

## Manifestation of Social Action System on The Gogopet Racing Circuit in Petir Village

**Indra Gunara Rochyat**

Esa Unggul University  
[indragunara@esaunggul.ac.id](mailto:indragunara@esaunggul.ac.id)

**Ahmad Fuad**

Esa Unggul University  
[nurwadjah.ahmad@gmail.com](mailto:nurwadjah.ahmad@gmail.com)

**Erina Wiyono**

Esa Unggul University  
[haqandri@gmail.com](mailto:haqandri@gmail.com)

### Suggested Citation:

Rochyat, Indra Gunara; Fuad, Ahmad; Wiyono, Erina. (2022). Manifestation of Social Action System on The Gogopet Racing Circuit in Petir Village. *Temali: Jurnal Pembangunan Sosial*. Volume 5, Number 1: pp 19-28  
<http://dx.doi.org/10.15575/jt.v5i1.14279>

### Article's History:

Received September 2021; Revised April 2022; Accepted April 2022.  
2022. [journal.uinsgd.ac.id](http://journal.uinsgd.ac.id) ©. All rights reserved.

### Abstract:

Research with material objects that are subject to the continuity of the playing arena formed and preserved on the social system in the Petir Village area, Serang Regency, Banten. This research aims to explain and reveal the reasons the community plays a role in its preservation behind the manifestation of the phenomenon of the karting circuit in Petir village (Gogopet) in the area. Qualitative research methods followed by phenomenological research strategies to be used in discovering human phenomena in understanding, experiencing, interpreting, and producing their social objects and the meanings they cause. Emile Durkheim's social fact paradigm is used as a way to see the context of the nature of social phenomena in producing this social object. Talcott Parsons' Structural Functionalism approach accompanies the method of searching for the nature of the symptoms of community action on social object systems, which is the theory of A.G.I.L. from Parsons used on the basis of the actions of the actors as the scalpel of his research. This research produces explanations regarding the sustainability of the Gogopet racing circuit in Petir village which is a must, where there is a reciprocal interrelation between the needs of the village community and the owner, and with the obligations of the local authorities in improving the economic welfare of the community.

**Keywords:** *playground; sports groups; public facilities; social system; rural sociology*

### Abstrak

Penelitian dengan objek material yang membahas tentang fenomena keberlangsungan arena bermain yang terbentuk dan terpelihara pada sistem sosial di wilayah Desa Petir, Kabupaten Serang, Banten. Tujuan dari penelitian ini adalah untuk menjelaskan dan mengungkap alasan masyarakat berperan dalam pelestariannya di balik manifestasi fenomena sirkuit karting di desa Petir (Gogopet) di daerah tersebut. Metode penelitian kualitatif diikuti dengan strategi penelitian fenomenologis yang akan digunakan dalam menemukan fenomena manusia dalam memahami, mengalami, menafsirkan, dan memproduksi objek sosialnya dan makna yang ditimbulkannya. Paradigma fakta sosial Emile Durkheim digunakan sebagai cara untuk melihat konteks hakikat fenomena sosial

*dalam menghasilkan objek sosial ini. Pendekatan Fungsionalisme Struktural Talcott Parsons menyertai metode pencarian sifat gejala tindakan komunitas pada sistem objek sosial, yaitu teori A.G.I.L. dari Parsons digunakan atas dasar tindakan aktor sebagai pisau bedah penelitiannya. Penelitian ini menghasilkan penjelasan mengenai keberlanjutan sirkuit balap Gogopet di desa Petir yang merupakan suatu keharusan, dimana terdapat keterkaitan timbal balik antara kebutuhan masyarakat desa dengan pemilik, dan dengan kewajiban pemerintah daerah dalam meningkatkan kesejahteraan ekonomi dari komunitas.*

**Kata Kunci:** *taman bermain; kelompok olah raga; fasilitas umum; sistem sosial; sosiologi perdesaan*

## INTRODUCTION

Research with social material objects in the form of Gokar Gowes Race Circuit in Petir Village, takes the topic of the substance of the research material object in the form of a kart playing circuit design based on social realities in Petir Village, Petir District, Serang Regency, Banten. The social system in the community groups in Petir Village also contributes to the continuity of the children's playground which is considered to have particular characteristics. The research target is based on the existence of a social system that affects the results of the kart racing design for children to have social values on the factors of behavior and social actions both internal and external to the community. A social system in the form of social actions that affect the continuity of the Gogopet playing arena for users reflects the social value of material objects.

