

Inheritance of Tartib Cultural Values at the Family Level in Ciptarasa Traditional Village

Hikmat Nashrullah Latief, Rina Hermawati, Opan Suhendi Suwartapradja

Universitas Padjadjaran, Indonesia

Email: hikmatnashrullahlatief@gmail.com, r.hermawati@unpad.ac.id,
opan.s.suwartapradja@unpad.ac.id

ABSTRACT

The residents of Kampung Adat Ciptarasa, which is part of Kesatuan Adat Banten Kidul Kasepuhan Gelaralam Community, are citizens who obey customary rules which they call "Tartib" and are bound to the provisions of ancestral customs or "tatali paranti karuhun". The purpose of this research is to describe how the adat family conduct the transmission of culture especially as they call the cultural value of Tartib. This value has the power to guide the lives of the residents of Kampoong Adat Ciptarasa. In addition, this research explains how Tartib is taught to individuals of Kasepuhan Ciptarasa in family level. The research method used is ethnographic qualitative research method with data collection techniques using semi-structured interviews and field observations. The result of this research is that Tartib can be interpreted as what is planned, and what the Kasepuhan people in Kampoong Ciptarasa have done is considered in accordance with the applicable customary procedures. The carefully attitude, is closely related to the principle of Tartib which also means obeying parents, the Baris Kolot or the old people, to the Sesepuh Girang including the ancestors. In addition, the family has a very important role in instilling the cultural value of tartib in the lives of Kasepuhan people in Kampoong Ciptarasa.

KEYWORDS

Tartib, Ciptarasa, Cultural values, Custom, Indigenous People



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INTRODUCTION

Indigenous Peoples is a general term used to encapsulate groups of people who share common characteristics such as common origins, land, territory, natural resources, and distinctive cultural identity (AMAN, 2013).

Another definition regarding indigenous communities is explained by Japhama in Siregar (2002) who states that indigenous communities are groups of people who have ancestral origins from generation to generation in certain geographical areas, and have their own value, ideological, economic, political, cultural, social, and regional systems. The main characteristic of indigenous communities is collective life (together as well as the system of ownership of means of production (land) and its management regulated by customary law (Andrianto et al., 2019; David-Chavez & Gavin, 2018; Leonhardt et al., 2023; Nguyen et al., 2020; Teka et al., 2020). The decision-making system is managed by the traditional chief and issues are generally decided by deliberation.

The Banten Kidul Kasepuhan Gelaralam Customary Unit Group, which is spread across three districts, namely in Lebak Regency (Banten) and in Sukabumi and Bogor Regency (West Java), is an indigenous community group that still adheres to ancestral rules and trusts their traditional leaders as the holders of the ancestral mandate. One of the followers of this group lives in the Ciptarasa Traditional Village, Sirnarasa Village, Cikakak District, Sukabumi Regency. One of the strengths they have until now is obedience to their indigenous leaders. The embodiment of obedience to leaders is considered to be obedience to their ancestors. In carrying out each of these rules, they adhere to the cultural value of *tartib*, which is an ideal

state where every act will always be associated with the proper or unworthy of the act with the *tatali paranti karuhun* (ancestral customary provisions). The value of *tartib* that they must uphold in their daily lives is controlled by the *Sesepuh Girang*, customary institutions to the family level. Compliance with the principle of *tartib*, which is a guideline that must be seen, is also seen among the Ciptarasa Traditional Villages, especially in carrying out their daily activities (Fadhrullah & Syam, 2024)

The Girang elder or commonly called Abah, as a traditional head or leader is considered to have two influences on the survival of indigenous peoples. Abah, who is the traditional chief, has a traditional authority that is moral-spiritual and also as a social elite who can control the power of the custom. All the things that Abah does are sourced from the principle of *tartib* that applies in the life of the Kasepuhan Community. In addition, as a farming community, the agricultural practices carried out by the residents of Kasepuhan traditional villages in general are also closely tied to the belief in their ancestors which was revealed through Abah (Adimiharja, 1983)

