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THE EVOLUTION OF HUYULA VALUES AS A FORM OF SOCIAL CAPITAL TO STRENGTHEN SOLIDARITY AND CULTURAL IDENTITY IN THE MODERN ERA

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Abstract

This study seeks to explore the significance of Huyula as a form of social capital that contributes to enhancing solidarity, social cohesion, and cultural identity among the residents of Polohungo Village. It also aims to identify the challenges faced in preserving these values amidst social change and modernization. The research employs a qualitative methodology, utilizing data collection techniques such as in-depth interviews with community leaders and the younger generation, participatory observation in communal work activities, and documentation of social events in the village. The findings reveal that the values of Huyula remain vibrant and serve as a crucial foundation for fostering unity, altruistic mutual assistance, and informal conflict resolution grounded in cultural norms. Indigenous leaders, religious figures, and village women play a pivotal role in upholding and transmitting these values. However, the advent of digital technology, shifts in the lifestyle of the younger generation, and the rise of individualism pose significant threats to the continuity of Huyula's values. Innovations by the younger generation, using social media as a platform for documenting and promoting cooperative activities, present opportunities for a dynamic and adaptive cultural revitalization. Based on these insights, the research suggests the formal integration of Huyula values into village policies, the enhancement of community empowerment programs rooted in local wisdom, and the regular organization of cultural festivals as efforts to sustain the presence and relevance of Huyula values within the framework of sustainable social development.

INTRODUCTION

Local wisdom forms the epistemic base and cultural practice that evolves within a community's social environment through historical developments and ecological adjustments. It acts as a repository of values, norms, and social mechanisms that are continually reshaped to meet contemporary challenges (Geertz, 1973; Priyatna, 2016).

In Indonesia, local wisdom serves not only as a cultural legacy but also as a crucial tool in shaping the nation's collective identity, particularly in fostering values like solidarity, unity, and social cohesion. A prominent example of enduring and relevant local wisdom is the ethos of mutual cooperation. *Gotong royong* embodies not just a communal work ethic but also reflects human values and social accountability (Dotutinggi, 2024). Within Gorontalo society, this principle is expressed through the *Huyula* tradition, a voluntary collaborative work system that weaves together social, economic, spiritual, and cultural aspects of everyday life (Koni, 2019). *Huyula* transcends mere physical activity, representing the internalization of unity, deeply rooted in the philosophy of living in harmony and mutual support.

From a sociocultural perspective, *Huyula* serves as a method for establishing an egalitarian social framework. It enables the equitable allocation of roles and duties among community members, fosters trust, and enhances social capital. This tradition inherently acts as a safeguard against social disputes and power imbalances within the community (Oktora et al., 2021). Additionally, *Huyula* reinforces the integration of religious, traditional, and humanitarian values into a cohesive social practice. Therefore, *Huyula* can be seen as a value-driven social activity that embodies the principle of unity in diversity, aligning with the ethos of *Bhineka Tunggal Ika*.

Furthermore, in the context of building village communities, *Huyula* serves as a model of participatory development that is deeply embedded in local traditions. The core values of voluntary work, intergenerational cooperation, and shared accountability found in *Huyula* highlight that true sustainable development should emerge from the community's own social interactions (Chairy et al., 2022). When viewed from an interdisciplinary perspective, this tradition showcases its influence on the five aspects of sustainable development: social, economic, cultural, environmental, and institutional.

Huyula's practice aligns with the spiritual principles prevalent among most of the Gorontalo people. The practice of communal work often starts or concludes with a collective prayer, transforming this activity into both a worldly task and an act of worship. This illustrates a seamless blend of religious and local cultural values (Rosyadi, 2015). This viewpoint creates an opportunity for further exploration of how local wisdom and spirituality contribute to reinforcing unity in a multicultural society.

