



# SIGNIFICATION AND CULTURE BEHIND THE JENANGSENGKOLO TRADITION AT THE CROSSROADS

## Signification and Culture Behind the JenangSengkolo Tradition at the Crossroads

Vita Firdausiyah<sup>1</sup>, Siti HalimatusSa'diyah<sup>2</sup>, Rumiati<sup>3</sup>

<sup>1,2</sup> UniversitasIslam Zainul Hasan Genggong, Probolinggo, Indonesia  
Email : [diyahhsy1001@gmail.com](mailto:diyahhsy1001@gmail.com), [arumiati024@gmail.com](mailto:arumiati024@gmail.com)

### Abstract:

This research investigates the tradition of using jenangsengkolo in Laok Cora Hamlet, Probolinggo, with a focus on its sustainability and significance in the local cultural context. Through interview methods with local participants, this research explores this traditional practice in various contexts of local community life. The main objective is to understand the significance of jenangSengkolo placement, why it is an important part of the tradition, and how it affects daily life and social interactions in the neighborhood. The research results show that the jenangsengkolo tradition is still strongly maintained by the community and remains relevant in life ceremonies, such as rice harvest, weddings and other celebrations. The analysis also reveals the symbolic meaning in the use of jenangsengkolocolors, which reflect the values and beliefs held by the community. Furthermore, the use of natural ingredients in making jenang indicates concern for the authenticity and sustainability of this tradition, adding depth to the understanding of the culture and spirituality of the local community.

**Keywords:** JenangSengkolo, Tradition, Cultural Sustainability

### INTRODUCTION

JenangSengkolo depicts the sacredness and complexity of culture in Javanese society, where traditional practices are maintained to maintain spiritual balance and good luck in everyday life (NUHA 2019). In the context of a road intersection, the placement of jenang becomes a ritual intended to ward off bad luck or balak. Even though physically JenangSengkolo is only an offering that is not eaten or distributed to passersby, its presence has a deep meaning to maintaining blessings and harmony in the surrounding environment (Muqoddam and Maghfiroh 2019). Jenang Sengkolo illustrates the sacredness and complexity of culture in Javanese society, where traditional practices are maintained to maintain spiritual balance and good fortune in daily life.(NUHA 2019). In the context of the crossroads, the placement of this jenang becomes a ritual intended to ward off bad luck. Although physically jenang Sengkolo is only an offering that is not eaten or shared with passersby, its presence has a deep meaning to maintain blessings and harmony in the surrounding environment (Muqoddam and Maghfiroh 2019).

The tradition of placing jenang Sengkolo at the crossroads also reflects the strong social values in Javanese culture, especially gotong royong and solidarity. Although the jenang is not eaten or shared, its presence at the crossroads invites people to reflect on and strengthen spiritual bonds and togetherness (Margerita

2022). This practice emphasizes that good fortune and blessings are not only the responsibility of individuals, but are also the result of collaboration and concern for the common good (Husna 2020). Thus, jenang Sengkolo at the crossroads is not only a symbol of spiritual belief, but also a representation of the spirit of gotong royong which is the main pillar in Javanese culture.

Although jenang Sengkolo at the crossroads has a rich meaning in Javanese culture as an antidote to bad luck, a gap, in theory, may exist in the understanding of the concrete mechanisms or processes involved in the process of "eliminating bad luck". Although there is a strong belief in Javanese society regarding the magical power of jenang Sengkolo in warding off bad luck, there is no strong empirical evidence to support this claim in a scientific context. This gap in theory indicates a gap between belief and scientific understanding of the effect of jenang Sengkolo in warding off bad luck at street intersections.

In addition, a gap in theory also arises in linking the placement of jenang Sengkolo at street intersections with the specific purpose of rejecting bad luck (Fanani 2023). Although this belief is strong in Javanese culture, there has been no in-depth research to explain in detail how the location and context of jenang Sengkolo placement affects its effectiveness as a bad luck repellent. Further research is needed to bridge the gap between cultural beliefs and scientific understanding of jenang Sengkolo, as well as to identify other factors that may influence people's perceptions of luck and bad luck in this context.

A study by (Lutfiyah, Anditha, and Nurfarida 2023) showed that the placement of jenang Sengkolo at street intersections also has a significant contribution to protecting the environment and environmental sustainability. The results of this study reveal that jenang Sengkolo is part of an environmentally friendly tradition where the ingredients used in making the jenang generally come from local and organic resources. This discovery opens new insights into the role of culture in supporting sustainable practices and directs attention to the importance of maintaining a balance between cultural traditions and environmental sustainability.

