

## SUKU DUO PIAK: REPRESENTATION OF SOLIDARITY IN THE WEDDING FEAST TRADITION IN THE VILLAGE OF SEMERAH



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### Abstract

In the midst of the development of the times, the tradition of mutual cooperation in wedding ceremonies is still a bond of togetherness in rural communities. This study examines the tradition of walimah in Semerah Village, which not only involves cooperation between residents, but also the practice of recording and returning donations as a way to maintain social relations. The purpose of this study is to understand how this tradition strengthens the sense of togetherness or solidarity between residents. This study uses a qualitative approach with observation, interviews, and documentation as data collection techniques. The analysis was carried out descriptively to reveal the social meaning in each stage of the event. The results of the study show that mutual cooperation and the donation system in this tradition are not only about helping, but also a way to maintain balance and strengthen relations between residents. Recording donations serves as a reminder of relationships and a form of shared social responsibility. Traditions like this are important to maintain because they are a real example of how the value of togetherness remains alive even though the times continue to change.

### Abstrak

Di tengah perkembangan zaman, tradisi gotong royong dalam acara pernikahan masih menjadi pengikat kebersamaan masyarakat pedesaan. Penelitian ini mengangkat tradisi walimah di Desa Semerah, yang tidak hanya melibatkan kerja sama warga, tetapi juga praktik pencatatan dan pengembalian sumbangan sebagai cara menjaga hubungan sosial. Tujuan penelitian ini adalah untuk memahami bagaimana tradisi ini memperkuat rasa kebersamaan atau solidaritas antarwarga. Penelitian ini menggunakan pendekatan kualitatif dengan observasi, wawancara, dan dokumentasi sebagai teknik pengumpulan data. Analisis dilakukan secara deskriptif untuk mengungkap makna sosial dalam setiap tahapan pelaksanaan acara. Hasil penelitian menunjukkan bahwa gotong royong dan sistem sumbangan dalam tradisi ini bukan hanya soal membantu, tetapi juga cara untuk menjaga keseimbangan dan mempererat hubungan antarwarga. Pencatatan sumbangan berfungsi sebagai pengingat hubungan dan bentuk tanggung jawab sosial bersama. Tradisi seperti ini penting untuk dipertahankan karena menjadi contoh nyata bagaimana nilai kebersamaan tetap hidup meskipun zaman terus berubah.

## INTRODUCTION

People in rural social systems are often characterized by mechanical solidarity, reflected in attitudes such as mutual assistance, cooperation, and helping one another. Since humans are social beings who cannot fulfill their needs alone and always require the help of others, it is this attitude of mutual assistance that is needed to help lighten the burden between one another.<sup>1</sup>The presence of a culture of mutual assistance provides better support for solidarity among community members. When someone faces difficulties,

<sup>1</sup> Ahmad Zabidi, "Kelompok Sosial Dalam Masyarakat Perspektif QS. Al-Maidah Ayat 2," *Borneo : Journal of Islamic Studies* 3, no. 2 (October 7, 2020): 42–58, <https://doi.org/10.37567/borneo.v3i2.262>.



others are ready to help, whether physically, financially, or emotionally. In many regions, particularly in Indonesia, the practice of mutual cooperation remains deeply ingrained. This is evident in activities such as building houses, cleaning the environment, or celebrating specific events.<sup>2</sup>

In Semerah Village, solidarity can still be seen in the *Suku Duo Piak* tradition during wedding celebrations, which serves to strengthen solidarity and moral values in the community. Solidarity in this tradition takes the form of mutual cooperation and contributions in the form of loans, where contributions are given by an individual to the party hosting the wedding feast. These contributions can take the form of money, food, drinks, or other permissible forms. Each contribution is recorded in a book as evidence for future repayment. During the implementation of this tradition, a preparation day and its organizing committee are also established. As the name suggests, "*Duo Piak*," this tradition is attended by "two parties" namely the relatives of the bride's mother and father, or vice versa. With this tradition, the burden felt by the organizers becomes lighter.

The tradition of mutual cooperation in Indonesia, which is a tangible manifestation of the values of unity and solidarity, is at the core of community life, particularly in villages. Village communities have consistently collaborated selflessly in pursuit of common goals. In addition to being a means of solving problems, mutual cooperation serves as the foundation of solidarity because it firmly establishes connections between community members.<sup>3</sup> Other research has also found that the tradition of exchanging envelopes during wedding ceremonies, or "*tompangan*" in Bukabu Village, is an important part of Indonesian culture. This tradition originally served as an expression of solidarity in the form of support for one another. However, modernization has transformed this tradition into a reciprocal relationship, one that is more economically valued, as the exchange is now seen as a debt that must be repaid in the future.<sup>4</sup>

This type of mutual cooperation pattern also exists in wedding *arisan*, which is a practice found in the culture of the Melayu Sambas community. Wedding *arisan* is a social kinship system in which community members voluntarily provide and exchange assistance in the form of goods or services to each other in order to help and ease the financial burden of other members' wedding celebrations. Each contribution is recorded and will be reciprocated to other community members when they get married in the future. In its traditional practice, this wedding *arisan* is not only aimed at sharing the economic burden but also at fostering solidarity and mutual cooperation among the younger generation.<sup>5</sup> Such solidarity mechanisms are also evident in wedding feast traditions across various communities. Mutual cooperation in wedding feasts not only provides economic assistance but also strengthens the values of togetherness. As Sauki explains, this pattern reflects the characteristic of mechanical solidarity, where social

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<sup>2</sup> Siti Aisyah, "Budaya Tolong Menolong," rri.co.id, October 20, 2024, <https://www.rri.co.id/lain-lain/1056175/budaya-tolong-menolong>.