The Huyula tradition aligns with the values found in the social customs of other Indonesian communities, such as Ngabuku Taun in Cikalong Village, which is performed as a way for the community to express gratitude for the harvest (Yanti et al., 2023). This shared essence of values indicates that local wisdom has a universal basis for fostering social cohesion and enhancing collective solidarity. According to Martoredjo et al. (2021), the presence of such local wisdom is crucial for reinforcing the village's social structure, serving as a fundamental pillar of cultural and national resilience.

In Polohungo Village, the Huyula tradition remains actively practiced in various life aspects, including building residents' houses (*ambu*), harvesting rice fields or crops (*hileiya*), and during religious and social festivities (*ti'ayo*). However, the changing times have led to a shift in values and priorities. The once purely voluntary spirit of mutual cooperation is gradually being replaced by material incentives, reflecting the intrusion of capitalistic values that threaten to undermine traditional values' integrity (Mohammad, 2005:366–367). If this trend continues unchecked, it could result in social fragmentation and the erosion of cultural identity.

In this scenario, a significant challenge lies in upholding Huyula values to stay pertinent amidst modernization and globalization. The primary obstacles, such as individualism, pragmatism, and materialism, have the potential to undermine the principles of mutual cooperation and collectivity. Nevertheless, these challenges can be transformed into opportunities through innovative approaches to cultural preservation. Employing digital technology and social media offers a strategic means to convert the Huyula tradition into a cultural narrative that can be understood, valued, and maintained across generations (Permadi, 2020; Hasan et al., 2024).

Digital transformation rooted in culture can be achieved by creating educational content like digital documentation, interactive stories, and applications based on local wisdom aimed at the younger generation. This approach can bolster character education grounded in local values and enhance civic education that encompasses not only legal and political dimensions but also moral and spiritual ones (C Yassine.,2023). Preserving local culture in digital formats serves not only as a conservation effort but also as a reimagining of values within the context of global nationality and citizenship..

The strategic involvement of community leaders, religious figures, and village officials is crucial for preserving the sustainability of Huyula values. These individuals serve as cultural representatives with the social authority to adapt traditional values to modern contexts. By engaging them in local policy development and enhancing character education, Huyula can be seamlessly integrated into sustainable community-based growth. Research indicates that social practices rooted in local values effectively foster strong collective identities, bolster social resilience, and cultivate an inclusive social atmosphere (Fadhil et al., 2019; Mursidi & Noviardari, 2021). Consequently, reinforcing the Huyula tradition should be approached through a multidisciplinary lens, encompassing anthropological, sociological, pedagogical, and political cultural aspects. This approach allows the unity inherent in Huyula to serve as a model for developing a robust community character in response to evolving times.

This study seeks to thoroughly and critically examine how unity values are implemented within the Huyula tradition in Polohungo Village, located in Tolangohula District, Gorontalo Regency. The research not only records these cultural practices but also delves into the dynamics of these values, the modern challenges they face, and strategies for preservation that involve both community efforts and technology. The study's findings are anticipated to offer both theoretical and practical insights that could enhance the value of unity in the growth of local and national communities and be pertinent to the formulation of cultural policies in Indonesia.

RESEARCH METHODS

This research employs a qualitative methodology with a case study framework to investigate huyula as a social tool for enhancing the value of unity in Polohungo Village, located in Tolangohula District, Gorontalo Regency. This method enables researchers to gain a comprehensive and in-depth understanding of cultural practices within a local setting. The site was deliberately selected because Polohungo Village is a rural area where huyula, a traditional form of communal cooperation, is still practiced. The study was conducted over a month, with researchers actively participating in community activities. Primary data were gathered through participatory observation, both structured and unstructured interviews, and documentation. Key informants included traditional leaders, community figures, farmers, women, and village officials engaged in huyula activities. Additionally, the researcher utilized supplementary documents such as village profiles, activity records, and field documentation photographs.