The cultural values of *Tartib* are also inseparable from *silih asih* (mutual love), *silih asah* (self-improvement), and *silih asuh* (mutual protection) which is one of the guidelines for Sundanese people to always be upheld in life (Fitriyani, 2015). Compliance with cultural values is not only practiced by the residents of Ciptarasa Traditional Village. For example, the moral values instilled by the Samin family (Sedulur Sikep) in their children, and the importance of an exemplary approach or examples and habituation in their behavior. The Samin group is a community group that holds traditional teachings in interacting with the wider community. This teaching adheres to "Don't be jealous of *srei*, change *padu*..." which means don't disturb people, don't fight or argue. In addition, there is also the principle of honesty, namely "... *aja wartil jumput, bedhog colong*" which means don't like to take property from people who don't belong to it (Tafricha, Suprayogi & Suhardiyanto, 2013).

Regarding the cultivation of Sundanese cultural values, (Ruqayah, 2015) who conducted research in Naga Village explained that *Kampung adat* is a community in which it consists of different individuals or groups but has similarities, especially in terms of traditions or values that are embraced which bind them to each other. One way to maintain, maintain and maintain the integrity of the values that apply to community life is through inheritance or the cultivation of values. The values referred to in this research in Naga Village are values that have been passed down from generation to generation, such as traditional values that are firmly held by the people of Naga Village.

In the lives of the residents of Ciptarasa Traditional Village. There have been many dynamics such as residents who can find jobs outside the village, live outside the traditional village and even leave the custom. With the existence of *Tartib*, can the *Tartib* be part of the cultural values that are still relevant to be practiced in the daily lives of the residents of the Ciptarasa Traditional Village and how the residents preserve the *Tartib*. It is different with ordinary customs that can be stated in writing (Latief, 1997). *Tartib* is an unwritten cultural value but has a very binding power in the lives of the residents of the Ciptarasa Traditional Village. It is interesting to study more deeply and that indigenous peoples can be the subject of research, especially in seeing the existence of customary rules when maintaining socio-cultural values in the community.

Tradition and knowledge are still carried out by the Kasepuhan Ciptarasa Indigenous people because of the belief that the ancestors always gave wangsit and the wangsit must be realized with the blessing of Abah as a traditional leader. This blessing is exemplified in the use of technology such as residents who start using gas stoves, televisions, mobile phones, and others (Rahmawati & Idris Gentini, 2008)

Based on this phenomenon, the Ciptarasa Traditional Village can be a reference to answer the problem of neglecting local values. In a society that refers to customary rules, and becomes a balanced reason so that in the life of indigenous peoples, which can then be declared as entities that still hold strong local values.

The purpose of this research is to describe how the family plays a role as the main force to teach each cultural value of *tartib* to family members to strengthen that these values have meaning and benefits and become a guideline for the life of the Kasepuhan Indigenous people in Ciptarasa Village. Moreover

METHOD

The method used in this study is ethnographically qualitative method. With ethnographic qualitative methods, researchers can go directly to the research site and actively interact and blend with the community. The recognized data collection techniques are field observation and semi-structured interviews (Newing et al., 2011). In this observation, the researcher observed many things such as the daily activities of the Ciptarasa Traditional Village Community. Observations were also carried out in a participatory manner to obtain in-depth data results. In addition to visiting the Ciptarasa Traditional Village, the researcher also visited Gede Gelaralam Village to conduct interviews with the Girang Elder Abah Ugi, the rorokan holders (Abah Ugi's helpers), and Abah Ugi's younger sister. The purpose of the visit was to explore various kinds of customary rules that apply in Kasepuhan and to dig up information about the historical aspects of Kampung Gede Kasepuhan.

