

# **Manifestation of Social Action System on The Gogopet Racing Circuit in Petir Village**

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# **Manifestation of Social Action System on The Gogopet Racing Circuit in Petir Village**

## **Abstract**

Research with material objects that are subject to the phenomenon of the continuity of the playing arena that is formed and preserved on the social system in the Petir Village area, Serang Regency, Banten. The purpose of this research is to explain and reveal the reasons the community plays a role in its preservation behind the manifestation of the phenomenon of the karting circuit in Petir village (Gogopet) in the area. Qualitative research methods followed by phenomenological research strategies to be used in discovering human phenomena in understanding, experiencing, interpreting, and producing their social objects and the meanings they cause. Emilie Durkheim's social fact paradigm is used as a way to see the context of the nature of social phenomena in producing this social object. Talcott Parsons' Structural Functionalism approach accompanies the method of searching for the nature of the symptoms of community action on social object systems, which is the theory of A.G.I.L. from Parsons used on the basis of the actions of the actors as the scalpel of his research. This research produces explanations regarding the sustainability of the Gogopet racing circuit in Petir village which is a must, where there is a reciprocal interrelation between the needs of the village community and the owner, and with the obligations of the local authorities in improving the economic welfare of the community.

## **Intisari (Optional)**

Penelitian dengan obyek material yang bersubstansi pada fenomena keberlangsungan pada hasil rancangan arena bermain yang terbentuk dan dilestarikan atas sistim sosial di wilayah Desa Petir, Kabupaten Serang, Banten. Tujuan penelitian adalah untuk menjelaskan dan mengungkapkan sistim tindakan masyarakat yang berperan dalam pelestarian dibalik terwujudnya fenomena sirkuit balap gokar gowes di Desa Petir (Gogopet) di wilayah tersebut. Metode penelitian kualitatif dengan strategi penelitian fenomenologis digunakan dalam menemukan fenomena manusia memahami, mengalami, menafsirkan, dan menghasilkan obyek sosialnya. Paradigma fakta sosial Emilie Durkheim digunakan sebagai cara untuk melihat konteks dari sifat gejala-gejala sosial masyarakat dalam menghasilkan obyek yang bersifat sosial. Pendekatan Fungsionalisme Strukturalis Talcott Parsons mengiringi metode pencarian sifat dari gejala sistim tindakan masyarakat atas sistim obyek sosial, dimana teori A.G.I.L. dari Parsons digunakan atas dasar-dasar tindakan-tindakan para aktor sebagai pisau bedah penelitiannya. Penelitian ini menghasilkan penjelasan-penjelasan mengenai keberlangsungan sirkuit balap Gogopet di Desa Petir yang merupakan sebuah keharusan, dimana ada interelasi timbal balik diantara kebutuhan masyarakat desa dengan pemilik, dan dengan kewajiban pemerintah daerah dalam meningkatkan kesejahteraan ekonomi masyarakatnya.

## **Keywords**

Gogopet, Petir Village, Sustainability, Social System

## **Introduction**

Research with social material objects in the form of Gokar Gowes Race Circuit in Petir Village, takes the topic of the substance of the research material object in the form of a kart playing circuit design based on social realities in Petir Village, Petir District, Serang Regency, Banten. The social system in the community groups in Petir Village also contributes to the continuity of the children's playground which is considered to have separate characteristics. The research target is based on the existence of a social system that affects the results of the kart racing design for children to have social values on the factors of behavior and social actions both internal and external to the community. A social system in the form of social actions that affect the continuity of the Gogopet playing arena for users, so that it reflects the social value of material objects.

