

Resilience of Historical Heritage The Existence of Wiwitan Tradition within the Dynamics of Farmer Groups in the Modern Era

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Abstract

Agriculture is an inseparable part of agrarian culture; however, current agricultural modernization risks eroding local traditional practices due to its focus on efficiency, productivity, and economic gain. This study aims to analyze the relationship between farmer group dynamics and the existence of the *Wiwitan* tradition in Sindumartani Village, Ngemplak District, Sleman, Yogyakarta. Using a quantitative approach, research was conducted on 35 respondents from two farmer groups with distinct characteristics: the Tani Rukun group, which still preserves the tradition, and the Ngudi Mulyo 1 group, which no longer practices it. Data were collected using likert scale questionnaires and analyzed through correlation tests. The results indicate that the group development and maintenance variables have a very strong positive correlation ($r = 0.722$; Sig = 0.000) with the existence of the tradition. Furthermore, group goals and group cohesiveness variables show a significant positive correlation at a moderate level ($r = 0.448$ and 0.450 , respectively). Conversely, group structure, task functions, and group effectiveness do not show statistically significant relationships. This study concludes that farmer group dynamics, particularly in the aspects of development and cohesiveness, play a crucial role in maintaining the continuity of the *wiwitan* tradition amidst the currents of modernization.

Keywords: Farmer Group Dynamics, Tradition Existence, Agricultural Modernization

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INTRODUCTION

Agriculture is a vital sector supporting rural economies and remains an inseparable part of agrarian culture, passed down through generations. The relationship between agriculture and culture encompasses religious rituals rooted in belief systems and social values (Khan & Rajput, 2025). A tangible manifestation of this human-nature relationship is the *wiwitan* tradition. This pre-harvest ritual serves as an expression of gratitude to God and a prayer for the harvest to bring blessings. Beyond its religious value, *wiwitan* embodies deep social meaning, solidarity, and local wisdom (Sari & Setyawan, 2022).

Modernization in Asian agriculture, driven by the Green Revolution and mechanization, has created a distinct dilemma. On one hand, technology enhances

efficiency and yield stability (Hollósy et al., 2023), on the other hand, it is directly proportional to the erosion of local traditional practices. Modernization often leads to a decrease in ritual frequency or even the loss of cultural practices as farmers shift their orientation toward time and economic efficiency (Dahlin & Svensson, 2021). Technical and social factors, such as declining harvests, pest attacks, and limited capital, also influence farmers' decisions to continue practicing the wiwitan tradition. When losses occur, this tradition is often viewed as an economic burden, even though its social function is crucial in strengthening communication and encouraging simultaneous planting to mitigate risks (Salim et al., 2024).

Farmer group dynamics play a key role in shaping and maintaining social cohesion at the village level (Seftina et al., 2024). Dynamic groups can create synergy between formal regulations and cultural values, serving as an effective solution to preserve the existence of Wiwitan amidst modernization pressures. This tradition can, in fact, coexist with modern technology as a social glue that supports productivity. Without preservation efforts through group dynamics, noble values and Javanese cultural identity risk disappearing, echoing the philosophical warning, "*Wong Jowo ojo ngasi ilang Jowone*" (Javanese people should not lose their Javanese identity) (Saputra, 2025).

Rice productivity in Sleman Regency reached its lowest point in five years in 2024 (BPS, 2024), and production in Ngemplak District remains suboptimal (UPTD BP4 Wil. VI, 2025), posing a serious challenge to long-standing agrarian heritage. Seasonal changes and the risk of crop failure weigh heavily on farmers' decisions to perform rituals (Iskandar & Iskandar, 2022). Historically, the Wiwitan tradition emerged as a spiritual plea for harvest safety. However, amidst current climate shifts and increasing risks, the tradition has undergone a shift toward ecological meaning it is no longer merely a symbolic ritual but reflects a collective commitment to environmental balance and land resource conservation. This phenomenon is evident in Sindumartani Village, where farmer group dynamics are vital in sustaining the tradition. Among the 14 existing farmer groups, there is a stark contrast between the Tani Rukun group, which actively maintains the tradition with the support of the Yogyakarta Special Region Privileged Fund (Danais), and the Ngudi Mulyo 1 group, which has begun to abandon it due to shifting value orientations.