<sup>3</sup> Mira Ilmayani et al., "Implementasi Nilai Persatuan Dalam Kegiatan Gorong Royong Pada Masyarakat Kelurahan Desa Dasan Agung," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 09, no. 04 (December 2024): 308–17, <https://doi.org/https://doi.org/10.23969/jp.v9i04.21227>.

<sup>4</sup> Noer Azizah, Sudirman Sudirman, and Burhanuddin Susanto, "Resiprositas Tradisi Membalas Amplop Pesta Pernikahan 'Tompangan' Terhadap Peningkatan Kohesi Sosial," *JURNAL AL-IJTIMAIYYAH* 7, no. 1 (June 30, 2021): 39–64, <https://doi.org/10.22373/al-ijtimaiyyah.v7i1.9517>.

<sup>5</sup> Muhammad Basri and Achmadi, "Pembelajaran Nilai Gotong Royong Dalam Arisan Pernikahan Melayu Sambas," *Jurnal Visi Ilmu Pendidikan* 14, no. 2 (July 31, 2022): 216–23, <https://doi.org/10.26418/jvip.v14i2.56701>.

relationships that initially have a practical nature, such as work relationships, gradually evolve into deeper social bonds. This is clearly evident in collective activities like the *slametan* tradition and community service in the Pakelan community, which involve various groups.<sup>6</sup>

From the various studies conducted above, research on mechanical solidarity in the implementation of wedding ceremonies has been extensively studied, particularly regarding mutual cooperation and contributions among community members. However, this study offers a more detailed perspective by analyzing the *Suku Duo Piak* tradition in Semerah village, which not only serves as a form of recording and returning contributions but also as a tool for maintaining social solidarity in the implementation of wedding ceremonies. In this study, the main focus is on the process of mutual cooperation from the formation of the committee to the implementation of the event, as well as the role of recording and returning contributions in maintaining social balance and strengthening relationships among community members. Thus, the purpose of this study is to understand the contribution of the *Suku Duo Piak* tradition in strengthening mechanical solidarity in the community of Semerah Village.

## METHODS

This study is a qualitative study with a grounded theory research design. The grounded theory approach is a qualitative research method that uses a set of systematic procedures to develop an inductive grounded theory about a phenomenon.<sup>7</sup> The study was conducted in Semerah Village, Tanah Cogok Subdistrict, Kerinci Regency, Jambi. The data collection methods used in this study were interviews, observation, and documentation. Interviews were conducted with traditional leaders, individuals who had participated in the tradition, and local residents. Observations were conducted on the process of carrying out the tradition, from the opening by the host to the conclusion of the event. Documentation used as a data source was data from records of contributions received by individuals who had been involved in carrying out the tradition. The data was analyzed through three stages: data reduction, data presentation, and drawing conclusions.<sup>8</sup>

## RESULT AND DISCUSSION

### RESULT

In Semerah Village, there is a tradition where the community, especially relatives, help each other in preparing and carrying out events such as wedding receptions, which is part of the *Suku Duo Piak* tradition. In addition to wedding receptions, this tradition is also sometimes carried out when someone needs help building a house. Mutual cooperation traditions are commonly found in indigenous communities across Indonesia. For example, in the Bugis ethnic group, there is a mutual cooperation tradition related to

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<sup>6</sup> M. Sauki, "Solidaritas Mekanik Komunitas Tionghoa Dan Jawa Dalam Mempertahankan Kerukunan Umat Beragama," *Aqlam: Journal of Islam and Plurality* 9, no. 1 (July 19, 2024): 49–63, <https://doi.org/10.30984/ajip.v9i1.3081>.

<sup>7</sup> Abd. Hadi, Asrori, and Rusman, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi, Banyumas : CV. Pena Persada*, 2021, [https://www.researchgate.net/publication/362371905\\_Penelitian\\_Kualitatif\\_Studi\\_Fenomenologi\\_Case\\_Study\\_Grounded\\_Theory\\_Etnografi\\_Biografi](https://www.researchgate.net/publication/362371905_Penelitian_Kualitatif_Studi_Fenomenologi_Case_Study_Grounded_Theory_Etnografi_Biografi).

<sup>8</sup> B. M., & Huberman, M. Miles, *Analisis Data Kualitatif: Buku-Sumber Tentang Metode-Metode Baru* (UIP, 1992).

house—building, which consists of four stages and involves many participants in its implementation.<sup>9</sup>

In the *Suku Duo Piak* tradition, the support provided is in the form of physical labor and contributions. In its implementation, a meeting is first held to discuss the mutual cooperation for event preparation, and contributions are recorded. The meeting is an important part of the decision—making process within the rural community. For example, in the village of Kesik in the Masbagik district, traditional leaders and village officials are given the opportunity to hold a meeting before the tradition is carried out.<sup>10</sup>

The deliberations and documentation are carried out at the home of the prospective bride, inviting the two extended families of the bride and groom, namely the family of the father and the family of the mother. If both the bride and groom are from the village of Semerah, the traditional ceremonies are still conducted separately at each bride and groom's home. However, if both the bride and groom are from Semerah but have a familial relationship, such as in the case of a marriage between cousins, the ceremonies are typically conducted together or combined. Such marriage practices within the family are often found in society as an effort to maintain family ties or, in other words, to preserve and maintain lineage so that it is not broken.<sup>11</sup> Meanwhile, if only one of the bride and groom is from the village of Semerah, whether it is the male or female bride, then the tradition is only carried out by one of the bride and groom.

