



Developing Social Capital by the *Gintingan* Tradition in Jalancagak Community of Subang, West Java

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ARTICLE INFO**Keywords:**

Suburban community;
Traditional congregation;
Rural party;
Social security;
Wedding celebration.

Article history:

Received 2022-11-23

Revised 2022-12-20

Accepted 2022-12-21

ABSTRACT

This study aimed to discover the history of the *Gintingan* Tradition and Social Capital of the people of Bunihayu Village, Jalancagak District, Subang Regency in the *Gintingan* tradition through three elements of social capital, namely trust, reciprocity, and community social networks. This research is qualitative with the case study method, the acquisition of data analyzed in the form of narratives from informants, not numbers. The collection of all data in this study was carried out utilizing observation, interviews, literature studies and documentation. Data analysis includes collecting all data, and reducing and classifying data to conclusions as a result of research. The *Gintingan* tradition shows the existence of social capital in society through three elements of social capital: the importance of mutual trust between the involved people alternately exchange kindness and donate to each other to help host. The people of Bunihayu Village also have an extensive social network to achieve common and individual goals. Some people who are not involved in the *Gintingan* Tradition reason that they do not want to take the risk of paying back what they receive if they carry out a celebration with the *Gintingan* Tradition, some do not participate because lack of interaction and social networking with other communities. Based on the results of the research that has been done, it cannot be determined when the *gintingan* tradition was first carried out by the people of Bunihayu Village, Jalancagak District, Subang Regency. The shape and purpose of the *gintingan* tradition have not changed. Still, things related to the *gintingan* tradition have changed, such as the invitation paper, the recording of guests who keep the stubs, and the form of the dish or buffet.

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1. INTRODUCTION

A celebration is a form of action of gratitude to the creator for something or favors that have been obtained (Aryodiguno, 2019). The celebration is usually carried out by holding a party and inviting relatives, neighbors, or the local community to attend (Karmini, 2019). There are various forms of the celebration itself, including receptions, weddings, thanksgiving, circumcisions, and so on. In the celebration itself, one activity is often held and even has to be, namely invitations (Williams & Williams, 2007). An invitation is known or defined as going to a place or someone's wedding (Miharja, 2015). In the invitation of guests invited by the

host usually come with an envelope containing donations or rice that is given voluntarily to help the host (Roza, 2019).

The people of Bunihayu Village, Jalancagak District, Subang Regency have a Gintingan tradition held during celebrations. The term *gintingan* itself comes from the word "gantangan" which refers to the amount of rice donated by invited guests to the host. This Gintingan tradition must be carried out in every celebration in Bunihayu Village. At a glance, the shape is indeed the same as the invitation that is usually held at a celebration, namely a gathering of family, relatives and guests who are invited to celebrate their gratitude or joy for achieving something expected, and the guests who are invited usually give donations in the form of envelopes or rice to the host. The difference between the invitation and Gintingan is that the guests don't just come to congratulate or make voluntary donations. However, except that there is a requirement for guests to come to fulfill or pay debts and provide loans or save money to the host in the form of cash or rice which the host must pay back if the guests who come celebrate a later date, if they have not been able to pay or If you return Gintingan's money, it will become a debt receivable at any time.

The Gintingan Tradition activity in the Bunihayu Village community, Jalancagak District, shows the existence of social capital developed by the community, referring to the previous explanation that this social capital exists because social interaction is carried out repeatedly and becomes a social relationship in society and produces social networks, social exchange, mutual trust, including the values and norms that underlie these social relations. Social capital can be defined as a series of informal values and norms shared among members of a community group that allows cooperation between them (Fukuyama, 1995; M. T. Rahman, 2016; Shapiro, 2021; Supraja, 2010). Social capital encourages people to carry out collective activities to create shared goals agreed upon beforehand. Social capital helps people to be able to achieve common goals by using the values in society. Social capital that occurs in society is a mutual agreement on values and norms so that it can be used to foster cooperation and cooperation between community members. This social capital will later become the foundation of society because there are agreements to achieve common goals (Mary Wolfinbarger, 2001; Schaff, 2020).