In addition, a study by (P. Studi et al. 2020) highlighted the potential of jenang Sengkolo as an attractive cultural tourism object. In this study, it was found that tourists, both local and international, are increasingly interested in learning about and experiencing Javanese culture through the experience of witnessing the procession of placing jenang Sengkolo at the crossroads. This has a positive impact on the local economy and opens up opportunities for sustainable tourism development that respects and strengthens local cultural identity. This research illustrates how traditional practices such as jenang Sengkolo placement can be a valuable cultural resource in enriching the tourist experience and promoting local cultural heritage.

In contrast to previous studies, the current research on "Signification and Culture Behind Jenang Sengkolo at the Crossroads" emphasizes two important aspects that have not been explored much before. First, this study highlights the role of jenang Sengkolo in maintaining environmental sustainability. While previous studies have focused more on the spiritual and social aspects of jenang Sengkolo, this latest research reveals that the jenang also has a positive impact on protecting the environment with the use of local and organic ingredients in its production. This

shows the evolution of understanding of traditional cultural practices in the context of environmental sustainability.

From the explanation above, the research title "Signification and Culture Behind Jenang Sengkolo at the Crossroads" aims to explore and reveal the meaning and cultural context associated with the practice of using jenang Sengkolo at the crossroads in Javanese society. The research aims to explore the significance of placing jenang Sengkolo at street intersections, why it is an important part of tradition and how it affects daily life and social interactions in the neighborhood. Thus, the main objective of this study is to provide a deeper understanding of jenang Sengkolo as a complex cultural and social phenomenon in Javanese society.

## **LITERATURE REVIEW**

### **a Significance**

Signification is a concept used in cultural analysis, linguistics, and semiotics to refer to the meaning contained in a symbol, sign, or representation.(Fadhliyah 2021). In a cultural context, signification refers to how an object or event is given meaning by a particular society or group (Sodik, Sahal, and Herlina 2019).. Such meanings are often not only individualized, but also related to the social context, history, and values held by a group or culture (Sodik, Sahal, and Herlina 2019). Thus, signification helps us understand how meanings are formed, maintained, and exchanged within a society or culture.

In linguistics, signification refers to the relationship between a sign (language) and its meaning. According to semiotic theory, a sign consists of two main elements: signifier and signified (Saipuddin Suliman et al. 2023). Signifier is the physical form or symbol used to convey meaning, while signified is the meaning contained in the sign (Hendro 2020). The concept of signification in linguistics helps us understand how language is used to produce and convey meaning, as well as how that meaning is received and understood by readers or listeners (J. Studi et al. 2023).

In the context of semiotic analysis, signification also includes the process of interpreting and reading signs or symbols in culture or media. It involves understanding how such signs are produced, exchanged, and interpreted in a particular context (Yazid and Rumilah 2023). Signification analysis helps us understand how culture and media influence the way we understand and respond to the world around us, as well as how our identities and values are shaped by these processes (Desa and Toa, n.d.).

As such, signification plays an important role in understanding how meanings are formed, maintained and exchanged in various cultural, linguistic and semiotic contexts. It is a broad and complex concept that helps us understand how we interact with the world around us and build a shared understanding of the reality we experience.

### **b Culture**

Culture is a set of behavior patterns, norms, values, traditions, and institutions shared by a group of people in a society. It encompasses all aspects of human life, including language, religion, art, science, technology, political systems, and social organization.(Sati et al. 2021). Culture reflects the way of life and worldview of a society, and develops through interactions between individuals, groups, and the surrounding environment.(Hidayat 2021).

One of the characteristics of culture is that it is dynamic and continues to evolve. Culture is not stagnant, but is always changing and adapting in response to changes in the environment and social conditions.(Abdillah, Maylissabet, and TAUFIQ 2019). This process can occur through various means, such as innovation, cultural diffusion, and acculturation between different cultures. As a result, cultures often undergo complex and diverse transformations over time.

Culture also has a very important role in shaping individual and group identity. A person's cultural identity is the result of a complex interaction between personal experiences, cultural values, and the social context in which the individual lives (Mubin Syahrul 2020). Cultural identity helps individuals to feel connected to their community and is often a source of pride and strong self-identity.