The research focuses on social function structures on the sustainability of the Gogopet racing circuit object, a series of constructs of Action functions and behaviors presented in material things in this area. The social system in the field shows that the Gokar Gowes of Petir Village (Gogopet) racing circuit is an object that is easily understood and observed directly, where its use has a (social) benefit value for the people in Petir Village. Demonstrated behavior and actions, such as; shared attitudes and inherited belief in the Islamic religion, encourage people to continue supporting the progress in their region. Some of the people of Petir Village are immigrants as a matter of which it can be seen from the level of education that many people only graduate from junior high school. The relationship between the reality of the social system and the facts on the ground laid the groundwork for the research by stating that the Gogopet racing circuit was formed based on the reality of specific social behavior conditions and socio-cultural needs for other social uses; so that it can become an iconic tool in the region. The Gogopet racing circuit as a material object is faced with research in the socio-cultural and humanities fields, which is viewed from the symptoms of the community that will arise first. Based on this, it is necessary to have knowledge from actors and users related to the material object. Whatever happens to the object is the result of its social knowledge.

If the problems are based on social actions that are the background for the realization of the children's karting arena in this area, then the formulation of the problem becomes; why is the continuity of the kart racing circuit in the village of Petir (Gogopet) as a manifestation in the social system of the community? This is the research's aim with explanations and to reveal the realization of the continuity of the kart racing circuit in Petir Village as a manifestation of the social system in its community.

Several literature reviews provide an understanding of the research position (gap) so that it is obtained as information on research differences (state of the art). Kmoniček (2019) in a study entitled: "Racing Circuits and Their Geometric Design Characteristics". Under an intuitive approach, tracks are built completely adapting to the terrain and environment in which they are located (Kmoniček et al., 2019). The intuitive approach that will be revealed in the research in Petir Village is more dominated by external actions against actors towards their objects. Tumbol (2017), with his research entitled: "Manado International Circuit Race. Hi-Tech Architecture ", said that the structural system is determined to not only function, but must also have values (Tumbol & Poli, 2017). The difference with this research is that the owner as the main actor uses his intuitive and empirical social experiences as a guide to realizing objects. Asy'ari (2013), in a study entitled: "Metaphors of Acceleration in Design Objects for National Drag Racing Circuits". The symbolic approach to the theme of design stems from its problems. Circuit arenas give dynamic, and significant, accelerational characteristics to a structured, repetitive design. Many manifestations in acceleration eventually appear in exposed structural systems (Asy'ari & Nirwansyah, 2013). Meanwhile, the research on the Gogopet at Petir village racing circuit only adjusts the area of land available in the area to the needs of the arena itself, and continues as part of the social system of the community.

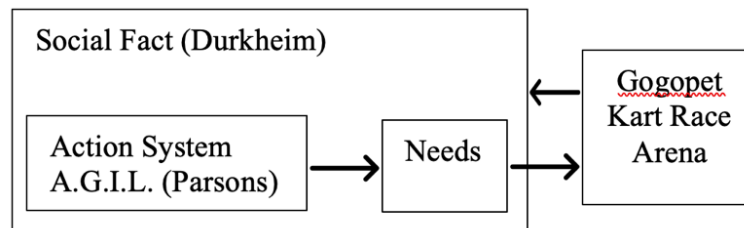


Figure 1. Social Action System Diagram

A structural functionalism system requires that the social system must be structured to cooperate with other systems. The social facts that have been formed in the environment where the Gogopet circuit is located have an interrelation of needs with each other. According to Parsons the system of definite action influences them. Social reality forces the Parsons system of action to work to provide information about the environment in accommodating the needs that arise, so that various criteria regarding the realization of a social object are always based on collective agreement (Rosyad et al., 2021). Norms and values believed collectively are fundamental to the community, which focuses on social structures based on tacit agreement (Haack & Sieweke, 2018). Social change is viewed as occurring at a slow and steady pace (Ritzer, 2012). On this basis, the embodiment of the Gogopet Race Circuit is the result of the realities of society as a social and its material fact.