The focus of research is on social function structures on the sustainability of the Gogopet racing circuit object, which is a series of constructs of Action functions and behaviors that are presented in material objects in this area. The social system in the field shows that the Gokar Gowes Village (Gogopet) racing circuit is an object that is easily understood and observed directly, where its use has a (social) benefit value for the people in Petir Village. Demonstrated behavior and actions, such as; shared attitudes, as well as inherited belief in the Islamic religion, encourage people to continue to support the progress that occurs in their region. Some of the people of Petir Village are immigrants as a matter of which it can be seen from the level of education that many people only graduate from junior high school.<sup>1</sup> The relationship between the reality of the social system and the facts on the ground laid the groundwork for the research by stating that the Gogopet racing circuit was formed based on the reality of specific social behavior conditions and socio-cultural needs for other social uses; so that it can become an iconic tool in the region. The Gogopet racing circuit as a material object is faced with research that is in the socio-cultural and humanities fields, which is viewed from the symptoms of the community that will arise first. Based on this, it is necessary to have knowledge that comes from actors and users related to the material object, so that whatever happens to the object is the result of its social knowledge.<sup>2</sup>

If the problems are based on social actions that are the background for the realization of the children's karting arena in this area, then the formulation of the problem becomes; why is the continuity of the kart racing circuit in the village of Petir (Gogopet) as a manifestation in the social

system of the community? Which is the aim of the research with explanations and to reveal the realization of the continuity of the kart racing circuit in Petir Village as a manifestation of the social system in its community.

## **Literature Reviews**

Several literature reviews provide an understanding of the research position (gap) so that it is obtained as information on research differences (state of the art). Kmoniček (2019) in a study entitled: "Racing Circuits and Their Geometric Design Characteristics". Under an intuitive approach, tracks are built completely adapting to the terrain and environment in which they are located (Kmoniček, Ruška, and Barišić 2019: 98). The intuitive approach that will be revealed in the research in Petir Village is more dominated by external actions against actors towards their objects. Tumbjol (2017), with his research entitled: "Manado International Circuit Race. Hi-Tech Architecture ", said that the structural system is determined to not only function, but must also have values (Tumbjol, Sangkertadi, and Poli 2017: 67). The difference with this research is that the owner as the main actor uses his intuitive and empirical social experiences as a guide to realizing objects. Asy'ari (2013), in a study entitled: "Metaphors of Acceleration in Design Objects for National Drag Racing Circuits". The metaphorical approach to the theme of design stems from its problems. Circuit arenas give dynamic, and significant, accelerational characteristics to a structured, repetitive design. Many manifestations in acceleration eventually appear in exposed structural systems (Asy'ari and Nirwansyah 2013: 138). Meanwhile, the research on the Gogopet at Petir village racing circuit only adjusts the area of land available in the area to the needs of the arena itself, and continues as part of the social system of the community.

## **Conceptual Framework**

The framework of thought as a conceptual and theoretical basis, to explain and express the realization of the continuity of the kart racing circuit in Petir Village (Gogopet) as a manifestation of the social system in its society, Durkheim's social facts paradigm is used, which is used as an umbrella to broadly see the underlying problems. . Where the social system viewpoint considers the Gogopet Race Circuit in Petir Village as an object, so it is easy to analyze. Talcott

Parsons' structural functionalism approach, in which the racing arena on a land in the Village of Lightning is a system of functions and actions of his social needs. Rocher said that a function is a complex of activities directed at meeting a need or needs of that side (Ritzer 2012: 408) (see Figure 1). According to Parsons, there are four functional imperative actions required by the system; namely: 1) Adaptation (situational from outside, where the system must adapt to the environment and adapt it to needs, 2) Goals; the system is obliged to achieve its main objectives, 3) integration; a system that coordinates the relationship between systems, 4) latency (pattern maintenance), maintenance of cultural patterns, which is abbreviated as A.G.I.L.

