



Analysis of Social Philosophy and Nutritional Knowledge in the Practice of *Moci* Tradition in Tegal Community

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Abstract

In the Tegal region of Central Java, there is a tradition of drinking “*Moci*” tea, which has social philosophical values embedded within it. An anthropological perspective, particularly cultural and health anthropology, is used to examine how this tea drinking tradition is interesting to study from a social perspective and in terms of the local knowledge inherent in the daily practices of the community. Therefore, this study aims to examine the social philosophical values in the *Moci* tradition and Tegalans’ knowledge of the nutritional benefits of *teh poci* for health. The concept of The Factor of Food Habits is used to frame the researcher's analysis. This study uses qualitative research methods with an ethnographic approach. This research was conducted in the Tegal region from May 2024 to April 2025. Data collection was carried out through observation, interviews, and documentation. There were ten informants involved in this study, consisting of cultural observers, local communities, and nutrition experts. Based on the results of the study, it was found that the Tegalans interpret the *Moci* tradition as an effective strategy in maintaining solidarity and strengthening egalitarianism in Tegalans. Based on the concept of The Factor of Food Habits, the Tegalans focus on morally dictated changes based on the selection of tea ingredients that are considered good for health, such as the type of sugar used and the influence of certain physical activities that require the consumption of this type of drink.

Keywords:

moci tradition; nutritional knowledge; social philosophy; *teh poci*

Abstrak

Di wilayah Tegal Jawa Tengah, terdapat tradisi minum teh “*Moci*” yang memiliki pemaknaan nilai filosofi sosial di dalamnya. Perspektif antropologi, khususnya antropologi budaya dan kesehatan, digunakan untuk mengkaji bagaimana tradisi minum teh ini menarik untuk diteliti dari sudut pandang sosial dan dalam hal pengetahuan lokal yang terkandung dalam praktik sehari-hari masyarakat. Oleh karena itu, penelitian ini bertujuan untuk mengkaji pemaknaan nilai filosofi sosial dalam tradisi *Moci* dan pengetahuan masyarakat Tegal tentang manfaat gizi teh *poci* bagi kesehatan. Konsep *The Factor of Food Habits* digunakan untuk mengkerangkai analisis riset peneliti. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan etnografi. Penelitian ini dilakukan di wilayah Tegal pada bulan Mei 2024 hingga April 2025. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Terdapat sepuluh informan yang terlibat dalam penelitian ini, terdiri dari budayawan, masyarakat setempat, dan pakar gizi. Berdasarkan hasil penelitian, bahwa masyarakat Tegal memaknai tradisi *Moci* sebagai strategi efektif dalam mempertahankan ikatan solidaritas dan mempererat hubungan egalitarianisme dalam masyarakat Tegal. Berdasarkan konsep *The Factor of Food Habits*, masyarakat Tegal

memfokuskan pada aspek *morally dictated changes* yang didasarkan oleh faktor pemilihan bahan teh poci yang dianggap baik bagi kesehatan misalnya, pada pemilihan jenis gula yang dipakai serta pengaruh aktivitas fisik tertentu yang mengharuskan memilih minuman jenis ini.

Kata Kunci:

filosofi sosial; pengetahuan gizi; teh poci; tradisi moci



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Introduction

The *Moci* is a tea-drinking tradition originating from Tegal, Central Java. It has become deeply embedded and serves as a cultural identity of the Tegalans, as it embodies philosophical and social values that represent the local way of life. The tradition is typically practiced by brewing tea in a *poci* (earthen teapot) with the addition of jasmine flowers to enhance its fragrance, hence it is also known as *nginum teh poci* (drinking tea in an earthen pot). As explained by Utami et al (2024) *teh poci* is traditionally served by pouring the brewed tea into clay cups and adding rock sugar as a sweetener. Its distinct flavor resulting from the combination of *teh poci* and rock sugar is referred to as “*WASGITEL*” an acronym derived from “*Wangi, Sepet, Legi, lan Kentel*” (Fragrant, Astringent, Sweet, and Thick), which is considered the ideal blend to serve *teh poci* (Iskandar et al., 2022). This tradition has become an integral part of Tegalans society and has been the subject of numerous studies.

Tea (*Camellia sinensis*) is a plant whose leaves are utilized as a beverage ingredient. Tea leaves contain compounds such as caffeine, polyphenols, catechins, and essential oils, which provide relaxing effects, help prevent overweight, slow down the aging process, reduce stress and anxiety, and counteract cancer cells (Anggraini, 2017; Anjani, 2019; Azizah et al., 2022). Beyond its healthy benefits, tea also carries social significance by reinforcing inherent social values, such as kinship, welfare, togetherness, and other communal values that remain unaffected by the passage of time (Dewi, 2017). Nevertheless, these social values have become increasingly vulnerable to shifts due to evolving perspectives on social interaction.