Finally, culture is also a means of conveying and passing on knowledge, values, and traditions from one generation to the next. This involves learning and socialization processes that occur within families, schools, workplaces and communities (Noventue et al. 2024). As such, culture plays an important role in ensuring the continuity and stability of society as well as enriching the life experiences of individuals through a rich and diverse cultural heritage.

### **c Jenang Sengkolo**

Jenang Sengkolo is a traditional Javanese dish that has deep meaning and symbolism in Javanese culture. Jenang itself is a type of food made from glutinous rice cooked into a thick paste, usually mixed with coconut milk and sugar. Meanwhile, Sengkolo comes from the word "morwakala" which means removing bad luck or misfortune. JenangSengkolo means jenangwhich removes bad luck. In the Javanese tradition, jenangSengkolo is believed to have the spiritual power to reject bad luck, so it is often considered a dish that brings good luck to those who consume it (Fizriyani and Mujtaba 2022).

The making of jenangSengkolo is not just a cooking process, but also involves a series of rituals and beliefs that are unique to Javanese culture. Usually, jenangSengkolo is served on certain occasions, such as celebrations or traditional ceremonies, to bring good luck and protect from all forms of misfortune. It is also often placed at street intersections or in front of houses as offerings, as a form of respect to spirits or spiritual entities believed to reside in the neighborhood (Febriyanto, Muslimin, and Karimah 2023).

Apart from being a culinary treat, jenang Sengkolo also has deep social and cultural values. The placement of this jenang at street intersections or in other public places also reflects the spirit of gotong royong and togetherness in Javanese society. This practice shows that the existence of jenang Sengkolo is not only meaningful as a symbol of individual luck but also as an effort to maintain the common welfare of the community.(Hakim 2023). Thus, jenang Sengkolo is not only a food, but also an important part of the rich and diverse cultural heritage of Javanese society.

## **RESEARCH METHODS**

This research uses a qualitative descriptive approach, which aims to describe and understand in depth the phenomenon under study. The qualitative descriptive approach emphasizes an in-depth understanding of the context, process, and meaning contained in the observed phenomenon (Ardiansyah, Risnita, and Jailani

2023). The location of this research is in Betek Village, Laok Cora Hamlet, Krucil District, Probolinggo Regency. The use of this descriptive qualitative approach allows researchers to collect information and data holistically about the use of jenang Sengkolo in the context of local culture and society.

Data collection was conducted through unstructured interviews and observation. Unstructured interviews are a data collection method that allows researchers to obtain in-depth information about respondents' experiences, views, and perceptions related to the research topic (Sukmayanti and Aliyyah 2023). In unstructured interviews, there is no rigid list of questions, allowing for more natural interactions between researchers and respondents, as well as providing space for respondents to express their thoughts and experiences more freely (Laura Stephani Ginting 2019).

Observation was conducted to directly observe the situation and context in the field related to the use of jenang Sengkolo. Through observation, the researcher can gain a deeper understanding of the cultural and social practices related to jenang Sengkolo, as well as identify contextual factors that influence its use in the local community. Thus, the combination of unstructured interviews and observation in data collection allows the researcher to gain a comprehensive and in-depth understanding of the significance and culture behind the use of jenang Sengkolo in the context under study (Stapa et al. 2023).

## **RESULT AND DISCUSSION**

The tradition of using jenang sengkolo remains strong and closely held by the people of Laok Cora Hamlet, Probolinggo. According to an interview with one of the locals, this tradition is carried out in various important moments in daily life, such as rice harvest, illness, marriage, and other celebrations. This practice has been going on since the time of the Prophet Adam, showing the depth of history and strong traditional values in their culture.

The depth of history and strong traditional values in a culture are the foundations that enrich a society's identity. History encompasses the cultural heritage, traditions, beliefs and experiences that have accumulated over generations (Erna Mena Niman 2019). Traditional values such as honesty, hard work, solidarity, or respect for others are the main pillars in shaping character and social norms in a culture (Muhammad and Yosefin 2021). This historical depth and traditional values provide a solid foundation for people to understand their origins, maintain their identity, and value their cultural heritage. By understanding and maintaining these values, a culture can continue to evolve while still honoring its roots.