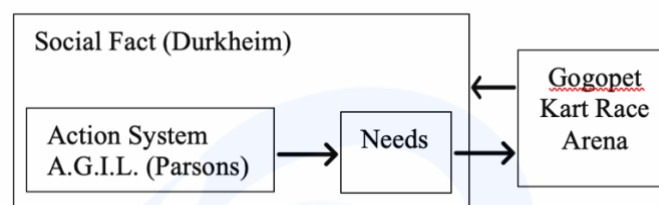


Figure 1. Social Action System Diagram

The requirements of a structural functionalism system are that the social system must be structured so that it can cooperate with other systems. The social facts that have been formed in the environment where the Gogopet circuit is located have an interrelation of needs with each other, which according to Parsons the system of definite action influences them. Social reality forces the Parsons system of action to work to provide information about the environment accommodating the needs that arise, so that various criteria regarding the realization of a social object are always based on collective agreement. Bernard (1983) said in consensus theory, that norms and values that are believed collectively are fundamental to the community, which focuses on social structures based on tacit agreement; and view social change as occurring at a slow and steady pace (Ritzer 2012: 400). On this basis, the embodiment of the Gogopet Race Circuit is the result of the realities of society as a social and its material fact.<sup>3</sup>

## Research Method

The qualitative method approach is a series of attitudes and strategies for investigating, with the aim that humans understand, experience, interpret and produce their social world. This

method answers the puzzle of the social object phenomenon in the form of the Gogopet Race circuit based on reasoning on the social system of the Petir Village community, which explains the whole system from its social facts. The phenomenon of research subjects such as; behavior, perception, motivation, and action as a whole, seen through textual explanation, in natural ways (Moleong 2017: 7). This qualitative approach will seek answers to questions that highlight how socio-cultural experiences arise and get their meaning (Denzin and Lincoln 2011 [Trans. Dariyanto] 2011: 2-6). The realization of the Gogopet Desa Petir circuit is the result of the expression of the community's languages which are poured into social objects as an answer to the need for a sustainable playing arena for children in this area. Phenomenological strategies are applied to understand the meaning symptoms in the embodiment of the Gogopet circuit in Petir Village, through their experiences and views of life. Phenomenology is an interest in something that is easily understood directly by their senses, where all knowledge is generated by means of "phenomenon" sensors (Wallace and Wolf 1999: 234). It is natural things that are more scientific. As well as subjective research results reflect truly objective conditions. In other words, the more subjective phenomenological research is, the more objective the research is (Kuswarno 2009: 3). The interaction of qualitative data analysis will strengthen the results of the analysis of collective actions based on this shared belief, reflecting the actions of the community towards the manifestation of the object of the Gogopet circuit, according to Durkheim this is called material social fact which gives a functional value to the Gogopet racing circuit as a manifestation of society. in Petir Village.

This qualitative approach will seek answers to questions that highlight the way in which socio-cultural experiences arise as well as to derive their meaning (Denzin and Lincoln 2011 [Trans. Dariyanto] 2011: 2-6). The embodiment of the Gogopet circuit in Petir Village is the result of revealing the languages of the community which are poured into social objects as an answer to the need for continuity and sustainability of the playing field for children in this region. Phenomenological strategies are applied in understanding the symptoms of meanings in the embodiment of the Gogopet circuit in Petir Village, through their experiences and views of life. Phenomenology is an interest in something that is easy to understand directly with their senses, where all knowledge is produced by means of "phenomena" sensors (Wallace and Wolf 1999: 234).

The research was conducted in Petir Village and District, Serang Regency/City, in Banten Province. Primary data sources<sup>4</sup> come from; 1) the owner and designer of the gogopet circuit, 2) the community around the social object, and 3) documents related directly or indirectly to the object of research in the community. The research data is in the form of cultural emics, in collaboration with several informants who are believed to be native speakers (in language) as data sources. Purposive sampling technique, is to select informants who are considered to know best, and allow that the choice of informants will develop according to research needs. The selected informants are experts and/or community leaders, or community bearers of culture. Phenomenological research as a strategy will explain the context that comes from the empirical experience of resource persons related to their knowledge (Kholifah and Suyadnya 2018: 121).