Among Tegalans, *teh poci* has become an integral part of daily life and is regarded as a means of promoting health. For instance, since Tegalans regularly consume *sauto babat* and goat satay, *teh poci* is often taken afterward, as it is believed to help reduce cholesterol levels. In addition, the use of rock sugar in *teh poci* is favored over granulated sugar, as it is considered less likely to elevate blood glucose rapidly. Among Tegalans, however, non-communicable diseases such as hypertension and diabetes mellitus remain the most prevalent, as noted by Sрати Purwaningrum (57), Head of Nutrition Services at Tegal Timur Public Health Center. These conditions are largely attributed to unhealthy lifestyles and poor dietary habits and highlight the need for greater public awareness of daily sugar intake limits.

Research on tea-drinking traditions has been carried out in many countries. For example, Li (in Tian's research, 2024) examined the *gong fu cha tea* tradition in China. The same study also discussed the English afternoon tea tradition, which serves as a space for sharing information and building friendships. Similarly, Kastuti (2018) explored how Japanese social values are reflected in the *chanoyu* tea ceremony. In

Indonesia, comparable practices also exist, though they are not restricted to specific times or occasions. The *Moci* tradition, in particular, is distinctive in its method of preparation and carries philosophical and social meanings. It also functions as a medium for strengthening social ties and as a forum for discussions to address communal issues through extended and meaningful conversations (Utami et al., 2024; Widyastuti et al., 2020).

Indonesia also has various tea practices that have been studied academically. Among them, the *Moci* tradition from Tegal has drawn significant attention. Rahmawati (2021) focused on the social and cultural values within the *mantu poci* tradition, while Bakhri (2018) examined reciprocity between individuals and groups in *sunat poci* and *mantu poci*. Additionally, Widyastuti et al (2020) studied the development of campaigns aimed at encouraging Tegalan to preserve the *teh poci* culture. These studies have primarily concentrated on the socio-cultural aspects of *Moci* subtraditions and preservation efforts, with limited studies exploring the social philosophical meanings of *Moci* traditions and knowledge of the nutritional benefits of *teh poci* for health. Based on the studies, the *Moci* tradition in Tegal presents an interesting subject of study. However, no research has yet specifically examined the deeper social philosophical values of *Moci* or its connection to health. Therefore, this study aims to offer a novelty by focusing on an in-depth analysis of the social philosophical values of the *Moci* tradition and the Tegalan's knowledge of the nutritional benefits of *teh poci* for health.

This research aims to examine the social philosophical values embodied in the *Moci* tradition and to explore the knowledge of Tegalan regarding the nutritional benefits of *teh poci* for health. Such inquiry is essential to ensure the preservation of the tradition, given its potential contribution to collective health. Therefore, this study seeks to address a gap in the literature, which has rarely investigated the social philosophical values meanings and health-related aspects of the *Moci* tradition.

In order to explore the social philosophical values of the *Moci* tradition, this research employs Margaret Mead's concept of The Factor of Food Habits as an analytical framework. In this context, food habits refer to the distinctive dietary patterns of a particular group (Mead, 1943). Furthermore, Nurti (2017) explains that food habits as a form of patterned behavior that is closely linked to culture, which also includes food-related beliefs and taboos that have developed within a community. Such changes can be reflected in the selection of specific nutritional content, especially in relation to the choice of ingredients, preparation, and patterns of food consumption.

Methods

This research employs a qualitative method with an ethnographic approach. According to Creswell (as cited in Sugiyono, 2017:5), ethnographic research is used to understand and document the culture, behavior, and experiences of individuals or groups within their social context. The study was conducted in Tegal, Central Java, from May 2024 to April 2025. Data collection was carried out using data triangulation, namely direct observation, in-depth interviews, and documentation. Observations were conducted during the implementation of the *Moci* tradition to capture the processes of social interaction within the community. In-depth interviews were carried out with ten informants, consisting of one Tegal cultural figure as the

key informant, six Tegalan as the main informants, one nutritionist as supporting informant, and two *teh poci* vendors as supporting informants.

Table 1. List of Informants

| No | Name | Sex | Age | Status/job |
|-----|--------------------|--------|-----|---------------------------------------|
| 1. | Atmo Tan Sidiq | male | 63 | Tegal culture enthusiast |
| 2. | Nabila | female | 23 | College student |
| 3. | Sunaryo | male | 75 | Pedicab driver |
| 4. | Kasmudi | male | 71 | Labourer |
| 5. | Raim | male | 61 | Farmer |
| 6. | Sadi | male | 60 | Pedicab driver |
| 7. | Sunarto | male | 54 | Labourer |
| 8. | Rodiyah | female | 64 | <i>Teh poci</i> seller |
| 9. | Juniarti | female | 59 | <i>Teh poci</i> seller |
| 10. | Srati Purwaningrum | female | 57 | East Tegal head of nutrition services |

Source: Research Data, 2025

Interviews were conducted to provide a deep understanding of the knowledge held by Tegalan society about the social philosophical values, nutritional content, and health benefits of *teh poci* as practiced in the *Moci* tradition. Alongside this, documentation was gathered firsthand by the researcher during the course of the *Moci* tradition. In this study, data were drawn from both primary and secondary sources. Primary materials came through direct observation, interviews, recordings, and documentation, while secondary sources consisted of literature connected to the research focus. To ensure credibility, all data were tested using methodological triangulation. The data were then analyzed using the Miles and Huberman framework, which consists of data condensation, data display, and conclusion drawing (Sugiyono, 2017). In the condensation stage, information from observations, interviews, and documentation was gathered and organized to answer the research questions. The refined data were then presented through descriptions and tables, which became the foundation for formulating conclusions.