These differing conditions between farmer groups provide a significant basis for researching the extent to which internal group dynamics relate to the existence of the tradition. This study aims to analyze the relationship between farmer group dynamics and the existence of the Wiwitan tradition in Sindumartani Village.

RESEARCH METHODS

This research was conducted in Sindumartani Village, Ngemplak District, Sleman Regency, Special Region of Yogyakarta, from October 2025 to May 2026. The research location was selected using a purposive sampling method. This study employs a quantitative approach through a survey method. The research population consists of all members of the Tani Rukun Farmer Group in Koripan Hamlet (61 members) and the Ngudi Mulyo 1 Farmer Group in Kentingan Hamlet (74 members), totaling 135 people. Based on the sampling technique proposed by Arikunto (2010), if the number of subjects exceeds 100, the sample can be determined by taking a specific percentage, such as 10%, 15%, 20%, 25%, or more. In this study, a sample size of 25% of the total population was used, resulting in 35 farmers, consisting of 16 farmers from the Tani Rukun group and 19 farmers from the Ngudi Mulyo 1 group.

The research data comprise primary data obtained directly from respondents and secondary data sourced from literature, the Central Bureau of Statistics (BPS), and village

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monographs. Primary data collection was carried out through questionnaires using a 1–5 Likert scale, in-depth interviews, and participatory observation to validate field information. The research instrument underwent validity testing using Pearson Correlation and reliability testing via the Cronbach's Alpha method. The variables studied include independent variables (X) consisting of Group Goals (X_1), Group Structure (X_2), Task Functions (X_3), Development and Maintenance (X_4), Group Cohesiveness (X_5), and Group Effectiveness (X_6), with the Existence of the Wiwitan Tradition as the dependent variable (Y).

Data analysis was performed using Spearman's Rank Correlation to examine the relationship between farmer group dynamics and the existence of the Wiwitan tradition, processed through the Statistical Package for the Social Sciences (SPSS) software. The strength of the relationship between variables was determined based on the correlation coefficient value (ρ) with a significance level of $\alpha = 0.05$. The interpretation of the coefficient refers to the criteria by Sugiyono (2019), which categorizes the level of relationship into very weak, weak, moderate, strong, and very strong.

RESULTS AND DISCUSSION

A. General Overview

1. History of Sindumartani Village

The history of Sindumartani Village is largely preserved through the oral accounts of village elders and community leaders who are regarded as the custodians of the area's heritage. Administratively, Sindumartani was officially established on May 20, 1946, following the merger of three territories: Johosari, Jambusari, and Pencarsari. In its early stages, the administrative system was organized around tasks focused on social affairs, religious life, and community welfare. Up to the current leadership of Drs. H. Anang Zamroni, M.S.I., seven individuals have officially served as the Village Head (Lurah).

Beyond its administrative evolution, Sindumartani's historical identity is deeply intertwined with religious values, as evidenced by the existence of *Sendang Joholanang* (Joholanang Spring). This site is believed to be a legacy of Sunan Kalijaga during his mission to spread Islam. According to local lore, the spring emerged in the middle of an arid landscape as a divine answer to his need for water to perform worship. To this day, the spring remains a symbol of both environmental resilience and the spiritual values that shape the lives of the agrarian community in Sindumartani.

2. Geographical Conditions of Sindumartani Village

Sindumartani Village is located within the Ngemplak District, Sleman Regency. It is situated approximately 5 km east of the Ngemplak District center and about 20 km from the Sleman Regency government center. Geographically, the area is located at coordinates $7^{\circ}40'42.7''$ – $7^{\circ}43'00.9''$ South Latitude and $110^{\circ}27'59.9''$ – $110^{\circ}28'51.4''$ East Longitude. Access to Sindumartani is considered relatively easy, supported by a road network that connects it to the surrounding areas.

