

## COMMUNICATION PATTERNS OF THE QADARIYAH NAQSABANDIYAH TAREKAT IN GAWAN TRADITION IN MLAGEN, REMBANG

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### **Abstract**

This study aims to explore the unique traditions among the people of the qadariyah naqsabandiyah tarekat, Mlagen village, Pamotan sub-district, Rembang district, Central Java. Descriptive research method with the phenomenology. The interview technique used purposive sampling, interview by selecting sources in accordance with the direction of the study. The researcher did not select samples randomly, but actually looked for samples that matched the criteria. The results showed that gawan has indirectly become a tradition for the community. They will come to the kyai carrying gawan. The community will get a reward in the form of a level increase. As a tradition, if it is not carried out, the community will be embarrassed and embarrassed by itself. So that limitations and status as a poor family does not become a barrier for the community to improve the quality of worship.

**Keywords:** *Tarekat; Qadariyah; Nasabandiyah; Gawan*

## **Introduction**

The people of Central Java are predominantly Muslim. The Ministry of Religion of Central Java province recorded 34 Islamic organizations engaged in efforts to improve the Islamic quality of their members. Not only organizations, tabligh congregations and tarekat also dominate the community's religious movements. The reason is that the people of Central Java will feel that they have not fully explored religion if they do not follow the Tablighi congregation or tarekat.

The logical consequence of many other religious organizations and associations is the emergence of new rites outside the obligations of Islamic law. For example, there are tahlil activities every Friday night in the rites of members of this organization and the organization is obliged to wear a veil for women, and various other examples. Small rituals that are carried out repeatedly unconsciously will become a tradition that has its own value for the community.

In terms of tradition, village community groups are identified with traditional communities. People still adhere to certain traditions without requiring a black and white signing. Automatically, activities that are repeated and are considered to have definite value are applied in everyday life. Including the villagers of Mlagen. There is a culture that strongly reflects the behavior and character of the Javanese. Even that culture is also a pesantren culture. That culture is a bad culture.

The villagers of Mlagen are known as a group of community activists. The majority of residents follow the congregation of the Qadariyah Nasabandiah sect, one of the largest sects in Indonesia. The routine performed by members of the congregation is to go to the kyai's house once a month. Members who come will receive a degree from the kyai to advance. When not coming and meeting the kyai, then the member will be stagnant with his reach. In a certain month, members will come to the kyai's residence and stay for ten days. Members who have reached a high level will reside for a full month.

Each member who comes must bring a gift and an envelope which is usually called a gawan for the kyai. In the lean season, members are willing to borrow or sell everything they have. Members who cannot bring anything are not present at the meeting. The consequence is that the

ranks of the tarekat are not progressing. Even the head of the family who performs the ritual for 10 days or even a month, assigns the main task (earning a living) to the wife.

Preparations come and live for several days in the kyai's place not empty-handed. They come with a gawan in the form of an envelope and additional vegetables or other food needs will be awkward. The researcher found two irregularities in this tarekat tradition, first, why should tarekat activities which aim to get closer to God include gawan? Second, why do some tarekat adherents have the ambition to rise in rank? So this research will reveal the communication patterns of tarekat adherents in perpetuating the gawan tradition.

## **Research Method**

This research is a qualitative field research. This research is qualitative because it examines the condition of natural objects about the traditions of the Mlagen community, Rembang Regency. The Mlagen village community was chosen as the research location because it has a very unique tradition of giving gifts to spiritual teachers by putting aside economic capacity and capability.

This study uses a phenomenological approach by examining the behavior of the Mlagen village community in daily life, especially when carrying out tarekat activities. Through this phenomenological method, it is intended to obtain an overview of various situations, conditions, phenomena and social realities from the object of research and attempt to draw that reality to the surface as a feature, character, nature, and model of that reality.