Result and Discussion

An Overview of the Relationship Between Tegalan and *Teh Poci*

Topographically, Tegal is divided into three areas: coastal areas, lowland plains, and highland terrains (Muhammad, 2021). Its location along the northern coast of Java (Pantura) makes Tegal a strategic position as a vital corridor for economic activities at both regional and national levels. During the Dutch colonial era, the Port of Tegal played a significant role in international trade, which facilitated cultural exchanges with foreign nations. As a result, various foreign influences entered the region, one of which was the tea-drinking tradition introduced by the Chinese migrants. Historically, the tea-drinking tradition in Tegal has its origins in cultural influences from East Asia and Europe. In the 15th century, through maritime exploration and documentation by a Portuguese explorer, Tomé Pires, as it was recorded in his book *Suma Oriental* that the Chinese migrants at the time introduced porcelain teapots to the local population. This tradition was later adopted, modified, and adapted to local customs through the use of earthen teapots known as *teko poci*. Initially, this tradition was reserved for the elite due to limited access to tea, which was considered a luxury item at the time. Additionally, the small capacity of the *teko*

poci, which could only serve three to four cups, reflected the social hierarchy that distinguished between employers and laborers. Consequently, tea drinking during that period came to symbolize exclusivity.

“Sekitar abad ke-15 ada pelayaran dan penelitian dari tokoh perancis itu Tome Pires dalam bukunya “*suma oriental*” ditemukan bahwa etis china membawa *poci* porselen yang dari beling cuma, seiring dengan peradaban yang ada sehingga bagaimana membikin satu tempat yang murah dari *poci-pocinya*” (Interview with Atmo Tan Sidiq, May 10, 2024)

(Around the 15th century, maritime exploration and research were conducted by Tomé Pires, a notable figure from Portugal. In his book *Suma Oriental*, he documented that the Chinese ethnic community introduced porcelain teapots made of glass-like material to the local population. Over time, as civilization progressed, efforts were made to create more affordable versions of these teapots, leading to the development of locally produced earthenware teapots known as *teko poci*).

Tea plants were first introduced during the Dutch colonial period, when the implementation of the *cultuurstelsel* (forced cultivation system) included tea as one of its key commodities. High-quality tea was exported to the Netherlands and other parts of Europe, while lower-quality tea was reserved for laborers. These historical and economic conditions helped shape the enduring fondness for tea among the Tegalans, a tradition that continues to thrive today. Over time, foreign cultural influences have helped shape the lifestyle of the Tegalans, one of which is the morning tea-drinking habit known as *Moci* (Jamika et al., 2023). Additionally, the Tegalans' fondness for gathering, relaxing, and conversing over tea gave rise to the term *cipok*, an acronym of *Moci* and *ndopok* (a local term for lounging or chatting). In this context, the *Moci* tradition not only reflects a pattern of consumption but also serves as a form of social practice and daily interaction within the Tegalans' society.

The climate conditions in parts of Tegal, particularly in the highland areas, have contributed to shaping the region's tea-drinking identity. The cool and often chilly temperatures encourage locals to drink tea as a way to warm themselves (Pramono et al., 2022). However, according to Enthuis Susmono, as cited in research by (Munawaroh et al., 2018) the tea-drinking culture is actually more prevalent among coastal communities than those in the highlands. This is attributed to the origins of the *Moci* tradition, which began among tea leaf processing laborers who lived in coastal areas.

The rapid growth of tea plantations, particularly in Slawi as a center of tea production, along with the presence of sugar factories in Tegal, has strengthened the identity of tea culture as a distinctive feature of Tegalans' society. This is reflected in the widespread presence of *warung Tegal*, which commonly serve *teh poci* as a beverage option. The deep-rooted nature of the *Moci* tradition has earned Tegal the nickname “Negeri Poci” or “Land of the Earthen Poci” (Munawaroh et al., 2018). The popularity of *teh poci* is even captured in local poetic verses such as *teh poci gula batu walikotane sing sering gawe gembuyu, teh poci gula batu pacetane alu-alu nganti klalen karo putu*, which show that *teh poci* is more than a daily beverage and serves as a cultural memory embedded in the lives of the Tegalans. The influence of modernization presents challenges, including a shift in traditional values where

togetherness and simplicity are gradually being replaced by more individualistic lifestyles.

Tegalan's Knowledge of Social Philosophy and Nutritional Awareness in the *Moci* Tradition

The *Moci* tradition is a unique tea-drinking practice that has long been part of the cultural heritage of the Tegalan. Within this tradition, several ingredients are used, most notably tea and sugar, with their selection based on considerations that have been preserved through generations. The tea used in *Moci* is typically enhanced with jasmine flowers to add a pleasant fragrance to the *teh poci*, creating its distinctive aroma and character. To provide sweetness, sugar is added, and according to informant Atmo Tan Sidiq (63), there are two common types used in *teh poci*: *gula batu* (rock sugar) and *gula pasir* (granulated sugar). Most people in Tegal prefer *gula batu* because it does not dissolve quickly when brewed with hot water and helps maintain the sweetness until the final drop. This careful choice of ingredients reflects not only the community’s appreciation for flavor and tradition but also the practical wisdom embedded in their daily practices, showing how *Moci* continues to be a meaningful and enduring part of Tegalan identity.