Documents and archives in the form of pictures, photos, or clippings of magazine and newspaper articles to add references to material objects. This activity is carried out because the data needed must force the researcher to reveal another reality behind the reality itself. This is not only in what is seen and spoken, but also the value and meaning behind it (Wrahatnala 2017: 53). Observation activities record the actions of actors on the Gogopet racing circuit system, and relate them to contexts of value and meaning. Observations on the main elements, namely (1) the community around the system of social objects, (2) elements of the supporting structure of actors, (3) actors of the social system, and (4) supporting elements, such as facilities and factors for the security and comfort of the village community. The purpose of the data review is to avoid widening the discussion from its context. Repetition activities are carried out with the aim of ensuring that the traced data can be returned quickly. This activity is carried out by re-checking and re-observing the data that has been generated in the field. Data reduction, data presentation and conclusions or verification by interacting between components or with the data collection process, in a cyclical process.

The processing of the data is based on the type, namely: (1) the results of interviews, (2) field observations, and (3) the text of the review of the research object libraries and similar libraries. In the analysis activity, from the beginning it was processed simultaneously with data collection, where the analysis was processed continuously and continuously during the research (Sutopo 2002: 55). According to Creswell (2015), the standard assessment of the validation of qualitative research reports questions the scientific value, validity and accuracy of the findings produced (Kholifah and Suyadnya 2018: 136).

### *Interview Data Analysis*

The results of interviews with resource persons (informants), related to the existence of the Gogopet circuit in Petir Village, were translated and made based on categories that were adapted to the formulation of the problem. Then it is processed by reduction through choosing problems that are tailored to research needs, and especially regarding (1) the functions and benefits of the existence of the Gogopet circuit as an aspect of supporting the community's economy in Petir Village, and (2) community ideas and views regarding social action and its elements as well as the supporting actors of the social system. The process of validating the data, using triangulation techniques. By re-verifying the source, method, and time. Verification of the source is carried out on every statement of the resource person, and compares it with other source narratives to obtain the truth.

### **Discussion**

Organisms in Parsons' theory as a system of action to support the fulfillment of needs, which according to Parsons consists of four elements of functional imperatives required by all the systems mentioned; that is:

### *Adaptation*

Adaptation which is a system of adjustment to the environment and adapting between the environment and needs. In this case, the shape of the Gogopet circuit must be based on adaptation to the safety and comfort of the surrounding environment. The proximity of the circuit arena to densely populated settlements requires that the circuit design does not interfere with environmental activities. Behavioral organisms are attitude systems that are carried out by adapting and transforming their external world (Ritzer 2012: 410). The criteria for the construction of the Gogopet Desa Petir racing circuit use the required standards. According to Arismunandar (2019), the race track is a vehicle competition arena that is structured like a circle, where the race starts and ends in a predetermined area. Circuits or racing arenas are classified into permanent buildings



or temporary buildings (Arismunandar 2019: 13). Gogopet kart racing circuit is a type of permanent building, with modern architectural planning, and still accommodates the concept of circulation for visitors. A typical form of modern architecture utilizes the type of sloping lines to create a dynamic element, taking into account the arena is located between settlements and rice fields, where the wind blows quite strongly from the rice fields, so that with this form, it can spread the wind in the kart racing game area. The planning of the Gogopet kart racing circuit using modern aesthetic methods reveals aesthetic values based on the empirical experience of the engineer (owner/financier), supported by the voices of the Petir Village community, strengthening the validity of the social values contained.