Semi-structured interviews were conducted purposively with competent informants such as Seelder Girang, Rorokan Adat, and several ordinary indigenous people. With this interview, the researcher explored information about experiences related to *tartib* for the Ciptarasa Indigenous Village Community. On several occasions, researchers also conducted long-distance interviews through online communication media.

The materials and research tools used in this study are in the form of stationery and cameras. Stationery is used to record field data. Meanwhile, the camera is used to take photos of field conditions and residents' activities.

Data analysis is carried out by crosschecking data, summarizing data, synthesizing data from various sources, and creating narratives. Crosscheck is carried out to check and find valid data from information provided by various informants and from data from field observations. Furthermore, the data is summarized and synthesized, then the researcher makes a narrative in a descriptive and analytical and evaluative manner (Creswell, 2010)

In general, the Banten Kidul Customary Unit Group lives in groups in the Mount Halimun Salak National Park area and its surroundings, which are located in three districts, namely Sukabumi Regency and Bogor Regency in West Java Province and in Lebak Regency, Banten Province. In particular, the residents who are followers of Kasepuhan Gelaralam are more or less spread across more than 566 traditional villages in three districts (Lebak,

Sukabumi, Bogor). This research took place in one of the villages that followed Kasepuhan Gelaralam, namely the Ciptarasa Traditional Village. The location of this Traditional Village is in Sirnarasa Village, Cikakak District, Sukabumi Regency, West Java. This village has its own record in the history of Kasepuhan because this village was also Kampung Gede Kasepuhan, namely from 1983 to 2001.

RESULT AND DISCUSSION

***Tartib* in the Life of the Indigenous People of Kasepuhan Ciptarasa**

Tartib or order contains a rule or norm that regulates the behavior of life in carrying out an activity that is generally applicable to the life of the Sundanese people in West Java to the Kasepuhan indigenous people. In Kampung Ciptarasa, *tartib* is often an expression in everyday language among the followers of Kasepuhan who states that their every action must be ensured in accordance with the *tatali paranti karuhun* or the commandments and guidelines of life set by the ancestors. *Tartib* can also be interpreted as a situation where everything they plan, as well as what they do is considered in accordance with the customary procedures they practice. In the life of the Kasepuhan Indigenous people, the people often say "... Everyone has to be careful not to get caught up in it..." (Everything must be done in an orderly manner, not arbitrarily). The point is that everything we do must fulfill values that uphold order or obedience to the rules. In addition, *Tartib* can also be in the form of any attitude or deed that is deliberately prepared for certain purposes and goals, both individuals and groups so that the goals to be achieved can be fulfilled or without any disturbance. For example, you need to ask for permission to do so. In the order of life of the Kasepuhan community, obedience is aimed at:

- a. *Gusti Allah Nu Maha Kawasa* (The God), this is evidenced by the prayer of the apostle at every agricultural ritual event, in which there is *salawat* of the prophet showing obedience as followers of Islam that they must glorify the Prophet Muhammad SAW.
- b. *Karuhun* (ancestors), this is proven that every year they consistently carry out farming practices according to the schedule set by the custom, then usually it begins with *Carita* (a kind of practice of communicating, one of which is to the ancestors).
- c. The *Sesepuh Girang* or traditional leaders who in their beliefs, the *Sesepuh Girang* are an extension of the traditional ancestors, namely the *Sesepuh Girang* who are gone, but their existence they believe is still dripping into the soul of the *Sesepuh Girang*. The implication of this belief is that a term similar to the concept of the servants of the Kasepuhan method appears, which is what is called *kumawula* (serving the Father / *Sesepuh Girang*).
- d. *Sesepuh* (the elder person) or *Sepuh* (parents). Parents are the ones who make a person born and parents are the direct successors in the family environment who continue and teach the Kasepuhan tradition, including those who teach *tuturus* duties or *rorokan*. Apart from being a family of traditional farmers whose values and practices must be taught by parents to their children, the family is also a place where the continuation of special tasks or jobs that have been held from generation to generation since their family ancestors take place. For example, a family that has intelligence as a *Bengkong* or *paraji* circumcision, he will teach it to one or several of his children.
- e. State or Government (State or Government). With the principle of the value of *ngaulu ka hukum nyanghunjar ka nagara* and also at the direction of the *Sesepuh Girang*, the residents

