

The Correlation Between the Local Wisdom of Saling sero and the Economic Resilience and Social Stability of the Community in Rempek Village, North Lombok Regency, West Nusa Tenggara, Indonesia

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Abstract

This study aims to analyze the correlation between the local wisdom of saling sero and the economic resilience and social stability of the community in Rempek Village, North Lombok Regency, West Nusa Tenggara, Indonesia. The research employed a quantitative approach using simple linear regression analysis to examine the relationship between local wisdom (X1) and economic resilience (Y1) as well as social stability (Y2). The results show that the correlation coefficient (R) is 0.786, and the coefficient of determination (R²) is 0.618, indicating that saling sero contributes 61.8% to the community's economic resilience and social stability. The ANOVA test produced an F-value of 77.75 with a significance level of < 0.001, suggesting a highly significant relationship. Meanwhile, the regression coefficient test shows a t-value of 8.818 (p < 0.001), which indicates that the stronger the application of saling sero values, the higher the community's economic resilience and social stability. The study concludes that saling sero is not merely a local tradition but also a form of social capital that plays an essential role in maintaining socio-economic balance and strengthening the resilience of rural communities. These findings recommend the integration of local cultural values into sustainable, community-based development policies.

Keywords: local wisdom, saling sero, economic resilience, social stability, rural community, North Lombok, social capital.

A. INTRODUCTION

Rural community development serves as the fundamental basis for achieving national social and economic welfare in Indonesia. Villages function not only as administrative units but also as complex

and diverse social spaces. Within the framework of sustainable development, villages are viewed as centers of production, cultural preservation, and social character formation. Since the majority of Indonesia's population lives in rural areas, the social and economic conditions of villages are crucial indicators of national stability. Therefore, studies on the social and economic dynamics of rural areas hold significant importance for participatory development planning. Development efforts that overlook socio-cultural aspects often fail to produce sustainable change. This underscores that rural economic development must be grounded in the local values that live within the community.

Local wisdom represents a cultural heritage containing values, norms, and social practices passed down through generations to maintain societal harmony. In traditional communities, local wisdom serves as a behavioral guide and social system that regulates relationships among individuals and groups. These values have proven to be effective social mechanisms for maintaining balance between humans and their environment. Koentjaraningrat (2018) explains that local wisdom is the result of a long process of human adaptation to physical and social environments. Such values create a social order that reflects solidarity, cooperation, and a sense of collective responsibility. Local wisdom also plays an important role in strengthening economic resilience by encouraging participation and mutual assistance. Thus, traditional cultural values make a significant contribution to the socio-economic resilience of rural communities.

One form of local wisdom that remains strong in North Lombok is the value of "*Saling sero*." The term comes from the Sasak language and means reciprocity or mutual relationship, rooted in empathy and social responsibility. *Saling sero* reflects the spirit of cooperation, mutual help, and mutual respect among community members in everyday life. This value serves as an essential foundation for building social cohesion in Rempek Village, where people still uphold togetherness in various social and economic activities. *Saling sero* also functions as a form of social capital that strengthens networks of trust among community members. It is not merely a moral tradition but also a social strategy that fosters a sense of security and solidarity amid modern economic challenges. Therefore, *Saling sero* stands as both a cultural asset and a social system relevant to contemporary rural development.

The social life of Rempek Village residents demonstrates that *Saling sero* values are still consistently practiced in various aspects of life. In agriculture, people work alternately on each other's land without expecting payment, as an expression of social solidarity. During social events such as weddings, house construction, or traditional ceremonies, villagers willingly assist one another, driven by a shared sense of responsibility. This collective spirit strengthens the sense of belonging among residents and nurtures a robust system of trust. In the economic sphere, the *Saling sero* tradition helps reduce dependence on external financial capital. Villagers support each other by sharing labor, tools, and harvests to sustain local economic continuity. Thus, *Saling sero* serves as a dual-purpose social instrument—both social and economic capital that fosters community resilience.

However, social dynamics influenced by globalization have brought changes to traditional values in Rempek Village. Technological development and market expansion are gradually shifting collective life patterns toward a more individualistic orientation. Younger generations begin to show changing values, where economic success is measured by personal achievement rather than collective progress. This condition poses a threat to the existence of *Saling sero* if not adapted to modern needs. When collective values weaken, the risk of declining social solidarity and widening economic disparity increases. Therefore, preserving *Saling sero* requires reinterpretation to remain relevant in the modern context. Strengthening traditional values must be integrated with economic innovation and social education to maintain socio-economic balance within the community.

According to data from the Central Bureau of Statistics (BPS) of North Lombok Regency (2023), most of Rempek Village residents work in the agriculture, forestry, and fisheries sectors (64.8%). Small-scale trade and services account for about 21.3%, while home industries and informal labor contribute 13.9%. The poverty rate in this village remains relatively high at 12.5%, with an average household income of IDR 2.3 million per month. High dependence on the primary sector makes the community vulnerable to economic fluctuations and climate change. This condition calls for socio-economic

strategies that enhance economic resilience based on local potential. The *Saling sero* value serves as one of the cultural solutions that can strengthen social networks and community economic defense mechanisms. Through collective values, villagers can face economic pressures without relying entirely on external assistance.

