

Public Value of Social Piety of Wayang Wali Culture as a Trigger for Cultural Community Capacity Building Policy in Blitar

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Abstract

This study aims to explore the public value contained in the social piety dimension of Wayang Wali culture, as a driving instrument for policy development of the capacity of cultural communities and the people of Blitar. The data collection method used in this research is a qualitative study with unstructured observation and documentation study. The data were analysed using componential techniques to find the interrelationship of values contained within the scope of the research object. We found that there are elements of social piety in Wayang Wali culture as a public value in the community, and can be used as a driving value for cultural and community capacity development. The government or relevant authorities can make Wayang Wali culture an instrument of social development and capacity building of cultural communities and society as a local identity.

Keywords: Public Values, Social Piety, Wayang Wali, Capacity Building

INTRODUCTION

Indonesia is a country with diverse local wisdom, one of which is the performing art of wayang. Wayang uses wooden or leather puppets to tell epic and mythological stories. Wayang Wali is a form of wayang performance from Blitar Regency, East Java, which is a cultural acculturation between Javanese and Islamic traditions (Wijayanti, 2022). Unfortunately, Wayang Wali is facing the threat of extinction. Limited funding and a lack of traditional cultural maintenance and promotion programmes have also reduced attention to Wayang Wali.

Wayang is an Indonesian theatrical performance that uses wooden or leather puppets. Of the many varieties of puppets in Indonesia, Wayang Wali from Blitar is unique (Wijayanti, 2022). Wayang Wali was developed by Ki Sudrun, an artist from Blitar. The show has distinctive

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features that are different from traditional wayang: different character names, raw materials of leather and wood, non-standard story plays, songs that are not limited to Javanese songs, and musical instruments that include Javanese gamelan and modern musical instruments such as guitars, keyboards and drums. The mandate focuses on moral teachings and behaviour, inspired by Islamic values and Javanese philosophy. Ki Sudrun's main goal in developing Wayang Wali is to preach while contributing to culture, with messages delivered through the stories "Pedhut Blambangan" and "Perang Panjalu".

The urgency of research on the public value relationship of social piety in Wayang Wali culture as a driver of cultural community capacity building policies is to understand and appreciate the spiritual and cultural aspects of society as public values that arise from religious teachings and universal beliefs in social development. Wayang Wali is an important part of Indonesia's cultural heritage, particularly in Blitar. This research helps people understand the values of social piety in Wayang Wali, which have a positive impact on the public. It also provides policy recommendations for the government and related institutions in designing policies that are oriented towards social and cultural values, so as to increase efforts to preserve Wayang Wali and have an impact on people's social lives. In addition, this research can measure the audience's understanding and awareness of the Sustainable Development Goals (SDGs) values reflected in Wayang Wali, and provide new insights into the dimensions of social piety in this performance.

According to Sahal Mahfudh in Muhibbin (2022), in his book "Nuansa Fiqih Sosial", there are two kinds of worship in Islam: first, worship whose good impact returns to oneself *qoshiroh*. Second, worship whose good impact focuses on the public interest *muta'adiyah*.

In the Christian faith, *keugaharian* (self-control) becomes a daily life behaviour that reflects a way of life based on the Word of God. In Christianity, there is God's command to be the "salt and light of the world" which means that life must be useful for others, and be seen as an example to others. In Christianity, godliness is a state where a believer has attitudes, actions, words and thoughts that are sincere, understanding, sacrificial, and full of wisdom (Ulum et al., 2022).

Mahayana Buddhism recognises the *Sad Paramita* or Six Noble Deeds. The first teaching is obtained from the Bodhisattva which aims to achieve the infinite Buddha's view, namely love, compassion, sympathy, and equanimity. Then the *Dana Paramita* which is the noble behaviour

of charity, willingness to make sacrifices, whether material or non-material. This is Nakamura's opinion (2005) in (Ulum, et. al., (2019).

Every person who interacts with others is not only aware of their actions, but also of their surroundings. This awareness is not only about behaviours that have occurred, but also behaviours that are likely to occur. This awareness directs the action that occurs and the potential for action as an attitude (Ulum, et al., 2022). John G. Harvey and William P. Smith in Ulum, et al., (2019) define individual attitudes that have a social impact as having three aspects: a) cognitive aspects, which are related to the potential of actions to know thoughts; b) affective aspects, namely the involvement of certain sentiments and feelings that lead to certain objects; c) conative aspects, namely the tendency to take action or movement of something.