As with other capital, such as physical and human capital, social capital does not always provide benefits in all situations but only in certain situations (Granovetter, 2001). A form of social capital can be useful to make it easier for someone to take action in a case, but in other situations, it is useless and can even cause a loss of assets (Swedberg, 2018). Local cultural traditions are important in social life. Created as a result of interaction and grows and develops over a long time in society. With this long period, local cultural traditions are related to history. Therefore culture can help determine identity, and knowledge about the people of an area (Berger & Luckmann, 1991). Culture is obtained from knowledge in understanding community experiences which will later produce social behavior, the community calls it cultural knowledge, cultural behavior, and cultural civilization (Lupton, 2017). In invitations, guests who the host invites usually come with an envelope containing donations or rice that is voluntarily given to help the host (Esteves et al., 2021; Santos, 2020). The form of the Gintingan itself is almost the same as the invitation, the difference is that in other communities, solidarity and sharing are prioritized. People who will celebrate with the *gintingan* tradition usually distribute invitations in the form of tea, dab of soap, coffee and so on to the invited guests in the host notes. Something above the invitation is usually written the name of the invited guest (names of the husband and wife) complete with their address and the host's address and the day and date the celebration will be held.

2. METHOD

The author will explain how the social capital of the Bunihayu village community is seen from its activities in the *gintingan* tradition (Vermaak, 2009). The research starts from collecting data in the field, analyzing the data that has been collected and developing it into a problem (Baxter & Jack, 2008; Paley, 2016). The problems and solutions proposed to obtain the truth in the form of empirical data support in the field end by providing conclusions on the problem (Bryman et al., 2007; Denzin & Lincoln, 2011). As for before making observations, researchers observed directly how the situation, behavior and phenomena or events in the field (Bradbury & Reason, 2003; Haryadi et al., 2016), namely the implementation of a celebration with the *gintingan* tradition in Bunihayu Village, Jalancagak Sub-District, Subang Regency. The author makes various observations to obtain data directly from primary sources, especially to see the location situation. The observation technique used in this study was non-participation adjusted to the object or target being observed (M. Rahman, 2020; Sharaf Qdah et al., 2018; Tortia

et al., 2020). The researcher went directly to the community, but only became an interviewer when collecting data from the people of Bunihayu Village, Jalancagak District.

3. RESULT AND DISCUSSION

A Case Study: Bunihayu Village

According to an informant, Bunihayu Village was founded by Eyang Tahrani around 1911. The name Bunihayu Village comes from two words, namely "Buni," which means a lush and closed place while "Ayu," which means beautiful, these words refer to a hiding place during the colonial period. (Results of Interview with Mr. Atang 08 April 2017). In connection with the development of the employment situation in Bunihayu Village until the end of 2013, conditions still showed a conducive situation, although on the other hand they were still faced with limited job opportunities and a large number of job seekers. This situation is increasingly difficult to control as a result of the economic crisis and rising fuel prices. The large number of job seekers in Bunihayu Village is a result of the addition of a new workforce and fulfillment of employment relations (PHK). This condition continues at various layers and levels of the strategic business sector which absorbs a lot of workers. This condition contributes greatly to the number of job seekers that was not projected before.

The sports clubs above have produced many talented athletes and participated in activities representing the village, sub-district contingents, and the Subang district local sports team in several sporting events. Besides that, the sports clubs above have won many championships in several sports events held by several committees at the sub-district and provincial levels. Most of the Bunihayu Village area is an agricultural area, most of the people are farmers and farm labourers; besides farmers there are livelihoods for the Bunihayu Village residents including employees (civil servants, soldiers, private).

Culture in Bunihayu Village is the basic capital for development, heritage and culture with noble values are the basis for tourism development. A culture imbued with the majority of the entire Islamic religious values. One aspect that is handled and preserved sustainably is the development of various art groups. Various art groups are developing rapidly in Bunihayu Village, including Jaipong art and Sisingaan art, which are the hallmarks or original art of the Subang people. Apart from the art group, Bunihayu Village also carries out several routine traditions every year, such as the Ruwatan Bumi Tradition which is often carried out on one *suro* night and the Gintingan Tradition. The people of Bunihayu Village are among the people who still adhere to their original culture. Judging from how often these traditions are carried out, as well as the existence of a well-known art group from the village, namely "Kedaton". Kedaton is a traditional arts group that performs traditional dances such as jaipong and sisingaan as the original traditions of Subang Regency. Apart from the Kedaton, there is also a conventional dance course run by one of the residents of Bunihayu Village, which young people from Bunihayu Village attend.