Sektor Pekerjaan Utama	Percentase (%)
Pertanian, Kehutanan, dan Perikanan	64,8
Perdagangan dan Jasa Kecil	21,3
Industri Rumah Tangga dan Tenaga Kerja Informal	13,9
Total	100

Badan Pusat Statistik (BPS) Kabupaten Lombok Utara tahun 2023

In the context of economic resilience, the value of *Saling sero* plays an essential role as a social safety net. When a community member faces economic hardship, others provide assistance through interest-free loans, crop exchanges, or communal work. This system creates a form of resource redistribution that is not solely based on money but also on social trust. Scott (1976) refers to this phenomenon as a "moral economy," which places humanitarian values above market logic (Hapsari et al., 2018). Thus, the *Saling sero* system strengthens the community's capacity to withstand economic crises without losing its social essence. People prefer helping one another rather than competing in difficult situations. This represents the uniqueness of Rempek Village's social economy, which deserves preservation.

Beyond supporting the economy, *Saling sero* also plays a crucial role in maintaining social stability. Social stability refers to a balanced condition in which people live harmoniously and minimize conflict. The values of mutual respect and deliberation embedded in *Saling sero* help resolve differences peacefully. When conflicts arise among residents, they are typically settled through traditional meetings or mediation by community leaders. This pattern reinforces informal social mechanisms that effectively preserve social peace. With mutual trust and good communication among residents, social stability in Rempek Village remains intact. Therefore, *Saling sero* can be regarded as a social system that functions both as a conflict mediator and a social binder.

From a cultural perspective, *Saling sero* is closely linked to the religious system and moral values of the Sasak community. Religious activities such as Qur'anic study gatherings, collective mosque construction, and Islamic celebrations serve as platforms for strengthening reciprocal values. Through these religious practices, people learn to help others and maintain social balance. These values become internalized in daily social interactions, shaping a society oriented toward harmony and togetherness. The ability to maintain good social relations is seen as a measure of dignity and harmony in life. Thus, *Saling sero* holds not only social but also religious significance. The synergy between cultural and religious values contributes to the resilience of local wisdom in Rempek Village against social change.

However, *Saling sero* also faces internal threats from shifting meanings brought about by modernization. In some cases, the once-genuine spirit of togetherness has gradually turned into pragmatic reciprocal relationships. Some people interpret *Saling sero* as a social obligation that can be exploited for personal gain. If this persists, the trust and solidarity that form the foundation of social capital may weaken. Such situations highlight the need to revitalize the meaning of *Saling sero* to preserve its spiritual and moral essence. The community must restore the spirit of cooperation to its roots in sincerity and social empathy. In this way, *Saling sero* can continue to function as an authentic social strength.

From a theoretical perspective, the relationship between local wisdom and economic resilience can be explained through the concept of social capital. According to Putnam (2000), social capital includes social networks, norms, and trust that facilitate coordination and cooperation to achieve common goals (Hayati et al., 2023). In this context, *Saling sero* serves as social capital that strengthens interpersonal relations through trust and reciprocal responsibility. Strong social capital has been proven to enhance economic resilience by fostering participation and collective efficiency. Coleman (2022) emphasized that communities with high social capital tend to adapt more effectively to economic

changes (Coleman & Cross, 2022). Therefore, *Saling sero* can be seen as a social instrument that nurtures the economic resilience of rural communities. This value acts as both a social adhesive and a support for local economic structures.

The theory of embeddedness, proposed by Eka (2025), is also relevant for explaining the socio-economic phenomena in Rempek Village (Eka, 2025). This theory asserts that economic activities are always embedded within the social networks and cultural values of a community. Thus, people's economic behavior cannot be separated from the social norms that govern interpersonal relations. The value of *Saling sero* emphasizes that economic decisions are based not only on financial rationality but also on moral and social considerations. This creates a more humanistic and inclusive economic system. The social networks formed through *Saling sero* minimize economic risks and enhance mutual trust among community members. Therefore, local wisdom can be understood as a factor that strengthens the social foundation of rural economic systems.

Within the framework of sustainable development, preserving the value of *Saling sero* is crucial for the success of social and economic transformation in rural areas. Development that neglects local values often leads to social conflict or community resistance. Hence, development approaches must consider the social and cultural contexts existing within communities. The *Saling sero* value can serve as a foundation for planning community-based economic empowerment programs. By integrating local values into development policies, communities will participate more actively in every stage of transformation. This approach creates development that is not only efficient but also socially just. Therefore, preserving local wisdom becomes a strategic step toward inclusive and sustainable rural development.

Previous studies have shown that local wisdom strongly correlates with the social and economic resilience of communities. Research by Mudiarta (2017) and Aeda et al. (2022) found that social capital based on traditional values enhances social cohesion and local economic efficiency. In agrarian societies, collective values serve as key factors in addressing economic challenges. This has also been proven in various regions across Indonesia, where traditions of cooperation (gotong royong) and social solidarity remain major community strengths. Therefore, the study of *Saling sero* in Rempek Village holds national relevance for understanding rural socio-economic dynamics. This research is expected to contribute to the development of theories on value-based development. Thus, it represents an academic effort to bridge tradition and modernity in rural development.