This research is a qualitative research using descriptive method. The aim of the researcher is to describe the situation more systematically, accurately, and in accordance with the characteristics of the research object. The Mlagen village community was chosen as the research location because it has a very unique tradition of giving gifts to spiritual teachers regardless of economic capacity and capability. The researcher used Edmund Husserl's phenomenological approach. The research will be based on observing the reality of objects without any engineering elements.

This phenomenological research seeks to reveal and study and understand a phenomenon along with its unique and unique context experienced by the Mlgen village community. as for data collection techniques are through observation, interviews, and documentation, as well as triangulation. Data collection was carried out on September 18, 2020. Data analysis techniques were inductive in nature, emphasized meaning rather than generalizations, based on contextualism and organisms, reality could only be understood in relation to the wider context and wholeness of reality, truth was relative and followed the idea of absolute truth., and in descriptive narrative form through inductive thinking processes.

Field data will be analyzed holistically in order to obtain comprehensive research results through a phenomenological approach from sociological and anthropological contexts. Through this approach, it is expected to get a deep and broad understanding relationship so as to form research findings as valid theories and have a high level of truth.

## **Results and Discussion**

### **Tarekat**

The existence of tarekat cannot be separated from the existence of Sufism. Before studying the tarekat, one must first recite Sufism. This is because Sufism is the foundation of tarekat science and Sufism is one of the main components in Islamic studies. The first component is monotheism, believing that there is only one God, namely Allah. The second component is Sufism, the purity of the soul and human faith. The final component is fiih, the rule of life based on ijihad based on the Qur'an and al-Hadith.

Etymologically, the term Sufism comes from the Arabic tashawwafa, yatashawafu, tasawufan. Following wazan tafa'ala which has the additional meaning of me-...-an. Tasawwuf means to purify/purify. The basic word of the word is shafa which means clear, clean, clear and holy. There is also an opinion which states that Sufism comes from the basic word shuuf which means fleece. The term is used because someone who wants to follow Sufism will replace their luxurious clothes with coarse

wool, as a sign of the simplicity and sincerity of Allah's servants in distancing themselves from material things and concentrating spiritually. This kind of effort was taken by a zuhhad.

In terminology, many opinions of leading scholars. Sheikh Abdul Qadir al-Jailani has the opinion that Sufism is the release of lust through khalwat, repentance, riyadlah, and sincerity. While Al-Junaid sees that Sufism is all acts of purification of the soul. As for the opinion of H. M. Amin Syukur, it is an exercise to cleanse and improve human spirituality.

The development of Sufism into a tarekat has three stages. The first stage, kanaqah. In the 10th century, the teacher and student council changed places frequently. Teacher guidance is a principle that must be accepted. Intellectually and emotionally it is an aristocratic movement. Apply individualistic and communal methods of contemplation and exercises to cultivate ecstasy.

The second stage, tariqah in the 13th century (formative period 1100-1400), the Seljuq era. In this period there was a transmission of doctrines, methods, and rules. There was a continuous development of mysticism schools. The lineage of the tarekat comes from someone who is enlightened by the bourgeois movement. Adjust and tame the spirit of mystical and Sufism organized by the standards of tradition and legalism.

The third stage, ta'ifah in the 15th century, the Ottoman period. At this stage there is a transmission of the baiat along with the doctrines and rules. Sufism became a popular movement. The sect began to form many 'orders' that merged with the cult of the saints.

Literally, tarekat ata thariqah means "way", having the same meaning as syari'ah, sabil, shirath, manhaj, minhaj or manhaj, sulk, or masluk, nusuk or mansak. Tarekat is a method of salik (people who follow the Sufi life) in order to improve themselves or the soul so that they can get closer to Allah SWT. A similar opinion is explained by Martin Van Bruinessen that the tarekat is a meditation and practice that is associated with the Sufi teacher until the sanatnya to the Prophet SAW.

There are several reasons why the tarekat is developing so rapidly. First, the tendency of Sufis to perform worship as much as possible. The Sufis feel free to perform and create dhikr-dhikr that are considered good to make the difference between one sheikh and another sheikh even

further. Second, the existence of mental unrest over the government's behavior that underestimates moral affairs, public apathy, and protests against political tyranny.