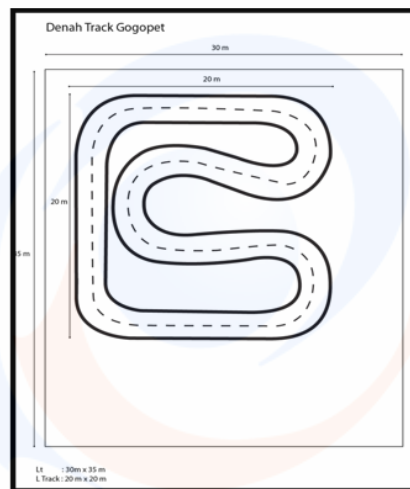


Figure 2. Gogopet Kart Circuit Design

The total area of Gogopet Circuit reaches approximately 1000 m<sup>2</sup>, with the area of the circuit itself in the range of 400m<sup>2</sup>, and the length of the race track reaching approximately 100m. The remaining 600m<sup>2</sup> of land is used by the circuit owner as a service area and other aesthetic areas to support the needs of the kart racing game. In the north, south and west, it is directly adjacent to the community's rice fields, in the east it is bordered by residential areas. The location of the Gogopet Circuit Arena in Petir Village is about 150m from the main Petir - Ciruas highway, with a few passing through several residential areas. Utilization of areas outside the race track is the result of their empirical experience. Utilization of service areas in the form of karting storage areas and places to rest visitors provide an atmosphere of adaptation to the environment. Service areas/services in the form of a lack of parking space for motorized vehicles are issues that must be

addressed immediately, where the social interrelationships faced by owners and residents who need economic improvement must face each other. According to Davis and Moore (1945) in the theory of functionalism states that these issues apply to all social positions. In this case the placement becomes very important functionally in society, is a necessity in terms of functional stratification itself. The placement of high-level positions in stratification is considered an unpleasant position to occupy, but it is important for the sustainability and sustainability of the system in society, because it requires the greatest abilities and talents (Ritzer 2012: 402-404). Based on these issues, a solution is needed by placing the right person in that position in the stratification system.

The need for the construction of this arena has been adapted to the social and cultural conditions of the people in Petir Village. The Petir Village Authority granted a permit for the construction of the Gogopet circuit with various economic and psychological considerations for the welfare of the village community (see Figure 3). Economic considerations are based on obligatory policies, that every local government is obliged to increase revenues from various **sectors**.<sup>5</sup> The need for road access to the circuit arena requires support from residents or the local community, where the location of the circuit is not visible from the main route of Jalan Raya Petir – Ciruas. Residents are traversed by road access to the circuit arena, and so far this research has no conflict affected by the construction of the object, but it is possible that conflicts will occur, given the various interests of the community with the realization of the Gogopet racing circuit. In line with Parsons who said that adaptation is a system that overcomes urgent and situational external needs. The system must adapt to the environment and its needs (Ritzer 2012: 409).



Figure 3. Actors in the Social System

## *Goals*

The purpose of the support system is to meet needs, and according to Parsons must be based on goals that are social and have social value. The goal to be achieved is the sustainability of the social system on the object itself. The personality system is to carry out the function of achieving goals by defining system goals and mobilizing resources to achieve them (Ritzer 2012: 410). Parsons describes the purpose of social systems in terms of a number of functional prerequisites (Ritzer 2012: 414), namely: 1) The social object of the Gogopet circuit must be structured so that it can easily work with other systems. In this case, its existence strengthens the social and cultural order in Petir Village, this has been shown through interrelation-based management with several supporters of social objects as a unified system. The existence of several street vendors who also sell food and drinks, the presence of seasonal parking directors, and plans for the establishment of restaurants, as well as the existence of an independent management plan by the community proves that the social system works. 2) full support from other systems will have an impact on the sustainability of the Gogopet racing circuit, where support such as from the security and order parties, the food served is healthy and has a distinctive taste and support in the form of increasing the status as a tourist area by the local government of Petir Village, will impact on the crowning of a sustainable development area. At this time the current state of the Gogopet racing circuit has shown these symptoms, and it is hoped that the goal of this system will become a reality. 3) the social system of the Gogopet circuit must meet a significant proportion of the actors. The owner of the Gogopet circuit has done his job by interacting with the Petir Village community in general and the residents around the circuit arena in particular. The results of this interaction unconsciously form a tacit understanding that is motivated by the motivation to achieve the goal of culturally optimal mutual satisfaction.

