reason for the people of Baran Keniten Village to eat the dish.

Because, the community has its own meaning related to the 7-form vegetable lodeh dish. The meaning of sayur lodeh 7 rupa as a repellent comes from the objective knowledge of the community. Objective knowledge about the power of vegetable lodeh 7 rupa as an obstacle to the covid-19 pandemic comes from stories of ancient elders. Initially, the story began with a phenomenon in Yogyakarta. At that time, Yogyakarta was plagued by unending disasters, one of which was the mysterious chikungunya disease that attacked many levels of society (Hatma and Jaya 2012). (Hatma and Jaya 2012). More than that, there was information that shocked the people of Yogyakarta, namely predictions of storms accompanied by large waves. This triggered panic in the community, so the sultan did not hesitate to visit the community and provide a solution. The solution was to cook eggplants and process them into lodeh vegetables. Even though the method was illogical, the people still believed in it and obeyed the sultan's advice. Then, slowly this method was externalized by the people of Yogyakarta throughout Java.

The story is an objective knowledge. That way, it also has an impact on the objective reality of the people in Baran Village in carrying out the same actions, one of which is cooking vegetable lodeh 7 rupa as an antidote to all kinds of calamities and diseases that come. This research aims to dismantle the construction of the community in Baran Keniten Village, Mojo District, Kediri Regency in interpreting the 7-form vegetable lodeh which is associated with rejecting the covid-19 pandemic. In fact, if using the logic of scientific thinking this method is not logical. Research on lodeh vegetables as a repellent has already been done. Such as research from Supradewi (2020); Erizal Barnawi & Roveneldo (2020); Adji & Priyatmoko (2021); Muhyiddin (2020); Loischofeer & Darmawan (2021); Syafril (2020); Rahiem & Rahim (2021) However, these studies generally only explain and analyze from the point of view of the history of Javanese culture in dealing with ancient diseases. Thus, this research will hack the construction of society regarding the meaning of vegetable lodeh 7

rupa which until now has been preserved in Baran Keniten Village in fighting the Covid-19 pandemic, even though many people have denied and do not believe it anymore.

## **METHODS**

This research was conducted in Baran Keniten Village, Mojo District, Kediri Regency. The reason the researcher chose the village is because sociologically, the people in the village are still homogeneous. This homogeneity is a supporting factor for the social construction that is still maintained by the local community, both the elderly and the youth. Thus, the choice of location is expected to facilitate researchers in obtaining and processing data, in accordance with the research steps. The research subject criteria were taken based on purposive sampling technique. Purposive sampling, which is the process of selecting and determining the subject to be taken by linking based on the topic to be raised. Thus, it will produce in-depth data depth (Awwaabiin 2021).

This research uses a descriptive qualitative method. Meanwhile, this research uses a phenomenological approach. In general, phenomenology is an approach used in understanding social reality, through direct observation. (Nindito 2013). The data collection technique uses observation, interview, and documentation techniques in collecting data. Then, the data analysis technique used by researchers, namely, using qualitative data analysis accompanied by the theory to be raised, namely the three important stages of social construction theory according to Peter L. Berger and Thomas Luckman. The 3 stages include externalization, objectivation, and internalization.

## **RESULTS AND DISCUSSION**

### **Homogeneity of Baran Village Community**

The term society comes from Latin, namely *socius* which means friend. Then in Arabic, namely *syarakha* which means participation or participant. In the various meanings implied through this language of human creation, it then produces a definition that is adopted by the local environment. Thus, the meaning of society is a collection of individuals who come from various backgrounds, but are in one place

bound by rules and norms as guidelines to be obeyed. (Maulana 2018). The definition of society is also strengthened through the perspective of Koentjaningrat (2000) which defines that society is a unity of individuals who live in cultural production and are bound by a continuous interaction. (Prastiwi 2012). Basically, a society that is still bound by cultural order, tradition, and also the power of solidarity will form a homogeneity. The nature of community homogeneity, which is a pattern of society that can be seen from the similarity of geographical factors, and the traditions that exist in it. Usually, communities that are homogeneous are rural communities. As is the case, the description of the community in Baran Keniten Village, Mojo District, Kediri Regency.

Sociologically, the community in the village is homogeneous. The formation of community homogeneity in the village is based on similar cultural backgrounds, belief patterns, and also a high attitude of solidarity. (Zaenurrosyid 2018). In a social reality, homogeneous community life tends to be thick with belief in culture for generations, both written and conventional. Belief in culture will produce a subjective consciousness, where culture derived from human products is believed and imbued as guidelines or rules that can save human life. The majority of people in Baran Village embrace Islam, and still believe in *kejawen* culture in various traditions. *Kejawen* culture that is still strong in the village can be seen from various activities, one of which is cooking traditional food collectively which is believed to be a form of strength in warding off impending disasters and diseases.