Sindumartani Village covers a total area of approximately 528.9270 hectares, which is utilized for various needs. This land use includes public

buildings, road networks, agricultural areas such as paddy fields and dry fields, residential areas, cemeteries, and other public facilities, including sports fields.

3. **Demographic Conditions of Sindumartani Village**

As of 2024, the population of Sindumartani Village reached 7.793 residents, consisting of 3.799 males and 3.994 females. These data indicate that the female population is slightly larger than the male population, although the overall composition remains relatively balanced. This demographic balance is conducive to the sustainability of social, economic, and developmental activities within the region.

Regarding the age structure, the population of Sindumartani is dominated by the productive age group. The 25–49 age group is the largest, indicating that the majority of the community is within the working-age bracket. Meanwhile, the elderly population (above 50 years old) totals 1.913 individuals, classified within the non-productive group. Furthermore, there are 619 toddlers (0–4 years old), while the school-age to adolescent group (5–24 years old) reaches 1.827 individuals. This composition demonstrates that Sindumartani possesses significant human resource potential, particularly to support development in the economic and agricultural sectors.

B. **Characteristics of Respondents**

The characteristics of the respondents provide an overview of the profiles of farmers belonging to the Tani Rukun and Ngudi Mulyo 1 farmer groups. These profiles encompass age, gender, and educational attainment, all of which may influence group dynamics and the members' perceptions of the Wiwitan tradition.

1. **Characteristics of Respondents by Age**

The characteristics of respondents by age provide an overview of the age composition of farmer group members, which influences productivity and the sustainability of farmer regeneration. Detailed data regarding this composition can be found in Table 1 below.

Table 1. Characteristics of Respondents by Age				
No	Category	Age (Years)	Frequency (Persons)	Percentage (%)
1	Not-productive	0-14	0	0%
2	Productive	15-65	31	89%
3	Post-productive	>65	4	11%
Total			35	100%

Source: Primary Data Analysis, 2026

Based on the data in Table 1, the majority of respondents (89% or 31 people) fall within the productive age category (15–65 years), while the remaining 11% are in the post-productive age category, with no respondents in the pre-productive age group. This classification refers to the standards set by the Central Bureau of Statistics (2023), which measure an individual's capacity to participate economically and socially.

The dominance of the productive age group reflects that the group members possess prime physical conditions, an open attitude toward change, and a high capacity for adopting innovations (Nina et al., 2025). Strategically, this age

group serves as a bridge between the older generation and the demands of modernization; therefore, their presence is crucial in maintaining the existence of the Wiwitan tradition through sustainable preservation in the modern era.

2. Characteristics of Respondents by Gender

The characteristics of respondents by gender are used to identify the distribution of roles and gender involvement in farmer group activities. The data distribution is presented in Table 2 as follows:

Table 2. Characteristics of Respondents by Gender

No	Category	Frequency (Persons)	Percentage (%)
1	Male	33	94%
2	Female	2	6%
Total		35	100%

Source: Primary Data Analysis, 2026

Based on the data in Table 2, there is a clear dominance of males at 94% (33 people), while female respondents account for only 6% (2 people). This indicates that roles in agricultural production activities and decision-making processes within the farmer groups are still primarily centered on men. This condition directly influences leadership patterns and interactions within the group dynamics.

Despite their limited numbers, female participation remains crucial, particularly in the social and cultural dimensions, as well as in the preparation for the Wiwitan tradition rituals. Thus, the synergy of roles between men and women serves as a supporting factor for the sustainability of farmer groups and as a guardian for the existence of local traditions amidst the challenges of the modern era.

3. Characteristics of Respondents by Educational Attainment

The characteristics of the respondents' educational attainment reflect the quality of human resources within the membership in terms of absorbing information and understanding traditional values. The detailed composition of these educational levels can be found in Table 3 below.