The timing of the *Suku Duo Piak* deliberation is not fixed and is adjusted according to the wishes of those who will hold the wedding reception. It is generally held one or two weeks before the marriage ceremony, but there have also been cases where it was held a month before the ceremony. This flexibility in timing is often found in other traditions. One example is the *mosok* tradition, which emphasizes the flexibility of the timing of the tradition to adapt to the times, ensuring that the *mosok* tradition can continue to thrive in the present day.<sup>12</sup>

The deliberations are semi—formal, so the stages of the deliberations are often not sequential. The deliberations and recording begin after Isha when all the guests have arrived and continue until completion. During the deliberations, guests are usually served traditional food and drinks, and the event is separated between men and women, with the women sitting in another part of the house.

### The origins and continuity of tradition

According to traditional leaders, this tradition has existed for a long time and has been passed down from generation to generation, but it is unclear exactly when it first began. Indigenous peoples tend to preserve the cultural values that have been passed

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<sup>9</sup> Asta Juliarman Hatta and Agus S. Ekomadyo, “Relasi Jejaring Aktor Masyarakat Suku Bugis Soppeng Dalam Tradisi Mendirikan Rumah (Mappatettong Bola),” *Jurnal Arsitektur ARCADE* 4, no. 3 (2020), <https://doi.org/10.31848/arcade.v4i3.426>.

<sup>10</sup> B. Sri Mulia Ningsih et al., “Tradisi Nunas Neda Sebagai Sarana Memperkuat Solidaritas Sosial Di Desa Kesik Kecamatan Masbagik,” *Jurnal Ilmiah Profesi Pendidikan* 9, no. 3 (July 30, 2024): 1597–1603, <https://doi.org/10.29303/jipp.v9i3.2618>.

<sup>11</sup> Syahrizal Abbas, Nahara Eriyanti, and Cut Reni Mustika, “Persepsi Masyarakat Tentang Praktik Pernikahan Keluarga Dekat Di Kec. Seunagan Kab. Nagan Raya,” *El-USRAH: Jurnal Hukum Keluarga* 3, no. 2 (August 18, 2020): 141–63, <https://doi.org/10.22373/ujhk.v3i2.7676>.

<sup>12</sup> Ade Nur Sevita, Risma Margaretha Sinaga, and Muhammad Basri, “Strategi Budaya Masyarakat Lampung Pepadun Dalam Tradisi Mosok Di Kelurahan Jagabaya I Kecamatan Way Halim Bandar Lampung,” *Journal of Social Science Education* 1, no. 2 (2020): 122–30, <http://jurnal.fkip.unila.ac.id/index.php/jips>.

down from generation to generation, even though they have opened themselves up to modernization.<sup>13</sup>

The practice of this tradition has also remained unchanged from generation to generation. As expressed by traditional leaders:

*"Suku Duo Piak inih lah adiu dari dulu, tapi asal-usul nyu ituh nyado jleh pastinyu dari apu giliu, dan spu nga pertama melaksanakah tradisi inih. Tradisi inih pun idiak pernah berubiah dari masu dulu sampe minin"* (Wawancara S, 21 Februari 2025)

(Suku Duo Piak has existed for a long time, but its origins are unclear in terms of exactly when it began and who first started it. This tradition has also never undergone any changes over time).

However, there are several opinions regarding the sustainability of this tradition. Some people are of the opinion that the younger generation is still interested in continuing this tradition, but it depends on their economic and social circumstances. As one member of the community said:

*"Menurut akau tergantung keadaan nyu, kalu uha ituh uha bradiu, pasti lah idiak nyu tetarek dengan adet inih, kalu seandinyu ngadiu kah ugiu acara inih, tujuan utamo nyu Cuma untuk mintuk dibanteu gawe"* (Wawancara YY, 17 Februari 2025)

(I think it depends on the circumstances. If they come from wealthy families, they probably won't be very interested in this tradition. Even if they do hold it, they will only ask for help with mutual cooperation for the preparations)

The lack of involvement of the younger generation in this tradition is in line with findings that state that a person's social status influences shifts in the pattern of mutual cooperation in a tradition. In addition, individualism due to external factors such as modernization, globalization, and economic influences also contribute to these shifts.<sup>14</sup>

### The deliberation process and recording of donations

In the implementation of this tradition, the deliberation process is usually carried out with guests sitting in a circle along the walls of the room. Usually, one person is appointed as the spokesperson to open the deliberation. This spokesperson can come from the inviter or from the guests present, whose remarks can take the form of traditional sayings such as:

*"Pertamo tamo kamai atih namo uha dumeah inih, mengucapkan ribuan terimo kasih yang tak terhingganyo, kepado kayo seluruh suku duwu piyak yang telah mengabulkan sru imbo kamai, yang mano maksud dan tujuannyo ialah untuk memberitahukan kepada kayo seluruh suku duwu piyak bahwa kamai selaku uha dumeah ini, ideak berapu ahai agih, kamai nok ngadeukan acara syukuran"* (Wawancara S, 21 Februari 2025)

(First of all, on behalf of our family, we would like to express our deepest gratitude to all of you for accepting our invitation, the purpose of which is to inform you that our family will be holding a celebration in a few days)

In some cases, if no one is willing to act as spokesperson, the recording of contributions is carried out directly without an opening session. The opening of the

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<sup>13</sup> Yunita et al., "Pelestarian Adat Istiadat Masyarakat Baduy Di Era Modernisasi," *Aliansi: Jurnal Hukum, Pendidikan Dan Sosial Humaniora* 2, no. 1 (December 10, 2024): 88–96, <https://doi.org/10.62383/aliansi.v2i1.681>.