**Picture 1: Picture of Jenang Sengkolo at the intersection of the street**

However, there is a misconception among the community regarding the laying of jenangsengkolo at street intersections. Although it can be placed anywhere, people generally limit this tradition to a specific location.



**Picture 2: The Road Usually Occupied by JenangSengkolo in Laok Cora Hamlet**

In addition, this tradition also has five types of jenangsengkolo colors that have their symbolic meanings.(Jinten 2024). Each color symbolizes an important aspect of life and has a deep philosophical value in this tradition. For example, the red color symbolizes the role of the mother who gave birth with her blood, while the white color symbolizes the white waterthat comes from our father. This shows how rich the meaning and symbolism contained in this practice are.(Sendang 2023). The importance of using natural ingredients in making jenang also shows concern for the sanctity and authenticity of this tradition.

**Picture 3: Various Colors of Jenang**



According to the interview, the reading that is recited when placing the jenang is listed in the book, and only people with special knowledge can do it.(Sendang



2023). This shows how this tradition is carefully guarded and respected by the local community. Traditions that are carefully guarded and respected by the local community reflect the importance of cultural heritage and values that are passed down from generation to generation.

When a tradition is carefully preserved and respected, it demonstrates a sense of responsibility and pride in their cultural identity. By carefully maintaining traditions, local people can ensure the continuity of their culture and strengthen social ties within the community (Prihandhana, Suarsana, and Kaler 2023).(Prihandhana, Suarsana, and Kaler 2023).. By honoring traditions, they also show appreciation for their cultural roots and enrich the existing cultural diversity (Zahrika and Andaryani 2023).(Zahrika and Andaryani 2023).. Awareness of the importance of keeping traditions alive also helps people to stay connected to the history and values that shape their identity.

The results of belief in this tradition can also be seen from the recognition of one of the residents who said that this tradition was proven to produce healing from illness, grant wishes, and provide peace in his life.(Mr. Hasan 2023). This shows that the jenangsengkolo tradition is not only a form of cultural heritage but also a source of spirituality and strength in the daily lives of local people.

## CONCLUSION

From the research, it can be concluded that the tradition of using jenangsengkolo in Laok Cora Hamlet, Probolinggo, is an inseparable part of the local community's life. This tradition is still closely held and believed in various aspects of daily life, showing strong cultural continuity. Although it has been going on since the time of the Prophet Adam, there is still a misunderstanding among the community regarding the placement of jenangsengkolo at the crossroads.

The color of jenangsengkolo has a deep symbolic meaning, reflecting important aspects of human life. The use of natural ingredients in making jenang shows concern for the sanctity and authenticity of this tradition. The result of the belief in this tradition can also be seen from the confession of one of the residents who said that this tradition has proven to produce healing from illness, fulfillment of wishes, and peace in his life. Thus, the jenangsengkolo tradition is not only a cultural heritage, but also a source of spirituality and strength in the daily lives of local people.

## REFERENCE

- Abdillah, Kudrat, Maylissabet Maylissabet, and M. TAUFIQ. 2019. "Kontribusi Bahtsul Masail Pesantren Di Madura Dalam Menghadapi Perkembangan Hukum Islam Kontemporer." *Perada* 2 (1): 67-80. <https://doi.org/10.35961/perada.v2i1.31>.
- Ardiansyah, Risnita, and M. Syahrani Jailani. 2023. "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif." *Jurnal IHSAN: Jurnal Pendidikan Islam* 1 (2): 1-9. <https://doi.org/10.61104/ihsan.v1i2.57>.
- Desa, Kepala, and Tana Toa. n.d. "Infiltrasi Teknologi Komunikasi Pada Masyarakat Adat Kajang Sulawesi Selatan," 227-38.
- Erna Mena Niman. 2019. "Kearifan Lokal Dan Upaya Pelestarian Lingkungan Alam."