of Kasepuhan are orderly to be able to position themselves as citizens, obeying every program and regulation from the government. Regarding this, one of the residents who was raised in Kampung Ciptarasa said that obedience to the state because the government is subject to *Batara Wenang* (Deva of authority), so that it can have the authority to rule; while the descendants of *pancer pangawinan* or Kasepuhan followers refer to "batara guru" which is to learn at the time and follow the time cycle, the other is with the tradition of traditional farming that is scheduled simultaneously.

Residents of Ciptarasa Traditional Village As part of the followers of the Kasepuhan Custom, they are always careful in deciding, acting, doing or doing anything for the sake of maintaining their image as people who obey their customs, which means also obeying their parents, the Kolot Rows, the *Sesepuh Girang*, including their ancestors. The cautious attitude is closely related to the *Tartib* principle that they walk.

The Role of the Family in Instilling Cultural Values

In the Ciptarasa Traditional Village, the family has a very important role in instilling *tartib* cultural values. Parents are the main actors in instilling value. With different roles between father and mother. Fathers have a role as the person in charge of family sustainability, educators who provide provisions and examples of agricultural practices, especially to boys. Meanwhile, the role of the mother is to educate and nurture all her children, and if she has a daughter, she will guide her daughter to understand women's duties according to customs, for example explaining that women have their own territory that men are not allowed to enter, namely pangdaringan (a place where rice is stored) and also teaching the role of women during the nganyaran ritual starting from pounding rice to cooking the first rice.

Another role that family members have is assigned to each eldest child or each sibling in the family who is in charge of helping parents take care of their younger siblings. Invite play, and teach a wide variety of games. However, at the time of this study, it seems that there was a kind of change in habits in the care of older siblings along with the introduction of mobile phones as a new means of communication among villagers. As a result of this, many children began to be addicted to mobile phones so that the care for their younger siblings began to be loose. Parents often reprimand these new habits if they interfere with or hinder daily activities, for example, if they are ordered to buy something from a stall or distribute a sisihan (food delivery) to neighbors when there is a greeting at their house.

In addition, there is one other party in the extended family who also has a big role in planting the value of *Tartib*, which is the position of a *rendangan*. *Rendangan* itself is the status of the eldest man from the extended family who is still alive. For example, in a large family that has four younger siblings and there is an eldest son and at that time his father has died so that the eldest son is entitled to the status of *rendangan*. The task of *rendangan* is to be in charge of all souls in the extended family to the *Sesepuh Girang*. Every year before Seren Annu, these *rendangan* collect Rp 2,000 per person to be handed over to the *Sesepuh Girang*. After the *ngajiwa* money was received by the *Sesepuh Girang*, the *Sesepuh Girang* provided frankincense and hanjuang leaves which were believed to be safety provisions for the next year. When a person becomes a *rendangan*, of course the *rendang* itself must understand *Tartib* in doing all his duties. The instillation of value in the life of a *rendangan* is certainly inseparable from the direction of his own parents. A *rendangan* can know his *tartibs* through the advice of

his parents, stories, in his own experiences. The instillation of value for an individual at the family level and cultural inheritance in general in society occurs when individuals experience primary socialization, namely the family, and secondary socialization, namely the broader community environment. The socialization teaches an individual about what are the values, norms, and habits that apply in society. The residents of Ciptarasa Traditional Village as part of the Kasepuhan Gelaralam indigenous people have experienced various things so that they can understand and even practice *Tartib* again in community life.

Kasepuhan Gelaralam, which if seen from the history it has gone through, takes hundreds of years until now so that every custom and tradition they live can continue from generation to generation. An important role in this is at the family level. Even though the highest obedience is to their *Sesepuh Girang*, how everyone is able and able to obey it, the process of instilling *Tartib* values occurs at the family level.