Based on the above discussion, this study aims to analyze the correlation between the local wisdom of *Saling sero* and the economic resilience and social stability of the Rempek Village community. The research is expected to provide a deeper understanding of the role of cultural values in strengthening the social and economic endurance of rural communities. Moreover, the results are expected to serve as a reference for formulating development policies grounded in local wisdom. This study also contributes to the development of social theory integrating cultural, economic, and educational aspects of rural life. Through a scientific approach, the study seeks to demonstrate that traditional values can synergize with modernity. *Saling sero* is not merely a cultural heritage but a social force that can be optimized for sustainable development. Therefore, this research holds theoretical, practical, and strategic value for strengthening Indonesia's rural communities.

B. LITERATURE REVIEW

Local Wisdom and the Value of *Saling sero*

Local wisdom refers to a system of values, norms, and social practices that emerge and develop within a community as the result of long-term interactions between humans and their environment (Koentjaraningrat, 2019). It reflects a community's worldview that guides its social, economic, and cultural actions to maintain harmony with nature and fellow humans. In the context of the Indonesian archipelago, local wisdom is often expressed through values such as mutual cooperation (gotong royong), deliberation (musyawarah), togetherness, mutual respect, and social solidarity (Zullam et al., 2020). In North Lombok, one concrete form of local wisdom is the concept of *saling sero*—a practice of mutual assistance among residents, performed selflessly in both social and economic activities, especially in agriculture and religious events (Arsad et al., 2022).

The value of *saling sero* in Rempek Village serves broad social functions. It is not only a symbol of social morality but also a collective economic mechanism that strengthens family and community resilience. Farida (2013) found that strong social relations in rural areas create “social capital” with significant economic value, as it fosters trust, moral support, and productive cooperation. The practice of *saling sero* in Rempek Village illustrates how communities rely on social solidarity as a resource to overcome limited financial capital. According to Suarminiati and Subanda (2025), integrating local wisdom values into the economic system can enhance social sustainability and increase community resilience to economic shocks. Thus, *saling sero* can be understood as a socio-cultural instrument that plays a strategic role in strengthening the rural economic structure.

In addition, the value of *saling sero* has psychological and cultural dimensions. It fosters a sense of belonging to the community and strengthens social cohesion. This value reduces social distance among residents and reinforces networks of trust that form the foundation of local economic relations. However, as Aulia and Aji (2024) note, traditional value systems that are too rigid can hinder innovation when communities reject new ideas that seem to conflict with customary norms. Therefore, in this study, it is important to understand how *saling sero* plays a dual role—as both a social-economic strength and a conservative factor that may slow modernization.

Social Capital and Social Networks in Rural Contexts

The concept of social capital provides an important theoretical framework for understanding the relationship between social structures and economic activities in rural communities. Aghitsni and Busyra (2022) define social capital as the network of relationships, norms, and trust that facilitate coordination and cooperation for mutual benefit. Meanwhile, Alia and Dermawan (2025) emphasize that social capital represents a resource embedded in social relations that can be utilized for both economic and social gains. In rural Indonesia, social capital often plays a more crucial role than physical capital, as social networks and trust form the basis for resource, labor, and information distribution (Frinces, 2020).

In Rempek Village, social networks are established through farmer groups, religious organizations, customary institutions, and kinship ties. These networks serve as the main channels for information exchange and economic cooperation. Research by Inggrida et al. (2023) in organic farming communities found that traditional value-based networks strengthen the adoption of sustainable technologies and enhance resilience to market fluctuations. Similarly, Rusmawati et al. (2023) discovered that social capital significantly influences food security in rural Indonesia, particularly when networks are inclusive and able to bridge relationships across different social groups (bridging social capital). However, Haridison (2024) cautions that when social capital is exclusive or inward-looking (bonding social capital), innovation and openness to change may be limited.

Social capital in rural areas also closely correlates with social trust and the legitimacy of local leadership. Trust in informal leaders such as religious figures or traditional chiefs reinforces adherence to collective norms (Khodijah & Haq, 2021). In Rempek Village, this social legitimacy enables collective labor practices such as *saling sero* to function effectively, as every resident feels a moral responsibility toward the community. Hence, social capital serves as a “social glue” that unites individuals toward shared economic and social goals (Aghitsni & Busyra, 2022).

Economic Resilience in Rural Communities

Economic resilience refers to the ability of a community to withstand, adapt to, and recover from economic pressures, whether internal or external (Hilir et al., 2025). In rural areas dominated by the primary sector, economic resilience often depends on the strength of social networks and communal values (Ellis, 2018). Sari and Nugraha (2023) argue that economic resilience is not solely determined by financial capital but also by the collective capacity of communities to manage local resources. Their study in Pujon Kidul showed that social capital and community participation are key factors in sustaining rural economies.

In Rempek Village, where more than 60% of residents work in agriculture (BPS Kabupaten Lombok Utara, 2023), economic resilience is heavily influenced by cooperation and mutual assistance. When facing economic challenges, the community relies on social networks as adaptive mechanisms—such as sharing harvests, working together to repair farmland, or practicing *saling sero* in production

activities. This aligns with Anwar and Muhammad (2017), who found that social capital among livestock farmers in Bengkulu improves productivity while reinforcing mutual trust among members.

However, rural economic resilience has limitations if not accompanied by greater innovative capacity. Aulia and Aji (2024) suggest that strong social pressure to maintain tradition may discourage communities from adopting new technologies or modern business models. As a result, economic resilience becomes passive—focused on survival rather than growth. Therefore, locally grounded economic development should integrate *saling sero* values with adaptability and innovation so that resilience becomes dynamic rather than merely defensive.