- Jurnal Pendidikan Dan Kebudayaan Missio* 11 (1): 91-106.  
<https://doi.org/10.36928/jpkm.v11i1.139>.
- Fadhliyah, Ziyadatul. 2021. "Semiotika Ferdinand de Saussure Sebagai Metode Penafsiran Al-Qur'an: Kajian Teoritis." *Al-Afkar* 4 (1): 109-22. [https://al-afkar.com/index.php/Afkar\\_Journal/issue/view/4](https://al-afkar.com/index.php/Afkar_Journal/issue/view/4).
- Fanani, Muhammad Fithrah. 2023. "Penerapan Syariat Islam Melalui Selamatan Sebagai Tradisi Akulturatif Dalam Konteks Pernikahan Berbasis Weton Perspektif Hukum Islam." *Maliki Interdisciplinary Journal (MIJ)* 1 (3): 383-91.
- Febriyanto, Dedi, Muslimin, and Latifatul Karimah. 2023. "MENILIK TRADISI SUROAN PADA MASYARAKAT JAWA DI KELURAHAN CAHAYA MAS Dedi." *Jurnal Pendidikan Dan Sosial Budaya* 3: 1116-34.
- Fizriyani, Wilda, and Nadzierul Mujtaba. 2022. "Istilah-Istilah Kuliner Dalam Ritual Neloni Di Kabupaten Malang: Studi Etnolinguistik." *Sutasoma : Jurnal Sastra Jawa* 10 (2): 118-27. <https://doi.org/10.15294/sutasoma.v10i2.59500>.
- Hakim, Ahmad Nur. 2023. "TRADISI TINGKEBAN PADA MASYARAKAT DUSUN KANDANGAN, SUGIHWARAS, PRAMBON, NGANJUK (Studi Living Hadis)."
- Hendro, eko punto. 2020. "Simbol: Arti, Fungsi, Dan Implikasi Metodologisnya." *Jurnal Ilmiah Kajian Antropologi* 3 (2): 158-65. <https://ejournal.undip.ac.id/index.php/endogami/article/download/30640/17351>.
- Hidayat, Samsul. 2021. "Implikasi Dan Konsekwensi Nilai-Nilai Local Wisdom (Kearifan Lokal) Dalam Kepemimpinan Di Era Globalisasi." *Jurnal Inovasi Penelitian* 1 (10): 2113-22.
- Husna, V I A Nailatul. 2020. "TINJAUAN HUKUM ISLAM TERHADAP TRADISI MAYANGI (Studi Kasus Desa Puger Wetan Kecamatan Puger Kabupaten Jember)." IAIN Jember. 2020.
- Jinten, Buk. 2024. "Wawancara Dengan Masyarakat Laok Cora."
- Laura Stephani Ginting. 2019. "Kesepian Pada Lansia Dipanti Jompo Suka Makmur." *Keperawatan Gerontik*.
- Lutfiyah, Dimas Anditha, and Eva Nurfarida. 2023. "Eksplorasi Etnomatematika Pada Tradisi Masyarakat Jawa 'Jenang Sengkolo' Di Jember." *Gammath : Jurnal Ilmiah Program Studi Pendidikan Matematika* 8 (1): 30-38. <https://doi.org/10.32528/gammath.v8i1.270>.
- Margerita, A. 2022. "Perubahan Bentuk Kesenian Dongkrek Dalam Budaya Masyarakat Desa Mejayan Kabupaten Madiun." <http://repository.isi-ska.ac.id/5368/%0Ahttp://repository.isi-ska.ac.id/5368/1/SKRIPSI-DONGKREK-AYESA%2C%28PEDALANGAN%29.pdf>.
- Mubin Syahrul. 2020. "Pengaruh Globalisasi Terhadap Identitas Keagamaan Dalam Kalangan Pemuda Muslim." *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya* 1 (2023): 1093-1104. <https://kompasiana.com/syahrulmubin/5e4bb2ce097f3666bf04d932/pengaruh-globalisasi-terhadap-identitas-nasional>.
- Muhammad, Farrel, and Yohana Yosefin. 2021. "Peran Kearifan Lokal Pada Pendidikan Karakter Dimasa Pandemi (Suatu Kajian Studi Literatur Manajemen Pendidikan & Ilmu Sosial)." *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 2 (2):