<sup>14</sup> Dian Anggraeni, Dahlan Dahlan, and Lalu Sumardi, "Pergeseran Nilai Gotong Royong Pada Tradisi Perkawinan Masyarakat Dompu (Studi Kasus Di Dusun Fo'o Mpongi)," *Jurnal Pendidikan Sosial Keberagaman* 8, no. 2 (December 16, 2021), <https://doi.org/10.29303/juridiksiam.v8i2.250>.



meeting consists of conveying the main purpose of the meeting between the two families, which is to request support and explain the preparations for the event in accordance with the wishes of the wedding feast host.

Once the purpose has been clearly communicated, the wedding feast host provides a contribution recording book. Guests take turns filling out the book in a circular fashion until they return to the starting point. This recording book is used in conjunction with a tray. The form of the donation that is recorded can vary, based on the documentation of someone who has carried out the tradition, the contributions received are in the form of money, rice, coconuts, etc. If there are contribution in the form of money, the money will be immediately placed in the tray. The total amount of contributions collected will be calculated and announced immediately after all guests have finished writing down their respective contributions. The contributions do not have to be given at that moment but can also be submitted the next day or at any time before the event takes place. This tradition of recording contributions is also found in other communities in Indonesia, such as in the village of Tawangrejo, where "bhubuwan and jagonan" also involve recording donations or support, which will be reciprocated when the donor holds a wedding ceremony.<sup>15</sup>

### Preparation and Implementation of Mutual Cooperation

During the deliberations, once the documentation was complete, the dates for each preparation and the preparation committee and their respective tasks were determined. As the informant said:

*"Dari dulu samo lah caru, sudiah nyatat galu-galu, uha tetak kah ahi dnga panitianyu, masan-masan lah adiu galu tugasnyu. Galu-galu nga tibi u tentu nga kito undang lah, mano nga adiu sangkut paut keluarga pasti diundang"* (Wawancara R, 15 Februari 2025)

(It's always been the same way. After the records are documented, the date and committee are set, and everyone has their assigned tasks. Only those we invite are allowed to attend, and anyone related to the family is definitely invited.)

As the preparation for the wedding feast in Semerah Village takes quite a long time, approximately one week before the event to arrange all the necessary items, the *Suku Duo Piak* tradition greatly assists the wedding feast host in preparing for the event because each task has been divided. Each preparation has a different day in the week, for example, one day is set aside for setting up tents, one day for gathering wood and jackfruit for the *gulai*, one day for the women to prepare the ingredients, and one day for inviting the villagers by going from house to house. This is in line with the results of an interview with one of the villagers who has carried out this tradition, who stated that:

*"Ketua panitia akan mengarah kah anggota nyu dalep persiapan acara. Uha jantia-jantia biasiunyu tuku muat tenda, uha tino-tino tuku ngatu uha ngalilit dusep"* (Wawancara N, 21 Februari 2025).

(The committee chair will direct members in preparing for the event. Men are usually tasked with setting up tents, while women go around the village to invite residents)

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<sup>15</sup> Afrohah, "Analisis Hukum Islam Terhadap Tradisi Sumbangan Dalam Walimah Al-'Urs," *Lisyabab : Jurnal Studi Islam Dan Sosial* 4, no. 2 (December 30, 2023): 117–28, <https://doi.org/10.58326/jurnallisyabab.v4i2.161>.

This division of tasks is supported by Rolitia's findings, which show that wedding preparations are not easy, so assistance such as preparing cooking ingredients or cooking utensils is greatly needed by the family.<sup>16</sup>

### The Impact of Tradition: Benefits and Challenges

This tradition provides significant economic benefits for families holding events, as it reduces their expenses and speeds up preparations through mutual cooperation. As confirmed by the following informant:

"Dana nga nduk di klua kah jadi lebih diket, galu-galu gawi lkeh nyu sudiah, dan pikiran pun jadi lebih tena"(Wawancara N, 21 Februari 2025).

(The funds required will be reduced, all work will be completed quickly, and minds will be more at ease)

"Dengan adiunyu adet inih sepangkalan sangat tebanteu, terutamo dalep gawi gotong royong, kalu nyado adet njinit sepangkalan pasti kpako nyiap sgalu hal kdehei"(Wawancara YY, 17 Februari 2025)

(With this tradition, the *sepangkalan* will be greatly helped, especially in terms of mutual cooperation. Without this tradition, *sepangkalan* would be overwhelmed trying to prepare everything on its own)

The reduction in the burden on families is also supported by Oktavia's research on the *marsiadapari* tradition, in which mutual assistance in activities such as working in the fields, building houses, and many other activities greatly speeds up work and saves expenses. With this tradition, something that is heavy will feel light.<sup>17</sup>

