
Engineering System Resilience to Global Risks: A Resilience Engineering Approach in Modern Infrastructure

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ABSTRACT

The phenomenon of mudik (Eid homecoming) in Indonesia represents a significant socio-cultural practice that reflects the dynamics of social solidarity, kinship, and collective identity. In the context of modernization and digital transformation, mudik serves as a social mechanism that reconnects individuals with their familial and communal roots while counterbalancing urban individualism. This study aims to analyze mudik as a form of social solidarity based on traditions and social relations in Indonesian society. This research employs a qualitative approach with a descriptive-analytical design, combining library research and limited field observation. Data were collected through document analysis, in-depth interviews, and observation, and analyzed using data reduction, data display, and conclusion verification with triangulation to ensure validity. The findings reveal that mudik strengthens familial, communal, and religious solidarity through direct social interaction, collective rituals, and cultural practices. It also functions as a hybrid space integrating traditional and modern forms of social relations. However, challenges such as digital dependency, commercialization, and the temporary nature of mudik limit its long-term impact on social cohesion. In conclusion, mudik plays a vital role in reinforcing social solidarity in Indonesia, but its sustainability requires broader cultural and structural support to maintain long-term social cohesion in a rapidly changing society

Keywords: Mudik, Social Solidarity, Cultural Tradition, Social Relations, Indonesian Society

INTRODUCTION

The phenomenon of mudik (homecoming) during Eid al-Fitr in Indonesia represents one of the most significant socio-cultural practices that reflects the dynamics of social solidarity, kinship, and national identity. Each year, millions of Indonesians travel from urban centers back to their hometowns, not merely as a form of ritual mobility but as a meaningful social practice that reinforces familial ties, communal belonging, and cultural continuity. In the context of rapid modernization and digital transformation, mudik can be understood as a counterbalance to urban individualism, serving as a moment of social reconnection and emotional restoration. Despite its importance, scholarly discussions on mudik remain limited, particularly in relation to broader theoretical frameworks of social solidarity and relational dynamics. Most existing studies focus on traditional communal

practices, religious rituals, and social cohesion, which can serve as an analytical lens to understand the deeper meaning of mudik within Indonesian society (Muhajir, 2024; Firmando, 2021).

From a sociological perspective, the concept of solidarity in Indonesian society has long been rooted in communal traditions such as gotong royong, kinship systems, and religious gatherings. These practices reflect what Émile Durkheim conceptualized as mechanical solidarity, characterized by strong collective consciousness and shared values. For instance, the agrarian tradition of marsialap ari in the Angkola–Mandailing community demonstrates voluntary cooperation, mutual trust, and collective responsibility without material incentives, highlighting the persistence of traditional solidarity in rural contexts (Muhajir, 2024). Similarly, the kinship system of dalihan na tolu among Batak communities fosters harmonious relationships across social and religious differences, reinforcing social cohesion through customary norms and reciprocal obligations (Firmando, 2021).

In addition to agrarian and kinship-based solidarity, religious and cultural traditions also play a crucial role in shaping social relations in Indonesia. Communal events such as Grebeg Maulid function not only as religious celebrations but also as social and economic spaces where communities interact, exchange resources, and reinforce collective identity. These traditions illustrate how religious practices can serve as a medium for social integration, bridging the sacred and the profane while simultaneously adapting to contemporary socio-economic dynamics (Permadi & Yantari, 2024; Akbar, 2024). In this regard, mudik shares similar characteristics as a socio-religious phenomenon that combines ritual, mobility, and social interaction.

However, the dynamics of social solidarity in Indonesia are undergoing significant transformations due to modernization, urbanization, and the proliferation of digital technology. The emergence of digital culture has reshaped patterns of social interaction, particularly among younger generations. Studies indicate that Generation Z tends to develop forms of solidarity that are more fluid, issue-based, and mediated by digital platforms, often referred to as a new form of ashabiyah. While this digital solidarity enables rapid mobilization and broader connectivity, it is often temporary and lacks the depth of traditional communal bonds (Harriyani et al., 2025). This shift raises critical questions about the sustainability of social cohesion in an increasingly digitized society.