Social Stability in Village Communities

Social stability refers to a condition of social balance characterized by low conflict, strong social norms, and the continuity of harmonious relationships (Müller, 2023). In rural societies, stability is often sustained by traditional value structures and informal social networks. Research by L. M. Harahap et al. (2024) shows that livestock communities in Yogyakarta maintain social stability through networks built on *gotong royong* and collective trust. In the context of Rempek Village, the *saling sero* value maintains social harmony, strengthens a sense of security, and ensures social order that supports local economic activity.

Strong traditional values also serve as effective mechanisms of social control. Those who violate communal norms face social rather than legal sanctions, yet these remain effective in maintaining order. However, excessive social stability without openness may lead to stagnation, where change and innovation are seen as threats to tradition (Supriyatno, 2011). Thus, balancing the preservation of social values with openness to change is essential for communities like Rempek Village to remain both stable and adaptive to modernization.

The Theory of Embeddedness and Socio-Economic Relations

The theory of social embeddedness proposed by Damayanti (2019) explains that economic behavior is always embedded within social structures. From this perspective, economic actions cannot be understood purely through market logic but must also consider social relationships, cultural values, and community norms. Hardiati and Murtiwidayanti (2019) further elaborate that local organizations and communities operate within complex social networks. In Rempek Village, economic activities such as collective farming and small-scale trade are not solely motivated by material gain but are deeply shaped by trust, moral obligation, and social solidarity rooted in *saling sero*.

The theory of embeddedness also explains why rural communities tend to maintain traditional economic systems. Economies that are socially embedded provide stability but can also resist innovation (Anjelika et al., 2025). In this framework, *saling sero* represents a form of socially embedded economy—one governed by social norms rather than pure market mechanisms. Therefore, understanding the relationship among *saling sero*, economic resilience, and social stability requires recognizing how social systems shape the community's economic behavior.

The Relationship between Local Wisdom, Economic Resilience, and Social Stability

Empirical research has shown that local wisdom significantly influences both the economic and social conditions of rural communities. Rismawati et al. (2023) found that social capital based on local values positively affects rural food security. In their study of rural ecotourism, they also revealed that successful community-based economic development depends heavily on social capacity and cultural capital. Chandra (2021) demonstrated that social capital in agricultural cooperatives enhances rural development through trust and active participation.

However, this relationship is dynamic. Strong social cohesion does not always lead to economic growth if not accompanied by innovation and adaptation. Efendi (2021) warns that overly closed social capital can limit access to external opportunities such as technology, education, or markets. In the context of Rempek Village, *saling sero* should therefore be viewed as a social potential that must be synergized with economic renewal to avoid becoming a constraint on growth.

Conceptual Framework

Based on the theoretical discussion above, the relationships among variables in this study can be summarized as follows: *Saling sero* (X_1), as a manifestation of local wisdom, influences economic resilience (Y_1) through mechanisms of social networking, collective cooperation, and community trust. Simultaneously, this value also affects social stability (Y_2) by maintaining cohesion, norms, and harmony among individuals. These two dependent variables are interrelated, as social stability serves as a prerequisite for economic resilience, and vice versa—economic resilience reinforces social stability. Therefore, the relationship between local wisdom and rural community well-being is mutually reinforcing within a social system embedded in the culture and environment of Rempek Village.

C. METHODOLOGY OF RESEARCH

This study employed a quantitative correlational approach aimed at analyzing the relationship between the local wisdom of *Saling sero* and the economic resilience and social stability of the community in Rempek Village, North Lombok Regency, West Nusa Tenggara, Indonesia. The correlational design was chosen because it allows examination of the extent to which the independent variable (*Saling sero*) is significantly related to the dependent variables (economic resilience and social stability). The population of this study consisted of all household heads in Rempek Village, with a sample of 50 respondents selected using purposive sampling based on their active involvement in social and economic activities grounded in *Saling sero* values.

The research instrument was a closed-ended questionnaire using a five-point Likert scale (1–5) to measure the level of implementation of *Saling sero* values, household economic resilience, and community social stability. The validity test was conducted using Pearson's Product Moment correlation, while reliability was measured with Cronbach's Alpha coefficient. The collected data were analyzed using simple linear regression with SPSS version 25 to determine the strength and direction of the relationships among variables. The analysis results were presented through the correlation coefficient (R), the coefficient of determination (R^2), ANOVA, and t-tests to identify the significance of the relationship between *Saling sero* as local wisdom and the economic resilience and social stability of the community.

D. RESULT AND DISCUSSION

The Influence of Local Wisdom *Saling sero* on Economic Resilience (Y_1)

Based on the results of the linear regression analysis presented in the Model Summary table for the dependent variable Y_1 (community economic resilience) with predictor X_1 (local wisdom of *Saling sero*), the correlation coefficient (R) was found to be 0.786. This value indicates a very strong relationship between *Saling sero* and the level of economic resilience among the people of Rempek Village, North Lombok Regency. In other words, the higher the implementation of *Saling sero* values within the community, the greater their ability to maintain stable and self-sufficient economic conditions. The coefficient of determination (R^2) of 0.618 signifies that approximately 61.8% of the variation in community economic resilience can be explained by the *Saling sero* variable, while the remaining 38.2% is influenced by other external factors such as regional economic policies, education level, access to natural resources, and local market conditions.

