
SOCIAL HARMONIZATION IN THE SADRANAN TRADITION: CASE STUDY DK. MULWO, DS. MURUH, GANTIWARNO DISTRICT, KLATEN REGENCY

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ABSTRACT

One form of Javanese culture is the sadranan tradition. The sadranan tradition is a tradition that is still going on today. Sadranan is carried out as a form of gratitude to True Source. Sadranan is usually performed in the month of shaban (ruwah). One of the communities that still routinely carry out the sadranan tradition is the community in Mulwo. The pluralism that exists in the Mulwo community is not a barrier to the implementation of the sadranan tradition. The differences that exist in the Mulwo community create social harmony. The values contained in social harmony in the sadranan in Mulwo are illustrated in the entire series of sadranan events which include; Pre-sadranan, sadranan, and post-sadranan. This research is qualitative research with descriptive-analysis data analysis methods. This type of research is field research with a sociological approach to reveal more deeply the sadranan tradition of creating social harmony in the Mulwo dukuh community. The data in this study is the sadranan tradition in Dukuh Mulwo as primary data, and secondary data sources include data obtained from books, articles, theses and documents related to the research. Observation, interviews, and documentation are used to carry out data collection techniques.

Keywords: *Sadranan, Social Harmonization, Mulwo, Pluralism*

INTRODUCTION

Indonesia is an archipelagic country. This makes Indonesia have ethnic and cultural diversity. The culture of a nation cannot be separated from the traditions carried out by the community from generation to generation. Culture comes from the Sanskrit language, namely Buddhayah, the plural form of Buddhi or reason, which is defined as something related to the human mind and reason. According to Sujarwa (1998: 10-11), culture is an idea, action, and result of human work to fulfill their life by learning, all of which are structured in the life of society. Meanwhile, according to Koentjaraningrat (1990: 180), Culture is the entire system of ideas, actions, and results of human work

within the context of social life, which is made human property by learning.

Culture cannot be separated from its diverse traditions according to the habits formed by the people in each region. These habits are formed according to the beliefs of the local community, which ultimately become customs that are not written down but are still carried out. Tradition in the Big Indonesian Dictionary (KBBI) is a custom passed down from generation to generation (from ancestors) that is still carried out. One form of tradition in Indonesia is sadranan. Sadranan comes from the word sadran, the term sadran / sadranan comes from the Sanskrit word "sraddha" which means belief. The sadranan tradition according to Yanu Endar Prasetyo (2010: 2) nyadran or sadranan is a tradition carried out by Javanese people every time before the Ramadhan fast, which is carried out in the month of Sya'ban (Hijriyah calendar) or Ruwah (Javanese calendar) to express gratitude which is done in a traditional way. Collectively by visiting graves or ancestral graves in a sub-district or village.

The sadranan tradition itself has existed since ancient times and is carried out regularly by Javanese people. In the Sadranan tradition, several regions also stage some of their regional arts. In general, meditation is carried out during the month of Ruwah (Syaban), but quite a few areas also carry it out outside this month. This is based on different societal beliefs. Sadranan is a village cleansing ceremony, one of which is a grave besik (cleaning graves). The people who carry out the sadranan tradition believe that spirits exist in every region and place. Therefore, they needed to reveal the fate of the spirit that was thought to control the area. This was done to ensure that the community is always provided with safety (Muchayati, 2018).

The traditional sadranan ceremony in Javanese society is no longer just a culture or tradition but has become an identity. Javanese society is powerful and steadfast in maintaining these traditions even though the currents of globalization and modernization have eroded them. This is of course based on the beliefs of the people who still hold the beliefs of their ancestors from generation to generation. A sadranan tradition is also a form of reflection of harmony, togetherness, and harmony so that social harmony can be created in society.

One area that still regularly carries out sadranan is Dukuh Mulwo. Dukuh Mulwo is one of the names of the hamlets in Muruh Village, Gantiwarno District, Kab. Klaten. Dukuh Mulwo routinely carries out the sadranan tradition every 20 Ruwah of the Javanese calendar. The sadranan tradition in Mulwo is followed by residents of Mulwo hamlet and residents of the surrounding area whose heirs are buried in the public cemetery in Mulwo hamlet. The sadranan tradition in Mulwo is carried out in a long series. Briefly divided into three parts, namely; 1) pre-sadranan, 2) sadranan, 3) post-sadranan. In this process, social harmony is formed in its implementation, thereby creating harmony. The

creation of social harmony in the sadranan tradition in Mulwo is due to a sense of mutual belonging, togetherness, and tolerance between members of society from different backgrounds (social, economic, religious, etc.).