However, there are certainly obstacles that may be encountered during the implementation of mutual cooperation, such as weather conditions. As expressed by someone who has participated:

"Kalu ujia ahi, maku persiapan ituh pasti lebih susah. Traf bagi anggota nga lah tuo-tuo payah nduk samo"(Wawancara N, 21 Februari 2025)

(If it rains, preparations will be more difficult. In addition, older members may find it difficult to participate)

### DISCUSSION

Community participation in preparing for the wedding feast is a strong expression of solidarity in the village of Semerah. Both men and women contribute according to their roles and abilities. This division of labor reflects mechanical solidarity, as described by Durkheim, in which traditional communities are bound by shared values, norms, and customs.<sup>18</sup> Men typically help set up tents for outdoor cooking, gather firewood, and collect jackfruit and papaya for making *gulai*. Women, on the other hand, are responsible for cooking and *ngatu ka uha* (inviting the entire village community to attend on the day of the event). In addition to physical labor support, mutual cooperation here also includes material contributions in the form of donations. Families with more wealth tend to contribute more. This tradition reflects the strong mutual cooperation system in traditional

<sup>16</sup> Meta Rolitia, Yani Achdiani, and Wahyu Eridiana, "Nilai Gotong Royong Untuk Memperkuat Solidaritas Dalam Kehidupan Masyarakat Kampung Naga," *SOSIETAS* 6, no. 1 (August 1, 2016), <https://doi.org/10.17509/sosietas.v6i1.2871>.

<sup>17</sup> Nia Oktavia, "Tradisi Marsiadapari Masyarakat Batak Toba Dalam Perspektif Teori Solidaritas Emile Durkheim," *Jurnal Diakonia* 3, no. 1 (May 30, 2023): 35–46, <https://doi.org/10.55199/jd.v3i1.71>.

<sup>18</sup> Émile Durkheim, *The Division of Labor in Society*, Translated by W. D. Halls (Originally Published 1893) (New York: The Free Press, 1984).

communities, where the economic burden of a major event is not entirely borne by a single family but is shared by relatives and the surrounding community.<sup>19</sup> Although not mandatory, this tradition of mutual cooperation continues to survive due to collective awareness within the community. As in the tradition of *kumpul kope* in Tiwu Nampar Village, the tradition is preserved as a form of love for customs and as a social responsibility prior to marriage, which has been carried out by male community members for generations.<sup>20</sup>

In preparation, the immediate family and extended family play a major role in planning and implementing the event, where after the division of tasks during the deliberation, the extended family carries out preliminary preparations by preparing everything needed for the event, namely setting up tents, finding cooking supplies, and inviting people outside the extended family to help with the cooking on the day of the event. On the day of the wedding feast, all invited community members, including the extended family, will cook together for the feast in a spirit of camaraderie. Most of the community members assisting on the event day are women. Hasyimy and Hidajat's research on gender-based labor division at pottery centers indicates that women often participate in specific tasks within traditional communities.<sup>21</sup> Meanwhile, the contributions of men who have completed their previous tasks remain the main foundation in supporting the success of the event. The close interaction among community members at every stage demonstrates how social solidarity is not only a valued principle but also manifested in daily practices that ensure the success of the event together.

The diversity of guests in this wedding feast tradition shows that social bonds within the community are still strong, with invitations extending from immediate family to distant relatives. This tradition reflects collective solidarity, where the presence of guests is not merely social participation but also a form of support for the wedding feast host. Through the role of traditional events, strong social cohesion is built, as people will respect and honor one another, thereby enhancing solidarity among them. The community becomes aware of each other's differences, thereby increasing social cohesion.<sup>22</sup> Guests invited to the wedding feast are not judged by age or social status; if the wedding feast is large enough, people from surrounding villages will also be invited. Interestingly, there is a slight difference in the way guests are invited based on age. Younger guests, such as young men and women, are invited using invitation cards, while older guests are invited by going around the village with the help of women who assist with the preparations beforehand. This difference reflects respect for the older generation and reinforces their role as the center of social relationships. Through this invitation pattern, it is evident that the wedding feast tradition is not merely a celebration but also a mechanism for preserving social values and strengthening community bonds.

Social interaction in this tradition is established through various stages, ranging from traditional deliberations that maintain a collective communication structure to the

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<sup>19</sup> Clifford Geertz, *The Religion of Java* (Chicago: University of Chicago Press, 1961).

<sup>20</sup> Kornolia Febriani Sem, Akhiruddin, and Muh. Reski Salemuiddin, "Tradisi Kumpul Kope(Studi Perkawinan Pada Masyarakat Desa Tiwu Nampar Kecamatan Kabupaten Manggarai Barat)," *Journal of Innovation Research and Knowledge* 1, no. 10 (March 2022): 1405–1419, <https://doi.org/10.53625/jirk.v1i10.1769>.

<sup>21</sup> Muhammad Afaf Hasyimy and Robby Hidajat, "Pembagian Kerja Berdasarkan Gender Pada Sentra Gerabah Desa Pagelaran Malang Jawa Timur," *Dinamika Kerajinan Dan Batik: Majalah Ilmiah* 39, no. 1 (June 20, 2022): 25, <https://doi.org/10.22322/dkb.v39i1.7002>.

