

**INSTRUMENTAL RATIONALITY (ZWERK RATIONAL) IN THE  
ORNAMENTAL PLANT BUSINESS COMMUNITY: A STUDY OF THE  
SRAWUNG NDULUR ORNAMENTAL PLANT BUSINESS COMMUNITY  
IN TULUNGAGUNG DISTRICT**

Muhammad Anasrulloh<sup>1</sup>, Jabal Tarik Ibrahim<sup>2</sup>, Muslimin Machmud<sup>3</sup>, Imam Sujono<sup>4</sup>

<sup>1</sup>Doctoral Student at Sociology Department, University of Muhammadiyah Malang, Indonesia.

<sup>2,3</sup>Professor of Sociology at University of Muhammadiyah Malang, Indonesia.

<sup>4</sup>Professor Sociology at University of Bhinneka, Indonesia.

**DOI: <https://doi.org/10.51193/IJAER.2023.9414>**

Received: 08 Aug. 2023 / Accepted: 29 Aug. 2023 / Published: 30 Aug. 2023

**ABSTRACT**

The *Srawung Ndulur* community is an ornamental plant business community in Tulungagung Regency, the origin of the establishment of the *Srawung Ndulur (Srandul)* ornamental plant community originated from the joke of several cultivators and sellers of ornamental plants in the *senggol* market. The interesting thing in this community is that the social actions carried out by this business community are not only oriented towards economic gain, but there are other actions such as a sense of understanding, social solidarity and empathy for fellow community members. Referring to Weber that the rationality of a person's actions is divided into four, namely; Instrumental rationality (Zwerk Rational), Value-oriented rationality (Werk Rational), Affective action / Action influenced by emotions (Affectual Action), Traditional action / Action due to habit (Traditional action). The research objective is to find out the instrumental rationality (Zwerk Rational) of the Tulungagung Regency *srawung ndulur* business community. The research paradigm used is the sociology paradigm, namely social definition, the research method in this research is qualitative research, which is to describe a culture, understand the view of life from the point of view of the original community. Research analysis using the stages of description, analysis and interpretation. The results showed that community activities include *anjangsana, merapat, nyakri, latber and bursa*. Instrumental rationality (Zwerk Rational), namely; 1) Selling ornamental plants for profit, 2) Additional income besides the main job. 3) Getting information related to ornamental plants, 4) Getting ornamental plant products at

economical prices, 5) Establishing cooperation and, 6) Establishing romantic relationships, 7) And the community becomes a second home.

**Keywords:** Business Community, Ornamental Plants, Instrumental Rationality (Zwerk Rational)

## INTRODUCTION

Humans as social creatures need interaction with others and tend to group (Kurniawati and Kawan-kawan, 2017). Interaction in these groups or communities can take the form of individuals or individuals to organizations, either in real or virtual form (Briliana & Destiwati, 2019). The drive and purpose of individuals in interacting is to get maximum benefit (George, 2016). As for interactions in groups or communities, of course, they also have goals and many things are expected, such as being able to add insight (Elyanta, 2020), or as entertainment because they are considered interesting (Pratomo, 2013), some others consider activities in the community as a profession (Tedjasukmono & Susanto, 2020). With the development of a more modern society, communities are formed naturally through social media, such as WhatsApp groups, Facebook or others, the *Srawung Ndulur* community, for example, began with interactions between business people and ornamental plant hobbyists through Facebook and WhatsApp groups in Tulungagung Regency which later formed a community, the social actions of its members not only want to get material benefits in the form of money but want to get peace of mind, inner satisfaction, common values, high solidarity and close emotional relationships. To maintain a relationship and community ties or other associations, individuals require costs, although these costs or sacrifices are not always in the form of money, which can be in the form of time or energy so that other activities are not carried out (Johson, 1986).

As individual creatures, humans are born with different characters and tendencies. In other languages, these tendencies are called hobbies. Behavior is a reflection of various psychological symptoms such as knowledge, desire, will, interest, motivation, perception, attitude, and preference. Individual preferences show the choice of various choices available, preference is a preference (tendency of the heart) to something. Preference is also defined as a choice of likes or dislikes by someone to take action. Preference can be interpreted as a tendency to pay attention to people and act towards people. Activities or situations that become the object of interest accompanied by feelings of pleasure or satisfaction. So it can be concluded that preferences are basically the act of choosing or also acting according to individual rationales.