Table 3. Characteristics of Respondents by Educational Attainment

No	Education/Education Level	Jumlah (Jiwa)	Persentase (%)
1	Not formal schooling	1	3%
2	Elementary school	2	6%
3	Junior high school	5	14%
4	Senior high school/vocational high school	24	69%
5	Higher education	3	9%
Total		35	100%

Source: Primary Data Analysis, 2026

Based on the data in Table 3, the majority of respondents (69% or 24 people) have an upper secondary education background (Senior high school/vocational high school). The remaining distribution consists of junior high school (14%), higher education (9%), elementary school (6%), and those with no formal schooling (3%). This dominance of secondary education graduates indicates that most farmer group members possess an adequate capacity to absorb technical information and adopt the latest agricultural innovations.

Sociologically, this relatively high educational level has a positive impact on group dynamics, particularly regarding communication effectiveness and collective decision-making processes. Furthermore, this educational background enables farmers to synergize modern knowledge with local values, ensuring that the understanding of the Wiwitan tradition remains preserved and relevant in the modern era.

C. Analysis of the Relationship Between Farmer Group Dynamics and the Existence of the Wiwitan Tradition

Analisis the analysis of the relationship between farmer group dynamics and the existence of the wiwitan tradition in the modern era was conducted using Spearman's Rank Correlation analysis. The results of this analysis are presented in the following table:

Table 4. Correlation Test Between Farmer Group Dynamics and the Existence of the Wiwitan Tradition in the Modern Era

No	Variable	(r)	Sig. (2-tailed)	Significance Description ($\alpha = 0,01$)	Relationship Direction	Relationship Strength
1	X ₁ - Y	0.448	0.007	Significant	Positive	Moderate
2	X ₂ - Y	0.332	0.051	Not Significant	Positive	Weak
3	X ₃ - Y	0.117	0.502	Not Significant	Positive	Very weak
4	X ₄ - Y	0.722	0.000	Significant	Positive	Strong
5	X ₅ - Y	0.450	0.007	Significant	Positive	Moderate
6	X ₆ - Y	0.292	0.089	Not Significant	Positive	Weak

Source: Primary Data Analysis, 2026

1. Relationship Between Group Goals (X₁) and the Existence of the Wiwitan Tradition (Y)

Based on the results of the Spearman's rank correlation test in Table 4, a correlation coefficient (r) of 0.448 was obtained with a significance level of 0.007 ($p < 0.01$). These results indicate a positive and significant relationship of moderate strength between group goals and the existence of the wiwitan tradition. This implies that the clearer and stronger the members' understanding of group goals, the more the continuity of the wiwitan tradition tends to be preserved. This finding is consistent with (Mulya Rahman & Murdiyanto, 2024), who state that clarity of group goals is a vital foundation for maintaining local wisdom amidst agricultural modernization.

This relationship is reflected in the differing conditions of the two farmer groups. In the Tani Rukun farmer group, the wiwitan tradition has evolved into a part of their collective identity and continues to be carried out independently using the group's internal funds, without reliance on external aid such as the Special Region Fund (*Dana Keistimewaan/Dana*). Conversely, in the Ngudi Mulyo

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1 farmer group, the existence of the tradition tends to weaken because the goal of preservation is no longer a primary priority. The tradition is generally performed only when there is external prompting, and it faces obstacles such as the perceived complexity of the rituals and a declining interest among the younger generation regarding the *uborampe* (ritual offerings).

In line with the statement by (Nisa *et al.*, 2022), farmers rationality plays a role in sustaining culture. Clear group goals can strengthen motivation and social cohesion; however, their effectiveness depends on the ability to adapt to changing times. Adjusting group goals ensures that the Wiwitan tradition is not merely seen as a ceremonial activity, but as an integral part of the farmers identity.

2. Relationship Between Group Structure (X₂) and the Existence of the wiwitan Tradition (Y)

Based on the Spearman's rank correlation test, the group structure variable has a correlation coefficient of 0.332 with a significance value of 0.051, indicating a positive but non-significant relationship at the $\alpha = 0.01$ level. This suggests that the organizational structure has not yet become a primary factor in maintaining the existence of the Wiwitan tradition. This finding differs from those of (Pasoloran *et al.*, 2022), dan Faizati *et al* (2022), as the structure in this context tends to function merely as an administrative framework without being accompanied by the members' understanding of values.