Figure 1. Tea brand (A), Rock sugar (B)
Source: Research Data, 2024

In addition to the visual representation shown in Figure 1, the use of ingredients and tools in the *Moci* tradition can also be examined in more detail through Table 2. The table illustrates the classification of materials and utensils used during the serving process of the *Moci* tradition, providing a clearer understanding of how each component contributes to the preparation and presentation of the *teh poci*.

Table 2. Ingredients and Tools Used in the Presentation of the *Moci* Tradition

| Aspect | Then | Now | Change |
|-------------|-------------------------|------------------------------------------|-----------------------------------------------------------------|
| Ingredients | Tea, rock sugar | Tea, granulated sugar, kaffir lime juice | The addition of kaffir lime juice enhances the flavor and taste |
| Tools | Poci, cup | Poci, cup | Cup made from ceramic materials are considered more practical |
| Size | Poci 700 ml, Cup 150 ml | Poci 700 ml, Cup 150 ml | Nothing |

| | | | |
|---------------|----------------------------|----------------------|-------------------------------------------------------------------|
| Serving place | Houses and roadside stalls | Cafe and restaurants | Serving places in cafes and restaurants, but not widely available |
|---------------|----------------------------|----------------------|-------------------------------------------------------------------|

Source: Research Data, 2025

Based on the table above, each tool used in the *Moci* tradition has specific requirements that must be observed. Etymologically, the word *poci* comes from the Tegal word meaning “earth” or “clay.” Therefore, the *teh poci* used in *Moci* must be made of clay to preserve the authenticity of the tradition. The teapot (*poci*) should also be in a condition known as *nglekah*, meaning it has developed a layer of tea residue over time. The more frequently the *poci* is used, the thicker this layer becomes, which helps maintain the distinctive flavor of the tea and prevents it from developing a musty or unpleasant taste, often described locally as *mbleketaket* (very delicious). On the other hand, the cups used to serve the tea are also ideally made of clay, although nowadays porcelain ceramic cups are also common. The strong association between the use of cups and the *Moci* tradition has even inspired a local *keratabasa* (a form of wordplay), *nyancang pikir*, which means “to enjoy thoughtful conversation”. This expression reflects the habit of tea drinkers who enjoy discussing ideas while sipping *teh poci*. This cultural insight was shared by cultural figure Atmo Tan Sidiq “*Moci kan tradisine Cangkir ya itu keratabasane “nyancang pikir” untuk kelas-kelas pemikir*” (Interview, May 10, 2024) (*Moci* is a tradition centered around the use of cups, and its linguistic meaning, “*nyancang pikir*” refers to thoughtful reflection, often associated with intellectual circles).

The process of making *teh poci* has several distinctive characteristics. First, the water used must be boiling, as using water that is not fully boiled can reduce the signature aroma of the *teh poci*. This aligns with the explanation given by Juniarti (49), who described the steps of tea preparation as beginning with boiling the water until it reaches a rolling boil, followed by pouring the water and tea into the clay teapot (*teko poci*), and stirring it evenly. The step of boiling the water before brewing is considered essential for preserving the quality of the aroma and flavor of the *teh poci*.



Figure 2. Serving *Teh Poci* at Roadside Stalls in Tegal
Source: Research Data, 2024

In the *Moci* tradition, there are several steps involved in enjoying *teh poci*. First, the tea and sugar are not stirred; instead, the cup is gently shaken to mix the contents. Second, the tea is poured using a specific technique, where the clay teapot (*teko poci*) is lifted slightly higher than the cup to allow the rock sugar and tea to blend naturally without stirring. Third, *teh poci* is best enjoyed slowly, sipped little by little rather than consumed all at once. Fourth, the first sip does not immediately reveal the sweetness,

as the rock sugar takes time to dissolve. This process reflects the philosophy of the Tegalans, who believe that hard work must come first before one can enjoy the sweet rewards of their efforts. The flavor produced through this method is known as *wasgitel*, a term that refers to the unique taste of *teh poci* created by the combination of jasmine tea and rock sugar. The fragrant aroma and slightly astringent taste come from the jasmine-infused tea, while the sweetness and richness are provided by the rock sugar. However, the *Moci* tradition has undergone changes in its serving style. In the past, *teh poci* was served with kaffir lime leaves, but today it is often enhanced with a squeeze of kaffir lime juice, giving it a distinctive aroma similar to tea traditions found in Sundanese culture. Atmo Tan Sidiq (63) a cultural figure explained “*Kalo dari istilahnya ada syahi? Ada aroma jeruk nipis atau jeruk purut itu dari sunda. Dulu, menyediakan teh poci dengan daun jeruk purut yang modifikasi saya lihat ada perasan dari jeruk purut*” (Is there such a term as *syahi*? There is a scent of lime or kaffir lime from Sunda. In the past, they served tea with kaffir lime leaves which I see has been modified to include kaffir lime juice) (Interview, May 10, 2024). The adjustment of ingredients has resulted in a new flavor that changes the distinctive taste of Tegal *teh poci*. Although there has been a change in the addition of orange juice, the other serving methods remain the same.