*Srawung Ndulur (Srandul)* Community is an ornamental plant business community in Tulungagung Regency, this community has around 128 members spread across various villages in Tulungagung Regency, this community was formed around 2017. The background factor for the formation of this community is the hope initiated by a number of ornamental plant farmers, people who have hobbies and ornamental plant businesses to empower ornamental plant farmers

and also increase the potential of the ornamental plant business in Tulungagung Regency. One of the interesting things to study in this community is that the social actions of members in the community are not solely for business to gain profit, many other activities, social activities when there is a natural disaster, for example a few months ago, at the time of the natural disaster in the Lumajang area, namely the eruption of Mount Semeru, this community sent a number of aid in the form of staple foods and cash totaling approximately 25 million rupiah. Then like social solidarity when there are members who have a desire, or are affected by a disaster, the relationship in the community is even like a brother, has a close emotional relationship, praying for each other and supporting in any activity. Deviating from the category of the community's point of view, which should be the goal of individuals in business groups to gain material benefits (Johson, 1986).

The results of research in Thailand conducted by Thompson & Friess, (2019) that social action in paying for ecosystem services carried out by communities around mangrove forests is to get long-term ecological benefits, enjoy clean water, preserve biodiversity and manage natural resources and coexist with fellow people who have a view of life.

Max Weber classifies four types of social actions that affect the social system and structure of society, namely:

**a. Instrumental rationality (Zwerk Rational)**

This type of instrumental rational social action is an action that has the highest rationality, which includes a conscious choice (reasonable) related to the purpose of the action and the tools used to achieve it. Individuals are seen as having various goals that they might want, and on the basis of a criterion determine one choice among competing goals, then individuals assess the tools that might be used to achieve goals.

**b. Value-oriented rationality (Werk Rational)**

Value-oriented rationality action is a social action that is almost the same as instrumental rational action, namely actions that have been carried out through mature considerations and have clear goals, the difference lies in the values that are the basis for this action. That is, the tools that exist are only conscious considerations and calculations, while the goals already exist in relation to individual values that are absolute or are the final value for him. Individuals consider tools to achieve such values, but the values themselves already exist. This social action takes into account the benefits, while the goals to be achieved are not too considered, the criteria for good and right are according to the judgment of the community for this social action, what is important is the suitability of actions with the basic values that apply in community life.

**c. Affective action / Action influenced by emotions (Affectual Action)**

This action is different from instrumental rational action and value-oriented rationality action, because affective action is not through conscious consideration this action is created spontaneously due to the influence of one's emotions and feelings. This type of social action is more dominated by feelings or emotions without intellectual reflection or conscious planning. A person who is experiencing overwhelming feelings such as love, anger, fear or joy, and spontaneously expresses these feelings without reflection, is showing affective action, this action is truly irrational due to the lack of logical considerations, ideology, or other rational criteria. Affective action is spontaneous, irrational, and an emotional expression of the individual. This action is influenced by a person's emotions and feelings. For example, miners' emotions lead to arguments due to competition or differences of opinion.

**d. Traditional action / Action due to habit (Traditional action)**

This social action is carried out by someone because they follow traditions or habits that have been taught for generations and have been standardized and cannot be changed. So this action does not go through conscious planning in advance, both in terms of method and purpose. Because they repeat it from habits that have been done for generations. A person exhibits certain behaviors because of habits acquired from ancestors, without conscious reflection or emotion without intellectual reflection or conscious planning. Affective actions are spontaneous, irrational and an emotional reflection of the individual (Johson, 1994). If there is a community group dominated by this social action orientation, their habits and understanding will be supported by long-standing habits or traditions in the area as a frame of reference that is taken for granted without question. Likewise, in the research that has been carried out, the understanding and way of thinking of the community is still traditional, which is created from the habits of ancestors and continues from generation to generation in every layer of society. And the traditional oil mining community continues to do it in a traditional way and does not want to change their ways and is not questioned even though there are many more modern tools. From the types of social actions that have been put forward by Weber, this research will be associated with social actions carried out by members of the Tulungagung Regency *srawung ndulur* ornamental plant business community, so that certain types of social actions will be found.