## METHOD

The qualitative method approach is a series of attitudes and strategies for investigating, with the aim that humans understand, experience, interpret and produce their social world. This method answers the puzzle of the social object phenomenon in the form of the Gogopet Race circuit based on reasoning on the social system of the Petir Village community, which explains the whole system from its social facts. The phenomenon of research subjects such as; behavior, perception, motivation, and action as a whole, seen through textual explanation, is natural (Moleong, 2017). This qualitative approach will seek answers to questions that highlight how socio-cultural experiences arise and get their meaning (Denzin & Lincoln, 2011). The realization of the Gogopet of Petir Village circuit is the result of the expression of the community's languages which are poured into social objects as an answer to the need for a sustainable playing arena for children in this area. Phenomenological strategies are applied to understand the meaning symptoms in the embodiment of the Gogopet circuit in Petir Village, through their experiences and views of life. Phenomenology is an interest in something easily understood directly by their senses, where all knowledge is generated through "phenomenon" sensors (Wallace & Wolf, 1995). It is natural things that are more scientific. As well as subjective research results reflect truly objective conditions. In other words, the more subjective phenomenological research is, the more objective the research is (Kuswarno, 2009). The interaction of qualitative data analysis will strengthen the results of the analysis of collective actions based on this shared belief, reflecting the actions of the community towards the manifestation of the object of the Gogopet circuit, according to Durkheim this is called material social fact which gives a functional value to the Gogopet racing circuit as a manifestation of society. in Petir Village.

This qualitative approach will seek answers to questions that highlight the way in which socio-cultural experiences arise as well as to derive their meaning (Denzin & Lincoln, 2011). The embodiment of the Gogopet circuit in Petir Village is the result of revealing the languages of the community which are poured into social objects as an answer to the need for continuity and sustainability of the playing field for children in this region. Phenomenological strategies are applied in understanding the symptoms of meanings in the embodiment of the Gogopet circuit in Petir Village, through their experiences and views of life. Phenomenology is an interest in something that is easy to understand directly with their senses, where all knowledge is produced by means of "phenomena" sensors (Wallace & Wolf, 1995).

The research was conducted in Petir Village and District, Serang Regency/City, in Banten Province. Primary data sources come from; 1) the owner and designer of the gogopet circuit, 2) the community around the social object, and 3) documents related directly or indirectly to the object of research in the community. The research data is in the form of cultural emics, in collaboration with several informants who are believed to be native speakers (in language) as data sources. Purposive sampling technique, is to select informants who are considered to know best, and allow that the choice of informants will develop according to research needs. The selected informants are experts and/or community leaders, or community bearers of culture. Phenomenological research as a strategy will

explain the context that comes from the empirical experience of resource persons related to their knowledge (Kholifah & Suyadnya, 2018).

Documents and archives in the form of pictures, photos, or clippings of magazine and newspaper articles to add references to material objects. This activity is carried out because the data needed must force the researcher to reveal another reality. This is not only in what is seen and spoken but also in the value and meaning (Wrahatnala, 2017). Observation activities record actors' actions on the Gogopet racing circuit system and relate them to contexts of value and purpose. Observations on the main elements, namely (1) the community around the system of social objects, (2) elements of the supporting structure of actors, (3) actors of the social system, and (4) supporting elements, such as facilities and factors for the security and comfort of the village community. The purpose of the data review is to avoid widening the discussion from its context. Repetition activities are carried out to ensure that the traced data can be returned quickly. This activity is carried out by re-checking and re-observing the data that has been generated in the field. Data reduction, presentation, and conclusions or verification were cyclical by interacting between components or the data collection process.

The processing of the data is based on the type, namely: (1) the results of interviews, (2) field observations, and (3) the text of the review of the research object libraries and similar libraries. The analysis activity was processed simultaneously with data collection, where the analysis was processed continuously during the research (Sjödin et al., 2018). According to Creswell (2015), the standard assessment of the validation of qualitative research reports questions the scientific value, validity and accuracy of the findings produced (Kholifah & Suyadnya, 2018).

The results of interviews with resource persons (informants), related to the existence of the Gogopet circuit in Petir Village, were translated and made based on categories that were adapted to the formulation of the problem. Then it is processed by reduction through choosing problems that are tailored to research needs, and especially regarding (1) the functions and benefits of the existence of the Gogopet circuit as an aspect of supporting the community's economy in Petir Village, and (2) community ideas and views regarding social action and its elements as well as the supporting actors of the social system. The process of validating the data, using triangulation techniques. By re-verifying the source, method, and time. Verification of the source is carried out on every statement of the resource person and compared with other source narratives to obtain the truth.