There is another meaning of *Moci* as a way to signal that a discussion will be serious and lengthy, especially when in the serving of *teh poci*, the rock sugar is placed on top of the cup, this is called “*jukung kandas*.” This signifies that a long and extended conversation is expected, requiring multiple pours of tea (*jog*). *Teh poci* is usually served with fried snacks such as *tahu aci*, *kacang bogares*, *rempeyek*, boiled bananas, and *bogis poci*. The last item is a traditional culinary specialty from Tegal made from glutinous rice flour filled with palm sugar and grated coconut. These light snacks are chosen as companions for conversation in the *Moci* tradition, as main dishes are considered too heavy to serve in this context.

The Philosophy of Social Values in the Moci Tegal Tradition

The *Moci* tradition is not only interpreted as a *ngeteh* (tea drinking activity), but also has a social philosophical meaning contained in the dialogue that follows. Values are beliefs, preferences, or assumptions about what humans consider to be good (Ningsih et al., 2024). Meanwhile, philosophy is the interpretation of thoughts that aim to deepen understanding (Hermansyah et al., 2023). Furthermore, Erawati (2024) states that social values are a set of values related to individual or group behavior. These definitions are reflected in the practice of the *Moci* tradition as a forum for facilitating an egalitarian dialogue space through activities such as eating, *gendu-gendu rasa*, giving “*Gula Teh*” gifts, and the *Kudangan* tradition. This dialogue space then forms social philosophical values such as intimacy, togetherness, social solidarity, and reciprocal values that encourage this tradition to become symbolic.

1. The Value of Intimacy

The value of intimacy in the *Moci* tradition is represented through communal meals as an expression of gratitude for an achievement and is also used as a means of strengthening relationships between close relatives. In line Mariyani et al (2025) the practice of eating together is not merely part of a culinary ritual but serves as a representation of an egalitarian culture that breaks down social status barriers and embraces the value of solidarity. When eating together, there is a special invitation

that is said, namely by saying the phrase “*moci-moci*” as a way of inviting close relatives to eat together. The use of the phrase “*moci-moci*” originates from the custom of the Tegal community in conducting *Moci* activities together, which was then adapted into everyday language. Atmo Tan Sidiq (63) a cultural figure explained “*Misalnya begini, Sef kamu katanya lulus ya cumlaude, hebat bisa wisuda terus dilamar. Kapan moci-moci? kasarannya, kamu mbok jangan pelit syukuran dong*” (Interview, May 10, 2024) (For example, Sef, you said you graduated with honors, it's great that you can graduate and then get married. When is the “*moci-moci*”? Basically, don't be stingy with your gratitude).

The use of “*moci-moci*” can be exemplified in the following sentence, “*Koen bar lulus ajak klalen oh moci-moci*” which means “After you graduate, don't forget to “*moci-moci*”. This expression is a request to entertain someone, usually expressed by a person to their friend. The term “*moci-moci*” can be found in the daily communication of Tegal, usually conveyed by close relatives as a form of appreciation for someone's happiness and to refer to a celebration of an achievement. Thus, in the context of the social philosophy of the *Moci* tradition, it contains a meaning of familiarity that is interpreted by Tegal by holding a celebration aimed at strengthening relationships.

2. The Values of Togethge

The next value of togetherness in the *Moci* tradition is manifested in the form of *gendu-gendu rasa* activities with close relatives. The term *gendu-gendu rasa* is defined as the activity of exchanging views and sharing emotional experiences. The meaning of this term was formed during the *Moci* process, which occurs when someone needs a space to talk about the problems they are facing. In this context, *Moci* serves as a means of alleviating mental burdens, known as “*bombong*” in the Tegal language, and as an effort to resolve problems. Kasmudi (71) a pedicab driver and *teh poci* enthusiast explained “*Ya ketemu kanca-kanca ne'ng kene ne'ng warung li Moci. Ebe'n pikirane' lega*” (Interview, November 9, 2024) (Yes, meeting up with friends here at the roadside stall and *Moci*. So that my mind is at ease).



Figure 3. The Togetherness of Tegal during “*gendu-gendu rasa*”

Source: Research Data, 2024

Through shared feelings, the practice of *Moci* serves as a space for egalitarian dialogue that can provide emotional support and strengthen a sense of togetherness with relatives and close friends. The next social philosophy value is solidarity. According

to Jumiati et al (2023), solidarity is defined as mutual respect and support among members of society, which is very important in building harmonious relationships. This value is represented through the giving of gifts in the form of “Gula Teh” (sugar tea), which signifies gratitude and mutual respect. Gifts are given in the form of food when visiting relatives or respected individuals.