**RESEARCH METHOD**

In this case the researcher uses the Qualitative Method. Qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior (Ibrahim, JT., 2020). The paradigm that uses a qualitative approach can be obtained through interpretation and in-depth understanding of meaning, reality and relevant facts. As stated by Denzin, (2009) that qualitative research is descriptive, the data collected is more in the form of words or pictures than numbers. Qualitative research tends to emphasize the

process, so in this case researchers ask more 'how' and 'why' than 'what'. This is because the process of something happening is considered more important than the existence or appearance of something. So in this study, the direct participation of researchers both in participant observation, will facilitate the collection of research data sources, by using phenomenological principles in data collection, research data analysis will be inductive / qualitative and research results will emphasize more on the meaning of the subject / research informant.

The type of research in this study is ethnographic research. Ethnography is a type of research method applied to reveal socio-cultural meaning by studying the daily patterns of life and interactions of certain socio-cultural groups (culture-sharing groups) in a specific space or context. An ethnographer not only observes but also seeks to integrate into the cultural life of a community group under study. Ethnographic studies always try to blend culturally with the subject of research studied.

Cultural unification carried out by ethnographers is unification in the daily life of the community under study. That is, ethnographers try to "live life" as the people studied live in various ways such as: hanging out with them, eating what they eat, often even living and sleeping with them. Ethnographic studies cannot be done instantly because cultural unification takes a long time. There is no stipulation on how long ethnographic research should take. The most important thing is how immersed the researcher is in the everyday culture of the local community. Apart from participatory observation, in-depth interviews are also often part of ethnographic study data collection techniques. These interviews are conducted mainly with key informants who have significant socio-cultural roles in the group. If the ethnographer is researching an organization, then the organization's leaders or senior actors can be key informants. Regarding the determination of research subjects, the following criteria were used by researchers in determining research subjects in this study; 1) The research subject has been long enough and intensively integrated into the activities and fields of research study; 2) The research subject is fully involved with the activity or field; 3) The research subject has sufficient time to be asked for information (Creswell, 2015).

In addition to obtaining existing information from research subjects, this research also uses research informants. The informants in question are people who know/understand the context of the data needed. The use of informants in this study is also a stage for researchers to check-balance data sources, where information from informants is needed to ensure the validity/credibility of the information provided by research subjects. Selection of informants, in its criteria the researcher will adjust to the needs of the research. The subject of this research will focus on the research objectives and researchers will choose informants from figures or administrators in the *Srawung Ndulur* Ornamental Plant Business Community of Tulungagung Regency. Determining the research location is very important, because the data obtained is

influenced by the characteristics of the research location. The location of this research is the situation and environmental conditions related to the ornamental plant business community *Srawung Ndulur* Tulungagung Regency. To determine the research location is by considering the substantive theory and exploring the field in order to find compatibility with the facts in the field. Other things to consider are geographical and practical limitations such as time, cost and energy.

The stages of research in this study use the Spradley Model, the stages of qualitative research in this model consist of 12 stages starting with determining a key informant (key informant) who is an authoritative informant and is believed to be able to "open the door" to researchers to enter the object of research. After that the researcher conducts an interview. Next, the researcher's attention to the object of research, and began asking descriptive questions, followed by an analysis of the interview. Based on the results of the interview analysis, the researcher then conducted a domain analysis. In the next step, the researcher has determined the focus, and conducted a taxonomic analysis, and then the researcher asks contrastive questions, followed by a componential analysis. The results of the componential analysis, then researchers found cultural themes. Then the researcher wrote an ethnographic research report. The research process starts from broad thinking, then focuses, and expands again (Spradley, 2007).

The data collection techniques that the author used are as follows.

### **1. Participant Observer / Participant Observation**

In this technique, researchers observe the overall process and pattern of communication in the community both verbal and non-verbal when communicating directly with others in the community and others. Because the researcher directly interacts and is involved in the ornamental plant business community. The activities that researchers carry out during the research process are, complete participation and observation as a participant.

### **2. Participating Completely**

Observers in this case become full members of the members or communities they observe. Thus the researcher can obtain any information needed, including those that are kept secret.

### **3. Observation as a participant**

The role of the observer is openly known by the public and maybe even the researcher is sponsored by the research subject. Therefore, all kinds of information including secrets can be easily obtained. It is from these two aspects that of course greatly assist researchers in exploring the problems that actually occur and obtaining valuable information about the focus of the research being studied.