Model Summary - Y1

Model	R	R^2	Adjusted R^2	RMSE
M_0	0.000	0.000	0.000	0.485
M_1	0.786	0.618	0.610	0.303

Note. M_1 includes X_1

The Adjusted R² value of 0.610 demonstrates that even after accounting for the number of predictors used, the regression model still possesses a high and reliable explanatory power. This strengthens the validity of the relationship between local wisdom and community economic resilience. Furthermore, the Root Mean Square Error (RMSE) value of 0.303 indicates a relatively low prediction error, suggesting that the model provides accurate estimates of the actual data. Therefore, it can be concluded that the regression model effectively explains the linear relationship between *Saling sero* and economic resilience.

Substantively, these results show that the practice of *Saling sero*—which embodies mutual cooperation, solidarity, and collective work in social life—has a tangible contribution to the economic resilience of Rempek Village. In this context, *Saling sero* is not merely a social tradition but also serves as a form of social capital that strengthens the community-based economic system. When people assist one another in activities such as agriculture, fisheries, or house construction, individual economic burdens are reduced, and collective economic endurance increases. Hence, the high R² value in this model underscores that *Saling sero* functions as an effective socio-economic mechanism for maintaining balance and sustainability in the economic life of rural communities.

These findings align with the perspectives of Coleman (1988) and Putnam (2000) on social capital, which emphasize that social relationships and mutual trust among community members enhance both social and economic efficiency (Alfiansyah, 2023). Thus, the values of *Saling sero* play a vital role in building an inclusive, adaptive, and sustainable form of economic resilience amid modernization challenges and structural economic changes in the rural areas of North Lombok.

ANOVA

Model		Sum of Squares	df	Mean Square	F	p
M ₁	Regression	7.123	1	7.123	77.75	< .001
	Residual	4.397	48	0.092		
	Total	11.520	49			

Note. M₁ includes X₁

Note. The intercept model is omitted, as no meaningful information can be shown.

Based on the results of the Analysis of Variance (ANOVA) presented in the table above, the F-value obtained is 77.75 with a significance level of p < 0.001. This result indicates that the regression model, which includes variable X₁ (local wisdom of *saling sero*) as a predictor of variable Y₁ (community economic resilience), is statistically significant. In other words, there is a strong and meaningful influence between the *saling sero* local wisdom and the economic resilience of the people in Rempek Village, North Lombok Regency. The significance value, which is smaller than 0.05, shows that the null hypothesis (H₀)—stating that there is no relationship between *saling sero* and economic resilience—is rejected. Thus, the alternative hypothesis (H₁) is accepted, meaning that *saling sero* has a significant effect on economic resilience.

The Regression Sum of Squares value of 7.123 represents the total variation in the dependent variable (Y₁) that can be explained by the independent variable (X₁). Meanwhile, the Residual Sum of Squares value of 4.397 indicates the unexplained variation in the model, or in other words, the remaining prediction error after including *saling sero* as a predictor. The Mean Square Regression value of 7.123 is much higher than the Mean Square Residual value of 0.092, suggesting that the explained variation is far greater than the unexplained variation. This strengthens the conclusion that the *saling sero* variable plays an important role in explaining differences in the level of economic resilience among respondents.

Substantively, these findings indicate that the values of *saling sero* such as mutual cooperation, social solidarity, and collective collaboration significantly influence the community's ability to maintain economic stability. The higher the level of *saling sero* practiced in daily life, the stronger the community's

economic resilience. This is because *saling sero* practices enable individuals to support one another during economic hardship, share resources, and strengthen social networks that underpin the local economic system.

These findings are consistent with Mudiarta (2017), who stated that social capital based on trust and cooperation plays a crucial role in enhancing the economic productivity of local communities. In the context of Rempek Village, the ANOVA results confirm that strengthening local wisdom values not only preserves social harmony but also serves as an adaptive strategy in facing economic pressures and social changes. Therefore, this regression model is not only statistically significant but also carries deep socio-economic meaning within the framework of sustainable rural development.

Coefficients

Model		Unstandardized	Standard Error	Standardized	t	p
M ₀	(Intercept)	24.360	0.069		355.250	< .001
M ₁	(Intercept)	5.402	2.150		2.512	.015
	X1	0.778	0.088	0.786	8.818	< .001

Based on the results of the linear regression analysis presented in the coefficient table, it is found that variable X₁ (the local wisdom of *saling sero*) has a positive and significant effect on variable Y₁ (community economic resilience) in Rempek Village, North Lombok Regency. The unstandardized regression coefficient (B) for *saling sero* is 0.778, with a standard error of 0.088, a t-value of 8.818, and a significance level of p < 0.001. The p-value, which is far below 0.05, indicates that the influence of *saling sero* on economic resilience is highly significant statistically. This means that every one-unit increase in the application of *saling sero* local wisdom leads to an increase of 0.778 units in the community's economic resilience score, assuming other factors remain constant.

The standardized coefficient (Beta) of 0.786 shows that *saling sero* contributes strongly to improving community economic resilience. A Beta coefficient close to 1 indicates a strong and positive relationship, meaning that the more *saling sero* values are practiced in daily life, the higher the level of economic resilience achieved by the community. Meanwhile, the intercept (constant) value of 5.402 suggests that when *saling sero* is considered absent (value = 0), the community's economic resilience level is estimated at 5.402. This represents the baseline economic condition of the community without the influence of local wisdom.