This lack of significance is supported by field findings, which show that the understanding of the values and meanings of the wiwitan tradition is still limited to the board members, while most members do not yet understand it deeply. Consequently, the tradition is practiced more as a routine and remains vulnerable to change. This condition is evident in the Ngudi Mulyo 1 farmer group, where low understanding among members causes the organizational structure to be ineffective in preserving the tradition. This is in line with (Karunia *et al.*, 2018), who emphasize the importance of understanding spiritual values in cultural preservation.

Meanwhile, in the Tani Rukun farmer group, the organizational structure supports technical aspects, but the sustainability of the tradition is more influenced by the members' strong sense of togetherness and collective identity (Salim *et al.*, 2024). Thus, the preservation of the wiwitan tradition does not depend solely on organizational structure but requires the strengthening of value understanding at the member level.

3. Relationship Between Group Task Functions (X₃) and the Existence of the Wiwitan Tradition (Y)

Based on the Spearman's rank correlation test, the group task function variable has a correlation coefficient of 0.117 with a significance level of 0.502, indicating a positive but very weak and non-significant relationship. This suggests that group activities, including tradition inheritance efforts, have not yet played a significant role in maintaining the existence of the wiwitan tradition. This finding is consistent with (Nisa *et al.*, 2022), who state that the spiritual rationality

dimension in traditions is not always aligned with the technical tasks of an organization.

This condition is evidenced by low member participation due to the perception that performing Wiwitan is overly complex and burdensome. In the Ngudi Mulyo 1 farmer group, the ritual preparation processes, such as providing *uborampe* (ritual offerings), are considered impractical, leading members to be less actively involved. This is further supported by Karunia et al., (2018), who mention that farmers prioritize activities with direct economic benefits over ceremonial activities. Additionally, both farmer groups studied are currently undergoing a reorganization phase, resulting in suboptimal task distribution and activity execution.

The growing view that expressions of gratitude can be performed privately has also weakened the role of group task functions in cultural preservation. In the Tani Rukun farmer group, task functions operate relatively better, yet they are still influenced by external support and specific situational factors. In line with Salim et al., (2024), traditions are stronger when they grow from voluntary togetherness. Therefore, adjustments are needed in how traditional activities are packaged to make them more relevant, less burdensome, and aligned with the current needs of farmers.

4. Relationship Between Maintenance and Group Development (X_4) and the Existence of the Wiwitan Tradition (Y)

Based on the Spearman's rank correlation test, the maintenance and group development variable has a correlation coefficient (r) of (0.722) with a significance level of 0.000, indicating a positive, very strong, and significant relationship. This suggests that maintenance and development are the most influential factors in ensuring the continuity of the wiwitan tradition. This finding is consistent with Hardiyanto (2024), who states that the sustainability of a value is highly determined by a consistently implemented development process.

Group development functions not only as a means of information delivery but also as a process of adapting traditional values to current conditions. In the Tani Rukun farmer group, development efforts have successfully adjusted traditional practices to align with members' beliefs, such as modifying prayers to be directed toward God Almighty. Furthermore, there has been a shift in meaning from mystical aspects toward ecological ones, where the practice of *uborampe* is understood as an effort to maintain the balance of the paddy field ecosystem. This success is also supported by the group's financial independence through internal funds, demonstrating the effectiveness of development in fostering sustainability.

In contrast, in the Ngudi Mulyo 1 farmer group, the implementation of the tradition tends to depend on external assistance. The lack of development efforts capable of addressing differing beliefs and technical constraints has resulted in relatively low member participation. This indicates that without sustainable and contextual development, traditions struggle to survive amidst changing times.

The continuity of the wiwitan tradition relies heavily on development that is not only technical but also capable of instilling values and increasing cultural awareness. Development must be carried out sustainably and equitably so that the tradition does not merely survive in practice but is also understood in meaning by all farmer group members.