#### **4. In-depth Interview**

An interview is a form of conversation conducted simultaneously and neatly structured by someone to another person with a specific purpose and purpose. The interview itself is a communication technique between the interviewer and the interviewee. This technique is needed by researchers considering that the data desired by researchers is more directed to the deepest side of the process and communication patterns in the ornamental plant business community. So the interview used is an in-depth interview (indepth interview). This process takes place on the sidelines of daily activities when there is free time to conduct interviews.

The author quotes from what is put forward by (Creswell, 2015) regarding data analysis techniques in ethnographic research, namely:

##### **1. Description**

Description is the first step for ethnographers in writing their ethnographic reports. In this stage, the ethnographer presents the results of his research by describing in detail the subject of his research. The style of presentation is chronological and narrator-like. There are several delivery styles that are commonly used, including describing a day in the life chronologically or sequentially of a person or community group, building a complete story with a storyline and characters who live in it, or making it like a mystery story that invites question marks from people who read it later.

##### **2. Analyze**

In this part, the ethnographer finds some accurate data about the object of research, usually through tables, graphs, diagrams, models that describe the object of research. Explaining the patterns or regulations of the observed behavior is also included in this stage. Other forms of this stage are comparing the object under study with other objects, evaluating the object with generally accepted values, establishing a relationship between the object of research and the larger environment. In addition, at this stage ethnographers can also express criticism and shortcomings of the research that has been carried out, and propose research designs or will research the same thing.

##### **3. Interpretation**

Interpretation is the final stage in data analysis in ethnographic research. Ethnography in this stage draws conclusions from the researchers who have been carried out, at this stage, ethnography uses the first person in its explanation, to emphasize that what it puts forward is purely the result of its interpretation. Ethnographic research must be accountable for its truth. So that the final activity after data collection and analysis is introspection, which is a validity check

technique by analyzing values, and their own behavior and those in their society. So that all observed behaviors and information obtained from interviews with all members of the tutur community are consistent with all the understandings they have. In addition to introspection as a communication ethnography technique for checking the validity of data, in this study the authors used triangulation techniques, namely data validity checking techniques that utilize something outside the data for the purpose of checking or comparing existing data. As for the method, among others by checking data through other sources.

## **RESULTS AND DISCUSSION**

Based on the results of observations and interviews, it shows that the culture within the *Srawung Ndulur* community is

### ***1. Anjangsana***

*Anjangsana* is a term derived from the Javanese language which means "visiting someone's house". The term is usually used to refer to a social activity or an official visit made by a guest or delegation to a different place or region, especially to strengthen relations between two parties. In Javanese culture, anjangsana is an important tradition and is considered a form of hospitality and courtesy. This activity is often carried out by community leaders, officials, or diplomats in order to strengthen relations with the local community or between countries.

### ***2. Merapat***

The act of inviting to exchange ideas and chat casually Dock is a term that is often used in various activities and events that involve many people. This term is generally used to order or instruct participants to gather in one particular place or location in order to carry out a task or activity. For example, in the context of military activities, docking can mean an order for military personnel to gather at a certain location in order to carry out a certain operation or task. In addition, dock can also be used in the context of security or disaster management activities. For example, security or disaster management officers can give docked orders to personnel in order to gather and coordinate between officers in order to ensure the assigned tasks can be carried out properly. In everyday life, docking can also mean gathering or gathering of people who share a common goal or interest. For example, the gathering of music fans at a concert, or the gathering of songbird enthusiasts at a songbird competition. In a broader context, merging can also mean uniting or joining forces to achieve a common goal, such as in a social campaign or political movement. In this case, docking can be used to mobilize support from people who share a common interest or goal, so as to achieve more effective and efficient results.

### ***3. Nyakri***



The behavior of selling goods that are not their own, individuals visit their friends' homes then take photos or videos of ornamental plants then after asking the price, then the person concerned sells at a price above it with the aim of making a profit.