Max Weber in Wahab (2015), in his book "Protestant Ethic and The Spirit of Capitalism" mentions that the speed of the Dutch economy was very fast in the first half of the 17th century from the influence of the development of the Dutch Calvinist sect. Weber mentions that the puritanical 'sect' of Calvinism, saw work as a beruf or vocation, that work was not to fulfil needs, but a holy duty.

Social piety can be accepted as a public value. If there are programs or actions, undertaken by government organisations or other communities that bring benefits or good to society, it is called public value in government organisations or social communities that have an impact on society. These values include the improvement of social, economic, and environmental well-being for everyone in society (Moore, 1995).

Social piety is not built from the basis of standard terminology, but is a compound of universal public values, from the basis of the teachings of religious goodness and beliefs conceptualised in action behaviour (Ulum, et al., 2022). Dimensions that are considered to be the main variables in describing social piety: 1) social care/solidarity; 2) cooperation/mutuality; 3) moderate/tolerant attitude; 4) fairness; 5) maintaining order/relationship with the state (Mahfudh, 1994) in (Istiqomah, 2019).

Community empowerment is basically a process to make people empowered. To re-energise the independence of the community in the development of its community, it is necessary to have initial encouragement or ideas to reawaken its role and position in the framework of building a civil society. The process of community awareness is carried out through the concepts of capacity building (Dwiyanto, 2013).

RESEARCH METHODS

This research was conducted using unstructured observation and document study methods. According to Mohammad Wasil (2022), unstructured observation is a technique used when there is no research focus or the research focus develops during the observation. In research with this unstructured observation approach, it does not apply standardised things, but only limited to observation signs. Document study, is the observation of documentation relevant to the research topic, such as letters, photo archives, meeting minutes, journals, diaries, and so on. From the combination of the above methods, data collection was carried out by interviewing puppeteers and actors of Wayang Wali culture, people who have been exposed to Wayang Wali culture, and observing documentation or transcripts of Wayang Wali performances (Wasil, 2022). Then the data was analysed using the componential technique. According to Sulistyawati (2023), componential analysis is the process of entering instruments to attribute terms from each domain. The purpose of this analysis is to determine the components that contain the systematic meaning of the attributes, or the meaning of the components, which correspond to the cultural categories. The results of this method of analysis are then reduced to find the important parts when associated with the dimensions of social piety determined in Wayang Wali culture. In this stage of analysis, researchers sorted out the contrasting elements, then made relevant categorisations. The dimensions of the value of social piety in wayang wali are sorted out, then relevant categorisation is made for the process of describing the value of social piety in wayang wali culture (figure 1).

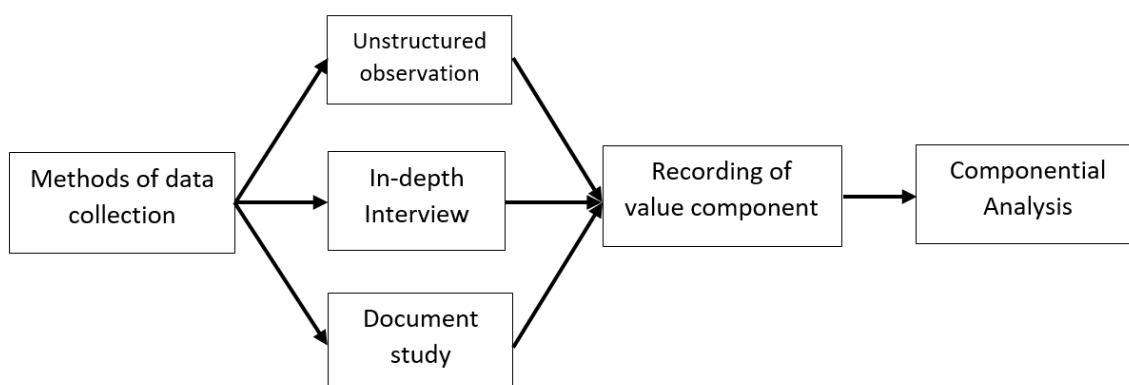


Figure 1. Research method process framework

RESULTS AND DISCUSSION

Public Attendance in Formal Forum and Social Space.