Regarding the gintingan tradition itself, after conducting interviews with community leaders in Bunihayu Village, namely Mr. Atang, according to him, the existence of the gintingan tradition cannot be predicted when the community first carried it out. as Mr. Atang said, when did this tradition exist? Mr. Atang did not know, but it is been around for a long time in Bunihayu village. According to his knowledge, initially, there were residents of Subang Pantura, the place was around the Pagaden, Pamanukan, Kalijati, or Purwadadi areas. This person moved to Bunihayu Village, and indeed in the area where he lived before, when holding a celebration, there was often a Gintingan Tradition, because he was used to carrying out such celebrations, he also held a celebration in Bunihayu Village with the Gintingan Tradition. Gradually the people began to be interested in this tradition, until now the gintingan tradition continues to exist (Results of Interview with Mr. Atang, 08 April 2017). Initially, the people of Bunihayu Village did not carry out the Gintingan Tradition at the celebration, but the people did know that this tradition existed in the Subang Pagaden, Kalijati, Pamanukan areas and other areas in Subang Regency. In line with Mr. Atang, Mrs. Ai also said that this tradition has started since the arrival of Subang residents who moved to Bunihayu Village. The people of Subang Regency must already know what the gintingan tradition is and how, but until now only a few areas still carry out the gintingan tradition (Results of Interview with Ms. Ai, 09 April 2017).

Traditions are not only the fruit of indigenous people's thinking, traditions also exist because they come from outside and interact with native peoples, usually called Acculturation. According to Ai's mother, the Gintingan Tradition is aimed at solidarity between communities. This tradition is a form of mutual help in terms of needs when the community is going to hold a celebration or thanksgiving, even though the system is a loan (Results of Interview with Ms. Ai, 09 April 2017). The people of the Subang Pantura area often hold such celebrations because they have quite large capital, namely the harvest from rice fields. As well as the time for

holding the celebration is scheduled when the harvest season arrives (Results of Interview with Mrs. Ai, 09 April 2017).

Development of Gintingan Tradition

With the changing times, several things have changed from the Gintingan Tradition itself little by little. The Gintingan tradition is often held for circumcisions, weddings, or housewarmings. In terms of language, it is still gintingan, also called arisan. From the point of view of the goal, it has not changed, only the process and other things related to the gin tradition have changed; the initial approach of this Gintingan Tradition was that host invited neighbors and relatives to attend the celebration through one of the people in his family to spread the invitation through conversation or in Sundanese it was often called "Wawar" or announced something to the public, because at that time it had not there is a letter or invitation paper. In the past, the Gintingan Tradition was also attended by men; currently, the Gintingan tradition is attended mainly by women. The shape of the Gintingan carried out by men is usually in the form of cigarettes and is given directly by guests to the intended male companions. While the form of women's invitations usually gives rice or is more commonly referred to as "*masihan*" (giving) and is usually also received directly by women. If one of the villagers is holding a celebration, almost all of the villagers will help with the host. Preparations for the celebration are carried out in advance because usually, the time for the celebration is also quite long. The celebration can be held for two days or up to three days and nights. The existence of this celebration can be a lively people's party, the implementation of festivals in the past was very different from now, now if there is a celebration, it is usually only helping certain people, such as close family or neighbors (Results of Interview with Ms. Ai, 09 April 2017).