The t-value of 8.818, which is much greater than the critical t-table value (approximately 2.01 for $\alpha = 0.05$ and $df = 48$), further supports that the *saling sero* variable has a significant influence on community economic resilience. Thus, the null hypothesis (H_0), which states that local wisdom has no effect on economic resilience, is rejected, while the alternative hypothesis (H_1) is accepted. Statistically, this model illustrates that the application of social values such as mutual cooperation, helping one another, and economic solidarity among residents has a tangible impact on improving household economic welfare in Rempek Village.

Substantively, this finding demonstrates that *saling sero* is not merely a social tradition but also functions as a form of productive social capital that strengthens the local economic structure. Through collective cooperation in agricultural activities, small-scale trade, and social solidarity, communities can reduce production costs, expand access to resources, and enhance their ability to cope with economic crises. This finding aligns with Putnam's (2000) theory of Social Capital, which states that social networks and collective trust norms can enhance economic efficiency within communities (Yulia et al., 2024).

Furthermore, this result supports previous research by Aeda et al. (2022), which emphasized that local wisdom plays a strategic role in shaping community economic resilience, particularly in regions that still rely on traditional social systems. Therefore, it can be concluded that strengthening the values of *saling sero* directly reinforces the foundations of the local economy and ensures the sustainability of development based on the cultural wisdom of the people of North Lombok.

The Influence of *Saling sero* Local Wisdom on Social Stability (Y₂)

Based on the results of the Model Summary in the linear regression analysis for variable Y₂ (community social stability) against X₁ (the local wisdom of *saling sero*), the correlation coefficient (R) is 0.786, indicating a very strong positive relationship between the two variables. This value implies that an increase in the application of *saling sero* values is consistently followed by an improvement in the level of social stability within the community of Rempek Village, North Lombok Regency. In other words, the greater the implementation of togetherness, cooperation, and social solidarity values in daily life, the more stable the social conditions of the community become in maintaining harmony and balance among individuals and groups.

Model Summary - Y₂

Model	R	R ²	Adjusted R ²	RMSE
M ₀	0.000	0.000	0.000	0.485
M ₁	0.786	0.618	0.610	0.303

Note. M₁ includes X₁

The coefficient of determination (R²) of 0.618 shows that 61.8% of the variation in social stability (Y₂) can be explained by the *saling sero* local wisdom variable (X₁). In other words, *saling sero* has a dominant and significant influence on community social stability, while the remaining 38.2% is explained by other factors outside the model, such as economic conditions, education, the role of traditional institutions, and village government policies. This finding indicates that *saling sero* is an essential element in maintaining social balance but operates in interaction with other social elements influencing the community's social structure.

Furthermore, the Adjusted R² value of 0.610 suggests that, after adjusting for the number of variables and sample size, about 61.0% of the variation in social stability is still consistently explained by *saling sero*. The small difference between R² and Adjusted R² (only 0.008) indicates that the regression model is stable and free from overfitting, thus making the relationship between X₁ and Y₂ reliable. This also reinforces that *saling sero* contributes significantly to building and maintaining social harmony in rural communities.

The Root Mean Square Error (RMSE) value of 0.303 indicates a relatively low level of prediction error, meaning that the regression estimates are quite accurate in predicting social stability based on variations in *saling sero*. A low RMSE reflects good model fit with empirical data, showing that the model's predictions closely match actual observations. Statistically, this demonstrates that the relationship produced by the model is highly precise.

Substantively, these findings reveal that *saling sero* local wisdom plays a central role in maintaining the social balance of the Rempek community. The values embodied in *saling sero*—such as shared responsibility, mutual respect, and social solidarity—function as social mechanisms that strengthen cohesion among community members. In this context, *saling sero* serves not only as a social norm but also as a value system that supports social stability amid modernization and social change.

This finding aligns with research by Aeda et al. (2022) and Zullam et al. (2020), which showed that social cohesion and mutual trust in rural communities are deeply rooted in local values passed down across generations. Similarly, the theory of Social Cohesion proposed by Müller (2013) explains that

social solidarity is a key factor in ensuring the continuity and stability of a community. Therefore, this result confirms that *saling sero* is not merely a traditional practice but also a social foundation that strengthens the resilience and harmony of North Lombok's communities sustainably.

ANOVA

Model		Sum of Squares	df	Mean Square	F	p
M ₁	Regression	7.123	1	7.123	77.75	< .001
	Residual	4.397	48	0.092		
	Total	11.520	49			

Note. M₁ includes X₁

Note. The intercept model is omitted, as no meaningful information can be shown.

Based on the results of the Analysis of Variance (ANOVA) shown in the table above, the calculated F-value is 77.75 with a significance level of $p < 0.001$, indicating that the regression model between X₁ (*saling sero* local wisdom) and Y₂ (community social stability) is statistically significant. This means there is a strong and meaningful influence of *saling sero* values on the level of social stability in Rempek Village, North Lombok Regency. The significance value below 0.05 indicates that the null hypothesis (H₀), which states that there is no influence between *saling sero* and social stability, is rejected, while the alternative hypothesis (H₁) is accepted. Thus, *saling sero* significantly contributes to maintaining and strengthening the social order of rural communities.