Accommodating public aspirations through participative mechanisms has normatively been suggested Village governance and policymaking. Public participation in any level of governance is believed to have many advantages such as improved governance, better decision, infomed and transparent decision making, as well as policy acceptance. In relation to democracy, acommodating aspirations through public participation can also nurture active citizens and enhance public legitimation over government and government's policies. Implementation of public participation at the village level is usually manifested in several forms. Firstly, there is a village representative body, called BPD, secondly, there is a semi-formal neighborhood community structure such as RT/RW, and thirdly there is a development planning forum called *Musrenbang* and other open official formal meetings. Eventually, all these forms of public participation were generally held in a formal forum. From the results of unstructured observations and document studies, with two objects of observation. Namely in the form of an interview with Wayang Wali cultural actor Mr Saiful on 27 April 2024, and a community activity entitled "Al-Fatihah-an" with Wayang Wali's puppeteer, Ki Sudrun, and musical accompanist, Terbang Sewu, in Blitar Regency on 17 May 2024. Then with a document study on two documentation of Wayang Wali performances that tell the story of "Perang Panjalu" and the story of "Pedhut Blambangan", elements that contain aspects of the social piety dimension were found as follows:

Social Solidarity

This aspect was found in an interview with Wayang Wali cultural actor Mr Saiful.

"kita itu dulu punya bolo batur di Wayang Wali, terus punya usaha kampung coklat niko, nggeh, setelah sampun sukses, grup terbang sewu Wayang Wali dimintai mengisi hiburan di pelatarannya itu ada kan biasanya. Ya, jadi ya dari rasa kebersamaan itu kita-kita ini merasa terangkat lah, dari segi seni dan ekonomi" (Saiful, interview, Blitar, 27 April 2024).

From the interview information above, it can be seen that the existence of Wayang Wali culture provides aspects of social solidarity to the community. That is, telling the story of a successful tourism business owner (Kampung Coklat), including the musical group Terbang Sewu accompanying Wayang Wali, to be routinely performed at his tourist spot. According to the interviewee, this can improve the existence of the arts and the economy.

Cooperation or Mutuality

This aspect was found in the performance with the story "Pedhut Blambangan" by conducting a documentation study.

"...wis wayahe paduka Prabu Minak Sembuyu, nerapaken jurus saktine kangge mbangkitaken gotong royong rakyat, saking keterpurukan perekonomian, lanroso kurange percaya diri kebangsaane..." (Sudrun, Pedhut Blambangan, VCD 1, track 1:46:15-1:46:29).

Based on the above quotation, it can be found that the story provides a message of cooperation and mutuality. To evoke a sense of gotong royong as a mutually beneficial cooperation, to rise from the economic downturn and low self-confidence as a nation.

"...ayo konco ,ngayahi karyaning projo, kene, kene, gugur gunung tandang gawe, sayuk sayuk rukun, bebarengan ro kancane, lila lan legowo, kanggo mulyaning nagoro..." (Gamelan Terbang Sewu, Pedhut Blambangan, VCD 1, track 2:52:14- 2:52:31).

From the excerpt of the song sung by the Gamelan Terbang Sewu musical accompaniment above, it can be seen that it gives a message to do social work. That is cooperation, working together for the glory of the country.

Moderate or Tolerant Attitude

This aspect was found in the performance with the story "Pedhut Blambangan" by conducting a documentation study.

"..wis wayahe paduka Prabu Minak Sembuyu, mendayagunakan sedoyo bakat lan keistimewaan kabedane sosial lan etnologis bangsa, kangge nyusun malih pembangunan ingkang berkarakter negeri Blambangan, lan berwajah Blambangan..." (Sudrun, Pedhut Blambangan, VCD 1, track 1:45:56-1:46:14).

From the story excerpt above, it can be seen that the story carries the value for all to utilise the talents, privileges of the nation's social and ethnic differences. To reconstruct the development of the country's character.

Fairness to Others

This aspect was found during observation at the community activity "Al-Fatihah-an" through Ki Sudrun's lecture.

"...sampeyan adek-adekku Unair ojo kaget, nek nganti ono wong-wong sing ngerti hukum do nabrak i hukum, njut podo dipenjara, wi ojo mok kiro wong goblok, wi wong pinter-pinter niku, maka mbok sesekali adik-adikku wong pinter-pinter niku lan kito sedoyo, sinau niku yo ten semut barang loh, mboten purun kok ngeruk ngeten, terus

kangge pribadi dewe, mboten purun, sinauo nang semut niko loh..." (Sudrun, Al-Fatihah-an, Blitar, 17 May 2024).

From the excerpt above, it can be seen that Ki Sudrun gave an example of unfair behaviour by lawbreakers. Ki Sudrun invites all to learn from ants, which have a non-greedy nature, and are fair to others.

Maintaining Stable Relations with the State

This aspect was found in the performance with the story "Perang Panjalu" through documentation study.