### **The Covid-19 Pandemic from a Javanese Cultural Perspective**

In recent weeks, the people of Baran Village have been shocked by a dangerous, contagious and deadly pandemic, one of which is the corona virus. Not only the people of Baran Village are affected by the virus, but all levels of society in the hemisphere. In the history of this virus journey, people often call it the covid-19 pandemic which stands for Coronavirus Diseases. Many people from all walks of life have conducted research on prevention,

treatment, and other solutions in response to this pandemic. However, the people in Baran Village are studying this pandemic based on traditional values that they have believed in, one of which is through kejawen culture.

When examined using Javanese culture, the arrival of the covid-19 pandemic is considered as something mystical. (Supradewi 2020). Departing through traditional thinking that believes the pandemic as a mystical thing, it is caused by the local community's belief in disturbances due to the imbalance of the universe. Natural imbalances can cause disasters on earth, including in the form of disease. Moreover, the arrival of the Covid-19 pandemic, according to the local community in Baran Village, is associated with the prophecy of the king of Kediri in the Bahula era. The figure of the king of kediri named Prabu Jayabaya, is believed by the community to be the strongest leader throughout the history of the establishment of the kediri kingdom at that time. With all the power and also the magic possessed by the figure of the king of kediri at that time, produced a motto, namely panjalu jayati. The motto means kediri win (Taum 2011).

This is of course associated with the king of Kediri's success in leading his society. Then, the power of the king of Kediri is used as a product of the objective knowledge of the community. Even today, people still believe in it. The objective knowledge is in the form of a prophecy. A prophecy based on the sociology of knowledge, namely a power of knowledge because behind the language that has been said by the king there is a knowledge (Olonade et al. 2021). (Olonade et al. 2021). The various predictions outlined in the book of the kediri kingdom that have been absorbed by the community into subjective reality have a major influence on social reality. Like the meaning of the covid-19 pandemic that is currently happening.

According to the beliefs of the people of Baran Village, the arrival of this plague is proof of the prophecy that Prabu Jayabaya had said at that time. In Javanese, the prophecy reads "sok yen wis meet twin years mosque on disperse, kakbah ora keincah, begajul on ucul, manungsa on seda, wong cilik on

keluwen, lan punggawa negara on makarya nganthi lali keluarga". The meaning of the prophecy is that if all humans have met the twin years like 2020, they will encounter a number of phenomena characterized by the mosque being dissolved, the Kaaba will be deserted or even closed, criminals will roam, humans will die on the ground, the poor will starve, and state employees will work until they forget their families. The meaning of the prophecy has been believed to be the characteristics of the covid-19 pandemic that is currently attacking humans throughout the earth.

Meanwhile, according to kejawen culture, the mention of plague and pandemic is commonly known as "pagebluk". The term comes from the phrase "gebluk" which means falling, and falling down. Pagebluk in the Javanese version is also interpreted as an explosion, which causes people to fall together and in a wide scope. According to Javanese beliefs, the covid-19 pandemic cosmologically must be able to restore the imbalance and harmony between humans, God, and the environment. Thus, the covid-19 pandemic that attacked Baran Village was used as a reminder of the ancestral message to the community to continue to make good changes, starting from oneself until it can then affect the balance of the surrounding environment. In an effort to harmonize the balance of the environment, people in Baran Village carry out a tradition as a form of effort in preventing the arrival of pagebluk or pandemic covid-19 in various ways. These efforts are none other than traditional methods that have been passed down from elders or ancestors.

### **The Meaning of Vegetable Lodeh 7 Forms in the Midst of Pandemic**

In an effort to harmonize the earth from disasters such as the arrival of diseases, the people in Baran Village perform hereditary rituals obtained through the advice of elders or ancestors. The ritual is believed to be a repellent from all the disasters that will come on this earth. The definition of rejecting bala itself, namely the power to ward off all evil and loss that befalls the community. (Gustiranto and Tantoro 2017).. In order to ward off this, the community is required to perform rituals from different aspects. The local community has believed

that the ritual of rejecting bala can treat, prevent, and also cure a bad thing that humans. Thus, the tradition of rejecting bad luck by the community in Baran Keniten Village, Mojo District is a form of action that is believed to be a subjective reality that has been imbued with the community, as well as an expression of the community's soul in relation to the supernatural. (Gustiranto and Tantoro 2017).