The awareness to build a village from each individual citizen of the Petir Village community motivates the owner as the main actor to support the preservation of the Gogopet racing circuit, both morally and materially. 4) the Gogopet circuit system must obtain adequate participation from its members, where the support of the owner's family in the area of the Petir Village community or not is very significant in achieving the goals that are believed collectively by the Petir Village community. Management which is still closed, only limited to members of the owner's family, allegedly does not place adequate people with the tasks they carry out, resulting

in uncontrolled circuit operations in certain parts. 5) the owner of the Gogopet circuit has at least a controlling role over behavioral actions that have the potential to cause chaos, in this case the owner is still in control even though psychologically as an immigrant, due to financial strength. However, if the community is fully interrelated and interacts, then a solution must immediately be found for controlling this social system. 6) if the conflict is disturbing, it must be controlled immediately. Conflict constraints are still internal to the owner and his family members, so conflict management does not really need to be studied and used. Until now, the community and residents who support the Gogopet circuit social system in Petir Village are not aware of the internal conflict, so that it does not interfere with the achievement of the goals of the social system. 7) the social system requires a language to be sustainable. According to statistical data, the people of Petir Village all believe in Islam, which is a good factor in the continuity of the social object system such as the Gogopet racing circuit. The availability of worship facilities as a language or text that is believed by the general public, at least in the form of a prayer room, becomes a non-negotiable thing for the owners, which in the end are also the ones who maintain the sustainability of this social system.

### *Latency*

Maintenance of Cultural Patterns in the embodiment of the Gogopet racing circuit as a system. Actions that are recognized in the Petir Village are socially factual, Parsons, is a latency (pattern maintenance), cultural pattern maintenance actions. Cultural systems perform a latency function by providing actors with norms and values that motivate them to act (Ritzer 2012: 410). The maintenance of cultural patterns in the Gogopet racing circuit system, where the system itself provides, maintains, and renews both the motivation of the individuals in the system, as well as the cultural patterns that create and sustain that motivation. Cultural beliefs such as Islam which are embraced by all Petir Village communities, which are taught in public schools and madrasas, and are taught in every family scattered in this area, handle the latency function by transmitting culture (norms and values) to others. on the actors in the system and allows them to internalize it. The owner of the Gogopet racing circuit responded by taking actions that must show alignment with the maintenance of cultural patterns. As the person who occupies the highest stratification system in the system, the owner must provide facilities and infrastructure that support the cultural

preservation agenda. Conduct weekly and monthly recitations that are attended by system members by the owner in order to bring members closer to the system, having an impact on unifying goals that are secretly owned by the owner. The compensations given to the Petir Village community also have an impact on the motivation of the community within the system and outside the system to feel that they have the Gogopet circuit arena in Petir Village. According to Parsons, culture is the main force that binds various elements of the world of social action systems, where culture mediates interactions among actors and integrates personality and social systems (Ritzer 2012: 418).

### Integration

The realization of the Gogopet racing circuit as a system. Actions that are recognized in Petir Village are social facts of Parsons, requiring integration in the system. Integration system, which regulates the relationships between parts of the components contained in the social system of the Gogopet racing circuit. Integration as a system that must manage the relationship between the adaptation system, the goal system and the latency system (maintenance of cultural patterns). The Adaptation Action System in the form of a stratification system and an interrelationship system, integrated with the personality system to achieve goals in the form of actor relationships, and integrated with the maintenance of cultural patterns, will form a unified whole in setting up an Action system at the Gogopet racing circuit organization in Petir Village (see Fig. 4).