"...Ngger mbok kowe sing ndue isin yo Ngger, Kahuripan ana kui, ora kok hadiah sing kleyang kabur kanginan, diparingake marang ramamu Prabu Airlangga kui ora, Airlangga iso nalení Kahuripan iki ditempuh kelawan utahing marus, ditebus kelawan utahing marus, dibedah kelawan gumundunge sirah. Kanoman koyo kowe mestine lak melu nguri-uri anane bumi Kahuripan..." (Sudrun, Perang Panjalu, VCD 2, track 1:25:31-1:26:07).

The excerpt above gives a message that the establishment of this country came from the struggle of the predecessors. Therefore, as the successor of the nation must be able to preserve and maintain the integrity of the country's stability.

This research aims to get an overview of the public value of social piety aspects contained in Wayang Wali culture. Wayang Wali, as part of contemporary Javanese and Islamic culture, functions not only as entertainment and preaching but also as a medium for cultural community capacity building policies. Through unstructured observation and document study, and conducted componential analysis, it was found that various elements in the Wayang Wali performance contain dimensions of social piety that function as public values.

Social solidarity was demonstrated through an interview with Wayang Wali cultural actor Saiful. He explained that the Wayang Wali culture increases the sense of togetherness and solidarity in the community. For example, after the success of the Kampung Coklat business, the music group Terbang Sewu, the accompanist of Wayang Wali, was regularly invited to perform at the tourist site, which increased the existence of local arts and economy (Saiful, interview, Blitar, 27 April 2024). In a policy context, this value can be internalised through the concept of trickle-down economics, which can be drawn from the traditional relationship between growth and poverty, where trickle-down economics can work. The growth rate can be raised through public interventions, where policies also provide tools to address poverty and low income (Puspitarini, 2018).

The element of cooperation or mutuality is found in the story "Pedhut Blambangan". The story emphasises the importance of 'gotong royong' to overcome problems and increase self-confidence as a nation. The song sung by the Gamelan Terbang Sewu musical accompaniment also invites people to work together for the glory of the country (Sudrun, Pedhut Blambangan, VCD 1, track 1:46:15-1:46:29; track 2:52:14-2:52:31). In public policy, this value is in line with the advocacy network approach that controls the public interest labelling of policy advocacy. Policy advocacy is considered an important and integral part of policy advocacy (Rahardian, 2020).

A moderate or tolerant attitude is seen in the story "Pedhut Blambangan". This story teaches to utilise the talents and privileges of social and ethnic differences to rebuild the character of the Blambangan country (Sudrun, Pedhut Blambangan, VCD 1, track 1:45:56-1:46:14). The results of this discussion are in line with research showing that the cultural traditions of a community group can increase social cohesion in the community (Indrawadi. et al., 2022).

The fairness aspect of public values emphasises the importance of sharing resources and opportunities fairly among all lines of society. Inclusiveness is an important part of justice, where all groups, including the marginalised, are given equal opportunities to participate in social and economic life (Frederickson, 2010). The attitude of fairness to others is exemplified in the community activity of "Al-Fatihah-an" through Ki Sudrun's lecture. He invited everyone to learn from ants who are not greedy and always fair in interacting with others (Sudrun, Al-Fatihah-an, Blitar, 17 May 2024). The value found in this aspect is social inclusion. A new approach that wants to develop openness; inviting in and including all people with various differences in background, characteristics, abilities, status, conditions, ethnicity, culture and others in a development process (Warsilah, 2015).

The value of maintaining stable relations with the state is found in the story "Perang Panjalu". This story conveys that the establishment of this country came from the struggle of the predecessors, and as the successor of the nation, the community must preserve and maintain the integrity and stability of the country (Sudrun, Perang Panjalu, VCD 2, track 1:25:31-1:26:07). This discussion supports previous research showing that traditional arts can play an important role in promoting nationalism and awareness through community participation (Pramitasari, 2021). In the context of public policy, public participation from the community is

required. Public participation can increase the effectiveness and efficiency of social programmes launched by the government, and help people understand their roles and responsibilities in realising common welfare (Riyanto, 2023).

From this research, it can be concluded that the cultural values of Wayang Wali contain important aspects of social piety as a public value of the community. According to Moore (1995), public value is the result of actions designed to fulfil the needs and aspirations of society at large. This concept includes aspects that improve social welfare, promote justice, and strengthen community ties (Moore, 1995). Wayang Wali acts as a social learning medium that strengthens social bonds and promotes values of togetherness, tolerance, justice and nationalism. This demonstrates the relevance of traditional culture in a modern context and the importance of preserving it as part of the nation's identity and wealth of social values.