The tarekat sect in the 6th century can be found in two areas, namely Khurasan (Iran) in 874 AD by Bayazid or Abu Yazid al-Bustami and in Mesopotamia (Iraq) in 910 AD by al-Junayd al-Baghdadi. In Khurasan, the Bayazids are flapping their wings. In 1169 the Yasaviah Order was founded by Ahmad al-Yasafi and the Khawajakaniyah Order was founded in 1335 by Abd al-Khali Ghujdawani. From the Yasaviah order emerged the Bektasyiah order which was founded by Muhammad Atha 'ibn Ibrahim Hajji Bektas in 1335 AD developed in Turkey and had played an important role in the Jennisseri Corps during the Ottoman period.

The Khawajakaniyah sect developed and emerged the Naqsyabandiyah sect which was founded by Muhammad Baha al-Din al-Naqsyabandi in 1389 AD in the region of Turkistan. This sect later flourished in India, Anatolia (Turkey), and Indonesia. From this sect emerged various sects according to the name of its founder such as Khalidiyah, Muradiyah, Mujaddiyah, Ahsaniyah, and others.

The Bayazid group in Mesopotamia also appeared as a sect attributed to al-Junayd, namely the Qadariyah sect founded by Muhy al-Din Abd Qadir al-Jailani in 1078 AD, the Syaziliyah sect attributed to Nur al-Din Ahmad al-Syazali in 1258 AD, and the Rifa'iyah sect founded by Ahmad ibn 'Ali al-Rifa'i in 1182 AD.

The Qadariyah group is quite widespread throughout the Islamic world, including the Faridiyah sect in Egypt, Umar ibn al-Faraid in 1234 The Sanusiyah sect was founded by Muhammad ibn Ali al-Sanusi and the Idrisiyah sect is attributed to Ahmad ibn Idris in 1837 AD. In North Africa the group Qadariyah originated from Zu al-Nun al-Mishri. The Qadariyah sect entered India through Muhammad al-Ghawt and established the al-Ghatiyah sect. In Turkey this sect was developed by Ismail al-Rumi.

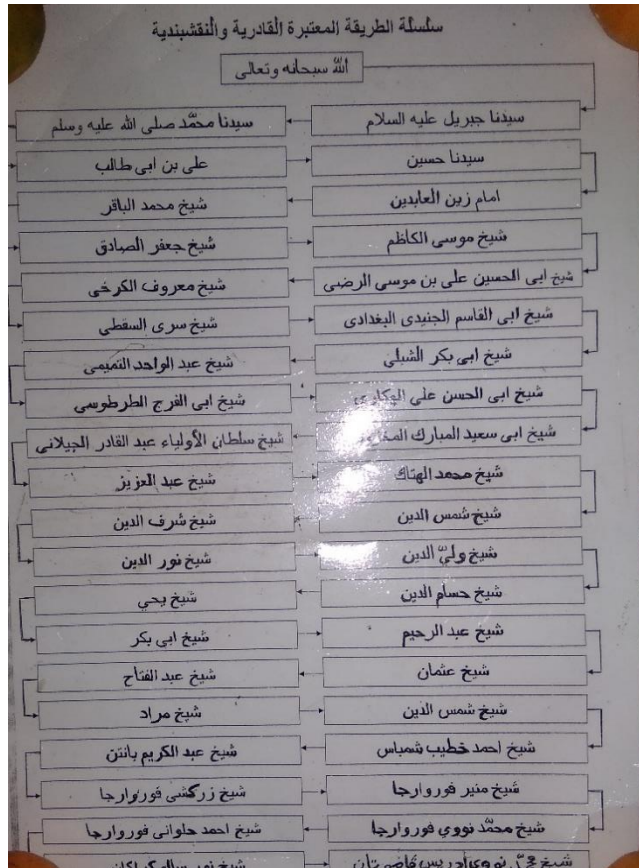
As in the Middle East, the Qadariyah sect also entered Indonesia in the 16th century, especially in Java. As in pesantren Pengentongan Bogor, Mranggen Central Java, and Tebu Ireng Jatim. One of the most deserving teachers was Sheikh Khatib Sambas who lived in Makkah. The

students of Sheikh Sambas come from Java and Madura. After returning from Makkah, Sheikh Sambas became the propagator of the Qadariyah sect.