The Sum of Squares Regression value of 7.123 shows the total variation in the dependent variable (Y₂) explained by the independent variable (X₁). This means that most of the changes in social stability can be explained by the level of implementation of *saling sero* local wisdom. Meanwhile, the Residual Sum of Squares of 4.397 represents the unexplained variation or prediction error remaining in the model. The Mean Square Regression value of 7.123, which is much higher than the Mean Square Residual value of 0.092, strengthens the evidence that *saling sero* has a dominant and significant contribution to the model compared to random factors.

From a substantive perspective, these findings demonstrate that *saling sero* practices—encompassing cooperation, social solidarity, mutual assistance, and collective awareness—have a tangible impact on community social stability. The high F-value reflects that interpersonal relationships built upon customary norms and shared moral values create strong social harmony. Communities that consistently uphold *saling sero* values tend to have higher levels of social trust, mutual respect, and cohesion, ultimately maintaining social balance amid social and economic challenges.

Theoretically, this result aligns with Hayati et al. (2023) in the theory of social solidarity, which posits that social cohesion and collective values are vital to community continuity and stability. In the context of Rempek Village, the ANOVA findings reaffirm that traditional values like *saling sero* function as social glue that strengthens social structures and prevents community disintegration. This finding is also supported by Arsal et al. (2022), who found that rural communities in North Lombok maintain social stability through customary and communal solidarity-based practices.

Therefore, the ANOVA analysis results not only show statistical significance but also carry profound social meaning. The values of *saling sero* are proven to be more than cultural heritage—they serve as effective social instruments for fostering social resilience, reinforcing community integration, and ensuring the sustainability of rural socio-economic life.

Coefficients

Model		Unstandardized	Standard Error	Standardized	t	p
M ₀	(Intercept)	24.360	0.069		355.250	< .001
M ₁	(Intercept)	5.402	2.150		2.512	.015
	X1	0.778	0.088	0.786	8.818	< .001

Based on the linear regression coefficient table, variable X₁ (*saling sero* local wisdom) has a positive and significant influence on variable Y₂ (community social stability) in Rempek Village, North Lombok Regency. The unstandardized regression coefficient (B) for *saling sero* is 0.778, with a standard error of 0.088, a t-value of 8.818, and a significance level of p < 0.001. The p-value, which is far below 0.05, indicates that the influence of *saling sero* on social stability is highly significant statistically. Therefore, the null hypothesis (H₀), which states that local wisdom has no effect on social stability, is rejected, and the alternative hypothesis (H₁) is accepted. This means that each one-unit increase in the application of *saling sero* values will increase social stability by 0.778 units, assuming other factors remain constant.

The standardized coefficient (Beta) of 0.786 indicates that the influence of *saling sero* on social stability is strong and positive. This shows that *saling sero* is a dominant variable in explaining variations in community social stability. The greater the application of *saling sero* values such as mutual cooperation, trust, solidarity, and collaboration among residents, the higher the social stability within the village. Moreover, the t-value (8.818), which is much higher than the critical t-value (around 2.01 for $\alpha = 0.05$), reinforces that the relationship between the two variables is real and not due to chance.

The intercept (constant) value of 5.402 indicates that when the *saling sero* variable is zero (not practiced at all), the estimated social stability level of the community is 5.402. This constant represents the community's basic social condition without the influence of local wisdom, implying that *saling sero* is an essential additional factor in strengthening social balance. Conceptually, this result suggests that the presence of traditional social values serves a protective function against potential conflict and social disintegration, acting as a binding force in intergroup relations.

Substantively, these findings indicate that *saling sero* serves as a form of social capital that strengthens the social structure of rural communities. Its values foster social trust, expand social networks, and enhance collective responsibility in maintaining social balance. Through practices such as cooperation in community activities, collective work in agriculture, and solidarity during crises, the people of Rempek demonstrate that *saling sero* is not merely a cultural symbol but a value system with tangible effects on social harmony.

This study's findings are consistent with the theory of Social Capital proposed by M. Harahap and Herman (2018), which emphasizes that trust and social networks are the foundation of social stability and effectiveness. Moreover, this result reinforces findings by Arsal et al. (2022), who found that rural communities in North Lombok continue to rely on local values such as cooperation and togetherness as mechanisms for social regulation. Thus, it can be concluded that the consistent implementation of *saling sero* values plays a crucial role in maintaining social stability and serves as a key pillar of sustainable social life in Rempek Village amid modernization and dynamic social change.

Synthesis of the Relationship between Local Wisdom *Saling sero*, Economic Resilience (Y₁), and Social Stability (Y₂)

The findings of this study reveal that the local wisdom *saling sero* has a significant influence on two major dimensions of community life in Rempek Village: economic resilience (Y₁) and social stability (Y₂). The high correlation and determination coefficients for both variables indicate that *saling sero* serves as a socio-economic foundation for rural society. In the context of economic resilience, *saling*

sero fosters a community-based economic system that is mutually supportive and less dependent on external actors. Meanwhile, in terms of social stability, the values of mutual cooperation, solidarity, and social trust create strong social networks and enhance the sense of togetherness among villagers. These findings demonstrate the integration of social and economic aspects in sustaining community life. Thus, *saling sero* can be viewed not merely as a cultural heritage but as a form of social capital that plays a strategic role in promoting sustainable local development.