3. The Value of Social Solidarity

The next social philosophy value is solidarity. According to (Jumiati et al., 2023), solidarity is defined as mutual respect and support among members of society, which is very important in building harmonious relationships. In the *Moci* tradition, this value is represented through the *nyangking* tradition of giving gifts in the form of “Gula Teh” as a form of appreciation and respect to respected individuals. *Nyangking* in the *Moci* tradition refers to the way a person lifts a teapot by holding the handle on the teapot. However, in a different context, the term *nyangking* also refers to the activity of delivering something to someone else. *Nyangking* and “Gula Teh” are actually two interrelated terms. “Gula Teh” refers to something that is brought to another person, while *nyangking* is the act of giving or delivering the “Gula Teh”. Atmo Tan Sidiq (63) a cultural figure explained “*Misalnya, Mba Sefia tolonglah saya dibantu. “Biarlah urusan Gula Teh saya tahu diri”. Anda apa ngomong uang, ngga to. Jadi ya istilah ini untuk menunjukkan balas budi kita pada orang yang sudah membantu kita*” (Interview, May 10, 2024) (For example, Ms. Sefia, please help me. “Let me take care of the sugar and tea myself”. You're not talking about money, are you? So, this term is used to show our gratitude to people who have helped us). Although the term used only covers sugar and tea, in practice the gifts given can be other foods and are not limited to sugar and tea alone. The *Moci* tradition serves as a means of strengthening solidarity within the community in order to build harmonious relationships in everyday life. Thus, the *Moci* tradition plays an important role in representing the strong value of solidarity within Tegal. This then makes the *Moci* tradition a reinforcement of solidarity within Tegal.

4. The Values of Reciprocity

In addition to the values of familiarity, togetherness, and social solidarity, there is also the value of reciprocity in the *Moci* tradition of Tegal. In a social context, reciprocity refers to the reciprocal relationship between individuals or groups in giving and receiving goods or services of equal value (Fitriah et al., 2023). Furthermore, reciprocity involves social norms and sanctions that control individuals in exchanging goods or services (Azizah et al., 2021). The value of reciprocity in this case is manifested through the tradition of *Kudangan*. The term *Kudangan* comes from the Tegal language, which means to cradle. Thus, if these norms are violated, sanctions will be imposed. The Tegalans believe that the teapot (*teko poci*) is considered an item with spiritual significance in shaping the *Kudangan* tradition, so if the teapot (*teko poci*) is damaged or broken, sanctions will be imposed, namely the obligation to replace the teapot with a new one. Atmo Tan Sidiq (63) a cultural figure explained “*main-main waktu kecil mbahnya lagi Moci, pocine ketendang pecah, ngko kowen ngger kawin diganti tak Kudang*” (Interview, May 10, 2024) (When I was little, I was playing around while my grandparents was making *Moci*, and I kicked the pot and broke it. If you want to get married later, I'll *Kudang* for you).

Reciprocity in this case is manifested in the form of the *Kudangan* tradition. The term *Kudangan* in the Tegal language means to cradle. Cultural observer Atmo Tan Sidiq (63) explains that the origin of the *Kudangan* tradition arose because a bride-to-be had broken her family's teapot when she was a child. As punishment, when she got married, she was obliged to replace her family's teapot (*teko poci*) by asking the groom for a replacement teapot in the form of a dowry. In the context of the *Moci* tradition, the *Kudangan* tradition is seen as a mistake that occurred in a person's past, so it is considered something that should not be known by others. This is because the Tegalans believe that teapots (*teko poci*) have spiritual meaning, so the *Kudangan* tradition has become part of the customs of the Tegalans. However, the existence of the *Kudangan* tradition is now difficult to find in Tegalans, as it is considered no longer relevant to the current perspective of the community.

The three aspects of social philosophy above, which include intimacy, togetherness, social solidarity, and reciprocity in the *Moci* tradition, represent the social life of Tegalans, which respects and maintains harmony between individuals in their daily activities. The formation of these social philosophical values is based on Tegalans' fondness for gathering and discussing in the practice of the *Moci* tradition. The values of intimacy and togetherness in the *Moci* tradition serve as a medium to strengthen social relationships between individuals through "*gendu-gendu rasa*". Furthermore, the value of solidarity reflects the culture of Tegalans, which respects each other and maintains harmony in daily life. Furthermore, the existence of a culture of reciprocity among Tegalans has helped shape customary behavior that emphasizes the importance of social norms and sanctions in maintaining harmony in interactions through the *Nyangking* tradition. Thus, the practice of the *Moci* tradition is an important part of the identity of Tegalans, which can be used as an effective strategy in maintaining solidarity and strengthening egalitarianism in Tegal society.