### Qadariyah and Naqsyabandiyah orders in Mlagen, Pamotan, Rembang

The development of the sect began to intensify until the collaboration of the Qadariyah wa Naqsyabandiyah sect emerged, including in Rembang, Mlagen area, Pamotan. Sheikh Sambas combined the tarekat into a new tarekat written in the book Fath al-'Arifin which contains Sufi doctrine as a promise of allegiance (bai'at), remembering God (dhikr), vigilance of contemplation (muraqabah), and the spiritual chain (silsilah) of the tarekat Qadariyah Naqsyabandiyah. The following is the genealogy of the spreaders of the Qadariyah Naqsyabandiyah sect in Rembang.

Figure 1. Researcher documentation on September 18, 2020



The dhikr affairs of the Qadariyah Naqsyabandiyah sect in Mlagen were led directly by Kyai Sholeh, one of the students from the deceased. Kyai Nur Salim Kragan. Since 2017, the congregation died. Kyai Nur Salim in Mlagen and several other villages include; Japerejo, Kepohagung, Megal, Joho, and Mlawat in congregation with Kyai Sholeh. But other activities still come to the boarding school of the late Kyai Nur Salim Kragan which is now led by his son.

Mlagen is one of 23 villages in Pamotan sub-district, Rembang district, Central Java. The members of the Qadariyah Naqsyabandiyah congregation in Mlagen are 45 people. 20 of them are middle aged over 60 years old. 15 of them are over 45 years old. While the other 10 people are over 35 years old. 60 years old in Mlagen, he is still actively working on agricultural land.

The Qadariyah Naqsyabandiyah sect performs dhikr by means of sirr (slowly). Dzikir is the first practice that will be given by the teacher or to the members who will pledge allegiance. Here are the dhikr practices that must be carried out by members:

1. hadhrah (target of sending the letter of al-Fatihah) to the masyayikh (teachers)
2. Tahlil 165 times
3. Allah 300 times

Tahlil and Allah will increase according to the presence of members in the meeting. When members come twice to the meeting, then the dhikr of tahlil will increase to 330 times and Allah to 600 times, and so on. Dzikir is performed after each rawatib prayer.

Every member who has done the level of dhikr well will rise to the level of muraqabah. Muraqabah has three levels, the first is muraqabah ithlak, which is facing the servant to the Main Essence. The second is muraqabah wadah af'al which is to unite the mind and soul to face God. The third is muraqabah ma'iyah gathering deep memories until one feels that Allah is with him.

In addition to dhikr and muraqabah, in Mlagen there are tawajuh activities, a joint meeting between teachers and all members (students). These activities include fasting nyireh, dhikr together. Fasting nyireh or not eating anything that is seasoned or tasted and colored. Tawajuh is divided into two, namely Tawajuh Sughra and Tawajuh Kubra. Tawajuh



kubra is done once a year for 10 days from the 1st-10th of the Shura month (hijriyah month). While Tawajuh Sughra is carried out every 11th stair in the Hijri month.

### **The culture of Jama'ah Qadariyah Naqsyabandiyah in Mlagen**

Gawan comes from the root word gawa which means to carry. Gawan means to bring something to give to someone else. In the Big Indonesian Dictionary (KBBI) gawan is called the wife's or husband's belongings that should not be mixed. Both gawan have the meaning of obligatory gifts and are given along with the dowry. Gawan in the Rembang community has a broad meaning. Gawan can be in the form of gifts and gifts.

There is a guest ethic in Islam. Hadith narrated by ad-Dailiami, namely:

إذا دخل الضيـب علي القوم دخل برزقه

Meaning: when a guest comes to a tribe, then he comes with his risky

The hadith is a cut of the ethics of a Muslim when they want to meet, they must prepare souvenirs. The hadith shows that being a Muslim must also be ready to give, not just receive.