The information to be gathered encompasses the form and phases of huyula implementation in daily life, the social values embedded in huyula activities, such as cooperation, solidarity, leadership, and unity, the community's role in preserving the huyula tradition, and the challenges and social transformations impacting huyula's presence amid modernization. The data analysis follows the Miles and Huberman model, which involves data collection, data reduction, data presentation, and drawing conclusions/verification. This analysis is conducted simultaneously and iteratively to discern the patterns, themes, and contextual meanings of huyula practices as a social force that bolsters the value of unity within local communities.

RESEARCH RESULTS AND DISCUSSION

RESULTS

In Polohungo Village, located in Tolangohula District of Gorontalo Regency, the traditional practice of mutual cooperation known as Huyula remains vibrant and actively practiced. This tradition extends beyond mere physical assistance, embedding itself as a core aspect of the community's social identity, passed down through generations. Insights from comprehensive interviews with community leaders and younger residents

reveal that Huyula continues to be regarded as a fundamental value for fostering social harmony and unity.

Mr. Abdullah, a 62-year-old traditional leader, shared that Huyula has been around for a long time and is still practiced today. He stated, "We have always been accustomed to huyula. Whenever someone wants to build a house, we all pitch in to help. There is no payment involved, but it brings joy to the heart." This example demonstrates that gotong royong is not merely a social duty but is performed willingly and with genuine intent. In activities like house construction, for instance, community members bring their own tools and work from morning until evening without expecting any payment. Huyula is also evident in gardening, corn harvesting, and collectively repairing village roads.

In their agricultural practices, locals continue to engage in a rotational system known as hileiya, which involves collaborative efforts in farming. When one family begins planting or harvesting, other families pitch in to assist, and this support is reciprocated when it's their turn. Mrs. Fatimah, a respected religious figure in the community, stated, "If we are harvesting, everyone comes to help, and later, when it's our turn, we receive help in return. It's a common practice." This illustrates a social structure founded on mutual aid, occurring voluntarily and without pressure.

Huyula is also present in the form of social support when a disaster or celebration occurs. When there is a death, wedding, or other traditional event, the community will work together to prepare everything. They help with cooking, setting up tents, providing chairs, and cleaning the environment. In an interview with Ibu Fatimah, she said, "If someone dies, we all help. No need to be told. Come straight to the funeral home, help cook, help with cleaning."

Nevertheless, research in the area indicates that sustaining this value poses difficulties, particularly among younger individuals. Mas Rudi, a 25-year-old from the village, acknowledged that the enthusiasm of young people for participating in communal activities has waned. "Nowadays, young people prefer to use their phones and watch YouTube. They are reluctant to join in community service," he remarked. Despite this, he has participated in communal efforts to construct small bridges in the village. "I helped

build the bridge back then. It was actually enjoyable. We worked while sharing stories and laughing. It felt like being with family."

While some young people are abandoning traditional values, others are trying to revive the spirit of Huyula in the digital world. Mas Rudi stated that he once made a short video about village mutual cooperation and shared it on social media. "I made a video while we were building my uncle's house. Many people watched it and left positive comments. So I thought, maybe this could be a way to encourage my friends to care again," he said.

While some young individuals are beginning to distance themselves from traditional values, others are striving to bring the essence of Huyula to digital platforms. Mas Rudi shared that he once created a short video showcasing communal activities in the village and posted it on social media. "I filmed a video when we were constructing my uncle's house. It received many views and positive comments. This made me think that perhaps this could be a way to encourage friends to become more caring again," he explained.

The village administration is actively working to ensure the sustainability of Huyula by organizing events that engage all community members, such as regular communal work and yearly cultural celebrations. During the festival, demonstrations of Huyula practices, like collaborative farming, joint rice pounding, and symbolic house construction, are presented. This initiative aims to reinforce the spirit of unity among the youth and children. A village official remarked, "We want the younger generation to understand that Huyula is integral to our lives. If we don't safeguard it, it might disappear."