#### **4. *Latber***

Ornamental plant *latber* is a competition activity involving Aglonema ornamental plant lovers. This activity is similar to a Songbird Competition, but in this context, the participants will exhibit their ornamental plants and be judged by a jury. Judging in *Latber* Aglonema can be done based on various aspects such as leaf shape, color, cleanliness, health, and also the rarity of the Aglonema species on display. Participants will be given the opportunity to show their creativity in arranging and maintaining Aglonema plants, so that they can display beautiful work and attract the judges' attention. Ornamental plant latters are usually held by ornamental plant communities or clubs as a place to strengthen the bond between ornamental plant lovers and as a place to develop talent and creativity in maintaining ornamental plants. The activity organizes a gathering with fellow community members, each of whom brings merchandise and bargains with each other that is deemed suitable for the condition and price of the plant.

#### **5. Exchange**

An ornamental plant exchange is an event or place where ornamental plant lovers gather to buy, sell, and exchange ornamental plants. Ornamental plant exchanges are usually held by ornamental plant communities or clubs, ornamental plant traders, or shopping centers that have special areas for ornamental plants. Ornamental plant exchanges can be used as a place to find ornamental plants that are rare or difficult to find in ordinary ornamental plant shops, so that ornamental plant lovers can add to their ornamental plant collections. In addition, at an ornamental plant exchange, participants can also exchange information and experiences on how to care for and maintain ornamental plants. Usually, there are also seminars or workshops that discuss topics related to ornamental plants, such as maintenance techniques, how to plant, or how to solve problems in caring for ornamental plants. Ornamental plant fairs can be a fun and useful event for ornamental plant lovers to meet people with similar interests.

This type of instrumental rational social action is an action that has the highest rationality, which includes a conscious choice (reasonable) related to the purpose of the action and the tools used to achieve it. Individuals are seen as having various goals that they might want, and on the basis of a criterion determine one choice among competing goals, then individuals assess the tools that might be used to achieve goals. The community as an intermediary tool to achieve the goal, the goal in question is to gain benefits in the form of money, networks, and education in ornamental plants. Mr. Sujani conveyed the bitter and relatively difficult times of working because he did not have special skills that could be offered to others, Mr. Sujani worked odd jobs to meet family

needs, at one time he had to migrate to the city of Surabaya to get any work and in the end the work he did was construction coolies. After several years, which peaked during the covid 19 pandemic, the income received was not directly proportional to the basic needs of the family. Farming ornamental plants that were initially sold at low prices, did not imagine that in the end the proceeds from selling flowers could meet household needs, even more than that, even from selling flowers, they could renovate the house they lived in. The *srandul* community is a good means and is maximally utilized by Pak Sujani to establish relationships, business development and marketing networks. Visiting fellow community members is done 2 to 3 times a week, one of the goals is to get new information, either prices or updates on plants that are selling in the market, sometimes also offering merchandise or exchanging goods owned by other members.

In general, communities can indeed be an effective medium for romantic relationships or romance. Communities often bring people with similar interests, goals or hobbies into one place to interact and share experiences. In this context, communities can provide opportunities to meet people with similar interests and increase the chances of a romantic relationship.

This is generally due to;

1. Common interests: fellow members of the Tulungagung *Srandul* Community share a common interest in a particular topic or activity. This allows for easier and more comfortable communication between members of the community, thus increasing the chances of finding a partner with similar interests.
2. A safe meeting place: The Tulungagung *Srandul* community provides a safe and structured environment to interact with new people. This helps reduce the social pressure and awkwardness of trying to make a romantic connection. Community members share common interests that serve as a basis for starting conversations and building bonds.
3. Opportunity to get to know each other: in Tulungagung *Srandul* Community allows its members to get to know each other better over time. Through repeated interactions and activities undertaken together, community members can build trust and understanding of each other. This provides a strong foundation for building deeper romantic relationships.
4. Sharing experiences: in Tulungagung *Srandul* Community becomes a place where members can share experiences, challenges, and joys related to common interests. In this context, when two people share experiences and understand each other's feelings, it can encourage the growth of stronger emotional bonds and strengthen romantic relationships.

The Tulungagung *Srandul* Community is also considered a second home by some members, because with the same interests, hobbies, or goals they can gather, interact, feel accepted, supported, and can contribute positively. Other things that make it a second home; a) A sense of

connection: The Tulungagung *Srandul* community provides a place where members can feel connected to others who share similar interests and goals. This creates strong emotional bonds and friendships between community members. b) Support and Friendship: The Tulungagung *Srandul* community is often a place where people can seek support and friendship. Community members support each other, share experiences, and provide motivation in achieving common goals.