<sup>22</sup> Marnastiar Munsyid and Sudarto, "Peran Nyangku Dalam Membangun Kohesi Sosial Di Kalangan Masyarakat Panjalu," *Jurnal Konservasi Dan Budaya* 1, no. 2 (August 2024): 143–54, <https://ojs.unigal.ac.id/index.php/jkdb>.



contribution recording that reflects a reciprocal exchange system. During deliberations, spokespersons play an important role in conveying the purpose and objectives of the event, while other community members participate by expressing their opinions or approval, reflecting a communication dynamic that still relies on mutual consensus. During preparations, mutual cooperation strengthens social relationships through the division of tasks that involve intensive interaction between residents, both in the form of work coordination and casual conversation that strengthens their bonds. On the day of the event, interactions become more intense as people gather, greet each other, share stories, and show respect. Meanwhile, in contribution recording, social relationships are formed through communication between recipients and supporters, which is not only transactional but also reinforces the mutually supportive social network within the community. Throughout the event, non-verbal interactions such as smiles, nods, and light touches on the shoulder also serve as expressions of familiarity that strengthen the sense of togetherness within the community. This phenomenon aligns with the findings of Napitupulu and Toruan that non-verbal communication includes facial expressions, vocal intonation, and body gestures, such as nodding the head to indicate agreement and adopting a posture facing the speaker to show attention.<sup>23</sup>

There is food distributed to the community during the process and implementation of this tradition. The food distributed not only serves to fulfill consumption needs but also as a symbolic form of togetherness and social connection. The tradition of mutual cooperation in various social activities is often manifested in the form of providing and distributing food. This not only meets consumption needs but also strengthens social relationships among community members through the mechanism of sharing. At every stage of mutual cooperation, participating community members are provided with food as a form of recognition for their contributions.<sup>24</sup> As explained by Sundari and Harahap, the tradition of eating together in society not only reflects togetherness and mutual cooperation, but also serves as a means to strengthen social bonds and preserve cultural values.<sup>25</sup> More than just an eating activity, the tradition of eating together becomes a medium of communication that strengthens emotional bonds between individuals in the community.<sup>26</sup> For those who do not wish to eat on-site, the food is packaged and delivered to their homes, ensuring that everyone receives their share. On the day of the event, all guests will enjoy the prepared dishes, reinforcing a sense of togetherness within the community. Additionally, the women who bring rice on the day of the event will have their rice packages filled with rice and *gulai* to take home, reflecting the principle of reciprocity in mechanical solidarity. Through this act of sharing, the community not only

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<sup>23</sup> Evi Enitari Napitupulu and Mia Rachel Lorenza Lumban Toruan, "Efektivitas Komunikasi Verbal Dan Non Verbal Dalam Komunikasi Antarbudaya Progam Studi Ilmu Komunikasi Universitas Sari Mutara Indonesia," *Jurnal Teknologi, Kesehatan & Ilmu Sosial* 5, no. 2 (November 30, 2023): 252–62, <http://e-journal.sari-mutiara.ac.id/index.php/tekesnos>.

<sup>24</sup> Bayu Sudrajat et al., "Peran Tradisi Gotong Royong Dalam Meningkatkan Kesejahteraan Ekonomi Masyarakat Di Desa Karangpucung Dalam Perspektif Ekonomi Islam," *AT-THARIQ: Jurnal Studi Islam Dan Budaya* 4, no. 02 (August 31, 2024): 44–57, <https://doi.org/10.57210/trq.v4i02.327>.

<sup>25</sup> Aggri Sundari and Salahuddin Harahap, "Tradisi Makan Bersama Berhadap-Hadapan Pada Masyarakat Melayu Batubara (Analisis Kearifan Lokal Dalam Kehidupan Sosial Etnik Melayu)," *Jurnal Sosial Ekonomi Dan Humaniora* 10, no. 2 (June 28, 2024): 298–309, <https://doi.org/10.29303/jseh.v10i2.554>.

<sup>26</sup> Demy Wattimena and Anthonio Johan Latuihamallo, "Tradisi Meja Makan Sebagai Media Komunikasi Interpersonal Salam Keluarga," *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 10 (October 7, 2024): 11129–34, <https://doi.org/10.54371/jiip.v7i10.6115>.

strengthens social bonds but also preserves the tradition of mutual cooperation that has been passed down through generations.

The contributions from the community in the *Suku Duo Piak* tradition, such as money, rice, coconuts, and the help of physical labor in preparing for the event, are a form of solidarity in rural communities. This form of donation may also increase in line with the improvement of the community's economy. As stated by Aulia et al. in the *ngantat petolong* tradition, the type of *petolong* has increased from initially only being able to give one kilogram of rice and one coconut to now being able to give more.<sup>27</sup> This contribution is not merely material support but also a form of social obligation that ensures the bonds between community members remain strong. This aligns with the idea that practices like *erang-erang* are not merely material symbols but also expressions of deep affection, care, and commitment that strengthen emotional and psychological well-being among individuals in the community.<sup>28</sup> Additionally, the gifts given by guests on the day of the event will be reciprocated when the giver hosts a similar event, as this is considered a form of accountability and gratitude that will be returned in the future according to community tradition.<sup>29</sup> These gifts vary depending on who is giving them. Younger generations who receive official invitations typically give money or gifts, while older women often bring rice or rice with coconut, reflecting the value of mutual cooperation in society.