Pak Lahami, a respected elder in the village, mentioned that when it comes to settling minor disagreements like land issues or financial matters among villagers, they always remind people of a local proverb: "Huyula momala toliyo – mutual cooperation extends the rope of life." This saying implies that a life characterized by cooperation leads to prolonged sustenance and longevity. Through this perspective, the principles of Huyula are adapted into a culturally rooted conflict resolution system, rather than one that is strictly legal or formal.

Religious leaders also play an important role, especially in aligning Huyula values with Islamic teachings. According to Ustaz Sahran, the imam of the Polohungo Grand Mosque, the spirit of mutual cooperation is part of Islamic morality. In his sermons, he often inserted stories of the Prophet who helped neighbors or took care of the body with friends as a clear example that mutual cooperation is a social worship. Thus, Huyula's values are not only cultural, but also have a strong religious justification in the eyes of the community.

While the essence of Huyula remains alive, the residents of Polohungo Village acknowledge that the evolving times have introduced new challenges. The younger generation's increasing engagement with digital technology, coupled with a rise in individualism influenced by external media, has weakened the traditional practice of Huyula. Some villagers have voiced their worries about the decreasing involvement of youth in communal cooperation activities.

Mrs. Rasmina, who teaches at the village elementary school, observed that in the past, young people were highly engaged in all social activities. However, she now notes, "Kids today would rather play on their phones than lend a hand in the fields. When asked to join in community work, many claim they're busy or tired, even though they're just at home playing." This indicates a noticeable change in values, particularly concerning the collective spirit, as perceived by the older generation.

However, not every young person distances themselves from tradition. Some, like Rudi, are actively seeking ways to keep Huyula pertinent in modern times. Rudi and his friends have recorded instances of communal cooperation in their village multiple times and shared these on social media with a positive spin. Rudi mentioned, "By showcasing it to the outside world, people can see that mutual cooperation is still thriving in the village. It might serve as inspiration, or at the very least, encourage more enthusiasm among village friends to get involved." Such initiatives offer hope for the renewal of values, albeit through a different method than in the past.

The village administration actively participates in upholding the values of Huyula. The village leader and his team regularly organize community service activities, such as cleaning waterways, fixing village roads, or painting public facilities. Additionally, during

village deliberation meetings, Huyula's principles are frequently used as a foundation for decision-making and resolving issues. For instance, in managing social assistance, village officials often collaborate with community leaders to establish a distribution system that emphasizes mutual cooperation and transparency, embodying Huyula's spirit of equality and fairness. While the practice of Huyula is still being carried out, the community remains aware of the challenges that lie ahead. The rise of individualistic culture, the growing economic pressures, and the migration of people to urban areas have led many young individuals to leave the village, both physically and in terms of their values. Currently, the majority of the village's population consists of middle-aged and elderly people. Nonetheless, the community holds the belief that if this value is consistently passed down through both practical application and education, Huyula will not disappear.

According to Pak Ismail, a local religious figure, "If lessons are only delivered through lectures, they might be easily forgotten. However, when children participate directly, the experience stays with them for a lifetime." He suggested that Huyula activities should not be limited to times of necessity but should be integrated into the village's regular programs, engaging people of all ages. Looking ahead, blending traditional customs with modern methods appears to be a balanced approach that keeps Huyula values vibrant. It's important for the younger generation to have opportunities to express the spirit of cooperation in ways that resonate with their era, while still maintaining their cultural heritage. Polohungo Village demonstrates that cultural traditions don't need to be preserved in their original form but can be adapted to remain relevant and rooted in a world that is constantly evolving.

In Polohungo culture, the family serves as the primary setting for imparting Huyula values. From a young age, children are encouraged to be aware of their social surroundings, assist neighbors, and ensure no one works in isolation. According to researchers' observations, mothers play a crucial role in this educational process within the family. They not only teach children to be respectful and well-mannered but also involve them in community activities, such as helping neighbors with cooking during festivities, delivering food to a bereaved family, or simply tidying up the yards of elderly relatives.