## RESULTS AND DISCUSSION

Organisms in Parsons' theory as a system of action to support the fulfillment of needs, which according to Parsons consists of four elements of functional imperatives required by all the systems mentioned; that is:

### ***Adaptation***

Adaptation which is a system of adjustment to the environment and adapting between the environment and needs. In this case, the shape of the Gogopet circuit must be based on adaptation to the safety and comfort of the surrounding environment. The proximity of the circuit arena to densely populated settlements requires that the circuit design does not interfere with environmental activities. Behavioral organisms are attitude systems that adapt and transform their external world (Kassymova et al., 2019). The criteria for constructing the Gogopet Desa Petir racing circuit use the required standards. The race track is a vehicle competition arena structured like a circle, where the race starts and ends in a predetermined area. Circuits or racing arenas are classified into permanent or temporary buildings (Arismunandar, 2019). Gogopet kart racing circuit is a type of permanent building with modern architectural planning and still accommodates the concept of circulation for visitors. A typical form of modern architecture utilizes the type of sloping lines to create a dynamic element, taking into account the arena is located between settlements and rice fields, where the wind blows quite strongly from the rice fields, so that with this form, it can spread the wind in the kart racing game area. The planning of the Gogopet kart racing circuit using modern aesthetic methods reveals aesthetic values based on the empirical experience of the engineer (owner/financier), supported by the voices of the Petir Village community, strengthening the validity of the social values contained.

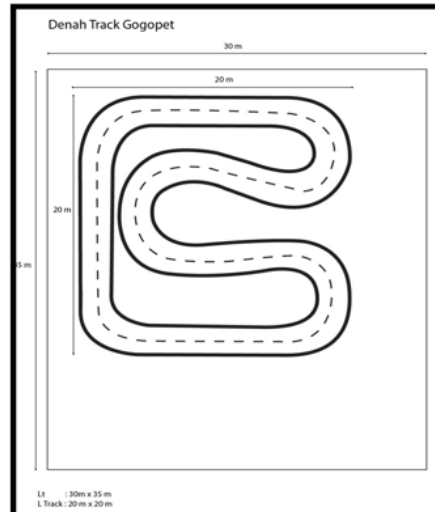


Figure 2. Gogopet Kart Circuit Design

The total area of Gogopet Circuit reaches approximately 1000 m<sup>2</sup>, with the area of the circuit itself in the range of 400m<sup>2</sup>, and the length of the race track reaching approximately 100m. The circuit owner uses the remaining 600m<sup>2</sup> of land as a service area and other aesthetic areas to support the needs of the kart racing game. In the north, south and west, it is directly adjacent to the community's rice fields, in the east residential areas border it. The Gogopet Circuit Arena in Petir Village is about 150m from the main Petir-Ciruas highway, with a few passing through several residential areas. Utilization of areas outside the race track results from their empirical experience. Utilization of service areas in the form of karting storage areas and places was designed to rest visitors and provide an atmosphere of adaptation to the environment. Service areas/services in the state of a lack of parking space for motorized vehicles are issues that must be addressed immediately. The social interrelationships faced by owners and residents who need economic improvement must face each other. According to Davis and Moore (1945), in the theory of functionalism, these issues apply to all social positions. In this case, the placement becomes very important functionally in society and is necessary in terms of functional stratification. The sequence of high-level positions in stratification is considered an unpleasant position to occupy, but it is important for the sustainability and sustainability of the system in society, because it requires the greatest abilities and talents (Ritzer, 2012). Based on these issues, a solution is needed by placing the right person in that position in the stratification system.

The need for constructing this arena was adapted to the social and cultural conditions of the people in Petir Village. The Petir Village Authority granted a permit for the construction of the Gogopet circuit with various economic and psychological considerations for the welfare of the village community (see Figure 3). Economic relations are based on obligatory policies, that every local government is obliged to increase revenues from various sectors. In the Regional Autonomy Law Number 23 of 2014, where the role of regional governments becomes greater to take care of their government affairs, including in terms of economic development. With decentralization in which the government gives authority, flexibility to each region to develop economic development based on the potential of the region, but since regional autonomy was implemented until now, there are still many regions whose economic development has not increased even though if you look at the regional potential, it allows the region's economy to increase. The need for road access to the circuit arena requires support from residents or the local community, where the location of the circuit is not visible from the main route of Petir-Ciruas main road. Residents are traversed by road access to the circuit arena, and so far, this research has no conflict affected by the construction of the object, but it is possible that conflicts will occur, given the various interests of the community with the realization of the Gogopet racing circuit. In line with Parsons (Parsons, 1977), adaptation is a system that overcomes urgent and situational external needs. The system must adapt to the environment and its needs.