In the economic dimension, regression analysis shows that *saling sero* has a positive coefficient of 0.778 on community economic resilience, with a high level of significance ($p < 0.001$). This finding indicates that the application of *saling sero* values significantly enhances the community's ability to maintain economic stability. Shared values of cooperation and mutual assistance contribute to improving productivity and economic efficiency, particularly in agriculture, small trade, and collective socio-economic activities. When communities support each other economically, the risk of poverty is reduced because informal social safety nets protect individuals from economic shocks. Therefore, *saling sero* not only strengthens the social fabric but also enhances the community's economic resilience in facing change. These results affirm that rural economic resilience depends not only on financial capital but also on deeply rooted social and cultural strength.

From a social perspective, the influence of *saling sero* on community social stability is also significant, with a coefficient of determination (R^2) of 0.618. This indicates that more than half of the variation in social stability can be explained by the degree of *saling sero* practiced within the community. In other words, the greater the application of values such as solidarity, collective responsibility, and social trust, the more stable the social structure becomes in Rempek Village. The presence of *saling sero* encourages the community to resolve conflicts through consensus, maintain harmony among residents, and strengthen traditional social institutions such as customary and religious organizations. This confirms that local socio-cultural values remain effective mechanisms for preserving social order amidst modernization. Hence, social stability is not solely the result of external policies but also a product of the value system embedded in everyday community life.

These findings reinforce the Social Capital Theory proposed by Alfiansyah (2023), which explains that social networks, norms, and interpersonal trust enhance the effectiveness of collective action within a community. In the context of Rempek Village, *saling sero* functions as a concrete form of bonding social capital—a strong social bond among members of a community who share common values and goals. Such social ties not only maintain harmony but also create efficiency in both economic and social cooperation. Communities with high levels of trust and solidarity are better able to collaborate in productive activities and sustain a harmonious social order. These values also strengthen collective identity, providing greater resilience against social and economic crises. Thus, *saling sero* serves as an endogenous source of strength for sustainable, community-based development.

Beyond strengthening social and economic structures, *saling sero* also functions as an adaptive mechanism to social change. In the face of globalization, urbanization, and modernization, the people of Rempek Village continue to preserve their social and cultural identity through the practice of *saling sero*. The values of cooperation, mutual assistance, and togetherness are not only passed down through generations but are also adapted to contemporary needs. For instance, *saling sero* is now applied not only in agriculture but also in modern economic activities such as small enterprise management and village cooperatives. This shows that *saling sero* is not static but dynamic and adaptive to changing socio-economic contexts. Therefore, this local wisdom plays a dual role—preserving social continuity while opening pathways for community-based economic innovation.

Overall, the findings of this study confirm that *saling sero* has a strong and positive correlation with two fundamental aspects of community life: economic resilience and social stability. This relationship is mutually reinforcing, where social stability provides a conducive environment for economic activity, and economic resilience, in turn, strengthens social relationships among residents. This reciprocal interaction suggests that sustainable rural development must be grounded in local socio-cultural values. Therefore, strengthening *saling sero* is essential not only for cultural preservation but

also as a practical strategy to enhance the socio-economic resilience of rural communities. This conclusion aligns with the vision of sustainable development, which emphasizes the integration of cultural values, economic well-being, and social harmony as key pillars of progress for rural communities in Indonesia.

E. CONCLUSIONS

This study demonstrates that the local wisdom *saling sero* has a strong and significant correlation with both the economic resilience and social stability of the community in Rempek Village, North Lombok Regency. The R^2 value of 0.618 for both dependent variables indicates that most of the variation in economic resilience and social stability can be explained by the application of *saling sero* values. This implies that the higher the level of cooperation and mutual support practiced within the community, the better their ability to maintain economic resilience and social stability.

Regression analysis reveals that *saling sero* contributes positively to improving community economic resilience, as indicated by a regression coefficient of 0.778 with a high level of significance ($p < 0.001$). This means that the practices of mutual assistance and resource sharing among villagers strengthen local economic structures and reduce social inequality. This local wisdom helps reinforce social solidarity while enhancing the community's capacity to withstand economic pressures arising from social change or natural disasters.

Furthermore, the effect of *saling sero* on social stability is also highly significant. Statistical tests show an F -value of 77.75 with $p < 0.001$, indicating that *saling sero* consistently serves as a key factor in maintaining social harmony and fostering a peaceful and orderly community life. Values such as deliberation, mutual respect, and social trust, which emerge from *saling sero*, act as fundamental pillars for creating strong social integration.

Theoretically, these findings reinforce Putnam's (2000) Social Capital Theory, which asserts that social networks, norms, and interpersonal trust play crucial roles in enhancing the effectiveness of collective actions within communities. In this context, *saling sero* represents a concrete manifestation of social capital that fosters collaboration, social efficiency, and economic independence in rural society. Thus, local cultural values are proven to play a strategic role in strengthening socio-economic resilience at the grassroots level.

Practically, this study provides valuable implications for local governments and social institutions. Village development programs should not only focus on material economic aspects but also nurture and preserve socio-cultural values that have proven effective in maintaining social and economic balance. The revitalization of *saling sero* values should be integrated into community empowerment policies, small enterprise development, and community-based social resilience programs.

In conclusion, *saling sero* represents a highly valuable form of social and cultural capital for the people of Rempek Village. It serves not only as a collective identity but also as an adaptive mechanism in facing modern socio-economic challenges. The continuous application of these values can strengthen economic resilience, maintain social stability, and promote inclusive and sustainable village development in North Lombok and other regions with similar social characteristics.

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