There are traditions of the Bunihayu Village community that have changed and are not even carried out anymore, one of which is related to the gintingan tradition, namely the "giving" tradition before a celebration. This tradition is usually carried out three days before the celebration takes place, because there is already a gintingan tradition, "giving" is no longer done, especially by mothers. The reason is because rice has been used as a roll material which is the same as the amount of money (Results of Interview with Ms. Uli, 04 April 2017). There is also the *Ngahiras* Tradition which is no longer being carried out. The *Ngahiras* tradition is a cooperation activity for the community in making cakes, cooking activities together, making stages and preparing for other celebrations, including making *helter skelter*. However, it is not solely that these three traditions have disappeared due to being displaced by the Gintingan Tradition, but purely because of the changes and progress of the times. Because now is the era of instant and concerned with payment, only relatives or closest neighbors use the *Ngahiras* Tradition, unlike before which involved the entire village community (Results of Interview with Ai's mother, 08 April 2017).

In celebrations, banquets or *parasman* are often held. Usually the invited guests can eat the dishes provided by the host or they can also bring home food which is usually called "pamulang". According to Mr. Atang, this form of pamulang has also undergone many changes. Starting from the traditional form which is commonly referred to as "pontang", which is a container containing traditional foods such as Rengginang, Wajit, Dodol, Opak, Gegeplak, Banana, Sasagon, Grocery, including rice, vegetables (lodeh), meat wrapped in one a container made of young palm leaves or coconut leaves. Around the 80s to the 90s, little by little the form of "pamulang" began to change into plastic packaging instead of using coconut leaves anymore including the contents of pamulang which were also different, not much food was made as pamulang. From the 90s until now, the forms of pamulang have become simpler, such as packaged food, instant noodles and packaged drinks. The number of invitations has also begun to be recorded, both men and women, which is called the arisan or gintingan system. Because in the past there were not as many village people as there are now, so the snagging system was only remembered and not recorded as it is today. (Results of Interview with Mr. Atang, 08 April 2017). Mr Atang himself has experienced many changes in today's society. According to him, the sense of mutual cooperation and a sense of community solidarity is gradually decreasing. According to him, the Gintingan Tradition brings benefits to the community because it is assisted in terms of finances and other equipment for carrying out the event. The Gintingan tradition also has no legal ties, be it state law or customary law, but if there are people who do not fulfill their obligation to return or pay for the gin, they must be prepared to be billed directly by the host to their house. Or there are also people who are ostracized because they can't pay their swivel debt, and usually no one wants to keep swivels anymore when they hold a celebration, they have to spend their own capital without the help of other people through snipping. (Results of Interview with Mr. Atang, 08 April 2017).

There are three main elements which are the pillars of social capital. *First*, obligations and expectations that arise from a sense of trust in the social environment. Such as the arisan system which is popular in society in

many Southeast Asian countries, including Indonesia. The arisan system carried out by a group of people who have friendships, neighbors or kinship is a clear thing about how important the meaning of trust is. *Second*, the importance of the smooth flow of information within the social structure to encourage the development of activities in society. The flow of information that is not smooth tends to cause people to be ignorant or hesitant so they don't dare to do something. *The third* is norms that must be obeyed with clear sanctions from all members of society, so what emerges is a state of anomie where everyone tends to act according to their own will without feeling any ties with other people. There is also no mechanism for imposing sanctions because there are no mutually agreed norms regarding these sanctions.

Social capital plays a role in helping people to be able to trust each other and work together as an effort to maintain local culture so that it can be sustainable and unshakable in facing the challenges of the times. A society that trusts each other will produce a reciprocal relationship and exchange of kindness, this is one of the factors in the formation of strong emotional bonds within society. If each individual can exchange kindness and trust one another, then the foundation of society will be stronger and the vision and mission created will be increasingly maintained. Communities will work together to defend and maintain values and norms as well as a shared vision and mission. Gintingan is a tradition that until now still gets full support from the community. Every society has a different stock of social capital in the radius of trust, namely how far the moral norms of cooperation, such as honesty, fulfillment of obligations, solidarity, and a sense of justice, apply. Does belief in one another apply to the family or group only, or does it also apply to a wider group?