Figure 3. Actors in the Social System

### Goals

The purpose of the support system is to meet needs, and according to Parsons must be based on goals that are social and have social value. The goal to be achieved is the sustainability of the social system on the object itself. The personality system is to achieve goals by defining system goals and mobilizing resources to achieve them (Knoll et al., 2020). Parsons describes the purpose of social systems in terms of many functional prerequisites (Ritzer, 2012), namely: 1) The social object of the Gogopet circuit must be structured so that it can easily work with other systems. In this case, its existence strengthens the social and cultural order in Petir Village, and this has been shown through interrelation-based management with several supporters of social objects as a unified system. The existence of several street vendors who also sell food and drinks, the presence of seasonal parking directors, and plans for the establishment of restaurants, as well as the existence of an independent management plan by the community, prove that the social system works. 2) full support from other systems will have an impact on the sustainability of the Gogopet racing circuit, where support such as from the security and order parties, the food served is healthy and has a distinctive taste and support in the form of increasing the status as a tourist area by the local government of Petir Village, will impact on the crowning of a sustainable development area. At this time, the current state of the Gogopet racing circuit has shown these symptoms, and it is hoped that the goal of this system will become a reality. 3) the social system of the Gogopet circuit must meet a significant proportion of the actors. The owner of the Gogopet circuit has done his job by interacting with the Petir Village community in general and the residents around the circuit arena in particular. The results of this interaction unconsciously form a tacit understanding that is motivated by the motivation to achieve the goal of culturally optimal mutual satisfaction.

The awareness to build a village from each citizen of the Petir Village community motivates the owner as the leading actor to support the preservation of the Gogopet racing circuit, both morally and materially. 4) the Gogopet circuit system must obtain adequate participation from its members, where the support of the owner's family in the area of the Petir Village community or not is very significant in achieving the goals that are believed collectively by the Petir Village community. Management which is still closed, only limited to members of the owner's family, allegedly does not place adequate people with the tasks they carry out, resulting in uncontrolled circuit operations in certain parts. 5) the owner of the Gogopet circuit has at least a controlling role over behavioral actions that have the potential to cause chaos, in this case, the owner is still in control even though psychologically as an immigrant, due to financial strength. However, if the community is fully interrelated and interacts, a solution must immediately be found to control this social system. 6) if the conflict is disturbing, it must be controlled immediately. Conflict constraints are still internal to the owner and his family members, so conflict management does not need to be studied and used. The community and residents who support the Gogopet circuit social system in Petir Village are not aware of the internal conflict. It does not interfere with the achievement of the goals of the social system. 7) the social system requires a language to be sustainable. According to statistical data, the people of Petir Village all believe in Islam, which is a good factor in the continuity of the social object system, such as the Gogopet racing circuit. The availability of worship facilities as a language or text that is believed by the general public, at least in the form of a prayer room, becomes a non-negotiable thing for the owners, which are also the ones who maintain the sustainability of this social system.

### Latency

Here the latency is the maintenance of cultural patterns in the embodiment of the Gogopet racing circuit as a system. Actions recognized in the Petir Village are socially factual, Parsons, is a latency (pattern maintenance), cultural pattern maintenance actions. Cultural systems perform a latency function by providing actors with norms and values that motivate them to act (Grohs et al., 2020). The maintenance of cultural patterns in the Gogopet racing circuit system, where the system itself provides, maintains, and renews the individuals' motivation in the design and the cultural patterns that create and sustain that motivation. Cultural beliefs such as Islam embraced by all Petir Village communities, which are taught in public schools and madrasas, and are trained in every family scattered in this area, handle the latency function by transmitting culture (norms and values) to others on the actors in the system and allows them to internalize it (Rahman et al., 2018). The owner of the Gogopet racing circuit responded by taking actions that must show alignment with the maintenance of cultural patterns. As the person who occupies the system's highest stratification system, the owner must provide facilities and infrastructure that support the cultural preservation agenda. Conduct weekly and monthly recitations that system members by the owner attend to bring members closer to the system, impacting unifying goals that the owner secretly owns. The compensations given to the Petir Village community also impact the motivation of the community within the system and outside the system to feel that they have the Gogopet circuit arena in Petir Village. Here, culture is the main force that binds various elements of the world of social action systems, where culture mediates interactions among actors and integrates personality and social systems (Ellis, 2019).