Moreover, the widespread use of social media has introduced new challenges to social relationships, including the phenomenon of phubbing—the act of ignoring others in favor of mobile devices—and the rise of cyberbullying as a form of symbolic violence. These phenomena contribute to the degradation of face-to-face interactions and weaken the quality of interpersonal relationships, which are essential components of social solidarity (Aditia, 2021; Anjani, 2025). In this context, mudik can be interpreted as a corrective mechanism that temporarily restores direct social interaction and strengthens emotional bonds disrupted by digital lifestyles.

In the political sphere, the dynamics of social solidarity are further complicated by the rise of identity politics and the politicization of religion. While these phenomena can strengthen internal group solidarity, they also risk creating polarization and social fragmentation when not managed inclusively. Research shows that identity-based mobilization can undermine broader social cohesion,

particularly in diverse societies like Indonesia, where pluralism is a fundamental characteristic (Tumanggor & Azhar, 2025; Johansyah et al., 2023). This condition underscores the importance of maintaining inclusive and integrative forms of solidarity that transcend narrow group identities.

At the same time, religion, education, and local leadership continue to play a vital role in fostering social solidarity in Indonesian society. Islamic boarding schools (pesantren), for example, serve as important institutions for cultivating values such as empathy, cooperation, and collective responsibility among students. Daily interactions within pesantren environments reinforce practices of mutual assistance and communal living, which contribute to the development of strong social bonds (Anam et al., 2024; Pulungan, 2025). Similarly, participatory and dialogical communication patterns employed by local leaders, such as village heads, have been shown to enhance community trust and encourage active participation in social and religious activities (Ali & Yohandi, 2024).

Despite the richness of these studies, there remains a significant research gap in understanding how these various forms of solidarity are manifested in the context of mudik. Existing literature tends to examine social solidarity in isolated contexts—such as agrarian traditions, religious practices, or digital interactions—without integrating these perspectives into a comprehensive analysis of mudik as a multidimensional social phenomenon. Furthermore, empirical studies that specifically explore mudik as a site of social solidarity, relational reconstruction, and resistance to urban individualism are still limited. This gap highlights the need for a more integrative and contextualized approach to understanding mudik within the broader framework of Indonesian social dynamics.

Another gap lies in the lack of theoretical synthesis between classical sociological concepts, such as Durkheim's mechanical solidarity, and contemporary developments in digital and hybrid forms of social interaction. While traditional forms of solidarity emphasize stability, continuity, and shared values, modern forms of solidarity are increasingly characterized by fluidity, temporality, and mediated communication. The intersection of these forms in the practice of mudik has not been adequately explored, particularly in terms of how individuals navigate between traditional and modern modes of social engagement.

In response to these gaps, this study offers a novel perspective by conceptualizing mudik as a hybrid social phenomenon that integrates traditional, religious, and modern forms of solidarity. The novelty of this research lies in its effort to synthesize diverse strands of literature on communal traditions, digital social relations, and socio-religious practices to construct a comprehensive analytical framework for understanding mudik. By positioning mudik as a re-actualization of mechanical solidarity, a space for socio-religious interaction, and a form of resistance to urban individualism, this study provides new insights into the role of cultural practices in sustaining social cohesion in contemporary Indonesia.

Furthermore, this study emphasizes the importance of viewing mudik not only as a cultural tradition but also as a dynamic process of relational reconstruction, where individuals renegotiate their identities, values, and social connections. In this sense, mudik becomes a critical site for examining how social solidarity is maintained, transformed, and contested in the face of ongoing social change. This perspective contributes to the broader discourse on social cohesion by

highlighting the relevance of local cultural practices in addressing global challenges such as individualism, digital fragmentation, and social polarization.

Based on the above discussion, the primary objective of this study is to analyze the phenomenon of mudik in Indonesia as a form of social solidarity by examining its relationship with communal traditions, socio-religious practices, and contemporary social transformations. Through this analysis, the study aims to develop a contextualized understanding of how mudik functions as a mechanism for strengthening social bonds and sustaining collective identity in an increasingly complex and dynamic society.