In this research, the researcher focused research on the sadranan tradition as a form of creating social harmony among the community in Dukuh Mulwo, Muruh Village, Gantiwarno District, Klaten Regency.

METHOD

This research is qualitative research with descriptive data analysis methods. This type of research is field research with a sociological approach to reveal more deeply the sadranan tradition of creating social harmony in the community of Mulwo Hamlet. The data in this research is the sadranan tradition in Dukuh Mulwo as primary data and secondary data sources include data obtained from books, articles, theses and documents related to the research. Data collection techniques are carried out using observation, interviews, and documentation.

RESULT AND DISCUSSION

Sadranan Traditions and Sadranan Myths in Mulwo

Javanese people's beliefs are often based on myths. Myth is a type of folk prose story besides legends and fairy tales. Myths relate to folklore that the people consider to have really happened. (Danandjaya, 1986: 50). The belief of the Mulwo people in carrying out the sadranan tradition cannot be separated from the various existing myths. The first myth is related to holding sadranan. Sadranan was held to welcome the month of Ramadan. Apart from that, it is a form of gratitude to God Almighty and a means of cleaning the village (*merti dhusun*).

Based on the Javanese way of life, salvation can be obtained by 1) exercising self- control by improving morals and character, 2) building and maintaining harmony in personal life, social relations and also with the natural environment and 3) practicing the values of religious teachings and or belief in a good way to build safety in the world and the afterlife (Budhi Santosa, 13:2021)

Sadranan is held regularly once a year because people believe in the existence of danyang (guardian spirits). The community believes that if they don't carry out , their village will experience disaster. A myth passed down from generation to generation says that a disaster occurred as a crop failure. The majority of Mulwo residents, most of whom are farmers, use sadranan as a means of asking for abundant harvests.

Determining the location for a wayang performance cannot be separated from public trust. The community believes there will be a danger if the sadranan (puppet performance) is held east of the river. Until now, wayang performances in the sadranan tradition are carried out west of the river. Despite this, the people east of the river still participate in the sadranan tradition. It's just that the place of implementation is in the area west of the river. Now, the river that divides the two regions has disappeared. But people still adhere to the beliefs that are inherent in society.

In shadow puppet performances, the choice of plays has never changed. The play or story chosen is sacred, namely Bharatayudha. The Bharatayudha play is a wayang play that tells the story of the war between two brothers of Barata descent, namely the Kurawa and the Pandawa (Heroesoekarto, 1961:5).

The play Bharatayudha is special. This is because some Javanese people believe that the Bharatayudha play is sacred and can bring disaster if violated. So, the play Bharatayudha is only performed at certain events, such as the village clean-up event, which is held once a year. In several hamlets in Klaten, the Bharatayudha play is the main play for annual ceremonies such as; *rasulan*, *sadranan*, and cleanliness of the village as a symbol of repelling danger. (Marsono, 1993:47-48).

The choice of the play Bharatayudha in the sadranan tradition in Mulwo is also inseparable from people's beliefs. This play was chosen a long time ago. Residents do not dare to replace the Bharatayudha play with another play because they fear being exposed to danger in the form of disaster or crop failure. From generation to generation, in Mulwo's adaptations, the Bharatayudha plays chosen are the middle to the end of the Bharatayudha plays. The play starts from *Burisrawa Gugur*, *Jayadrata Gugur*, *Begawan Sempani Gugur*, *Bomawikata- Wikataboma Gugur*, *Dursasana Gugur*, *Karna Gugur*, *Durna Gugur*, *Salya Gugur*, *Sengkuni Gugur* dan *Duryudana Gugur*.

According to the residents, the play was chosen because it had been performed for a long time and as a complement or conclusion to the wayang play, performed in the sadranan tradition in the villages around Mulwo hamlet. The sadranan in Mulwo was the last sadranan held in the Muruh sub-district area. Even though it is in modern times, the Mulwo people still believe in the existence of this myth.