The participation of religious leaders is clearly seen in the marriage – confirmation *kenduri* held after the Islamic marriage contract. In this event, religious leaders play an important role in providing marriage advice to the bride and groom, which usually includes teachings on the importance of maintaining harmony in the household, fulfilling the obligations of husband and wife in accordance with religious teachings, and building a family full of love and responsibility. It is important to obtain guidance and advice from religious leaders so that the implementation of traditions remains in line with Islamic values.<sup>30</sup> This advice is given after the *parno adat* are conveyed by the *ninik mamak sepangkalan*. The presence of religious leaders at this event emphasizes that marriage in society is not only viewed as a social bond, but also has a strong religious dimension. In addition to offering advice, religious leaders also play a role in concluding the event by reciting prayers, which symbolize the hope that the couple's marriage will be blessed with peace and harmony, and protected from all obstacles and challenges. The harmony between traditional and religious elements in this tradition demonstrates how society integrates cultural and spiritual values into every aspect of their lives, including wedding celebrations. Another study even asserts that noble culture and religion are inseparable,

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<sup>27</sup> Nevia Aulia, Mirna Nur Alia Abdullah, and Siti Nurbayani, "Pertukaran Sosial: Pergeseran Nilai Tradisi Ngantat Petolong Di Era Modernisasi," *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 10, no. 2 (May 13, 2024): 249, <https://doi.org/10.32884/ideas.v10i2.1700>.

<sup>28</sup> Ahmad Ibrahim, Rusdaya, and Saidah, "Social Practice And The Meaning Of The Erang-Erang Tradition In The Context Of Bugis Community Weddings From The Perspective Of Masalahah.," *Jurnal Marital: Kajian Hukum Keluarga Islam* 2, no. 2 (May 31, 2024): 131–48, [https://doi.org/10.35905/marital\\_hki.v2i2.8981](https://doi.org/10.35905/marital_hki.v2i2.8981).

<sup>29</sup> Sumarni S, Nurul Wahyuni, and Baso R, "Praktik Literasi Keuangan Berbasis Nilai-Nilai Budaya Suku Kajang," *INNOVATIVE: Journal Of Social Science Research* 4, no. 4 (2024): 10321–34, <https://doi.org/https://doi.org/10.31004/innovative.v4i4.14414>.

<sup>30</sup> Meiyanda Tri Pratiwi and M Yarham, "Tradisi Adat Jawa Dalam Pelaksanaan Pernikahan Perspektif Hukum Islam," *Al Maqashidi: Jurnal Hukum Islam Nusantara* 6, no. 2 (December 29, 2023): 58–73, <https://doi.org/10.32665/almaqashidi.v6i2.2273>.

and therefore combining cultural and religious values is key to strengthening family relationships.<sup>31</sup>

During the event, expressions of moral support for the bride and groom can take the form of congratulations, prayers, or words of encouragement from guests to the couple. The social support provided by family and relatives has a positive impact on the couple, as it makes them feel loved and appreciated within their social circle.<sup>32</sup> The congratulations are usually conveyed directly when meeting the bride and groom at the wedding. These congratulations reflect the happiness and good wishes of the guests for the bride and groom. Prayers are offered in the form of hopes that their marriage will be lasting, blessed with prosperity, and blessed with good offspring. Guests also hope that the bride and groom will enjoy a happy married life, eternal love, and success in every step of their life together.<sup>33</sup> These prayers can be recited verbally during the wedding or in the form of a joint prayer led by a religious leader. In another tradition, the *Ticak Kacak Dayak Siang* customary wedding, prayers are also delivered by a traditional leader using the ancient *Siang* language, with the hope of protecting the couple from future misfortunes.<sup>34</sup> The motivation is more in the form of advice, especially from parents or older family members to the bride and groom. This motivation can be in the form of advice about married life, the importance of maintaining good relations with the extended family, and the values of togetherness in married life. All of these expressions show that marriage is not only a personal matter for the couple, but also part of the interests of the wider community.

After the wedding, interpersonal relationships remain strong because of the awareness of their obligation to continue helping one another. Through mutual cooperation in both daily life and in organizing events, the community can establish good social interactions and build a sense of solidarity.<sup>35</sup> Their social interactions do not stop on the day of the event, but continue in their daily lives. After the event is over, individuals who have participated in the event process will still feel a connection with the host family, as will the community who helped. The hosts will feel a duty to repay the support they have received, whether in the form of contributions or their physical labor, in the future. In some traditions, such as *buwuhan* in Surabaya, some members of the community even see such interactions as a debt. This indicates a social incentive to repay the support received, not merely out of formal obligation but also due to a sense of reluctance and a desire to maintain the social relationships that have been established.<sup>36</sup> Through this tradition, not

<sup>31</sup> Feky Manuputty, Afdhal Afdhal, and Nathalia Debby Makaruku, "Membangun Keluarga Harmonis: Kombinasi Nilai Adat Dan Agama Di Negeri Hukurila, Maluku," *Jurnal Ilmu Sosial Dan Humaniora* 13, no. 1 (April 30, 2024): 93–102, <https://doi.org/10.23887/jish.v13i1.73080>.

<sup>32</sup> Hildha Pratiwi, "Hubungan Antara Dukungan Sosial Keluarga Dengan Kepuasan Perkawinan Pada Istri," *Calyptra: Jurnal Ilmiah Mahasiswa Universitas Surabaya* 5, no. 1 (2016): 1–11, <https://journal.ubaya.ac.id/index.php/jimus/article/view/2796>.