Nutrition Knowledge of Tegalans' Regarding the Benefits of Ingredients in *Teh Poci* and the Health Effects of *Teh Poci*

The practice of the *Moci* tradition not only includes knowledge about how to serve and interpret social philosophical values, but also includes an understanding of the nutritional content in *teh poci* that is beneficial to health. According to the Kemenkes (2022), nutrition is defined as the process by which the body utilizes consumed food through digestion to produce energy. In addition to nutrition, there is a definition of health explained by the World Health Organization (WHO) (in the book by Subagyo et al., 2024) as a condition in which an individual is physically, mentally, and socially healthy, which does not only mean being free from disease and disability. Furthermore, according to Foster & Anderson (2006) healthy behavior can be understood as a rational response to conditions felt as a result of illness. Therefore, in the preparation of food and beverages, there are certain steps and methods, so it is important to understand that each ingredient used has nutritional content and affects health.

1. The Benefits of Ingredients in *Teh Poci*

Tea is said to be a healthy drink because the compounds contained in tea are beneficial to health. According to Chacko et al (2010), tea contains antioxidants that can fight free radicals and improve heart health. The anti-inflammatory compounds

in tea also help reduce stress on the heart. In addition, caffeine and polyphenols can also help provide a refreshing or relaxing feeling.

Table 3. The Benefits of Ingredients in *Teh Poci*

| Aspect | Then | Now | Efficacy |
|-------------|------------|---------------------------------------|----------------------------------------------------------------------------------------------------------|
| Ingredients | Tea | Tea with kaffir lime juice (optional) | Drinking tea can fight free radicals, help reduce stress on the heart, and provide a sense of relaxation |
| | Rock sugar | Granulated sugar | Consuming sugar can be a source of energy for the body |

Source: Research Data, 2025

In addition, the selection of tea bud raw materials also contributes to determining the quality of tea compounds. The tea buds that are commonly used are medium-sized buds with a picking formula of p+3 m (p=*peko*, m (muda)=young), meaning tea buds that consist of tea buds that are still rolled up and shaped like buds (*peko*) and three young leaves. The tips of this type of leaf will produce young shoots between 50% and 70% (Anggraini, 2017).

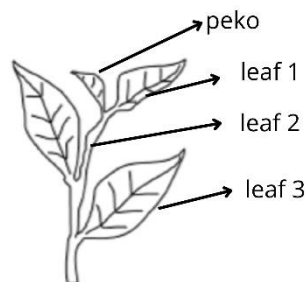


Figure 4. Illustration of Leaf Picking p+3 m
Source: Agrikan.id

Based on the research results, there are various reasons why the Tegalans drink *teh poci*, as outlined in the table below.

Table 4. Frequency of *Teh Poci* Consumption Among the Tegalans

| Informant | Frequency (per day) | Time | Place | Reasons |
|--------------|---------------------|-------------|-----------------|-----------------------------------------|
| Raim (61) | 2x | Morning | Roadside stall | Increases energy and relieves headaches |
| Sadi (60) | | and Evening | Roadside stall | |
| Sumarto (54) | 1x | Morning | Roadside stalls | Reducing sugar consumption |
| Kasmudi (75) | | | and houses | |

Sunaryo (75) Roadside stall Economic and health factors

Source: Research Data, 2024

The data above indicates that there are differences in the frequency of daily *teh poci* consumption among the Tegalans, influenced by health and economic factors. Consuming *teh poci* once a day is done both to reduce sugar intake and due to economic constraints. Meanwhile, consuming it twice a day is generally done to boost energy levels. Furthermore, the Tegalans consume *teh poci* because it is believed to provide numerous health benefits, such as maintaining dental health, boosting energy, relieving headaches, and helping to keep the eyes alert.

2. Nutritional Content of *Teh Poci*

The ingredients in tea are also related to fulfilling the nutritional needs of the body. In general, a cup of unsweetened tea contains 2 kcal per 240 ml, while a cup of sweetened tea contains around 104 kcal per 200 ml. Meanwhile, the normal limit for sugar consumption is not recommended to exceed 10% of total daily energy intake, which is recommended to be around 200 kcal, equivalent to 50 grams or 4 tablespoons of sugar per person per day (Kemenkes, 2019). In this case, a cup of *teh poci* is said to be sufficient to meet sugar needs if consumed daily, but it must be in reasonable amounts.

Knowledge of the nutritional content of *teh poci* based on research results shows that Tegalans lack understanding of the nutritional content of each ingredient in *teh poci*. According to Kasmudi (71) and Sadi (60), they only know that *teh poci* contains nutrients to help boost energy. Similarly, Raim (61) also knows that the nutritional content of *teh poci* is only limited to making him healthy, sweating a lot, and not feeling weak. Meanwhile, Juniarti (49) knows that the nutritional content of tea is antioxidants. The knowledge Tegalans regarding the nutritional content of *teh poci* represents that when consuming *teh poci*, people do not pay too much attention to the details of the nutritional content in each ingredient of *teh poci*. The table below presents the results of a study showing Tegalans' knowledge of the nutritional content of *teh poci*.