The existence of the Gintingan Tradition is quite helpful for the community, even the proceeds from the celebration can be used as capital for business. This Gintingan tradition makes people compete with each other to offer loans to host. Swirls in the form of money are obligatory. The money is usually given at the time the celebration takes place at the same time as invitation money which is voluntarily given to host by the guests. In contrast to the gin, which looks like cooking ingredients and staples such as rice, oil, meat, sugar and so on, it is usually given three or four days before the celebration along with an invitation in the form of tea or soap by the event committee. (Results of Interview with Ai's mother, April 8, 2017). Even though the goal is to help each other, the Gintingan Tradition is more like a savings and loan system. If we diligently save on many people who carry out the celebration then there is no need to trouble themselves about the capital for the celebration. Gintingan is not always just money, there are also those who save rice but mostly it is money that is saved. Usually the closest neighbors do not save money in large amounts, only around 20,000 to 100,000. Different from relatives, especially those who live far away, usually save a sizable amount of money, around 1 million or 3 million, but they still consider it a debt and record it in the debt book. (Results of Interview with Uli's mother, April 4 2017).

Collective action based on mutual trust will increase community participation in various forms and dimensions, especially in the context of mutual progress. This allows communities to unite and contribute to increased social capital. Trust is an important element in the formation of social capital, which in turn has an impact on national productivity. This loss of trust resulted in a lot of wasted energy and time trying to resolve the various conflicts that occurred. The formation of social capital and trust cannot be separated from cultural issues. The higher the value of social capital of a society, the higher the level of culture. In the end, culture becomes the focus in improving the quality of life of the nation. Social capital is described as a capability or ability from the existence of public trust. In view of social capital, trust is the basis of the relationship between people. Trust can encourage a person to cooperate with others to bring up productive joint activities or actions. Trust is a product of very important social norms which then give rise to social capital. Trust is expectations of order, honesty, cooperative behavior that arise from within a community based on shared norms shared by members of these communities.

Trust is beneficial for creators of a single economy because it can be relied upon to reduce costs (cost), this is seen where with trust, a person's willingness to place group interests above individual interests is created. The existence of high-trust will create strong solidarity that can make each individual willing to follow the rules. By trusting one another means sharing with others the values one has. Trust becomes a form of capital that influences the survival of society. Well-developed trust is a major factor in promoting an activity or interaction. Honesty and trust are one aspect of social capital that is always used as a reference for establishing partnerships (cooperation) with outsiders. Collaboration based on trust will occur if it is driven by an attitude of honesty, fairness, mutual care and mutual respect among fellow citizens. In the Gintingan Tradition, trust between people is very important, because the Gintingan has a credit system or a savings and loan system that must be in accordance with what is stated in the records. If there is a discrepancy between the records of the host and the invitations distributed, it must be straightened out immediately so that it doesn't become a problem, apart from the host who has a record,

every community member in Bunihayu Village is required to have their own record of how much money they saved at each celebration so that later they are not mistaken. As experienced by several invitations to the celebration held by Mrs. Uli some time ago, there were several invited guests who returned the tea and soap given by the committee because they did not match the notes they had, and in the end it was adjusted according to the records of host. (Results of Interview with Ms. Uli, 08 April 2017).

Community participation in the implementation of this gintingan shows the existence of reciprocal activities. Communities take the initiative to help each other, but not voluntarily, but there must be a cost and reward. The process of reciprocity usually occurs in people's lives, for example donating when there is a celebration event, giving each other gifts, mutual cooperation, and so on. the existence of reciprocity is also supported by an egalitarian social structure, namely a society characterized by a low level of social stratification, while political power is relatively evenly distributed among its citizens. This egalitarian structure of society makes it easy for its citizens to place themselves in the same social category when making reciprocal contacts. Reciprocity is a pattern of socio-economic exchange, in which individuals give and receive goods or services due to social obligations. There is an obligation for people to give, receive and return gifts in the same or different forms. Reciprocity rests on the basic assumption that people are willing to make social exchanges because in their respective perceptions there will be a possibility of receiving a reward. Awards can be in the form of money, social support, respect, and willingness.

Cooperation in social life is supported by caring and reciprocal relations between communities. This social cooperation is provided through assistance to neighbors but limited in the form of lending, in the sense of exchanging needs which one day must be returned if the person giving the assistance feels the need. Help in the form of labor is really not really needed, it's just to help become a celebration committee with a note that there is a fee even though it is in the form of food or celebration dishes, not in the form of money. The main thing in this Gintingan Tradition is that the form of loan that is submitted is money and rice. From the statements of the informants above, it can be concluded that the community takes turns helping each other. In the Gintingan Tradition, various parties involved in reciprocity have the same social position, even though they have different degrees of wealth and traditional functionaries. Positions and roles as invitee, host or giver and invitee, guest or recipient in reciprocal activities occur one after another.