<sup>33</sup> Bayu Sudrajat, "Hajatan Pernikahan: Dari Nilai-Nilai Tradisi Dan Dampak Ekonominya," *AT-THARIQ: Jurnal Studi Islam Dan Budaya* 3, no. 02 (August 31, 2023): 12–22, <https://doi.org/10.57210/trq.v3i02.255>.

<sup>34</sup> Wina Yunita, "Pernikahan Adat Ticak Kacak Dayak Siang (Sebuah Analisis Sosial Masyarakat Desa Datah Koto Kecamatan Murung Kabupaten Murung Raya)," *Journal Sosiologi* 2, no. 01 (March 2019): 43–49, <https://doi.org/https://doi.org/10.59700/jsos.v2i1.1240>.

<sup>35</sup> Nadya Amalia et al., "Keaktifan Gotong Royong Berpengaruh Meningkatkan Interaksi Sosial Dan Menumbuhkan Rasa Solidaritas Di Desa Siamporik," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (October 1, 2021): 75–80, <https://doi.org/10.33487/edumaspul.v5i2.2052>.

<sup>36</sup> Shafiya Aurelia Rachmawati and Moch. Khoirul Anwar, "Budaya Dan Tradisi Buwuh Sebagai Hutang Piutang Dalam Adat Pernikahan Di Kelurahan Rangkah, Kota Surabaya," *Jurnal Ekonomika Dan Bisnis Islam* 4, no. 3 (January 19, 2022): 69–83, <https://doi.org/10.26740/jekobi.v4n3.p69-83>.

only is solidarity strengthened during the event, but it also ensures that social relationships among the community remain harmonious afterward. One tangible example of this can be seen after eating *kupat* during the *kupatan* tradition, where there is more intensive interaction among individuals in the community, thereby creating increasingly harmonious relationships.<sup>37</sup>

Those who have participated in the event will participate again in similar events because this has become a custom that is ingrained in their social life. Community involvement in this tradition is not merely a choice, but part of their obligation that has been passed down from generation to generation. In a tradition that is inseparable from society, the community will always be consistent and actively involved.<sup>38</sup> Adherence to this tradition further strengthens the sense of identity and cohesion within the community. By preserving cultural practices that have been passed down for years, each member of the community feels a deep connection to their history and ancestors.<sup>39</sup> Everyone who has ever received support at a wedding will feel obligated to provide similar support in the future as a form of gratitude and social reciprocity. As in Marcell Mauss's theory of "The Gift," which emphasizes that every gift has a deep meaning, it can be a demand for reciprocity in the future, or an effort to establish certain relationships, whether in the form of domination or compassion.<sup>40</sup> This cycle continues and becomes a natural mechanism for maintaining the continuity of traditions, where each individual plays a role in strengthening solidarity and preserving social bonds within their community.

## CONCLUSION

The tradition of mutual cooperation and contributions in wedding feast in the village of Semerah has been practiced for a long time and has become a tradition passed down from generation to generation. This study shows that mutual cooperation, which is carried out from the preparation stage to the implementation of the event, is not only a form of social cooperation, but also a tradition that maintains solidarity and unity among community members. Each individual actively participates in task distribution based on their respective roles and abilities. The process of recording and return of contributions is also an important part of maintaining balance in the community, serving not only as material reciprocity but also as a moral obligation that strengthens relationships among community members. Likewise, social interactions during the wedding feast, both verbal and nonverbal, emphasize that the event is not merely a personal celebration but also a moment of togetherness that strengthens bonds within the community.

The tradition of mutual assistance in the implementation of wedding ceremonies in Semerah Village highlights the significance of preserving social solidarity values within community life. It is therefore essential for the entire community, particularly the younger generation, to engage in documenting and sustaining this tradition to ensure its continuity

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<sup>37</sup> Rizki Dwi Septian, "Analisis Nilai Kerukunan Dalam Tradisi Kupatan Pada Masyarakat Islam Di Pesisir Desa Sedayulawas, Lamongan," *Indonesian Journal of Humanities and Social Sciences* 4, no. 2 (July 2023): 321–336, <https://doi.org/https://doi.org/10.33367/ijhass.v4i2.4248>.

<sup>38</sup> Fachrian Anugrah Alam and Dimas Maulana Irsan, "Strategi Manajemen (POAC) Tradisi Maudu Lompoo Sebagai Event Pariwisata Di Desa Cikoang Kecamatan Mangarabombang Kabupaten Takalar," *HUMANUS : Jurnal Sosiohumaniora Nusantara* 1, no. 2 (2024), <https://doi.org/10.62180/6wwys963>.

<sup>39</sup> Muhammad Surya Bimantoro, Kamaruddin, and Arifai, "Dampak Perubahan Nilai-Nilai Hukum Dalam Masyarakat Tradisional Dan Modern," *Journal Publicuho* 7, no. 3 (August 24, 2024): 1419–26, <https://doi.org/10.35817/publicuho.v7i3.499>.

<sup>40</sup> Marcell Mauss, *The Gift: Forms and Functions of Exchange in Archaic Societies*, Translated by I. Cunnison (Originally Published 1925) (London: Cohen & West, 1966).

amid the pressures of social change. This study has limitations because it focuses on only one village, even though similar practices are also found in neighboring villages. In addition, this study does not highlight in depth the changes in patterns of participation between generations in mutual cooperation practices. Therefore, it is recommended that future studies expand the scope of the study and explore further how the value of mechanical solidarity is passed on and practiced by the younger generation in an increasingly modern social context.

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