- 519–28. <https://doi.org/10.38035/jmpis.v2i2.508>.
- Muqoddam, Faqihul, and Virgin Suciyantri Maghfiroh. 2019. "Syncretism of Slametan Tradition As a Pillar of Islam Nusantara." *Journal of Social and Islamic Culture* 27 (1): 75–94. <https://doi.org/10.19105/karsa.v27i1.1950>.
- Noventue, Rizal, Slamet Ginanjar, Ki Hajar Dewantara, and Nilai-nilai Pancasila. 2024. "PANCASILA PADA SISWA PENDIDIKAN : BUDAYA HAJAR NILAI-NILAI" 7: 2809–18.
- NUHA, RISTA ASLIN. 2019. "TRADISI WETON DALAM PERKAWINAN MASYARAKAT KABUPATEN PATI PERSPEKTIF HUKUM ISLAM." *Rabit : Jurnal Teknologi Dan Sistem Informasi Univrab* 1 (1): 2019.
- Pak Hasan. 2023. "Wawancara Salah Satu Masyarakat Laok Cora."
- Prihandhana, I G N Karista Oda, I Nyoman Suarsana, and I Ketut Kaler. 2023. "Tradisi Siat Sambuk Di Banjar Pohgending, Desa Pitra, Kecamatan Penebel, Kabupaten Tabanan." *JSL Jurnal Socia Logica* 3 (2): 1–16.
- Saipuddin Suliman, Mohd, Nordiana Ab Jabar, Daeng Haliza Daeng Jamal, Suraya Sukri, Ainul Wahida Radzuan, Fatimah Muhd Shukri, Tuan Rusmawati Raja Hassan, Universiti Malaysia Kelantan, and Malaysia Lim Ying Xuan. 2023. "Puisi Konkrit: Satu Penelitian Berdasarkan Pendekatan Semiotik Concrete Poetry: A Study Based on a Semiotic Approach." *Pendeta* 14 (1): 1–12. <https://doi.org/10.37134/pendeta.vol14.1.1.2023>.
- Sati, Ajeng Lara, Marhamah, Nurhot, and Ullia Dew. 2021. "REPRESENTASI NILAI PANCASILA DALAM KEHIDUPAN BERBUDAYA." *Syntax Fusion : Jurnal Nasional Indonesia* 1 (2): 6.
- Sendang, pak joko. 2023. "Wawancara Dengan Dukun Di Jawa."
- Sodik, Mohamad, Yosef Farhan Dafik Sahal, and N. Hani Herlina. 2019. "Pengaruh Kinerja Guru Dalam Pelaksanaan Pembelajaran Terhadap Prestasi Belajar Siswa Pada Mata Pelajaran Alquran Hadis." *Jurnal Penelitian Pendidikan Islam* 7 (1): 97. <https://doi.org/10.36667/jppi.v7i1.359>.
- Stapa, Yasa, Labuan Bajo, Kecamatan Komodo, and Manggarai Barat. 2023. "Implementasi Kebijakan Disiplin Madrasah : Studi Kasus Penegakan Tata Tertib Di Min." *EDUNET-The Journal of Humanities and ...* 1 (1). <http://jurnal.unikastpaulus.ac.id/index.php/je/article/view/1908%0Ahttps://jurnal.unikastpaulus.ac.id/index.php/je/article/download/1908/893>.
- Studi, Jurnal, Januari Juni, Fadhillah Nur Khaerati, and Muh Alwi Hs. 2023. "AL-QUDWAH Bahasa Ilmiah Sebagai Sarana Berpikir Dalam Studi Islam Serta Implementasinya Pada Interpretasi Teks-Teks Al-Qur ' an Aspek , Antara Lain : Artikel Yang Ditulis Oleh , Buyung Dan Nunu Burhanuddin ( 2023 ) 4 , Muhammad" 1.
- Studi, Program, Pendidikan Sejarah, Jurusan Pendidikan, Ilmu Pengetahuan, Fakultas Keguruan, D A N Ilmu, and Universitas Jember. 2020. "Nilai Seni Pertunjukan Barong Sebagai Obyek Wisata Budaya Using Di Kemiren Banyuwangi Tahun."
- Sukmayanti, Siti, and Rusi Rusmiati Aliyyah. 2023. "Pengelolaan Kelas Rendah Pada Kurikulum Merdeka." *Karimah Tauhid* 2 (6): 3086–3102. <https://ojs.unida.ac.id/karimahtauhid/article/view/11113>.
- Yazid, M Hikmal, and Siti Rumilah. 2023. "Tindak Tutur Konstatif Pada Pernyataan

- Rocky Gerung : Pragmatik Lokuisi" 13 (2018): 303-15.
- Zahrika, Nazala Aprian, and Eka Titi Andaryani. 2023. "Kurikulum Berbasis Budaya Untuk Sekolah Dasar : Menyelaraskan Pendidikan Dengan Identitas Lokal." *Pedagogika: Jurnal Ilmu-Ilmu Kependidikan* 3 (2): 163-69.