One form of ritual from the cultural results imbued by the people of Baran Village, namely cooking and eating traditional dishes. The dish is believed to be a local version of an effort to prevent the arrival of a covid-19 pandemic that is currently attacking residents, one of which is eating the 7 rupa vegetable lodeh dish. Cooking and eating sayur lodeh 7 rupa is clear evidence that society is a cultural product, and with this product the community is bound together. As is the case in eating the 7 rupa vegetable lodeh dish. This shows the culture that is internalized by the community, related to efforts in determining health that are not necessarily through medical results and aspects, but using traditional methods. However, when examined using medical aspects, eating the 7 rupa lodeh vegetable dish can also nourish the body.

However, there is no research to prove that eating these dishes can cure and prevent covid-19. It is no longer an obstacle, if the objective knowledge can defeat the subjective consciousness that has been imbued in humans. As is the case, although there has been no research proving the efficacy of vegetable lodeh 7 rupa during the pandemic, people who have internalized culture by eating these vegetables will still believe in it as an antidote or even used as a medicine. The meaning of vegetable lodeh that has been internalized by the community is as follows :

1) Kluwih

Sayur kluwih in Indonesian, which is derived from young cimpedak fruit. (Hartono and Setiana 2012). The people of Baran village believe that eating this vegetable is a form of order to pay more attention to relatives, relatives, and family.

2) Gleyor Beans

The people of Baran Village call long beans as gleyor beans. Giving this main ingredient in the sayur lodeh dish means that if you want to have a long life like the shape of long beans, you are expected to stay alert and stay at home.

3) Eggplant

Eggplant in the main ingredient of vegetable lodeh 7 rupa has a meaning, which is that we are required to continue to worship. This departs from the advice of the ancestors, namely keep praying.

4) Kulite Melinjo

Melinjo is the name of a plant whose seeds are used for cooking. The meaning of this food in sayur lodeh 7 rupa also comes from the saying of the ancestors, namely kudu ngerti njobo njero. Pitutur or petuah is believed by the community which means that, do not just see and understand everything from the outside but we must be able to dig something from the inside. This is associated with the covid-19 pandemic phenomenon which requires us to take lessons from the disaster. The wisdom in question, namely that we should not see the trials given by God from our eyes, but rather we continue to investigate the causes of disasters until nature is unfriendly to us. The existence of this wisdom is what the local community believes can open the awareness of each individual in thoroughly peeling the covid-19 pandemic with legowo or patience.

5) Waluh

Waluh in Indonesian is chayote. However, in the Javanese language it is referred to as waluh. Waluh is the main ingredient in the vegetable dish lodeh 7 rupa. The meaning of waluh according to the people in Baran Village is ilangono anggonmu ngeluh, which means eliminate your complaints. This meaning implies to the Javanese community, including the people in Baran Village not to be excessive

in complaining, but must increase gratitude for the blessings given by ALLAH even through trials.

6) Godong So

In Indonesian, it means melinjo leaves. The meaning of giving this leaf to the 7 rupa lodeh vegetable dish is, golong giling dongo kumpul bebareng wong sholeh sugih kaweruh. The meaning, if interpreted, is that we must pray together with pious people and have religious knowledge.

7) Tempeh

The addition of tempeh in the 7 rupa vegetable lodeh dish is based on the advice temenono bymu depepe marang gusti ALLAH. That is, contemplate everything by facing the divine. If it is related to the pandemic phenomenon, then people are encouraged to reflect on this disaster by asking for Allah's help.

The main ingredient is interpreted as an antidote to all disasters that will befall humans. Because, these materials come from nature so that if humans utilize these materials as food, humans must also maintain them so that they continue to grow. Moreover, the content of various types of plants is believed to be more nutritious than eating food from animal-based ingredients, such as meat.

### **The Social Construction Process of the People of Baran Village in Interpreting Sayur Lodeh 7 Rupa**

Before researchers describe the social construction process that occurs in Baran Village in interpreting the 7 forms of lodeh vegetable, it would be nice to first understand about "reality" and "knowledge" according to Peter L. Berger's social construction. Because these two things are often ignored, so that ordinary people just accept it without knowing or commonly referred to as taken for granted (Sulaiman 2016). (Sulaiman 2016). A reality for someone, does not necessarily look real to us. Conversely, the knowledge of a police officer or law enforcer is very different from the knowledge of a criminal. Therefore, the sociology of knowledge seeks to uncover a "knowledge" in a society, until a

"knowledge" is maintained by society into an absolute social reality. The sociology of knowledge plays a role in understanding the processes that occur until knowledge forms a reality that is taken for granted by ordinary people.