Table 5. Nutritional Knowledge in Traditional *Moci* Practices

| Aspect | Scientific | Practice | |
|------------------------------------------------|--------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| | | Medical | Local |
| The Benefits of Ingredients in <i>Teh Poci</i> | Tea contains antioxidants and anti-inflammatory | Drinking tea can fight free radicals and help relieve pressure on the heart | Tegal communities believe that drinking tea helps maintain healthy teeth, boosts energy, and relieves headaches |
| Nutritional Kalori Content | A cup of unsweetened tea contains 2 kcal per 240 ml, while a cup of sweetened tea contains | Sugar consumption should not exceed 10% of total daily energy intake, which is recommended to | When serving tea, the amount of sugar varies from shop to shop, depending on personal taste |

| | |
|-------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| approximately 104 kcal per 200 ml | be around 200 kcal, equivalent to 50 grams or 4 tablespoons of sugar per person per day |
| Source: Ministry of Health Regulation No. 30 of 2013 | Source: Ministry of Health Regulation No. 30 of 2013 |

Source: Research Data, 2024

The table above shows that the consumption of *teh poci* the Tegalans is based on customs tailored to the body's needs. Although, in theory, many of them do not understand the medically recommended serving sizes for *teh poci* ingredients, they have unconsciously been following these practices correctly based on traditions passed down through generations. As a result, they are able to brew *teh poci* properly in their daily lives.

3. The Impact of *Teh Poci* Consumption and Analysis of The Concept The Factor of Food Habits

Although *teh poci* has health benefits, excessive consumption and improper dosage can increase health risks such as diabetes and obesity (Sinaga et al., 2024). In line with what Sunaryo (71) said, he limits his daily consumption of *teh poci* by only drinking it during the day because he avoids cholesterol-related diseases caused by sweet drinks. Similarly, Rodiyah (64) and Juniarti (49) said that excessive consumption of *teh poci* can lead to the risk of diabetes. Meanwhile, Raim (61), Sadi (60), and Sumarto (54) said that sugar makes them more energetic than drinking water, which does not contain sugar. In this context, the Tegalans have quite diverse knowledge regarding the awareness of the effects of consuming *teh poci*. Some understand that excessive sugar consumption can have adverse effects, especially on health.

Based on the discussion above, the *Moci* tradition reflects three aspects of Margaret Mead concept of The Factor of Food Habits. These three aspects are used to frame an analysis of how food habits influence people's awareness of behavioral patterns in utilizing *teh poci* for health. According by Mead (1943) the concept of food habits is divided into three categories, the first is morally dictated changes, such as choosing food ingredients considered beneficial for health. The second is socially desirable changes, which occur due to social status. These changes do not always align with traditional values but may reflect new beliefs. The third is scientifically sanctioned changes, which refer to eating habits that are oriented toward scientific knowledge. All three forms of change share the idea that such changes are deemed positive when individuals select dietary patterns grounded in moral, social, and scientific considerations. Those who adopt these approaches are believed to become healthier and better individuals compared to those who do not.

Table 6. Concept Analysis: The Factor of Food Habits

| No | Aspect | Scientific | Results | |
|----|-----------------------------------|-------------------------------|------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
| | | | Then | Now |
| 1. | Morally dictated changes | Morally dictated changes | Choosing to use rock sugar as sweetener | Choosing to use granulated sugar as sweetener Preference for beverage types due to physical activity |
| 2. | Socially desirable changes | Socioeconomic status | <i>Moci</i> is only practiced by the upper class | <i>Moci</i> can be performed by people from all walks of life |
| 3. | Scientifically sanctioned changes | Scienceoriented eating habits | Tea consumption is based on daily habits to boost energy before activities, not as an effort to maintain health. | |

Source: Research Data, 2024

As discussed earlier, the average diseases experienced by Tegalán are noncommunicable diseases such as hypertension and diabetes. When linked to the pattern of *teh poci* consumption, no direct correlation was found between *teh poci* consumption and the onset of these diseases. This is supported by a study conducted by Li et al (2024) which shows that the habit of drinking tea can reduce the risk of hypertension. In this case, these types of diseases are more influenced by unhealthy lifestyles and eating patterns, rather than being caused by the level of *teh poci* consumption among Tegalán. Therefore, awareness of scientifically sanctioned change among Tegalán is still quite difficult to find because it is limited to an understanding of nutrition based on local practices that have been passed down from generation to generation. Meanwhile, Tegalán focuses more on morally dictated changes based on factors such as the selection of *teh poci* ingredients that are considered good for health, for example, the type of sugar used and the influence of certain physical activities that require choosing this type of drink.

Conclusion

The practice of the *Moci* tradition is an important part of the identity of Tegalán, which can be used as an effective strategy in maintaining solidarity and strengthening egalitarianism within Tegalán. This practice is manifested through communal meals, *gendu-gendu rasa*, giving “Gula Teh” gifts, and the *Kudangan* tradition, which shapes social philosophical values and encourages this tradition to become symbolic. Moreover, the pattern of *teh poci* consumption among the is not directly related to the types of diseases suffered by the Tegalán. These types of diseases are more influenced by unhealthy lifestyles and eating patterns, not caused by the level of *teh poci* consumption. From the concept of The Factor of Food Habits, which covers three aspects, namely morally dictated changes, socially desirable changes, and scientifically sanctioned changes, it can be analyzed that the Tegalán focus more on morally dictated changes based on the selection of *teh poci* ingredients that are

considered good for health, for example, the selection of the type of sugar used and the influence of certain physical activities that require choosing this type of drink.

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