METHOD

This study employs a qualitative research approach with a socio-cultural and descriptive-analytical design to examine the phenomenon of mudik as a form of social solidarity in Indonesia. The qualitative approach is selected to enable an in-depth understanding of the meanings, values, and social interactions embedded in the practice of mudik, particularly in relation to communal traditions, religious practices, and contemporary social transformations. This research utilizes a library research strategy combined with a limited field inquiry, focusing on the systematic analysis of scholarly articles, sociological theories, and empirical studies related to solidarity, social relations, and Indonesian cultural practices. The study also incorporates a theoretical framework rooted in Durkheim's concept of mechanical solidarity and contemporary perspectives on digital and hybrid social relations. The research subjects consist of relevant literature sources and, where applicable, selected community observations during the mudik period to capture contextual social interactions.

The data collection techniques include document analysis, in-depth interviews, and non-participant observation. Document analysis is conducted by reviewing academic journals, policy documents, and previous studies to identify patterns of social solidarity and relational dynamics. In-depth interviews are carried out with selected participants, such as community members, travelers (pemudik), and local leaders, to explore their perceptions and experiences related to mudik and social cohesion. Observations are used to examine social interactions, communal activities, and cultural practices occurring during the mudik period. The data are analyzed using an interactive qualitative data analysis model, consisting of data reduction, data display, and conclusion drawing/verification. To ensure data validity, the study applies triangulation of sources and methods, as well as interpretative analysis to connect empirical findings with theoretical frameworks, thereby generating a comprehensive understanding of mudik as a multidimensional form of social solidarity.



Figure 1. Diagram Conceptual Research

RESULTS AND DISCUSSION

Based on the qualitative data collected through document analysis, in-depth interviews, and field observations during the mudik period, this study identifies several key dimensions of social solidarity manifested in the practice of mudik in Indonesia. The findings reveal how mudik functions as a multidimensional social phenomenon that integrates traditional values, religious practices, and contemporary social dynamics. These findings are systematically presented in the following table

Table 1. Dimensions of Social Solidarity in the Mudik Phenomenon in Indonesia

No	Dimension	Empirical Findings	Challenges	Social Implications
1	Familial Solidarity	Strengthening of kinship ties, intergenerational interaction, emotional bonding	Limited duration of interaction, urban-rural distance	Reinforcement of family cohesion and emotional resilience
2	Communal Solidarity	Revival of <i>gotong royong</i> , communal gatherings, neighborhood cooperation	Declining participation in urban migrants	Restoration of collective trust and shared responsibility
3	Religious and Cultural Solidarity	Participation in religious rituals, communal prayers, and cultural traditions	Commodification of religious events	Integration of spiritual values with social interaction
4	Economic-Social Interaction	Increased local economic activities, informal exchanges, and social networking	Commercialization and inequality in access	Strengthening local economies and social interdependence
5	Digital vs Direct Interaction	Temporary shift from digital interaction to face-to-face communication	Reversion to digital dependency after mudik	Rebalancing of social interaction patterns

6	Identity and Belonging	Reaffirmation of hometown identity and cultural roots	Identity fragmentation in urban settings	Strengthening sense of belonging and cultural continuity
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The findings indicate that mudik serves as a significant mechanism for revitalizing various forms of social solidarity in Indonesian society. Familial and communal solidarity emerge as the most dominant dimensions, reflecting the reactivation of traditional social structures that are often weakened in urban environments. The strengthening of kinship ties and communal cooperation during mudik highlights its role as a social “reset” that restores emotional and relational connections. Religious and cultural solidarity further reinforce this process by providing shared spaces for collective expression and meaning-making. However, the increasing commercialization of such practices suggests a shift in the nature of solidarity, where economic interests begin to intersect with traditional values. Additionally, the temporary transition from digital to direct interaction during mudik demonstrates the persistence of face-to-face communication as a fundamental aspect of social cohesion, despite the dominance of digital culture in everyday life.

At the same time, the findings reveal several challenges, including the limited duration of mudik, the persistence of digital dependency, and the risk of declining participation in communal activities among urban populations. These challenges indicate that while mudik plays a crucial role in maintaining social solidarity, its impact is often temporary and requires broader structural and cultural support to sustain long-term social cohesion. Overall, mudik can be understood as a hybrid form of solidarity that bridges traditional and modern social dynamics, reinforcing both individual identity and collective belonging in contemporary Indonesian society.