The study of this process is described using social construction or social construction of reality. According to Peter L. Berger and Thomas Luckman, reality and knowledge come from a daily construction that is influenced and influences each other, so that individuals understand this based on habitus and pre-existing knowledge or stock of knowledge. (Sulaiman 2016). From the description above, it helps researchers interpret the prevention of the Covid-19 pandemic by the culture of the Baran Village community for generations, and is experienced subjectively. (Utami 2018). The community constructs vegetable lodeh 7 rupa because of the stock of knowledge from the ancestors, especially the externalization of vegetable lodeh 7 rupa from Sultan Hamengkubowono in his time. However, people are still unfamiliar with the origins of why the sultan used sayur lodeh 7 rupa to deal with pagebluk at that time. This is what is called being taken for granted. The people of Baran Village tend to take it for granted, without knowing the real truth.

However, the process of externalizing sayur lodeh 7 rupa to Baran Village was strengthened because of the objective knowledge of the prophecy of the king of Kediri at that time. The prophecy is an objective knowledge that is digested by the people of Setempah as a form of awareness of the phenomena that will occur. So, the community believes that the phenomenon has been explained in the prophecy of the king of Kediri at that time. This is what underlies human efforts to prevent the co-19 pandemic by using rituals that were once recommended by Sultan Hamengkubowono when Yogyakarta City was hit by a disaster. The ritual recommendation from the sultan was externalized to the entire Javanese community, including in Baran Keniten Village, Mojo District, Kediri Regency, which sociologically the community is still homogeneous and preserves culture. The externalization process is enhanced by

advice from village elders. Petuah sesepuh which normalizes vegetable lodeh 7 rupa as a medicine, namely in the form of meaning implied through the raw materials of vegetable lodeh 7 rupa.

Then, the advice is absorbed as the objective knowledge of the community. It is called objective knowledge because the knowledge is still outside the individual and has not been fully internalized. (Karman 2015). This objective knowledge leads people in the village to normalize the 7-form vegetable lodeh dish. Many of the old, young, and teenagers cooked and ate the dish when the Covid-19 pandemic attacked. Then, the village community has indirectly animated the efficacy and power of cooking and eating sayur lodeh 7 rupa as an obstacle repellent, namely by making the vegetable a daily food dish.

Based on the results of the study, it proves that the people of Baran Village have internalized the vegetable lodeh 7 rupa into a subjective reality, because it has been imbued. The form of subjective reality that has been imbued can be seen when vegetable lodeh 7 rupa is not only cooked when the pandemic rate rises, but since the pandemic attacked the village, many residents have eaten it and taken action in accordance with the meaning of vegetable lodeh 7 rupa. Actions on this meaning are poured into daily activities such as worship, staying at home, and maintaining health as an effort to harmonize themselves from the disturbed natural balance. This form of culture is considered not to conflict with medical knowledge or government bureaucracy in preventing covid, this knowledge actually adds a natural alternative in breaking the chain of the covid-19 virus in a different way. (Erizal Barnawi & Roveneldo 2020).

## CONCLUSION

In Sayur lodeh 7 rupa, it is interpreted as an obstacle repellent by the people in Baran Village. The meaning is born through the objective knowledge of the community, which is then internalized in social reality. Meanwhile, objective knowledge in the form of predictions from the King of Kediri in his day. Moreover, it also emerged

through the way Sultan Hamengkubowono did when the city of Yogyakarta was attacked by plague and natural disasters. Objective knowledge about culture is also part of human products, and there is even a disconnected reality taken for granted about the origin of the prophecy of Prabu Jayabaya, the King of Kediri. However, the externalization of sayur lodeh 7 rupa is reinforced through the sultan's long journey in spreading traditional ways of dealing with "pagebluk" or disease outbreaks, one of which is by cooking and eating sayur lodeh 7 rupa. Then, the externalization reached the whole of Java, including Baran Village. Moreover, the 7 rupa vegetable lodeh dish as an antidote to the pandemic is reinforced through the advice of the ancestors, which examines the meaning of each raw material for vegetable lodeh. This meaning is used as a subjective reality for the community in Baran Village, because it has been imbued in everyday life such as cooking and eating 7-form lodeh vegetable as a daily dish, and interpreting the symbols of the vegetable in the form of actions. The action of the meaning is also expressed in daily activities such as worship, staying at home, and maintaining health as an effort to harmonize themselves from the disturbed natural balance.

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