### Integration

Actions recognized in Petir Village are social facts of Parsons, requiring integration into the system. The integration system regulates the relationships between parts of the components contained in the social system of the Gogopet racing circuit. Integration is a system that must manage the relationship between the adaptation system, the goal system, and the latency system (maintenance of cultural patterns). The Adaptation Action System in the form of a stratification system and an interrelationship system, integrated with the personality system to achieve goals in the form of actor relationships, and integrated with the maintenance of cultural patterns, will form a unified whole in setting up an Action system at the Gogopet racing circuit organization in Petir Village (see Fig. 4).

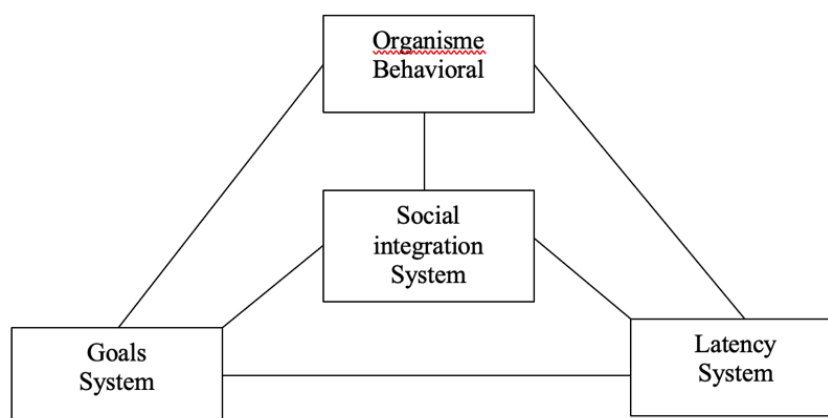


Figure 4. Integration Diagram on the Parsons Social System

### CONCLUSION

The sustainability of the Gogopet racing circuit in Petir Village is a must. There is a reciprocal interaction between the needs of the village community and the owner and the local government's obligation to improve the community's economic welfare. Durkheim's paradigm of social facts can describe the manifestation of the social action system on the Gogopet racing circuit in the Lightning Village itself, regardless of the owner's personal goals. Social Facts are social structures, norms, and cultural values in the Petir Village community that are external to and coercive to, the actors (owners, members in the system, and supporters of the Gogopet racing circuit system). The actors in the Gogopet racing circuit system instinctively get coercive input from the cultures produced collectively by the Petir village community.

Talcott Parsons' Structural Functionalism theory approach describes and explains the situation above, which shows that a function is a complex of activities directed at meeting a system's needs. The system in question is a system in Gogopet Desa racing circuit organization. Lightning. It is described in the theory of A (adaptation), G (goals), I (integration), and L (latency) Parsons structural-functional model on the system, as follows: 1) Gogopet racing circuit is the result of adaptation to the environment in which it was founded. Circuit design does not necessarily result from the designer's practical experience but is external situational. The system must adapt to the environment and adjust the setting to needs. The results of the Parsons adaptation social action system resulted that the use of the area accompanied by the placement of the right people in the stratification system in the Gogopet racing circuit system, as well as the interrelation between policy makers and the owners of facilities, would have an impact on the alignment of regional autonomy legislation with an increase in community welfare.

The investment made by the owner will have a broad enough impact on the income of the Petir Village community, 2) the social environment as a system in parallel directs the goals of the Gogopet racing circuit, in which the system must achieve its primary purpose. The results of the discussion on the functional prerequisites of Parsons' social system, namely if the applicable requirements are based on large-scale systems and the relationship of actors to each other, the goal of achieving order in the social system will be achieved. Suppose the concepts contained in the thesis statement are committed not only by the owner but also by the members and communities that support the Gogopet racing circuit in Petir Village. In that case, the goal of economic order will easily be achieved and enjoyed by the system. The people of Petir Village, 3) the presence of the Gogopet racing circuit is expected to be able to maintain the system of local cultural patterns so that cultural patterns that have been regulated before the Gogopet racing circuit are not marginalized. Culture is a significant force that binds the various elements of the world's social action system. Culture can mediate interactions among actors and integrate personality and social systems, 4) racing circuits must intertwine and integrate and become a system that regulates relationships between systems. Action as integration is a machine that governs the connections between parts of the components contained in the social system of the Gogopet racing circuit. Integration is a system that must manage the relationship between the adaptation system, the goal system, and the latency system (maintenance of cultural patterns). This study proposes the need to maintain the perfection of sports and game facilities because they are the sources of community happiness. As for other researchers, we suggest that research be made more involving government policies and implementation for public facilities such as circuits.