The congregation of the Qadariyah Naqsabandiyah congregation in Mlagen every 11th Shura gathers at the residence of Kyai Sholeh to go together to Kragan. Before leaving they had to provide Rp. 150,000; with details of Rp. 50,000; for transportation costs and Rp. 100,000, for the kyai's envelope (voluntary money given to the kyai). In addition to Rp. 150,000; Jama'at also give in the form of fruit or garden produce. Gawan they think it's a fair thing.

Based on the classification of prosperous families, the Mlagen community is included in the stage 1 prosperous family, which is only able to meet basic needs. If there is one of the congregations who does not have money or garden produce, then they do not attend tawajuh. That's because they feel awkward. There are 20 people who have experienced the same thing at different times. However, most of them forced themselves by way of debt to neighbors to bring goals. This is done because if they do not come, then the tarekat level cannot be increased. Because you don't get a diploma from the kyai.

Tawajuh kubro is also performed by some of them, and the majority of them are men. As the head of the family, they have to leave work for a whole month starting from the 1st-10th of the month of Shura. The families left behind only get their source of income from planting crops in the garden. Because the majority of the population of Mlagen who are women only have the status of farmers. They are very enthusiastic for them to level up. This is because whoever has the highest level has a rainbow to be appointed as a teacher or a respected person in their area.

### **Communication Patterns of the Qadariyah Naqshabandiyah Mlagen Tarekat**

Communication can consciously change individual and communal behavior. Communication is supported by several assumptions as the background for social change in society. First, communication raises the socialization of values. Wilbur Schramm explained that communication is basically a phenomenon in social life. Indirectly individuals interact with each other to socialize with each other. Rogers and Kincaid call it social reality because in socializing values there is a process of mutual understanding, involving mutual agreement, and collective action.

Second, the communication process produces social changes. These changes occur individually and can also be systemic. Because it starts from an individual and then spreads and affects other individuals until it becomes a system. Third, communication as an exchange of information has the purpose of education, entertainment, persuasion, until the communicant acts according to what the communicator wants. In this third assumption, the media has an important role. Because the media can make messages more varied. In addition, communication is an effective way of spreading new ideas, transmitting behavior, and including providing motivation.

The assumptions for social change in society are more dominated by the role of the media. The spread of media cannot be stopped because media is easier and more fun. So that the communication patterns of people in rural areas can change very significantly. Village communities no longer prioritize regional languages and regional cultural attributes.

Village communities experience a shift in communication patterns to become more universal, both verbal and non-verbal communication.

Understanding the communication patterns of rural communities in several studies got different results. Village community communication patterns are not always different. There is a typical network communication in the village community. This is proven by several village government programs that do not run in the village. Although it has been disseminated through the media, not many village communities have implemented it directly. Such as the socialization of the Covid-19 pandemic and the appeal of the entire community to wear masks. The village community did not immediately carry out the instructions and mask operations appeared at every point of the village community crowd, namely masks.

Community communication in rural areas is the most stable communication pattern in the era of globalization. Village communities still prioritize culture, so it takes a long time to make significant changes. There is a clique network, which is a group of people in a community unit that is integrated with each other. The position of opinion leader (star), liaison, and gate keepers still plays a dominant role in the communication pattern of the village community. Opinion leader (star) or the person who is the center of the line of communication becomes very important. In the village, the opinion leader is the most influential and respected person. liaison or liaison is a person who connects and disseminates information from the main source. Meanwhile, gate keepers are people who have positions or positions that make it possible to control information.

In Mlagen village, the community still applies the click network communication pattern. Some people will group according to their own convenience. Including members of the Qadariyah Naqsabandiyah congregation in the village of Mlagen. Value dissemination, dissemination of issues, knowledge, information, motivation, and even movement are carried out in a circle of click networks. They listen, do, and even take the opinion leader's words to be true. In the congregation of this tarekat is a teacher / murshid. These liaisons are people who routinely run the tarekat. Usually the liaisons are people who are already

at a high level. The gatekeepers are community leaders or people who have a high social stratum, such as the richest person in the village.