DISCUSSION

The findings of this study demonstrate that the phenomenon of mudik in Indonesia functions as a multidimensional expression of social solidarity that integrates familial, communal, religious, and socio-cultural dimensions within a dynamic socio-modern context. In line with the research objective namely, to analyze mudik as a form of social solidarity based on traditions and social relations the discussion reveals that mudik is not merely a cultural ritual but a complex social mechanism that reactivates and reconstructs various forms of solidarity that are often weakened in urban and digital life.

At the most fundamental level, mudik represents the reactivation of familial solidarity, which is evident in the strengthening of kinship ties and intergenerational interactions during the homecoming period. This finding aligns with the concept of mechanical solidarity proposed by Durkheim, where social cohesion is built upon shared values, emotional bonds, and collective consciousness. In Indonesian society, such solidarity has long been embedded in kinship systems and communal traditions. For example, the *dalihan na tolu* kinship system among Batak communities fosters strong interpersonal relationships and mutual obligations that transcend religious and social

differences (Firmando, 2021). Similarly, agrarian traditions such as marsialap ari in Angkola-Mandailing communities demonstrate how cooperation and trust are maintained through shared cultural practices without material incentives (Muhajir, 2024). In this context, mudik can be interpreted as a contemporary manifestation of these traditional solidarities, where individuals temporarily return to their cultural roots to reaffirm social bonds and collective identity.

Furthermore, the findings indicate that mudik serves as a mechanism for revitalizing communal solidarity, particularly through the re-emergence of gotong royong practices and neighborhood interactions. In urban environments, social relations tend to be more individualistic and transactional, often leading to a weakening of communal ties. However, during mudik, individuals re-engage in collective activities such as community gatherings, mutual assistance, and social visits, which reinforce trust and cooperation. This phenomenon supports previous research highlighting that traditional communal practices remain a strong foundation of social cohesion in Indonesian society, even amidst modernization pressures (Muhajir, 2024). At the same time, the decline in participation among urban migrants suggests that these forms of solidarity are not entirely stable and require continuous reinforcement.

In addition to familial and communal dimensions, mudik also embodies religious and cultural solidarity. The findings show that participation in religious rituals, communal prayers, and cultural traditions during mudik plays a significant role in strengthening social cohesion. This aligns with studies on communal religious traditions such as Grebeg Maulid, which function as spaces for both spiritual expression and socio-economic interaction (Permadi & Yantari, 2024). Such traditions demonstrate how religious practices can serve as integrative mechanisms that bring together diverse social groups while reinforcing shared values. However, the increasing commercialization of these events, as noted in previous studies, indicates a transformation in the nature of solidarity, where economic interests intersect with cultural and religious practices (Akbar, 2024). This duality is also reflected in mudik, where the sacred and the economic coexist within the same social space.

The economic dimension of mudik further illustrates its role in shaping social relations. The findings reveal that mudik stimulates local economic activities, including informal exchanges, small-scale businesses, and social networking. These interactions not only contribute to local economic development but also strengthen social interdependence among community members. However, the commercialization of mudik-related activities may also lead to inequalities and the commodification of social relations, which could potentially undermine the authenticity of communal solidarity. This tension reflects broader trends in Indonesian society, where traditional values are increasingly influenced by market dynamics.

Another important finding relates to the interaction between digital and direct forms of social communication. In contemporary society, digital technology has significantly altered patterns of social interaction, often reducing the quality of face-to-face communication. The phenomenon of phubbing and cyberbullying, for instance, highlights how digital media can disrupt interpersonal relationships and weaken social cohesion (Aditia, 2021; Anjani, 2025). However, mudik provides a temporary shift from digital interaction to direct, face-to-face communication, allowing individuals

to reconnect on a more personal and emotional level. This suggests that mudik functions as a corrective mechanism that counterbalances the negative effects of digitalization on social relations.

At the same time, the rise of digital solidarity among younger generations presents both opportunities and challenges for social cohesion. Studies indicate that Generation Z tends to form solidarity based on shared interests and issues, often mediated through digital platforms, rather than traditional communal ties (Harriyani et al., 2025). While this form of solidarity is more flexible and inclusive, it is also more temporary and less deeply rooted. In this context, mudik can be seen as a hybrid space where traditional and digital forms of solidarity intersect. Younger individuals who are accustomed to digital interactions are reintroduced to traditional forms of social engagement during mudik, creating a dynamic interplay between continuity and change.