Mulwo Sadranan Process

The awakening process in Mulwo is not only carried out briefly. Several processes or activities must be completed. In short, the process is divided into 3 (three) stages, namely: pre- sadranan, sadranan, and post-sadranan. In these three stages, Mulwo residents always carry out them in

cooperation. These three stages are as follows:

a. Pra-Sadranan

1) Establishment of a Committee

Before the sadranan event was held, Mulwo residents formed a committee to organize the sadranan event. The residents were gathered in one room to discuss the committee. Apart from discussing committee matters, the meeting also discussed various issues relating to implementing sadranan. The management of the committee lasts for 2 (two) years or two sadranan sessions.

At the meeting, fundraising was also discussed. Every year, fundraising changes, considering changes in the prices of basic materials and joint decisions. This is based on the fact that Mulwo residents come from different economic backgrounds.

2) *Besik Makam*

Tomb dusting or cleaning the grave is a routine that is carried out before the funeral. This activity is usually carried out 2 (two) times, namely two weeks and one week before awakening. Graveside inspections are carried out to make pilgrims comfortable when visiting the graves of their relatives.

In practice, residents don't just clean graves belonging to family or relatives. However, he also helped clean up other grave areas and graves whose heirs could not come to the besik ceremony. Not only adults were present at the graveside ceremony. Teenagers and children also participated in this activity, as well as residents from outside Mulwo whose heirs were buried in the Mulwo public cemetery.

3) *Tarub*

Tarub is a mutual cooperation activity to build additional buildings for celebrations. *Tarub*, in the Javanese acronym "Arranged to shine" means arranged to shine. In the context of sadranan in Mulwo, residents carry out *tarub* activities to create a cooking area and a puppet theater in the form of a tent and stage.

The *tarub* can be held in different places every year because where the sadranan is carried out usually moves from place to place. *Tarubs* that are built for cooking usually use bamboo and zinc as a roof, while for wayang performances, they use tents (*tratag*) and a stage made of iron and wooden planks as a base.

Apart from building a cooking place and wayang performances. During the *tarub* implementation, the residents also took utensils for cooking, eating utensils (*bala pecah*) and tables and chairs for carrying out the sadranan. Residents do not pay rent for these tools because all the equipment belongs to an organization under the government of the Mulwo Hamlet Community Association (RW). Like the previous activities in the *tarub* activities, residents of various ages attended to work together.

4) Rewang



Figure 1. *Rewang*

Source: Karang Taruna Bhakti

Rewang is a type of Javanese culture. The *rewang* activity is a cooking (see Figure 1) activity usually carried out by women and done together. In carrying out the *rewang* awareness activities, it was carried out by all the women in Mulwo hamlet who were also sheltered in the PKK organization. Mothers carry out *rewang* activities voluntarily. *Rewang* activities are carried out during *tarub* and on the day of *Sadranan*. Apart from that, the *rewang* picket is also carried out on the day of *Sadranan*, to be precise during the all-night shadow puppet show. The picket schedule is formed based on the invitation group. The invitation group is a *kenduri* group from each alley.

Sadranan

On the day of the day, the awareness event is divided into several activities, including the following:

1) *Kenduri tenong, angkring, and gunungan*

In carrying out the sadranan in Mulwo there are two *kenduri*, namely the *tenong kenduri*

and the *angkring*. In its implementation, *tenong kenduri* is held in the morning and by a group invitation led by the village modin. Modin was a call-to-prayer interpreter, muezzin, and mosque employee (Poerwadarminto, 1939). Modin was a person who fought an important war in society, especially in the religious field. *Ubarampe kenduri tenong* contains fruit, market snacks, and traditional dishes. After it is finished, the people in the group usually eat the feast that has been prayed for together while joking around.

Kenduri angkring (see Figure 2) is held in the afternoon after the grave pilgrimage, precisely after Asar. An *angkring kenduri* is a *kenduri* that is generally held in an *angkring* / *jodhang* container, a rectangular container that two people must carry. The *ubarampe* in the *angkring kenduri* is the same as the *tenong kenduri*. The difference between *ubarampe* in *kenduri tenong* and *angkring* is only in the number of variants of market snacks, fruit and side dishes, and in *kenduri angkring* there is *ingkung* chicken.



Figure 2. *Kenduri Angkring*

Source: Karang Taruna Bhakti

In carrying out the *angkring* festival, not all residents take out *angkring* due to the limited number of residents who own *angkring*. The process of the *angkring kenduri* becomes even more interesting when, after the *tahlil* and prayer together, anyone can take the *ubarampe* on the *angkring*. Usually, the people who attend bring plastic bags to carry the results of catching the *angkring*.