Meanwhile, in the spread of this gawan culture, it is out of pre-existing theories. The emergence of gawan culture did not originate from the media, because this culture is closely related to the Javanese character, namely "pekewoh". Based on research conducted by DP. Budi Susetyo, Edy Widiyatmadi, and Sudiantara regarding the appreciation of the Javanese concept of self, stated that the sense of rumangsa plays a large role in every Javanese. This sense of rumangsa is a sense of taste and tends to feel awkward (shy). This is proven by the habit of members of the congregation of the Qadariyah Naqsabandiyah congregation at every tawajuh sugra activity to always bring a gawan.

Self or a group of organized perceptions of the self. According to Yatman, the Javanese concept of self, that is, Javanese money, is a place of feeling. There are three forms of taste, the first is the taste of prangsara or the taste of wadhang body. A taste that is experienced through the five senses. Second, the sense of taste or taste, a comparison with oneself. The third is the true sense, which is the sense of freedom, peace, and eternity.

The click network communication pattern is also not compatible with this phenomenon. The reason is that the leader of the congregation can be an opinion leader whose all words are heard by the congregation. This is evidenced by the loyalty of members coming to his house and participating in tarekat activities together. However, the leader of the congregation of the Qadariyah Naqsabandiyah congregation in Mlagen village never gave instructions to bring a gawan. But the reality that happened to the congregation of the tarekat is inversely proportional to the statement of the leader of the congregation.

The communication pattern that occurs is the interpersonal communication equation of each congregation. Intrapersonal communication is communication that is done by oneself. A person becomes a communicator as well as a communicant. Intrapersonal communication can be in the form of perception, sensation, memory, and thinking. When someone does intrapersonal communication, it means that someone is contemplating the actions that have been done or will be done. The similarity of interpersonal communication is reflected through the common sense of being uncomfortable not to bring a teammate.

Members of the congregation who are obsessed with leveling up by forcing themselves without considering economic conditions are also a personal desire from the experiences of previous figures. The family who was left behind for several days also did not receive an explanation for the strong desire of a congregation to carry out tarekat activities to the exclusion of family sufficiency. So it can be ascertained that the pattern of communication carried out by the congregation of the Qadariyah Naqshabandiyah congregation is an intrapersonal communication pattern.

## **Conclusion**

Most of the residents of Mlgen village are a prosperous group of stage I, including the Qadariyah Naqshabandiyah congregation. but the Mlgen village community is very active in religious activities, including carrying out all its traditions. These traditions are not only traditions that are deliberately created by the sect, but also traditions that are formed from their behavior in daily life. This common tradition has never been written that this is a condition or prerequisite in following an activity, but by itself and consciously the society that creates.

As adherents of a religious sect that focuses on self-approach to God, sincerity and simplicity are often identified by tarekat adherents. However, this congregation of the Qadariah Nadsabandiah congregation did not dare to come to the meeting with the teacher or kyai or murshid without bringing a gawan. The consequence of not attending a meeting is stagnation or stopping in one condition. This means that a person only occupies the same condition. Meanwhile, pilgrims who attend the meeting will be given an increase on the level that has been achieved. The higher the level of a member, the greater the chance for that person to be appointed as a mursyid.

There are several members of the congregation of the Qadariyah Naqshabandiyah congregation in Mlgen village who are obsessed with becoming murshid. Regardless of their economic condition, every time there is a big event, there is often an inherent rivalry between the two of them. So that the process of increasing the level of followers of the Qadariyah Naqshabandiyah order is not always pure, but there are certain goals. The communication pattern that is built from the gawan tradition

of each member is intrapersonal communication. The main influence in the process of intrapersonal communication can be in the form of self-sensation in exploring the "Javanese self", which is *rikuh*.

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