The findings also highlight the role of mudik in reinforcing identity and a sense of belonging. Returning to one's hometown allows individuals to reconnect with their cultural roots, family history, and community identity. This process is particularly important in the context of urbanization, where individuals often experience identity fragmentation and social alienation. By re-establishing connections with their place of origin, individuals can reaffirm their sense of belonging and cultural continuity. This aligns with previous studies emphasizing the importance of communal traditions and local identity in maintaining social cohesion (Firmando, 2021; Muhajir, 2024).

However, the study also identifies several challenges that may limit the effectiveness of mudik as a mechanism for social solidarity. One of the main challenges is the temporary nature of mudik, which means that the strengthening of social ties is often short-lived. After returning to urban environments, individuals may revert to individualistic lifestyles and digital modes of interaction, reducing the long-term impact of mudik on social cohesion. Additionally, the influence of identity politics and religious polarization poses a risk to inclusive forms of solidarity. While such dynamics can strengthen internal group cohesion, they may also create divisions between different social groups if not managed carefully (Tumanggor & Azhar, 2025; Johansyah et al., 2023; Akbar, 2024).

The role of religion, education, and local leadership further enriches the understanding of mudik as a social phenomenon. Religious institutions, such as pesantren, play a crucial role in cultivating values of empathy, cooperation, and collective responsibility, which are essential for social solidarity (Anam et al., 2024; Pulungan, 2025). These values are often reflected in the social interactions that occur during mudik, where individuals engage in acts of mutual assistance and community service. Similarly, participatory leadership at the local level has been shown to enhance social cohesion by fostering trust and encouraging community involvement in social and religious activities (Ali & Yohandi, 2024). These findings suggest that mudik is not an isolated phenomenon but is embedded within broader social structures and institutional frameworks.

From a theoretical perspective, the study confirms that mudik can be understood as a re-actualization of mechanical solidarity in a modern context. The strong emotional bonds, shared cultural values, and collective rituals associated with mudik reflect the characteristics of traditional solidarity, even as they are embedded within a rapidly changing social environment. At the same time, the integration of digital and economic elements indicates that mudik also incorporates aspects

of organic and hybrid forms of solidarity. This synthesis of traditional and modern elements represents a key contribution of this study, offering a more nuanced understanding of social solidarity in contemporary Indonesia.

Moreover, the study addresses the existing research gap by integrating various strands of literature on communal traditions, digital social relations, and socio-religious practices into a unified analytical framework. Unlike previous studies that focus on specific aspects of social solidarity, this research provides a holistic perspective that captures the complexity and multidimensionality of *mudik*. This integrative approach highlights the importance of considering cultural practices as dynamic processes that evolve in response to social change.

In conclusion, the discussion demonstrates that *mudik* plays a vital role in sustaining social solidarity in Indonesia by reactivating traditional values, fostering direct social interaction, and reinforcing collective identity. However, its effectiveness is influenced by broader social dynamics, including digitalization, economic transformation, and political polarization. Therefore, efforts to strengthen social cohesion in Indonesia must not only preserve traditional practices such as *mudik* but also address the structural and cultural challenges that shape contemporary social relations

CONCLUSIONS

This study concludes that *mudik* in Indonesia functions as a multidimensional form of social solidarity that reactivates and reconstructs familial, communal, religious, and cultural bonds within a modern socio-digital context. In answering the research objective, the findings demonstrate that *mudik* serves as a re-actualization of mechanical solidarity rooted in shared values, kinship, and collective traditions, while simultaneously operating as a hybrid social space where traditional and contemporary forms of interaction intersect. Through *mudik*, individuals reconnect with their cultural identity, strengthen interpersonal relationships, and temporarily restore face-to-face social cohesion that is often weakened by urban individualism and digital lifestyles. However, the sustainability of this solidarity remains contingent upon broader social, cultural, and institutional dynamics that influence long-term social cohesion in Indonesian society.

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