## CONCLUSION

Social action carried out by members of the *srawung ndulur* community which is instrumental rationality (Zwerk Rational), the Tulungagung *Srawung Ndulur* Ornamental Plant Community becomes a means or object for; 1) Selling ornamental plants so as to get profit, 2) Additional income besides the main job. 3) Get information related to ornamental plants, 4) Get ornamental plant products at an economical price, 5) Establish cooperation and, 6) Establish romantic relationships, 7) And the community becomes a second home.

## REFERENCES

- [1] Abdullah, M. S. dkk. (2017). Konsep komuniti dan perkembangannya: Suatu tinjauan kritikal terhadap penggunaannya. *E-Bangi : Journal of Social Sciences and Humanities*, 14(3).
- [2] Adler, P. S. (2015). Community and Innovation: From Tönnies to Marx. In *Organization Studies* (Vol. 36, Issue 4). <https://doi.org/10.1177/0170840614561566>
- [3] Bagozzi, R. P., & Dholakia, U. M. (2002). Intentional social action in virtual communities. *Journal of Interactive Marketing*, 16(2). <https://doi.org/10.1002/dir.10006>
- [4] Beckwith, C. (2019). Who Belongs? How Status Influences the Experience of Gemeinschaft. *Social Psychology Quarterly*, 82(1). <https://doi.org/10.1177/0190272518811812>
- [5] Briliana, C. N. N., & Destiwati, R. (2019). Pola Komunikasi Virtual Grup Percakapan Komunitas Hamur “HAMURinspiring” Di Media Sosial Line. *Jurnal Manajemen Komunikasi*, 3(1). <https://doi.org/10.24198/jmk.v3i1.12045>
- [6] Coleman S. James. (2019). *Dasar-Dasar Teori Sosial*. Nusa Media.
- [7] Creswell, J. W. (2015). *Penelitian Kualitatif & Desain Riset*. Pustaka Pelajar.
- [8] Cunha, M. P. e., Clegg, S. R., Costa, C., Leite, A. P., Rego, A., Simpson, A. V., Sousa, M. O. de, & Sousa, M. (2017). Gemeinschaft in the midst of Gesellschaft? Love as an organizational virtue. *Journal of Management, Spirituality and Religion*, 14(1). <https://doi.org/10.1080/14766086.2016.1184100>

- [9] de Benoist, A., & Sunic, T. (1994). Gemeinschaft and Gesellschaft: A sociological view of the decay of modern society. *Mankind Quarterly*, 34(3). <https://doi.org/10.46469/mq.1994.34.3.8>
- [10] Elyanta, M. (2020). Peran Komunitas Aleut dalam Pelestarian Bangunan Cagar Budaya Kota Bandung. *Khasanah Ilmu - Jurnal Pariwisata Dan Budaya*, 11(1).
- [11] George, R. dan D. J. G. (2016). *Teori Sosiologi* (11th ed.). Kreasi Wacana Bantul.
- [12] Hanurawan, F. (2016). *Metode Penelitian Kualitatif Untuk Ilmu Psikologi*. Raja Grafindo Persada.
- [13] Hasanah, S. (2017). IRIBAN DALAM EKONOMI KAMPUNGAN Studi Kasus di Desa Jambu, Mlonggo, Jepara. *Sabda : Jurnal Kajian Kebudayaan*, 12(1). <https://doi.org/10.14710/sabda.v12i1.15251>
- [14] Ibrahim, JT. (2020). *Metode Penelitian Sosial Ekonomi*. UMM Press. Malang.
- [15] Johson, D. P. (1994a). *Teori Sosiologi Klasik dan Modern Edisi 1* (1st ed.). PT Gramedia.
- [16] Johson, D. P. (1994b). *Teori Sosiologi Klasik dan Modern Edisi 2* (Robert M. Z. Lawang (ed.); 2nd ed.).
- [17] Kotler, P. (2000). *Manajemen Pemasaran*. Prehalindo.
- [18] Kurniawati, I., Wulan, R. R., & Pamungkas, I. N. A. (2017). POLA KOMUNIKASI PERTEMUAN OFFLINE KOMUNITAS INSTA NUSANTARA BANDUNG. *Jurnal Kajian Komunikasi*, 5(1). <https://doi.org/10.24198/jkk.v5i1.8437>
- [19] Lavoie, C. (2012). Race, Power and Social Action in Neighborhood Community Organizing: Reproducing and Resisting the Social Construction of the Other. *Journal of Community Practice*, 20(3). <https://doi.org/10.1080/10705422.2012.700277>
- [20] Lofland, J. (1971). *Analyzing Social Settings: A Guide To Qualitative Observation And Analysis*. Wadsworth.
- [21] Nugroho, J. S. (2013). *Perilaku Konsumen*. Kencana Prenada Meida Group.
- [22] Perales, E. B. (2019). After community: From sociological Gemeinschaft to “ideal communication community” in Apel’s Ethics. *Daimon*, 78. <https://doi.org/10.6018/daimon/358001>
- [23] Pratomo, A. W. A. (2013). GAYA HIDUP KOMUNITAS PENCINTA BUDAYA JEPANG DI KALANGAN MAHASISWA UNNES (STUDI KASUS PADA KOMUNITAS JAICO). *Solidarity: Journal of Education, Society and Culture*, 2(1).
- [24] Pritadi, M. A. (2018). Chat about Cars in Gran Turismo Indonesia Discussion Club: a Virtual Gemeinschaft in Netnography (Pembicaraan tentang Mobil di Gran Turismo Indonesia Discuss Club: Sebuah Virtual Gemeinschaft dalam Netnografi). *JURNAL IPTEKKOM: Jurnal Ilmu Pengetahuan & Teknologi Informasi*, 20(1). <https://doi.org/10.33164/iptekkom.20.1.2018.30-42>