5. Relationship Between Group Cohesiveness (X_5) and the Existence of the Wiwitan Tradition (Y)

Based on the results of the Spearman's rank correlation test, the group cohesiveness variable has a correlation coefficient (r) of 0.450 with a significance level of 0.007 ($p < 0.01$), indicating a positive and significant relationship of moderate strength. This suggests that a higher level of cohesiveness within the farmer group tends to lead to better preservation of the Wiwitan tradition. This finding is consistent with (Salim et al., 2024), who emphasize that the wiwitan tradition plays a vital role in strengthening togetherness and social solidarity within agrarian communities.

Cohesiveness is evident in the Tani Rukun farmer group, where members participate voluntarily and utilize the group's internal funds to carry out the tradition independently. This demonstrates that a sense of belonging and togetherness are essential factors in maintaining the sustainability of the tradition, even in the absence of external support. Conversely, in the Ngudi Mulyo 1 farmer group, cohesiveness tends to weaken due to differing religious perspectives and declining interest among the younger generation, resulting in uneven participation in the tradition's execution.

External support can also reinforce group cohesiveness. In the Tani Rukun farmer group, the availability of funding assistance has encouraged broader participation, including the involvement of the younger generation. Ultimately, the continuity of the wiwitan tradition relies heavily on internal group cohesion, which is supported by shared values and the collective participation of its members.

6. Relationship Between Group Effectiveness (X_6) and the Existence of the Wiwitan Tradition (Y)

Based on the Spearman's rank correlation test, a correlation coefficient (r) of 0.292 was obtained with a significance level of 0.089, indicating a positive but non-significant relationship between group effectiveness and the existence of the wiwitan tradition. This suggests that a group's success in technical and organizational aspects does not automatically guarantee the continuity of tradition. This finding is consistent with Karunia et al., (2018), who state that modern farmers tend to be oriented toward efficiency and practical benefits.

The lack of a significant relationship also indicates that technical effectiveness does not ensure cultural preservation, especially when a shift in the community's economic orientation occurs. This aligns with findings by Sujarni (2020), which suggest that regional development often triggers social mobility, where communities transition from the agricultural sector to the service and trade sectors. This change in profession and economic orientation causes traditional activities to be perceived as less relevant, as farmers prioritize efficiency and practical benefits that yield direct economic results over ceremonial activities.

In the Ngudi Mulyo 1 farmer group, the group is considered effective in agricultural activities; however, the wiwitan tradition is starting to be seen as less relevant

because it provides no direct benefit to crop yields. The emergence of the view that expressions of gratitude can be performed personally indicates a shift in the meaning of effectiveness, emphasizing simplicity and efficiency. Furthermore, the members' low understanding of traditional values causes involvement to remain merely ceremonial, leading the tradition to be regarded as a burden, particularly by the younger generation. Meanwhile, in the Tani Rukun farmer group, the tradition continues through member participation, albeit simply. However, its execution becomes more optimal when supported by external resources. According to Ferlando (2018), the existence of a cultural identity in Indonesia depends heavily on the community's openness to social change and how they perceive that tradition as an integral part of national life. In the context of the farmers in Sindumartani, the challenge to this existence arises not from a total loss of cultural values, but from new priorities in a more modern and open socio-economic life.

CONCLUSION

The existence of the wiwitan tradition in the modern era is proven to be more influenced by social dynamic aspects particularly group development, goals, and cohesiveness which function as guardians of the resilience of this historical heritage. These findings indicate that the continuity of the tradition no longer depends on the mystical interpretations of the past, but rather on the farmer groups' ability to reinterpret values toward a more ecological and relevant direction for contemporary farming life. Meanwhile, the group task function variable, which shows the weakest relationship, indicates a gap between the groups' administrative agendas and tangible efforts to nurture the collective memory of agrarian culture.

Based on these findings, the empowerment of farmer groups needs to focus on strengthening historical values that are packaged contextually to be more inclusive for the younger generation. Group activities, including those related to the wiwitan tradition, should not be viewed merely as ceremonies; instead, they must be integrated as strategies for environmental preservation and the reinforcement of local identity. Thus, farmer group dynamics will not only function administratively but will also serve as a fortress for the sustainability of historical heritage and the preservation of agrarian cultural existence amidst the currents of modernization.

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