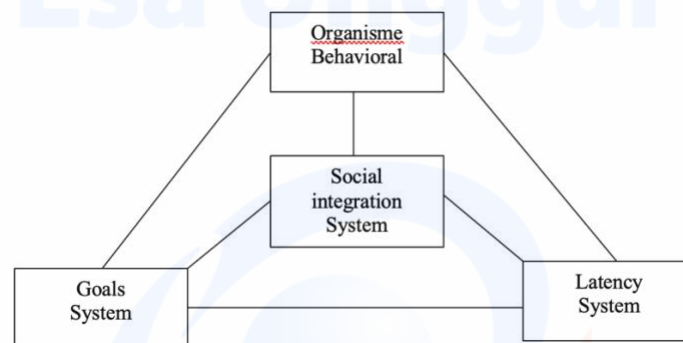


Figure 4. Integration Diagram on the Parsons Social System

## Conclusion

The sustainability of the Gogopet racing circuit in Petir Village is a must, where there is a reciprocal interaction between the needs of the village community and the owner, and the local government's obligation to improve the economic welfare of the community. Durkheim's paradigm of social facts can describe the manifestation of the social action system on the Gogopet racing circuit in the Lightning Village itself, regardless of the owner's personal goals. Social Facts as a whole are social structures, norms and cultural values that exist in the Petir Village community which are external to, and coercive to, the actors (owners, members in the system and supporters of the Gogopet racing circuit system). That the actors in the Gogopet racing circuit system instinctively get input that is coercive from the cultures produced collectively by the Petir village community.

To describe and explain the situation above, Talcott Parsons' Structural Functionalism theory approach is used, which shows that a function is a complex of activities directed at meeting a need for a system, the system in question is a system in the Gogopet Desa racing circuit organization. Using this description, it is described in the theory of A (adaptation), G (goals), I (integration) and L (latency) Parsons functional imperative model on the system, as follows: 1) Gogopet racing circuit is the result of adaptation to the environment in which it was founded. Circuit design does not necessarily result from the designer's empirical experience, but rather is external situational, in which the system must adapt to the environment and adapt the environment to needs. The results of the Parsons adaptation social action system resulted that the use of the area accompanied by the placement of the right people in the stratification system in the Gogopet racing circuit system, as well as the interrelation between policy makers and the owners of facilities, would have an impact on the alignment of regional autonomy legislation with an increase in community welfare. area. The investment made by the owner will have a wide enough impact on the income of the Petir Village community, 2) the social environment as a system in parallel directs the goals of the Gogopet racing circuit, in which the system must achieve its main goal. The results of the discussion on the functional prerequisites of Parsons' social system, namely if the functional prerequisites are based on large-scale systems and the relationship of actors to each other, the goal of achieving order in the social system will be achieved. If the concepts contained in the thesis statement are committed not only by the owner,

but also by the members and communities that support the Gogopet racing circuit in Petir Village, then the goal of economic order will easily be achieved and enjoyed by the system and the people of Petir Village, 3) the presence of the Gogopet racing circuit is expected to be able to maintain the system of local cultural patterns, so that cultural patterns that have been regulated before the Gogopet racing circuit are not marginalized. Culture is a major force that binds the various elements of the world's social action system, where culture is able to mediate interactions among actors and integrate personality and social systems, 4) racing circuits must intertwine and integrate and become a system that regulates relationships between systems. Function Action as an integration is a machine to regulate the relationships between parts of the components contained in the social system of the Gogopet racing circuit. Integration as a system that must manage the relationship between the adaptation system, the goal system and the latency system (maintenance of cultural patterns).

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## End Notes

<sup>1</sup> Elsab Saparudin, Kasi Pemerintahan Desa Petir Kecamatan petir Kab. Serang, "interviewed"... date December 7<sup>th</sup>. 2020 at 10.30

<sup>2</sup> Durkheim's paradigm sees society at large in its structure, social life is seen as an independent reality, regardless of whether the individual members of society like it or don't like it, agree or disagree. (Wirawan 2012: 2).

<sup>3</sup> Material facts, such as architectural styles, technological objects and others, because they are easier to understand and can be observed directly. Material facts reveal a larger and more powerful realm of moral force, which is both external to individuals and coercive for them (Ritzer 2012: 134).

<sup>4</sup> Research that examines the work of cultural products, the objects in the form of these objects are primary data, while the results of interviews and other data collected will be secondary data.

<sup>5</sup> In the Regional Autonomy Law Number 23 of 2014, where the role of regional governments becomes greater to take care of their government affairs, including in terms of economic development. With decentralization in which the government gives authority, flexibility to each region to develop economic development based on the potential of the region, but since regional autonomy was implemented until now, there are still many regions whose economic development has not increased even though if you look at the regional potential it allows the region's economy to increase. (Djadjuli 2018: 8)