Mrs. Munira, a homemaker and a key figure in PKK activities in Hamlet II Polohungo, expressed that she never viewed Huyula's values as a burden. "When we bring children to neighbors' homes for celebrations or harvests, they witness it firsthand. It took some time to adapt." For her, establishing habits is more crucial than merely offering advice. Women in this village fulfill dual roles; besides managing households, they also drive social activities. In events like social gatherings, religious recitations, and community cooking services, women are at the forefront of maintaining the spirit of mutual cooperation. Indeed, during specific occasions such as harvests or when welcoming important village guests, women are involved in coordinating logistics, planning task distribution, and ensuring everyone is included in the social process. In this context, Huyula is not just for men in the fields but is also vibrant and active in the kitchen, at home, and within women's social circles.

Based on the narratives gathered, it seems that the values of Huyula in Polohungo Village continue to be practiced in various aspects of life. The community maintains a strong sense of unity, altruistic cooperation, and social responsibility. Nonetheless, the preservation of these values faces challenges due to the impact of modernization and the lifestyle changes among the younger generation. Yet, the rise of local initiatives that aim to blend tradition with digital methods offers hope that Huyula's values can endure and evolve amidst the changing times.

Huyula transcends being merely a term or tradition; it embodies the essence of social life in Polohungo Village. In its application, Huyula functions as an implicit agreement that unites all residents through a shared spirit of community and social awareness. These principles are ingrained in the community's fabric, evident in their everyday actions and routines, which may appear simple but are rich in significance. Observations and interviews reveal that Huyula is more than just a practice; it represents a form of social capital deeply embedded in the interpersonal connections among residents. It acts as an informal value system that upholds social order, fosters trust, enhances a collective sense of environmental stewardship, and provides a secure environment for social interactions. This social capital distinctly sets the people of Polohungo apart from urban societies, which are increasingly divided by individualism.

DISCUSSION

This study demonstrates that the significance of Huyula in Polohungo Village extends beyond a simple gotong royong activity, serving as a profound form of social capital that underpins the creation and sustenance of a robust community-level social network. According to Putnam's (1995) social capital theory, Gotong Royong fosters trust and solidarity-based norms, facilitating effective social interactions without relying on formal or legal frameworks (C Yassine.,2024). This social capital plays a crucial role in fostering social cohesion and a strong sense of mutual ownership among residents, ultimately contributing to long-term social stability and collective well-being (Alfiansyah, R., 2023).

Huyula's principles reflect a significant normative and emotional aspect, where acts of solidarity and help are performed willingly without expecting any material reward (Rasid Yunus, 96 : 2013). This indicates that the community has deeply internalized social values through a thorough socialization process, making them integral to its cultural and ethical identity. This aligns with Parsons' (1951) idea of internalizing social norms, where these norms act as broadly accepted behavioral guidelines and are followed with a shared sense of awareness.

In cultural anthropology, Huyula serves as a unifying symbol that reinforces the Polohungo people's identity, aligning with Geertz's (1973) idea of culture as a shared system of meaning. This tradition of mutual aid not only fosters social cohesion among citizens but also deepens their emotional connection to their community and homeland.

Additionally, Huyula functions as an effective informal mechanism for social regulation, aiding in conflict resolution and the management of community resources (Astri Herlina, 2011). This role aligns with the local wisdom approach, which emphasizes resolving conflicts through discussion and consensus rooted in cultural values, thus preventing social division and extended disputes. Consequently, Huyula reinforces the importance of cultural norms as tools for social control, focusing on maintaining harmony and balance in social interactions.

This study also critically examines how the younger generation's values are shifting due to modernization, urbanization, and the spread of digital technology (Wahidah, 2024). This trend aligns with Inglehart and Baker's (2000) research on value

changes, which indicates that modernization frequently leads to a transition from traditional collectivist values to more individualistic and materialistic ones.