Much human behavior is driven by the expectation that their actions will bring social rewards. In general, humans are indebted and try to repay those who help them. The debt of gratitude and its recompense is a reward for those who extend assistance. Therefore, social rewards are the main motivation for people to make social exchanges. However, in ethnic communities in Indonesia there are various local wisdoms that contain values and norms that instruct people to do good to others without specifying the form and time of return. Basically there is no free gift. All forms of giving are always accompanied by a return or reward. all forms of transactions are in a continuous relationship line, where the pole of the gift is purely patterned without reward, and on the other hand. Basically social capital is a collaboration that is built to achieve goals. Collaboration that exists is created when there has been a relationship of social interaction resulting in a network of cooperation, social exchange, mutual trust and the formation of values and norms in these interaction relationships. Social networks are used as a strategy for social life in communities, institutions, groups and so on. Social network is a special bond between individuals or groups that has its own nodes or characteristics, protected by norms and beliefs in these ties.

Social network is one dimension of social capital besides trust and norms. Social networks are also formed because of a sense of knowing each other, informing each other, reminding each other, and helping each other in carrying out or overcoming something. The community itself actually needs relationships (networks) in their daily lives for the benefit and increase of their welfare. The network is defined as a form of trust that has the same norms and values in addition to the values that exist in society. These values and norms tend to be based on the needs or interests of society. Values and norms in this network do not have to be related to societal goals but can be the personal interests of the community. Even though it is considered a unique tradition in Bunihayu village, some people do not participate in this Gintingan Tradition. The people who do not participate are usually displaced residents who do not know and are not used to following the Gintingan Tradition or where they lived before where there was no Gintingan Tradition. The immigrant communities who did not participate did not receive unfavorable treatment from the original residents of Buihayu Village. They free these residents to participate or not because they are not yet bound by debt, but if later for example the community wants to participate then he must start by saving money in host or usually he holds a house moving celebration or house salvation with the Gintingan Tradition. Through the Gintingan Tradition, the Bunihayu community can also expand their social networks, not only with the people of one village, they can even develop their social networks with other village communities.

As with the people of Ciseuti Village who are now also starting to carry out the Gintingan Tradition, although not as busy as what the people of Bunihayu Village have done.

4. CONCLUSION

The existence of the Gintingan Tradition in Bunihayu Village cannot be determined when it was first held, for the gintingan tradition itself it is not an original tradition for the people of Bunihayu Village but there are residents from the Subang Pantura area who brought the tradition to Bunihayu Village, and it is being carried out by the people of Bunihayu Village until now. The shape of the Gintingan Tradition itself has not changed, what has changed now is that the materials for the stubs are recorded in each resident, so that there are no mistakes when returning them. as well as various forms of invitations such as invitations from dabbing soap, coffee, tea sachets, even shampoo sachets. The Gintingan tradition makes people trust each other to save money, rice, and other celebration materials. With notes on each resident, it makes it easier for host to see who he used to go to for gintingan. The records owned by each resident are valid proof of how many and who came when the celebration was held, and made it easier to bill later. The payment system itself is quite unique, people can only pay their high debts at the time of the event, it cannot be done at other times, you could say the system is seasonal. Through the Gintingan Tradition, people exchange kindness and take turns helping each other. The community carries out the Gintingan Tradition because an obligation must be fulfilled: to return assistance received in the form of money and rice. In the Gintingan Tradition, various parties involved in reciprocity have the same social position, even though they have different degrees of wealth and traditional functionaries. Positions and roles as invitee, host or giver and invitee, guest or recipient in reciprocal activities occur one after another. The Gintingan tradition requires the community to establish the broadest possible social network, this aims to increase capital and increase savings to be used when the celebration is held, the Gintingan tradition is also a way for the community to establish friendship.

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