Figure 3. *Gunungan*

Source: Karang Taruna Bhakti

As an addition to the excitement and lots of enthusiasm from residents native to Mulwo and outside the area. The *sadranan* committee made innovations in the form of mountains as a complement (see Figure 3). There are 3 (three) types of mountains, namely, mountains containing fruit, mountains containing vegetables and mountains containing children's snacks. *Gunungan*, including children's snacks, is made specifically for children. This was done on the basis of the large number of children taking part in seizing the mountains and so that adults did not pressure them.

2) *Ziarah Kubur* (Grave Pilgrimage)

Grave pilgrimage is one of the things that cannot be left behind when recanting. After the afternoon prayer, residents flocked to the grave to make a pilgrimage. In the pilgrimage procession, as usual, pilgrims carry flowers, which are scattered on graves or gravestones. The pilgrims consisted of men, women, and children.

3) *Tahlil* and *Hadrah*



Figure 4. *Tahlilan*

Source: Karang Taruna Bhakti

Tahlilan is held after Asar and at the location of the wayang performance. *Tahlilan* and joint prayers take place after a common grave pilgrimage is held. A village modin led *Tahlil* and the group prayers. In practice, not all residents participate in the *tahlilan* tradition (See Figure 4). This is motivated by the fact that Mulwo consists of various religious communities. However, residents who did not participate in the *tahlil* still came to the location to enliven the event. After the *tahlil* and prayers were carried out together, we continued with fighting over the *angkring* and the *gunungan*.



Figure 5. *Hadrah*

Source: Karang Taruna Bhakti

While waiting for the arrival of the *tahlil* (See Figure 5) and *kenduri angkring* participants. The committee also provides entertainment in the form of *hadrah*. NU residents displayed *Hadrah* in Mulwo. Apart from waiting for the presence of residents, the *hadrah* is also held after the *tahlil* event and the capture of *angkring* and *gunungan* as entertainment while eating the results of the procession of capture of *angkring* and *gunungan*.

4) Dance Entertainment



Figure 6. Creative Dance Performance Source: Karang Taruna Bhakti

Before entering the shadow puppet show. The committee provides entertainment in the form of dance. Children performed this creative dance in Mulwo (See Figure 6). Apart from being a form of creativity for the children in Mulwo, this adds to the impression of unity between various ages to hold the *sadranan* tradition.

5) The Shadow Puppet Show



Figure 7. The Shadow Puppet Show Source: Karang Taruna Bhakti

In the Mulwo community's beliefs, sadranan also requires all-night shadow puppet performances (See Figure 7). The choice of play/story is not arbitrary. For generations, Mulwo residents have always chosen the play Bharatayudha. The Bharatayudha play selected must start from Burisrawa's demise until Ruuhan (Duryudana's Fall). In Serat Pedhalangan, the play becomes part of the final part of the Bharatayudha series.



Figure 8. The Shadow Puppet Audience Source: Karang Taruna Bhakti

The unity of the Mulwo residents was also visible at the shadow puppet show. Residents gather with relatives and mingle with other spectators when watching Wayang (See Figure 8). A picket schedule was also formed to expedite awareness activities. The picket schedule that was formed included: the security picket schedule, *rewang* picket schedule, *sinoman* picket schedule.



Figure 9. *Sinoman*

Source: Karang Taruna Bhakti

The picket organizers comprised fathers from the security department, mothers from the *Rewang* division, and young people from the *Sinoman* section (See Figure 9). All elements

of society united in this event. The picket schedule is from 4 pm to 7 am

Post-Sadranan

1) Tarub dismantling

The demolition of the *tarub* was carried out after the event was over. The demolition was carried out with mutual cooperation. As in the event of *tarub* installation, older people and teenagers carried out the demolition and returned the tools used. At the same time, the mothers are in charge of cooking the dishes of residents who are unloading *tarub*.

2) Dissolution of the committed

The committee dissolution activity is the final activity. This activity is not just about disbanding the committee. This activity also includes reports and evaluations from the committee regarding the implementation of awareness. In addition to reports and assessments on committee dissolution activities, savings and loan funds are also carried out. Residents can borrow and return the remaining funds from Sadranan before next year's Sadranan. In borrowing funds, there is interest, which ultimately becomes additional funds for charity in the following year.