The waning interest among the younger generation in participating in mutual cooperation in Polohungo clearly signals that Huyula's values are under significant strain due to societal changes. This situation also highlights the classic challenge of maintaining traditional culture in a globalized world that requires adaptation and innovation to keep age-old values pertinent. Nevertheless, the younger generation's innovative use of social media to document and spread Huyula values represents a form of cultural hybridization (Sukarwo, W. (2017). This demonstrates that traditions need not remain unchanged but can evolve with the times. This evolution paves the way for new possibilities in dynamic and inclusive cultural revitalization.

The significance of traditional and religious leaders as custodians of values and facilitators of Huyula practices highlights the crucial role of social agents in preserving local customs and culture (Alus, C. 2014). Traditional leaders act as mediators and enforcers of cultural norms, while religious leaders offer moral and religious validation that bolsters the value of mutual cooperation, integral to Islamic social ethics. This perspective aligns with social leadership theory (Lukes, 2005) and the influence of religion on the development of social morality (Durkheim, 1912).

This research also underscores the pivotal role women play in instilling values and promoting gotong royong activities, both at home and in the community. From a gender sociology standpoint, women, as cultural custodians, often serve as the keepers of tradition. They not only fulfill household responsibilities but also actively engage in fostering social cohesion and preserving local wisdom (Inawati, A. (2014). The dual responsibilities of women in Polohungo enhance the community's social framework and ensure the continuity of Huyula's values.

This research highlights the importance of a well-organized and inclusive strategy for revitalizing Huyula values from the standpoint of community development and cultural preservation. Incorporating Huyula values into village policies, such as village regulations (*perdes*), community empowerment initiatives, and cultural festivals, is a crucial step to formally and symbolically reinforce the presence of these values.

This policy approach is particularly relevant to the concept of community-driven development and the preservation of cultural heritage, emphasizing the necessity of collaboration among governments, communities, and local cultural leaders (Smith, 2006). This approach not only protects traditional values but also incorporates modern innovations to ensure that local cultures remain flexible and sustainable. This study contributes to the body of work on social capital and local wisdom by offering empirical insights from rural Indonesia, particularly in Gorontalo. It demonstrates how traditional social capital, like Huyula, can serve as an effective tool for social development, conflict resolution, and cultural preservation. Additionally, it explores how these values can be adapted to the modern era through digital technology. The findings offer practical guidance for policymakers, community leaders, and scholars to create intervention programs that blend local cultural values with technological advancements and social evolution, aiming to sustain cultural heritage while enhancing community well-being.

CONCLUSION

In Polohungo Village, the Huyula values are crucial social assets that form the primary basis for establishing and sustaining a strong and united social network within the community. This tradition of mutual aid, ingrained both normatively and emotionally, not only demonstrates social unity and a collective sense of ownership but also bolsters the cultural identity and emotional bonds of residents with their community. As an informal mechanism for social regulation, Huyula effectively resolves disputes and ensures equitable resource management, thereby preserving social harmony and stability.

The study highlights the crucial role that traditional and religious leaders play in upholding Huyula values through moral and cultural authority. Meanwhile, village women are essential in promoting and organizing cooperative efforts in both private and public settings. Nonetheless, the younger generation's shift in values, driven by modernization, urbanization, and the spread of digital technology, presents a significant challenge to the preservation of Huyula's values.

The younger generation's innovative use of social media for documenting and spreading traditional values indicates a form of cultural blending that helps keep Huyula relevant in today's world. This strategy paves the way for a vibrant and inclusive cultural renewal, merging traditional values with technological advancements.

To maintain the essence of Huyula's values, a structured and inclusive revitalization plan is essential, which involves incorporating these values into village policies, community empowerment initiatives, and formal cultural events like festivals. A development approach centered on the community, which fosters collaboration among the government, local communities, and cultural leaders, is crucial for preserving traditional values while adapting to societal changes. Consequently, Huyula's value extends beyond a tradition of mutual aid; it serves as a crucial social asset for enhancing social welfare, preserving culture, and reinforcing the unity of the Polohungo Village community. Sustaining and nurturing these values will fortify the social foundations, enabling them to confront modern challenges without compromising the local cultural identity.

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