Practices of Instilling *Tartib* Values at the Family Level

1. Instilling and teaching respect for ancestors;

The traditional family in Ciptarasa always emphasizes and sets an example for their family members to respect the existence and position of karuhun (ancestors). This is evidenced by the frequent use of parents to tell stories about the role of their ancestors both when they are alive and when they are gone. The role of ancestors while still alive means the role that they can witness while the ancestors are still alive, for example about various goodness, advantages they have, or about their preferences. The role when it is no longer meaningful is instilled by parents in their children that even though the ancestors are gone, they still give strength to the family that still exists mentally. They believe that some things that are catastrophic can be in the form of illness or unpleasant things as a result of ancestor warnings.

To prevent this, at least a burial ritual or pilgrimage is held to the graves of deceased family members. The researcher once participated in a development activity carried out by a resident to the graves of his parents, in-laws and relatives who died about 15 years ago. This expanding event was carried out on different days only one day apart. This resident invited his wife, a pair of children and daughters-in-law, as well as three grandchildren. This expansion plan had been made since a month earlier, when the nganyaran ritual (cooking the first rice after the harvest period) was completed. Three days before flowering, they prepare everything for flowering purposes such as flowers, water, and last but not least, complete food as they eat at home. According to the wife of the resident, the food that is the favorite of her late child and her late parents and in-laws is always provided.

The practice of cultural inheritance and instilling the value of *tartib* when developing is how adults give an example to children who participate in development events about what to do when entering the cemetery and when in front of the ancestral grave. The first is to clean the environment around the tomb from leaf litter and then spread out mats to sit on and put all kinds of luggage on the mat. The rituals carried out are carita, then munjung, and sowing flowers and closing caritas. The story in this developing context is how Kon began to speak at the dinner table as if talking to the deceased ancestor to convey that today aki/nini/nyai is the arrival of family members and at the same time praying that the ancestors will be in a long rest until the end of lying down.

The next stage is then the residents do munjung, which is to shake hands towards the grave of the person who is visited twice. Munjung was continued by other family members, then all those who participated in the pilgrimage scattered flowers and poured water on the graves of their ancestors. The resident, who is also the head of the family, then closed the closing story saying that the tomb had been given flowers, and it was also conveyed that they brought various favorite foods of their ancestors when they were still alive. After they follow the ritual by praying and praying the prophet.

The event then continued with a meal together still near the grave and the adults told the children about the various kindness of the ancestors during their lives. The wife told her grandchildren that their aunt loved to help others and asked the children to emulate her aunt's good habits. As for the author, he told the author that when his son was sick before he died, he never stayed to pray.

2. Instilling a *tartib* attitude in honoring rice plants includes how to treat rice and rice differently from other plants. Planting rice and the various methods, rules, provisions, and rituals that accompany it is a must to be obeyed and obeyed.

Compliance regarding rice planting, for example, the followers of Kasepuhan Gelaralam only plant rice once a year. Although there is no open compulsion to plant, almost all Gelaralam people plant rice in accordance with their ancestral traditions. Setai keluarga never taught verbally about kewa

Agriculture is also filled and filled with various aspects of life that are full of traditional rituals and very sacred. Each agricultural process has its own customary rules. In the Kasepuhan Gelaralam custom, there is the term 'Mupusti pare, lain migusti' which means to glorify rice but not to fulfill. All forms of the main activities of the Gelaralam community centered on rice, such as the process of tillage on rice fields, for example, are not allowed to use modern equipment such as tractors and other modern agricultural tools, and are only allowed to use traditional tools.

Agricultural activities in the Kasepuhan people are a culture that is shared by the Bersama, therefore the control of this activity is regulated by their customary institutions. There are various provisions that must be understood, obeyed, implemented, avoided, and prohibited (abstinence) to be done.