Participation of the Community, Non-community, and Organizations in Mulwo in the Sadranan Tradition

The success of implementing the sadranan tradition in Mulwo is undoubtedly due to the cooperation and participation of various parties. The sadranan tradition, which is held once a year in the month of Shaban (ruwah), is carried out so beautifully. Mulwo residents show a sense of belonging and togetherness every year. Organizations under the RW organization in Mulwo collaborate with each other in synergy to make this annual event a success. Some of these organizations include; 1) RW, 2) RT 17 & RT 18, 3) Karang Taruna, 4) Taruna Pratama, and 5) PKK.

Apart from that, a sense of tolerance is also shown by the differences in religious backgrounds adhered to by residents in Mulwo. The religions practiced in Mulwo include Nu, LDII, Muhammadiyah, Christianity, and Catholicism. These differences do not become a barrier to implementing the sadranan tradition. Funding for awareness is carried out independently or by contribution with an agreed amount. Entrepreneurs who have businesses in the Mulwo area also contributed funds to implement awareness. Apart from that, funds were

also collected from the families of the heirs buried at the Mulwo TPU and migrants.

The Realization of Social Harmony in the Mulwo Sadranan Tradition

The sadranan tradition that takes place in Mulwo every year contains several values. This value is a form of social harmony in the Mulwo community and its surroundings. The values contained include the following:

a. Tolerance value

Mulwo residents highly value the sense of tolerance. A sense of mutual tolerance towards fellow religious believers illustrates this sense of tolerance. The pluralism that exists in Mulwo does not create division. Tolerance between religious communities of both Islam consisting of NU, Muhammadiyah, and LDII, as well as Christians and Catholics, is very well maintained. They left behind their beliefs and faith differences for a moment to continue the sadranan tradition in Mulwo.

A sense of tolerance is not only visible in religious harmony. However, there is also an agreement on mandatory contributions for awareness activities. The agreement on these fees dissolves economic differences in society. Apart from the required fees, the committee also accepts donations from residents who want to donate more. The committee agrees with all forms of donations from residents in the form of money, food staples, etc.

b. Community togetherness

The togetherness of the community in the sadranan procession is visible at every event, from pre-sadranan to post-sadranan. Every event is carried out in mutual cooperation. This activity seemed increasingly harmonious with the participation of residents of various ages. Starting from adults, teenagers, and children work together to make this annual event a success. This creates harmony between residents in Mulwo. The differences among the residents, whether from religious, economic, social backgrounds, etc., do not affect the unity of the Mulwo residents.

c. Gathering event

Sadranan, for the Mulwo community, is also an event for friendship. Friendship between fellow Mulwo residents and local residents. Every time, many relatives come to their hometown. Their arrival was to commemorate the sadranan tradition and stay in touch with the family. Sadranan is also a gathering place for extended family, relatives, and friends in the Mulwo community.

d. Economic value



Figure 10. The traders Source: Karang Taruna Bhakti

The Mulwo community, which consists of various economic backgrounds, has made the sadranan tradition a place to seek sustenance. Many residents from Mulwo and around Mulwo sell when the Sadranan tradition takes place. Apart from that, many traders outside the area also enliven the sadran tradition.



Figure 11. Children's playgrounds Source: Karang Taruna Bhakti

Apart from food traders, many children's toy sellers and children's playground rentals seek to make a living from the sadranan tradition. Some of the traders or vehicle rental services come from outside the area, and there are also those from trade associations who usually sell their wares and services at an event. It is also a form of reciprocity for traders and children's game rental services.

They voluntarily gave the committee cash for security services and electricity, which they used for lighting while seeking fortune at the sadranan event. So, the sadranan tradition also impacts the economy of residents and outside communities who trade at sadranan events.

CONCLUSION

Sadranan is a tradition carried out in the month of Shaban (ruwah) on the Javanese calendar.

The Sadranan tradition is a tradition that most Javanese people still carry out. One of the communities that still carries out this tradition is the Mulwo community in Muruh Village, Gantiwarno District, Klaten Regency. The Mulwo community is a society consisting of various backgrounds, including economic, religious, social, etc. This diversity does not create a barrier to implementing the sadranan tradition in Mulwo.

The enthusiasm and harmony between religious communities in Mulwo were very visible at the awareness event. Harmony was also visible between the people of Mulwo and its surroundings in carrying out this annual event. Sadranan is a place for friendship between residents, relatives, friends, relatives, and neighbors of the village whose requirements are valued. The values in the sadranan tradition in Mulwo include the values of tolerance between religious communities, togetherness, and economic values. This creates social harmony in the consciousness of the Mulwo community and its surroundings.

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