Wayang Wali culture contains various aspects of social piety that can be seen as public values. Social solidarity, co-operation, moderation, justice, and maintaining state stability are some of the values reflected in Wayang Wali performances. Saiful in his interview mentioned that Wayang Wali improves the economy of the community which is influenced by the value of Wayang Wali culture, this is still relevant to Max Weber's opinion (1956) that the economy can be so improved from the influence of the development of beliefs that contain transpersonal elements and social piety. Ki Sudrun in his lectures and performances also conveyed moral messages that were relevant to public value. Public value is an important concept in social development.

From the results of the componential analysis by systematically searching for attributes related to cultural categories, namely contrasting between elements in the domain of social piety values obtained from wayang wali culture thoroughly and deeply. Resulting in the meaning of values, in this componential analysis table 1.

Table 1. Componential Analysis Results

Component	Contrast Circuit	Dimensions of Contrast	Attitude or Maining
Social Solidarity	Socio-economic	Implementation	Engaging peers in economic activities, applying the trickledown effect
		Inner feeling	Feeling a mutual need and a sense of wanting to prosper together through cultural pathways

	Caring	Implementation	Helping neighbours who are in need of help such as celebrations, calamities, disasters
		Inner feeling	Feeling that oneself will need the help of others, so one must also help others
Cooperation Mutuality or	Contribution	Implementation	Engage in community social activities
		Inner feeling	Feeling part of a community that must contribute to each other
	Responsibility	Implementation	Perform actions as part of an obligation to others
		Inner feeling	Feeling that their responsibility to others is something that must be done
Moderat or Tolerant Attitude	Appreciate	Implementation	Respect for differences in religion, culture, tradition and social will
		Inner feeling	Feeling that each has a choice that must be respected to maintain harmony
	Do not impose one's will	Implementation	Not imposing one's will on other people or groups who have different wills
		Inner feeling	Feeling that unity and harmony are more important than uniformity of values or imposed wills
Fairness to Other	Government structure imperatives	Implementation	Fulfilment of basic needs and equitable distribution of resources to citizens by the government and state administrators
		Inner feeling	Feeling that it is the duty of the state to fulfil the needs and rights of its citizens
	Social sensitivity	Implementation	Providing equal opportunities to others by not distinguishing social stratification
		Inner feeling	Feels that all have equal rights to actualise and should fulfil each other fairly
Maintaining Stable Relations with the State	Participation	Implementation	Participate in the orderly administration of the country, the democratic process, and nationalism
		Inner feeling	Feeling as a citizen who must comply with the country's provisions

	Engagement	Implementation	Engage in social, environmental, economic and cultural development efforts. Prevent the destruction of public facilities
		Inner feeling	Feeling a moral responsibility as a citizen who also has an obligation to take care of the surrounding environment

In relation to the internalization of policies as a basis for triggering community capacity development, it can be done by using the value of social piety with community participation in policy making. On the basis of the values of social piety contained in the wayang wali culture, local authorities can make policies to preserve and develop the wayang wali culture. In addition, to achieve long-term social impact, schools that adopt cultural education based on the values of wayang wali culture can be realized.

Through the strategy of indigenous communities development, the contribution of indigenous peoples through local cultural knowledge plays an important role in the development of community capacity in maintaining sustainable development, given that they have long utilized and understood the local indigenous cultural ecosystem (Bansal, S., et al., 2024).

For example, in the Yogyakarta area, through policies by issuing regional regulations on cultural villages, successfully internalized cultural values to communities included in cultural villages. They succeeded in realizing opportunities to become cultural tourism destinations, local culture-based education, and community empowerment, especially in the challenge of human resources involved as implementing actors of local cultural preservation (Triwardani, 2014).

CONCLUSION

Through unstructured observation and documentation study, with componential analysis, it was found that Wayang Wali performances contain elements of social solidarity, co-operation, moderation, justice, and maintaining state stability, all of which function as public values for the community. This study shows that Wayang Wali is part of contemporary culture. It not only serves as entertainment, but also as a driver of capacity building of society and cultural communities in social development. This study found the existence of public value

from the dimension of social piety in Wayang Wali culture as an aspect that can be internalised by local authorities into an instrument of social capacity development of cultural communities and society. The strategy of indigenous community development can be applied in order to develop community capacity by adopting the values of social piety. More concretely with the preservation and development of Wayang Wali culture and the empowerment of cultural actors. In the long-term context, culture-based education based on the social piety values of Wayang Wali can be carried out.

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