## REFERENCES

- Arismunandar, A. B. (2019). Semarang International Circuit. *Jurnal Poster Pirata Syandana*, 1(1).
- Asy'ari, A. H., & Nirwansyah, R. (2013). Metafora Akselerasi dalam Objek Rancang Sirkuit Balap Drag Nasional. *Jurnal Sains Dan Seni ITS*, 2(2), G138–G141.
- Creswell, J. W. (2015). Revisiting mixed methods and advancing scientific practices. *The Oxford Handbook of Multimethod and Mixed Methods Research Inquiry*.
- Davis, K., & Moore, W. E. (1945). Some principles of stratification. *American Sociological Review*, 10(2), 242–249.
- Denzin, N. K., & Lincoln, Y. S. (2011). *The Sage handbook of qualitative research*. sage.
- Ellis, N. C. (2019). Essentials of a theory of language cognition. *The Modern Language Journal*, 103, 39–60.
- Grohs, R., Wieser, V. E., & Pristach, M. (2020). Value cocreation at sport events. *European Sport Management Quarterly*, 20(1), 69–87.
- Haack, P., & Sieweke, J. (2018). The legitimacy of inequality: Integrating the perspectives of system justification and social judgment. *Journal of Management Studies*, 55(3), 486–516.
- Kassymova, G. K., Tokar, O. V., Tashcheva, A. I., Slepukhina, G. V., Gridneva, S. V., Bazhenova, N. G., Shpakovskaya, E., & Arpentieva, M. R. (2019). Impact of stress on creative human resources and psychological counseling in crises. *International Journal of Education and Information Technologies*, 13(1), 26–32.
- Kholifah, S., & Suyadnya, I. W. (2018). *Metodologi Penelitian Kualitatif; Berbagi Pengalaman dari Lapangan*.



- Kmoniček, H., Ruška, F., & Barišić, I. (2019). Racing circuits and their geometric design characteristics. *Electronic Journal of the Faculty of Civil Engineering Osijek-e-GFOS*, 10(19), 98–107.
- Knoll, J., Matthes, J., & Heiss, R. (2020). The social media political participation model: A goal systems theory perspective. *Convergence*, 26(1), 135–156.
- Kuswarno, E. (2009). *Fenomenologi: metode penelitian komunikasi: konsepsi, pedoman, dan contoh penelitiannya*.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. vol. 103. *PT Remaja Rosdakarya*.
- Parsons, T. (1977). *Social systems and the evolution of action theory*. Free Press.
- Rahman, M. T., Sulthonie, A. A., & Solihin, S. (2018). “Sosiologi Informasi Pengobatan Tradisional Religius” Kajian di Masyarakat Perdesaan Jawa Barat. *Jurnal Studi Agama Dan Masyarakat*, 14(2), 100–111.
- Ritzer, G. (2012). *Teori Sosiologi: Dari sosiologi klasik sampai perkembangan terakhir postmodern*. Yogyakarta: *Pustaka Pelajar*, 11, 25.
- Rosyad, R., Naan, N., & Busro, B. (2021). Procedures for Social Volunteers in Rehabilitating Patients with Mental Disorders in A Rural Community of Bandung. *TEMALI: Jurnal Pembangunan Sosial*, 4(2).
- Sjödín, D. R., Parida, V., Leksell, M., & Petrovic, A. (2018). Smart Factory Implementation and Process Innovation: A Preliminary Maturity Model for Leveraging Digitalization in Manufacturing Moving to smart factories presents specific challenges that can be addressed through a structured approach focused on people, processes, and technologies. *Research-Technology Management*, 61(5), 22–31.
- Tumbol, M. J., & Poli, H. (2017). *Manado International Circuit Race. Hi-tech Architecture*. Sam Ratulangi University.
- Wallace, R. A., & Wolf, A. (1995). *Contemporary sociological theory: Continuing the classical tradition*.
- Wrahatnala, B. (2017). *Keberhasilan Ketrung Dalam Kehidupan Masyarakat Jepara*.



© 2022 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).