- [25] Radjab, M. (2014). ANALISIS MODEL TINDAKAN RASIONAL PADA PROSES TRANSFORMASI KOMUNITAS PETANI RUMPUT LAUT DI KELURAHAN PABIRINGA KABUPATEN JENEPONTO. *Socius*, XV(April).
- [26] Retna, M. I., Titi, S., & Arif, S. (2018). Tindakan Rasional dan Strategi Berjejaring Rumah Tangga nelayan kecil. *Jurnal Sosiologi Pedesaan*, 6(1).
- [27] Rianto, N. (2010). *Teori Mikroekonomi*. Kencana.
- [28] Ritzer, G. (n.d.). *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*. PT RajaGrafindo Persada.
- [29] Sandstedt, E., & Westin, S. (2015). Beyond gemeinschaft and gesellschaft. Cohousing life in contemporary Sweden. *Housing, Theory and Society*, 32(2). <https://doi.org/10.1080/14036096.2015.1011687>
- [30] Schirmer, W., & Michailakis, D. (2015). The lost Gemeinschaft: How people working with the elderly explain loneliness. *Journal of Aging Studies*, 33. <https://doi.org/10.1016/j.jaging.2015.02.001>
- [31] Spradley, J. P. (2007). *Metode Etnografi*. Yogyakarta: Tiara Wacana.
- [32] Sugiyono. (2017). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Alfabeta.
- [33] Tedjasukmono, W., & Susanto, E. H. (2020). Fenomenologi Pengguna Vape pada Perempuan di Komunitas @Dragoncloudz.id. *Koneksi*, 3(2). <https://doi.org/10.24912/kn.v3i2.6451>
- [34] Trinugroho, A. C. (2019). PONTIANAK CHRISTIAN PAGUYUBAN EFFORTS IN MAINTAINING MECHANICAL SOCIAL SOLIDARITY OF MEMBERS. *Jurnal Pendidikan Sosiologi Dan Humaniora*, 10(2). <https://doi.org/10.26418/j-psh.v10i2.35813>
- [35] Tucunan, K. P., Ridwan, Y. H., Sutikno, Setiawan, & Soedjono, E. S. (2019). The Gemeinschaft city: Paradigms and measurements of social system in urban area. *Ecology, Environment and Conservation*, 25(September Suppl. Issue).
- [36] Warburg, M. (2018). Christmas fairs in Danish churches abroad: a resource mobilisation perspective. *Religion*, 48(3). <https://doi.org/10.1080/0048721X.2018.1482613>
- [37] Wenk, S. (2020). The career and critique of (Gemeinschaft) as a concept in West German debates on compulsory education in the 1950s and 1960s. *Schweizerische Zeitschrift Fur Religions- Und Kulturgeschichte*, 114. <https://doi.org/10.24894/2673-3641.00055>