On one occasion, a resident told an experience when he was a child suffering from leg pain to swelling and his parents believed that this was the result of a child accidentally kicking the rice container until the rice in it spilled scattered. Thus, in the daily lives of Kasepuhan residents, we get a lot of elder advice which is also a guide and guideline for the residents, so there is a kind of cultural control over every act that is done.

All Kasepuhan residents must obey these advice and are required to always understand and carry out their respective duties and responsibilities so that order and harmony can be created in life, so as to avoid various unexpected things such as the case above.

There is an experience of a kasepuhan family whose family members work in the city. This family member is always reminded to be careful in consuming rice. Although there are no provisions for consuming rice outside the custom, they are prohibited from eating rice in the city's way, namely by using an electric rice cooker. This is considered as if burning rice and it is a challenge within their group.

3. Teaching *Beberes* Practices to Improve *Tartib*

Beberes is a habit both at the family level and at the community level. To clean up is to do something to cleanse ourselves or our past deeds as a result of our mistakes. Families in Kasepuhan always guard and remind their family members to always carry out the ritual of *beberes* because humans are never spared from mistakes and never realize every mistake that is unintentional and unconscious. The family teaches their children to be *tartib* by doing things.

Kasepuhan followers believe that every mistake, both conscious and unrealized, must be cleaned up. When we plant *adi* until the time of *anen*, there may be family members who are disorderly when planting, when *beberes*, or when *anen*. Sometimes there are children who trample on straw, or some urinate carelessly. Although parents often remind them of these things, in reality it is difficult to be directly supervised. With the cleanliness of the things that were cleaned up immediately.

In the practice of tidying up, there must be a perpetrator, it can be residents, parents, *rorokan* owners, or even the *Sesepuh Girang* themselves. The target of the clean-up is permission or blessing of the *karuhun*, but in the practice of the clean-up there is also the prayer of the apostle, namely reciting prayers to Allah Gusti Nu the Most Holy and *salawat* to the prophet.

In the practice of tidying up, the father usually teaches his children to learn to calculate when is the right time to do it, what ingredients must be prepared, offerings in the form of *rurujakan* (a collection of various foods and drinks that are usually liked by ancestors during life), and of course various food dishes to be eaten by the family.

In the practice of tidying up, it must be mentioned the intention and purpose of the cleanliness and it is always mentioned that this is done to cleanse oneself both from an act that is not aware of having a mistake, to the act that is realized is a violation, both minor offense and serious offense.

Beberes up in the salvation of a new house, for example, aims to ask for safety because the materials for making their houses, both wood, stone, earth and water, are believed to have a waiting figure. Therefore, to be introduced to the ancestors, a house salute was held so that later the house would be pleasant and comfortable for them to live in. The form of activities is such as crowds (gatherings), reading prayers, inviting relatives or the local community, and of course inviting people who usually offer prayers. In Ciptarasa village, it is usually done by the village *Amil*. The special food for the *salamam* is free-range chicken as a condition that must be prioritized plus snacks such as Kasepuhan special cakes and so on.

4. Getting Used to Present Challenges and Prohibitions in the Agricultural Sector

CONCLUSION

Based on the results, this research can be concluded as follows: *Tartib* is a guideline for the life of the residents of the Ciptarasa Traditional Village who connect the community with ancestors who no longer exist through the blessing of *Abah* as the traditional leader. *Tartib* is the basis for residents to prepare and carry out an activity or activity that is bound by customary provisions and must be done by every resident who is part of the Ciptarasa *Tartib* Traditional Village is introduced to individuals by the family by making individuals directly carry out the *tartib*. *Tartib* itself is preserved by teaching it to the next generation in a sustainable manner. The cultivation of *tartib* values itself cannot be separated from the belief of residents that *tartib*

is also a medium to show a sense of devotion to ancestors so that it is an obligation to understand *tartib* as a *tatali paranti karuhun*.

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